

KUNAN TE BORAN

(LITOUN TETERA, KAIN TABIANG, BERU)

1. E maotoua te bong ni boran,
E rurunga iterani karawa,
B'e a taiaki hwe ni wana
Te Itai-ni-Kuria.
2. E binibiri i nanoni marawa,
B'e a kabuta n iicie,
B'e a rokco au bong ni boran,
Ba ana bong Na Kauki ma Na Tutune,
Ana bong Na Kuaumai.
3. Ba l a taekina te ho te Kairiangaki
B'a Kiewa n tanimaiaki iterani karawa
B'e a mau rona, e a banebane.
B'e amona karawa maiaki, l tuangko,
l tukinimata te nang.
4. E baibwene ni barakua ma n ingimea na ni baiboto
Ba a neke tibe n taberan au neke ni boran.
5. Ko uninga te nao, naomoro unipga ni wau,
Ma ko na wene inaan te pari.
Erairoi, ko aki mataburuwu,
Ko aki memweuti.
6. Ba ko taka irona Aawa te tia-boran ma te tia-icie,
Ba e ata maiaki ni karawa,
Ba e atai nangin abaa,
A rei ma a ruruhechehe - o.

7. B'e kakaitita nanoni au tong ni borau,
 Ba H na kabira man ake a ririmoa,
 Ba kaiwa ingaia huaka
 Ma ingaia rari.

8. Ma kaitiaki ma kaota moani wau,
 Ba N na kikina inaroni marawa,
 Ba N na kina te nang.

8 see typescript

9. ^{trough} E ninimar, ^{well up} e koba mai nanoni marawa
 B'e uotia te ang,
 E nikina ma e karokoa iaon te aba.

10. 9. E ^{skin} botoa rama ni wau ni birirake,
 E ^{down by stars} taotiki te ang. E nakomai mai aon Natanaba i nana
 Te ang n rairai, he na raira wau,
 Ma N na ^{found, swamp} koto.

11. 10. N na ua i marawa, N na ^{plait, thread} kabira ika n au matau
 Ni ^{drop} bakia i moani wau,

12. 11. Ba I ^{morning mist} kauli iaon te ^{lake} tani.
 E ^{layered} uatao ma e a ^{clay pellets} nimatentia nang i ^{over beyond the horizon} tinaniku ni karawa
 Ba I a ^{disturb/pul} fakara te ^{white} tani. E to urana,
 E kai ta te ^{halo} bititoti i abaia Matauq mai Tamaa.

13. 12. Kawai angia te ang,
 E nakomai ^{limit of visibility} Kabintongo ni ^{Andromeda} matarake
 lan ana rinani ^{Regulus star} Kua ma Mei Tebai buru.

14. 13. ^{root plate} Tatangan wau Te ^{Andromeda} Kua ma Te ^{stock of} Unikamera; ^{like almost} Fotoki n nanou.
 Ba I a ^{cover} ringa te ^{heat} aton te ^{bottom} rikia Kaburava
 Ba I a kabina ma ni ^{end of journey} moaniwaena. ^{stopping place}
^{Andromeda}

15. A kibarake - o ! A kibara maiaki ni karawa,
 Ba a tiku iaon te tari,
 Be uarake ni katanga mana te Ngutu ma ike Take.
 A tangi b'e mara.
 E na tiku i taberaa au neke ni boraa.

16. 15. Ko na riria ba n abau Tedukare.
 E lungi rona, e tangatongo,
 Riria te uma n te tatanga ni maa,
 Ba n ruarua.

17. 16. Ko na burika tanea te man te tabakea Nuei
 Karutetang,
 Ba a naranga brana ian te tawanou
 Te eko ni kabanai.
 E buta kaina, e teke brana,
 Ma N na teke n inging n te man te tabakea
 Nuei Karutetang -

17. E beti mai itevani karawa,
 Ba kabira au tai ni karabakau!

18. 17. Anaga tabou au rovo ?
 A na tui itevau,
 A na iha maou te bute
 Ba kani mateo, kan uke-nangaranga.

19. 18. N namatia i moani wau n iha inarou marawa,
 Ba i a taona te tari ba keana,
 Ba i a taona te tari ba noua,
 Ma ruwarua beru ma Outoa !

20. 19 N na ^{pause} tiku ^{drift} ni detinako ian te tavi,
 E ^{Calm} rai rai, e ^{streaked} maerere,
 Kai, ^{tinged skirt / muddled} buteana riria Nuei, ^{driftwood} te ae ni Baitongo.
 E ^{float} beibeti inaroni marawa; ^{blow it} die ukia ke au,
 E nako mai Nabanaba.

20 Kai, ^{wind increase} orgi ni waa ^{swells post} Tautietu ma Nareau
 Ngke a teirake maiaon Tarawa.
 Kai; buna Nuei kote-benua Tautaua
 Ro ni waa Te-Anga-Manono.

21. A ^{meet} ^{hide} ^{boa} koaia n te ^{prey} ^{quarry} ta, ^{rock} ^{reef}
 A kautia ma'kareka,
 E ^{run} tirilini ma e ^{vicious fish} kakang inaroni marawa,
 E mabe Nuei kinatauketoka,

22 A tiringa inaroni marawa.
 A taaa te Bike ma te ^{smoky} bubu n ai te ^{mist} marabu
 n angi ni karau.
 E tei nina, kainana — ae.

23. ~~24~~ 23 E ^{flap} bobin baina te moa, e ^{cross like walk} kakaero banana
 Ngke a tiringa inaroni marawa.
 Ba a rarai okina Matangi mai Tamoa
 Ba a na tiringa ana Kabora.
 Akea, e aki tiku temanna,
 A tiringa Matuakikina, Matuarirao ba natin Nareau.

E tona te ua,
 Ko ria marawa, I tao marawa, Ngai. Ba — e.

24. 24 Kai ^{Hurry/hasten} ko ma ^{hurry} kareiko,
 Ko na ^{he} wene ^{with} inaroni te ^{the} bo ^{the} Kai-bangaki ni Kama,
 Tokina ^{limit} iani karawa i abacia Rimawimata ma

Mei Tebair-bure.

24. 28 Ni karanga te aino, ao ^{make produce its sound} ^{west flowing}

25 Ni karanga te aino, ao ^{cut} ^{east flowing}

Ni karanga bwere ni marawa, ^{produce humming} ^{enter} ^{position, station} (bon?)
- Ko na nina te uma ae bono taboia.

26. 2 Ma ko ake men ake te bongi ma te ngama;

Ba a rei oka n unaku, ^{stair} ^{stair/ventile} ^{position} ^{proper time to eat out muryup} ^{au re ke ni borau.} ^(riki)
A ruru bene bene i tabera

27. 26 Ko na rima marawa te kai Tei keretia ^{pass by a distance head/arrow}

E to urana, e tei ^{the oblonged} ^{a skin of wonder} ^{the mimitong}

I eteia Mataang mai Tamoa, ^{over}

E mimitongi ma tanikura ^{stretched} ^{much among about (?)}

27 Ma ko na ruaki, ko na rebokiko naba ^{in surprise} ^{with}
Inanon te nei. ^{pool}

28. 30 E iabuti ma e a iakotake, ^{hood tide} ^{equinoctial tide}

E raka ke tarina te rava, ^{middle of (drawn) / full moon (?)}

Te kaitera te mamei, ^{high point of spring tide} ^{water surface}

Be ranga mai naroni marawa. ^{flow} ^{from} ^{the ocean}

29. 28 Ko na timboma karawa mai ana ngkai ^{split in two}

Ba tarini mainiku ma maeao, ^{separated} ^{into} ^{east + west}
Kastiko ian te tau-buki ma te kiaromatua. ^{place young} ^{ridge-pole} ^{middle beam}

30 Ko rava te bouiki, te boutabea, ^{lean against (?)}

N nang oreia, e mainuia karawa; ^{broken in two}

Ma e taberawa te bino n ranga ^{split in two} ^{cup} ¹ ^{ranga}

I eteia Mataangi mai Tamoa.

Waitiku ma katatake ^{Asheared} ^{crest fallen}

(bustubn = 2 hands use)

29 N na tabutabu ba i a roko iaoni Kinse,
 30 Abau maiaki ni karawa,
 ko tiringa wau te anga ma te kinoro.

32 N na tiku ni betinako i marawa
 31 M'e a hongi te ariki,
 M'e a tangi te kiro i marawa.
 A kamaeimai kua ma ato,
 A kamaeimai beibe! !

33.32 Ko na maraku ni binibiri ni wau,
 Tetena i maruan te nao,
 B'e a rarake, b'e kana mainileu ni karawa,
 B'e kakawia te nang are e unika n tongo:
 I ravikini karawa i abasa Rimwimata ma Kamanaka,
 Ngaia Kua ma Mei Tebaraitoa
 B'e tetewe rona a kamakame
 Ba Kamaiaki ma Kameang!

34 E toki te nao, ba nao n Tokia ma Rebia,
 Ma N na kaborao moan atiu,
 B'e ninimakoro inanon te marawa.

35 Akea wau, b'e torau ni kataivara.
 Ma ko na maringa i nanon te rai n tituo
 Ma rai ni kamaringa.

36 O, ko na maringa, neiko, ma te
 laan te nang are unikanara,
 M'e a lukimangai ni karawa,
 Ba nang n te ike ma atata.

36 Kelceialkina te wa ba ti a fakaru te tam rasi,
Te tari ni kakovotakataka,
Be uarake ni kani ngaina,
Be toki Bainiman, be ngure isan te tari foururu
Ma te tari kengarenga,
Tari n aban Timivau ma te Tangareo - a.

37 Ko na wene inanon te to ma te fulakau ma te tabanga,
Be uangiagi marawa be airo ni ngaina ke aivala ni bong.
B.

38 Be toki tari, ma e a rurubenebene au bong ni borau
Te toki mai te tabava ni bong, te ranga ni bong
Ave ti wane bongiarake inaroni karawa,
Te bongina, kabong, keni bong.
E a kana te nna.

39
40 E tai ni man, e taua maniku ni karawa
Be kai luti wau.
E tubuti, e tangi moa n ang wai
I Tarawa mai Ahatou.
E timbiri i nanoni marawa

40 Nango bongia te kua te ato,
Te ika ae a kaoti i moani wau,
E kai ba te ika ni kaun tabekani kaina.

41 I tarotia au kai ni kamara maiaoni Bilkona,
Te tano bakoa, te tou n un ni kakaanga au kai ni kamara,
Kiro te kua - o, faka te kua - o
Mare i nano.

42 Ko mare ba ka na nima

Tamitani waia Bue ma Rivongo,
 A! kava kavava, a kava to nang ni kavau
 Ave tei ba Nei Nakiniwae.

43. Kam neneakina, kam kasieia
 Kam aki meri kona waia l-aba ave rangaba n iete;
 Tabekani kaina ba te atao,
 E ira ba ti kabaka, m'e a bo, m'e a mae nako-e.

44. E bubukei akaka, e mantoa nikiriki,
 Ba a toka kavokaro ni matau i tabera
 Nangi umaiaki ni kavava;
 Ba l moaniwaea Matangi ma Tamua.

45. Ba l a roko i aona,
 Biditani wau ma rairana,
 Kaetana nako aontuaba.
 Kawene iaon nangona, nangobungina,
 Tae rama ni wau, te ira uua,
 N na namatia iaon au kiavo ni moa
 Ma au kai ni marawa.
 Niniaba wau, niniaba wau ma e taba wau.

46. Ko aki biubiu, ko aki rawarawa ni kabina te aba,
 E na iea tano n uma ni kaina.
 l kabaka, e bo, ma e bei, e bea i moa ni wau.

47. E iete te a tau tianakina wau te Rivongo,
 N nang katena i ari kabikabi ni wau.
 Ba l kaitava ma te lue ni marawa,
 Ba tangi taumori, ba kateteke n iete.

48. B'e tang te tia-torau,
 B'e ninia te ou ma te maringa
 Ma te tamitaba i marawa.
 Ko kai fakoa au moa te mati ni maea.

49. N na boa marawan, e-e.
 N na kaitiakai ta a taringo abau,
 Raroakimakina.
 Kauran nanou ba nimau te hikoleo,
 Ba nimau ni kaitiakai, ma ni kamataka!

50 N nozi nang n abau ake a iti ma kaitiwere i am tari,
 E kai hure ni lava i atake, m'e a kanga,
 Te nna e tainiman,
 E taua mainiteu ni karawa, ngaira.

The Master Mariner

by

Tetera of Tabiang, Beru

Tetera(?)

1. Make the canoe ready, the time to go has come,
Low in the sky the waves and thunder roar;
Itai ni Kuria is set to sail, lift up
And lash into its place the steering-oar.
2. It is the season when the crabs upon the beach
And fish upon the reef are weather wise;
Omens to tell me speed across the ocean deep
Set course for where my destination lies.
3. I raise my eyes to trace the path which Kama takes,
I watch it move across the southern sky;
I see it fade away behind some wispy clouds,
I fix it in the corner of my eye.
4. I'll catch fresh fish upon my line
And cut them into slices thin —
Some Injinea and Barakua
And Baihoba from yellow shoats —
To be my food as I sail on
Closer to my destination.
5. The waves will rise and fall and will you pillow be,
The choppy seas may rock my proud canoe;
But you will lie asleep as on the ocean rolls,
No splash of water will awaken you.
6. Your navigator is a master mariner
Who knows his way about the southern sky,
Can recognize the clouds which gather in a heap
Above his lands, and hang there, hovering high
7. That we may know what kind of weather there will be,
I'll call upon our knowledge from the past;
I'll cast my lots to tell which of the days will bring
Fair winds or gales, clear skies or overcast.
8. Let fair weather shadow me, so I do not pass
My destination fringed by reef and sand;
Or miss the waterspout that wells up from the deep.

And, on the wind, is carried to the land.

9. Our float skins o'er the waves, stern down we race along
Close to the wind. But if a westerly
From Nabaraha blows, its force could capsize us
And leave us floundering, sinking in the sea.
10. I'll thread some fish upon a line,
I'll cast them off the bow. I'll make
An invocation to our gods,
When daylight breaks upon our wake.
11. And, as the wake is broken up and staid, the clouds
Out on the far horizon bunch and soar;
They look alight and, like a halo, crown the lands
Homes of the folk of Natang from Tamoa
12. The wind that's blowing now is sweeping down the path
Which comes from Kabintongo far away
Beyond the limits of the ebbing tide; beneath
The constellations Kuá and Baibuné.
13. I set my course by Kuá and Urikameren;
I seek to fan the flame which those before
Me lit and passed to all of Kaburava's stock.
I want to rest my keel upon their shore.
14. See, they soar in the southern sky!
See, now they swoop to scan the sea!
The Tropic Birds are searching for
Their Mistress, crying plaintively.
But she, as they astern descend,
Is waiting at our journey's end.
15. We'll take a bearing on my land, Iebukaré,
Dark-green and fringed with mangrove swamps, it lies
Beyond the western horizon; and we shall chart
Our course by stars which shine low in the skies.
16. You'll come across the trail which Nei Katuketang,
The turtle, leaves beneath the midday sun.
You'll watch the flights of Kabarei swoop down and
peck

Her pitted shell; vindictive, every one.

17. But I will throw a dart at Nei Katuketang,
The turtle, and will pierce her carapace;
She who has floated in from the distant skyline
And left behind a trail for us to trace.
18. Where are all those stalwart men, my companions
Who'd like to prize my skills away from me?
They'd love to stand beside me, smash my skull and pick
My brains, searching every nook and cranny.
19. I'll decorate with charms the prow of my canoe,
I'll sprinkle oil upon the swell and pour
A little more upon the white-capped waves; and then
Set sail for Beru and Onotoa.
20. Recalmed, I lie and wallow on a lazy sea
Where streaky currents flow. When driftwood from
Baitongo floats — the woman's bulca raft —
Blown here upon a Nabaraba storm.
21. That same strong wind blew Tautebu and Nareau
On their canoe, Te Anga Manono,
To Tarawa; where Nei Ro-te-tenua held
Their anchor rope and would not let it go.
22. They found Nei Kina-tau-te-koka on the reef
And rudely wakened her. Away she fled
To sea and turned herself into a fierce fish.
They caught and fought her and there left her dead.
23. Her home was Bikié, land of fire
And smoke, of mists and driving rain;
Pandanus pines and coconuts
Grew there and covered her domain.
24. She turned into a javl and beat
Her wings, and like a cockerel cined,
Cut down, she fell into the sea
Where Kina-tau-te-koka died.

25. The men of Matang did not want
Her to arise, transformed, again;
So they laid waste her sanctuary
To make sure no one would remain.
26. That fight was bravely fought and won
By the two sons of Nareau —
Te Matua-kikina and
His brother Matua-rirao.
27. You're just a landlubber: I'm the navigator.
Hurry, I tell you, hurry on your way!
Take up your station under Kama's cross, which sets
By Rimwimata and Naei Baisure.
28. If you wish to raise a Swiship
With the currents flowing, slowly;
Rest and rest across the ocean
Murmuring harmoniously;
You must take the proper station
Underneath the vault of heaven.
You can't yet tell which night or day
To sail because my oka stand
Untroubled. They will quiver when
The sailing season is at hand.
29. You'll see the splendid crown of ie Keretia
Far in the distance as you sail along;
The tree which shades the folk of Matang from Panoa,
The tree of wonder, so renowned in song.
30. And you may be surprised and tossed in to the sea
When equinoctial, spring-tides flood the land;
The salty life-blood, surging strongly from the deep,
Pours high towards its limit on the sand.

The Masted Masine's Voyage.
(Kunam Teboran)

Navigation or A Voyage

An a narrative
in first person
not necessarily
identical with
a journey in 2. elsewhere

I think this is an interesting text in that it contains a deal of navigational lore in poetic form. I can well imagine it being recited with relish and being eagerly listened to some generations ago.

Besides being generally evocative of the pleasures and perils of an ocean voyage by canoe, the stanzas contain descriptions of portents and omens, of victualling and fishing, of celestial navigation, of weather signs, of deep-sea dangers, of paths of the storm winds and of magic. Mixed into this navigational lore are references to Nareau and his contemporaries, Tanoa and Matabang, Teieretia, 'Tarauera from Abatou' and the starry origins of the clan Kaburara. Of special interest is the reference in stanza 37 to 'the shores of Timirau and Tangarua', the latter being the pre-eminent Samoan deity at the time of the fall of the Tree of Samoa.

Navigation
~~The Voyage~~

(Tetera of Tabiang, Beru)
T i t e r a

1. I'm certain in my mind
~~It has been decided the time to sail has come,~~
~~Low in the sky the rolling thunders peal,~~
~~A clap of thunder peels up in the sky.~~
The sturdy steering oar is lashed to ~~the~~ ^{my} canoe, ✓
The Itai ni Kuria ^{is set to sail.} ~~puts out to sea.~~ ✓

2. ^{fish beyond the reef}
The crabs upon the beach, the ~~fishes on the reef,~~
~~My~~ ^{These} omens, tell of perfect sailing days;
~~It is the time to skim swift o'er~~
~~And, as we speed away across the ocean wide,~~

3. ~~It is a tale of southern seas I'll tell.~~
~~Where fancy takes me or my duty lies..~~
~~I look up at the past which the Cross is taking,~~
~~On high, the cross of Kama is shining bright and clear,~~
~~I watch it move across the southern sky,~~
~~Freed from the veil that covered up the sky,~~
~~I see it ~~fade~~ fade away behind the scudding clouds,~~
~~The veil of lowering cloud that hid it from our sight,~~
~~I trace it from the corner of my eye.~~
~~Yet lifted while I look ~~do~~ anxiously.~~

4. Our ~~stones~~ ^{are} include the choices ~~and~~ flesh,
Thin as a leaf, of deep-sea fish:
Bara-kua, Ingimea,
And Tewé - yellow in great shoals.
These are the fish that we shall catch
~~As we trail our lines as far.~~
~~Throughout the voyage, on our lines.~~

5. The waves will rise and fall and will your pillow be,
The choppy sea will rock my proud canoe.
And you'll ^{you will lie in peace} lie down to sleep as on the ocean rolls
No splashing water will ^{awaken you} disturb your peace.

6. You may trust your captain, a master mariner
Who knows the ^{southern sky and every star} star-lore of the southern skies, ^{sky}
Who is a sailor bred, ^{One who} one who can read the clouds that hover ^{over} overhead
That gather, hovering high, above the land.
~~And to mark the place where land and family lie aye.~~

7. That we may sail away in weather kind and calm,
I'll call upon the knowledge of the past.
I'll cast my lots to tell which of the days to come
Will bring us stormy weather or fair winds.

8. O let the prow of my canoe
Cut through the seas to clearer skies,
And may I keep a knowing eye
Upon the tell-tale clouds above.

9. There's many an omen to behold.
There's one that wells up from the deep
~~And,~~ ^{which} carried on the wind, ^{it} that swirls
And dies away, close to the beach.

10.

My float skims o'er the waves before a friendly wind.
But, when ^{the} winds sweep ^{us} on us from the west,
From Nabanaba, then, ~~their~~ ^{its} force can overturn
Canoes and leave us foundering in the sea.

11.

At dawn, I'll cast a magic spell
Above the wake of my canoe;
And, from the ocean, raise my net,
Thread ~~all~~ the fish upon ^a my line
~~To~~ ^{And} pile them for'ard in the bow.

12.

See, on the skyline far away,
In layers the clouds are piling up.
For, as I scatter wide the wake,
It shimmers, glimmers, and it bursts
Into a halo where the lands
Of Matang from Tamoā lie.

13.

Now the wind is blowing, sweeping down the path
That winds from Kabintongo, far beyond
The farthest reaches of the ebbing tide; out there
The Kūā and Nei Tebaiburé abide.

14.

My sight is set upon the dark horizon, where
The Kūā and Urikameren will rise.
I fix the glow of light, whence Kaburara sprang,
And concentrate on steering to its source.

15.

The Tropic Birds take off into the southern sky —
The flock was floating, waiting on the sea —
They cry because the light is but a feeble glow,
But it's ^{enough to} ~~will~~ guide me ^{on my way.} ~~as I sail along.~~

16.

15

You will see the heavenly station
Of Tebukaré, my homeland
When the day has turned to darkness.
Set a course beneath the night-sky,
Straight for that celestial station
Low upon the west horizon.

17.

16

You will see the trail the turtle,
Nei Katutetang, is making;
And the long-tailed swallows swooping
Down to scratch her shell, at ~~midday~~ midday.
She will snap and they will scatter,
Round her smooth shell, pounce and peck her.
I will take my spike and capture
Nei Katutetang, the turtle —
She who drifted down from heaven

17. Source of all my art and wisdom.

18. And where are all my rivals now?
O, they are standing at my side.
There, they wait to pick my brains and
Gather up my pearls of wisdom;
Fish for tiny bits of knowledge,
Pry in every hole and corner.

19. But I'll adorn the prow of my canoe with shells
And sail away across the ocean far.
Once, twice, I smack the waves to overcome their wrath,
To reach the lands -- Beru and Onotóá.

20. In idle mood, I ride upon the lazy sea
Where streaky currents flow; and there I watch
A bobbing Buka branch drift slowly past me as
A balmy wind from Nabanaba blows.

21. I'll speak of Tautebu and Naréau, and how
On their canoe, Te-Anga-Manono,
They sailed from Tarawa, though to their anchor-rope
Nei Kotébenúa held firm and fast.

22. They met their quarry on the reef --
Nei Kinatau-tekoka who
In fury, sped away to sea
And to her death, when suddenly
They roughly stirred her from her sleep.
Her home was Biké in the haze
And mists of driving rain; and there
Her coconuts and screw-pines stood.

23. She turned into a fowl and beat
Her wings, and like a cockerel cried;
~~As, dead,~~ ^{As, down,} into the sea she fell,
~~So met Kia-tan to Kotoka died.~~
Cut down by the men of Matang
From Tamoa who did not want
To have to fight and slay again.
None of her kin were left alive
By the two sons of Naréau,
Bold Matúa-kikina and
His brother Matúa - rirao.
When two foes meet far out at sea
There will be bitter rivalry.

24. Hurry, O hurry on that you may follow down
The path the starry cross of Kama takes
Across the night-time sky. Its transit lies between
~~Rima~~ Rimwimata and Nei Tebaiburé.

25. To mark the courses of the currents, west and east,
And note their limits where the sea divides;
You must be master of the navigator's art,
Which is unknown to ordinary men.
26. So far, you do not know enough about the sea,
Nor when the weather's fit for travelling.
I've learnt all the stations across the starry sky
And how, throughout my voyage, they will move.
27. You'll see from very far away
The crown of Teieretia,
That noble tree, that splendid tree,
Which gave its shelter to the ~~flok~~ folk
Of Matang who from Tamoa came.
To look upon that handsome race
Would dazzle you; and you would turn
~~Away and~~ ^{And quickly} plunge into a pool.
28. The tide is on the make, the equinoctial tide
Wells up and floods in from the ocean deep,
It's nearly at its peak and forms a shining sheet
Of water covering up the shallow reef.
29. Look up into the sky as though it were a roof,
And from the middle rafter ~~x~~ take a line
High up to the ridge-pole. On one side is the east
And on the other one there lies the west.
30. The pillars of the sky are leaning, out of plumb.
I'll push them over, cleave the sky in two.
Thus was the pitcher, filled with glory, ^{split} ~~split in two~~
Upon the humbled Matang from Tamoa.
31. I will be faithful to each one of my taboos
Until I reach my home, Kinæ, which lies
Under the southern stars, lest my canoe be wrecked
By tempest and the fury of the deep.
32. Or, though I have to drift upon a burnished calm
Of azure-blue seas sterring lazily,
Where porpoises and whales jump high and dive below
The surface, rippled by their endless games.

33. Then my canoe will speed away,
 Dip out of sight among the waves,
 And rise again as it sails off
 Towards the skyline in the east.
 Away it scuds to meet the clouds
 Low down in the night-time sky,
 Where giant Rimwimata shines
 And Kamanuka redly glows.
 Then, in the quickening darkness rise
 Kuā and Nei Tebaraitōā
 And Kamaiki and Kameāng.

34. The waves reverberate as mighty Tokiā
 And Rebuā roll on in noisy glee.
 The white-caps toss and dance, whipped up on choppy seas,
 So ~~as I shall~~ I shall calm my ardour to set sail.

35. If you should take a chance and sail in ^{your} ~~my~~ canoe
 Before the proper sailing season's come.
 You'd quickly lose your way and wander aimlessly
 About, and then be utterly confused.

36. Yes, you ~~will~~ ^{would} be deceived by those beguiling clouds
 Which float and puff about ^{up in} the sky;
 For those that tell you where the shores and islands lie
 Look like a Banéawa, pearly white.

37. Urge on our fast canoe, cut through this matchless sea,
 To meet the dawn when Bainiman sinks down
 Into the surge and rose-red waves that lap
 The shores of Timirau and Tangaroa.

38. Wait till the season comes, the fifth phase of Nei Autā,
 Which ushers in the time for voyaging;
 When the waves diminish, and ocean currents flow
 Westwards in the day, eastwards in the night.

39. That is when fair weather invites us to embark,
 When storms and dangers to canoes have passed;
 And when we read the sky to note each passing phase
 That leads up to the time to ^{hoist} ~~raise~~ our sails.

40. Far off on the east horizon
 Cutting through the waves, hull down,
 My canoe, with rigging shrieking
 In the wind, outsails the roving
 Tereons from Ababou. Ah,
 How it flies across the ocean!

41. There's a certain season in which the sperm-whale runs
And rises on the bow of my canoe;
It leaps and twists and turns then, threshing angrily,
It menaces our safety as it ~~leaves~~^{leaves}.

42. I dab my cheeks with sand and red pandanus fruit,
I cast a spell upon my fishing spear
From Bikena, and send it, sharp, upon its way
To strike the whale down, dead, deep in the sea.

43. Beware the deadly wake, the wake of the canoe
Of Bué and Rirongo, which spurts up
Into the sky and clouds, brim-full with rain, to form
A waterspout called Nei Nakiniwae.

44. Though you may try your best, though you may seek them out,
You'll never catch a sight of their canoe.
Though silly, unskilled sailors chase the waterspout
And think to pull it down -- it soars away.

45. Above, the sky is overcast,
All round, the sea is turbulent,
My dim eyes strain as heavy clouds
Roll in upon me from the south;
For, I am sailing my canoe
Towards the Matang and Tamoa.

46. So that I may reach there safely,
I'll change direction, turn about
And set my course straight for the land,
Ashore, I'll lay up my canoe
And chock the keel above the ground.
I'll take the strongest, toughest leaves
Of a pandanus tree and tie
Them tight to the outrigger float;
Then thread them through the forward spar
And back and round the outer stay.
So my canoe lies safe and sound.

47. Do not be faint-hearted, nor fear to make for land,
The magic sand will find its own way home.
I scatter some and watch it while it floats away
Upon the sea ahead of my canoe.

48. Rirongo, my canoe, well-found and tight sails on,
I am about to run her to the shore;
For my rig is straining, and my sails are shredding
As I confront an angry, raging sea.

49. And when his senses slip away
In fears and doubts amid the ~~sea~~, storm,
The mariner cries out aloud:
"I do not know which way to turn
Among the mists o'erwhelming me".

50. I'll chide my coward heart and sweep my fears away
For I have far to go to reach my home;
O magic coconut, let me of courage drink
And clear the cobwebs of my troubled mind.

51. The clouds above my home are light and thinly spread
Across the sea. They hang deceptively
And o'er the land dissolve. The fleet of Matang sails
In through the threshold of the eastern sky !

Commentary on the Texts by stanza

1. Itai ni kua. Since kua is in the lower-case in the Gilbertese text, the phrase may not be the name of a canoe as I have assumed. (2) In this stanza, as in others subsequently, I have varied the possessive pronouns (e.g. wana = his canoe) to suit English idiom.
2. I have read the sea-creatures as omens of good-sailing weather: (1) Kauki = a species of crab; (2) Tutune (titune) either the Molucca crab or, less likely, a parasitic crustacean of Cymothoa and allied genera; Kuaumai, uncertain, Rosemary Grumble identifies as the fish, leather-jacket. (2) The last line of the translation anticipates the Gilbertese text of the next stanza.
3. Te ho te Kaibangatei = lit. coming of the cross which I have read as a reference to the Southern Cross (Kama, Kamaiaiki). (2) Maui, contraction of mauna = disappear etc. (3) Amoua karawa = wispy clouds crossing the sky.
4. Bairuene = lit. thin slices are used/useful. The Gilbertese text reads faihuve, a common ulve substitution before spelling became stable. ~~I have added 'as a leaf'~~. (2) Bara-kua = fish, genus Acanthocybium solandri; Ingimea = fish, genus Nesunthrus macropterus (tuina); Bairatoto = Tewe = fish, genus Chryserodon pauperius, species gerres, yellow-looking (batatoto) when shoaling. (3) I(N) Taberan au neke ni frau, translation derived from Grumble who translates the phrase I Taberan riki ni frau = (at) the proper (best) time for ocean-sailing.

5. In this and other stanzas te may be used with tari (and marawa), conflicting with current usage. (2)
Momwenti = disturb, is a compound not in the dictionaries
6. Ruru bene bene = tremble, shiver in modern usage. May be derived from riri = attract, bene plus bene bene hence my translation 'hovering'. The i/u substitution is not uncommon — see notes 2(1) and 4(1) also.
7. Kabira, variant of bura relating to casting of lots, kaewa now kaiwa.
8. Kikina, I have translated as a derivative of kiki = knowledge obtained from auri.
9. Niniman = ni ni man = many a thing (2) The text seems ~~to be~~ to be about a waterspout — see stanza 43 also.
10. Tarukiki, from Taobukia = came to end of (2) Nabanaba = unidentified 'home' in the west.
11. ~~Ua method of deep-sea fishing by net (2) Kabira, from tira (3) Kauti = spell cast early in morning (on eastern shore, Sabatier).~~
12. Bakara te tari I have translated to include 'scatter' (bakarae) and 'glimmer' (bakara). (2) In this and other contexts Matang is used as the name of the race as well as the place from which they came.

13.12 Kahitonga, in figurative sense means 'chess' etc. (2) Kua = stars of constellations Andromeda, Perseus and Cassiopeia (Sab). (3) Nei Tevairua, five stars in V shape in constellation Pegasus (Sab).

13. Unkamenen, not in dictionaries. From context a heavenly body which, in relation to Kua and Nei Tevairua, is likely to be the Andromeda nebula. (2) The Gilbertese manuscript reads ... ringa te aia te rikia ... ~~this may be a personification of the light of the stars but a i a te rikia seems more likely and does not alter the sense.~~

14. Te Take and (Koroungutu) Ngutu. The red- and yellow-tailed Tropic Birds (Phaeton spp), symbolizing Nei Tituabine.

16. The third line of the Gilbertese manuscript reads ... umum te taatanga ... for which I have been unable to find a satisfactory meaning in the context. I have given it a navigational meaning since ta in lines 1 and 4 = ta = imaginary division of the night-sky. (2) Ba n ruanua, I have read to mean the first navigational interval above the western horizon i.e. the nikanawa of the mean ta west in Grumble's description of navigational astronomy.

17. Nei Katuketang, not in the dictionaries but probably from Kati/Katu = smooth or slippery. The 'swallows' are likely to be the Tropic Birds of stanza 15. I have had to take some liberty in translation: I think the last two lines refer to Tabakea, representing the original inhabitants, as the source of the narrator's wisdom and knowledge.

18. This stanza is an example of the jealousy with which navigational lore was guarded. (2) Ilea maen te bene appears to be an unrecorded idiom from ilbelute = threaten to, or smash the skull and mae = necklet of pearl shell. (3) Kari maka is obscure; it seems to refer to hunting the maka surgeon fish which hides in deep crevices but which is poisonous (sub). I have translated freely to convey these thoughts.
19. I have read namata in the sense of casting a spell for good weather and the smacking action of the next two lines as part of that spell.
20. I have assumed that this stanza refers to Nei Manganihaka (see pp 118-121 of Migrations, Myth and Magic from the Gilbert Islands) or, less likely, to Nei Aromaeo (see p. 38 of Hia Karaki nitawari (= Tungaru). Baitonga, used as a place-name in the Gilbertese text represents the source (or sources) of introduced fruits, trees etc.
21. I have read kai in lines 1 and 3 as the interjection of affirmation in common use. The story, which starts in this stanza and continues in the next two stanzas, develops from the reminiscence of the previous stanza. Another version of it appears at p. 105 of Migrations, Myth and Magic etc.
22. An alternative name is Nei Tina-taufekoka.
23. I have added words in line 1 of the translation to explain that Nei Kinataufekoka changed herself into a fowl. (2) Kabova in line 4 = modern borata. (3) The last two lines are a free translation. (4) In the story referred to in note 21, Gnåible names the two (or the three) sons of Narean.

5.

Matua-kikina and Matua-xenou and the third, Matua-keikeri.

24. The three celestial bodies named are Kana = Southern Cross; Rimwinara = Antares; Rei Tebairure = 5 stars in the constellation Pegasus.
25. Uma ae bono taboia = lit. house (sky) with closed ends, fig. the secret art (science) of navigation.
26. The translation is free. The aka, which I have translated as 'stations', are the imaginary partitions or ta of the night-sky derived from the roof construction of the maneaba.
27. Te Ixetia (or I-xetia), genealogical 'Tree of Samoa' (Sub).
28. Iakebake = iakebokabo = very high equinoctial tide (2) Rava seems to be an intensive perhaps in the sense of life-blood (3) I have added the last line to complete the sense in English.
- 29/30. These two stanzas develop the conceptual relationship of the maneaba roof and night-sky. (2) Boutabea may be a variant of boutabu = pillar in middle of maneaba supporting the ridge-pole but I think it is a compound of bona and tabea meaning 'pillar out of plumb' (3) Neither waitibu nor katatake appear in the dictionaries and I have read them as being derivatives of wai and taka both meaning 'dejected, crestfallen' etc.
31. The manuscript appears to read N nua or N nua tabutabu, (2) Kinae is unknown to me.

33. See note 24. The additional stars are: Kamanuka = Betelgeuse; Kua = a group of stars of the constellations Andromeda, Perseus and Cassiopeia; Aei Tebavaitoa = Corona Australis; Kamaiaki = Canopus (Alpha Carinae) or, according to Sabatier, a synonym for Kama; Kameang = Capella (Alpha Aurigae) or, according to Sabatier, Ursus Major. (2) I am unsure of the translation of the penultimate line — tehewe = tatawe (quickly) and kameteame = kamewewe (raise, lift): the meaning may therefore be that Kua and Aei Tebavaitoa rise as or push up Kamaiaki and Kameang.
34. The translation is free. I have read toki = tokitoki = reverberate, roll etc. (2) Tokca and Rebua = names of two legendary waves of great size and force.
35. I have had to adapt the stanza to take account of the change of person in lines 1 and 2. (2) Rai a tituo = state of distraction virtually synonymous with mainga.
36. Unikanava = lit. a juggling game (2) faneawa = milk fish (chanos chanos) (3) ataata = large, wide (of land or large objects).
37. Bainiman = unidentified star but possibly Sirius — see Babaniman. Bingham also gives a meaning 'appearing in the distance'. (2) Timirau is unknown to me and could be derived from tima or tima and rau with a meaning of 'peaceful place or spirit'. (3) Tangaroa = name of celebrated Polynesian god. Changed by Grimble from original manuscript which reads Tanaroa, a word which could have the same meaning as Timirau.

- 38. Tukabu, fifth phase (16 Feb - 10 March) of the Pleiades (Gmimble). (2) Tabanga or Tabana, the manuscript is unclear as well, and their meanings. I have treated as a navigational term related to Tukabu.
- 39. A free translation. (2) Rurubenebene seems to imply auspicious weather for sailing and may be a misprint for rorobenebene. (3) Tabava and vanga seem to mean 'rough' (seas) which overturn canoes. (4) Bong, in the compound words in lines 3 and 4, refer to the sailing bong or seasons as in note 38. (5) Kava in line 5 seems to be a verbal use of Kav = about to or nearly.
- 40. Atatou, myth. land probably meaning 'land of travellers' i.e. sea-rovers. It is not evident to me why they should be Tarawans unless the reference is to stanza 21.
- 41. The manuscript reads Nangoburgia etc which seems to be an error.
- 42. Bikena is probably symbolic of fike = beach the source of the tano-balcoa = white, granulated sand used in magic over weapons. (2) Tou n un = lit. pandanus fruit of auger may be a misprint for Tou n unag = chewed pandanus fruit
- 43. The various stories of Bue tell of his command over wind and rain. (2) In other accounts, Kei Nakiniwae is described as a thing rising from a shoal or reef which can engulf canoes and confuse the mariner. Sabatier identifies her as a deity, especially in Butaritari, who stirs up tsunamis or waterspouts. Gmimble, on the other hand, translates rubeimbei te nang as waterspout. See stanza 9 and note also.

#4. A difficult stanza. Neueakina, probably derived from neue and used in the sense now attributed to kaueua = act vigorously. (2) I have substituted l-also for l-abou with the meaning of 'certain kind of person' which is qualified by (3) rangaba = silly looking c.f. inaba = frightened looking. (4) leie = sailing but also = 'hit silly'. (5) I have substituted te atao for the manuscript's te a tau. (6) Ina ni kabaka = the look of being able to be pulled down.

#5. Nangi in the manuscript reads ngin which seems to be an error.

#6. Ira uea in line 5 has been translated on the analogy of waka uea = tap & main root. (2) The translation of the last line is largely guesswork. I have assumed that niriaba derives from niri = firm and aba = land; and that e taba wau should read e ebaaba wau = my canoe is rained up (on rocks).

#7. Katina te aba = kaliva te aba though I see no reason why Katina should not be derived from kabi = keel & fig. to ground a canoe.

#8. I have translated line 2 in the dictionary sense of 'put a wedge under the keel of my canoe' i.e. to run ashore. If katena is a misprint for kaheira the line may mean 'in danger of foundering'. (2) Katekete has been translated as a derivative of teke = pierced etc. but it might mean 'swiftly' or similar word to describe sailing under heavy winds and seas.

#9. Moti ni maea is not in the dictionaries. On the analogy of motinano = a voluntary or personal decision, I have translated the phrase in the

sense of uncertainty, from mae. It may, however, have an idiomatic nautical meaning connected with maea = rope etc.

50. Manawa = heart, in this context (2) Karika = lit. purify myself etc (3) in relation to Kaunau nanou ... hikoko, with the implication of magic in Kauna, the translation I have given seems reasonable.

51. I have translated bai huu as 'deceptively' and (2) I have taken Bingham's interpretation for hainiman - see note 37.