The generations of Darkness and Light.

Darkness and Light lay together; they begot children; many were their children, both men and women. Their children played and swam in the ocean, and beat into foam the sea under the lee of the islands. And in the places where the children of Darkness and Light did play, things grew— even rocks, and reefs, and sandbanks— for (these were) the tracks of their play.

Rocks grew at Tabiteuea, under the lee of Taku— even the rocks which are called the Houses of the Children until this day. Again at Onotoa grew Bike-riki (the Little Shoal) and Bike-n-aba (the Land Shoal).

Bike-riki and Bike-n-aba met; they begot children; thus appeared Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister was Nei Nimanoa. They were a breed of giants, three men and a woman.

The day of voyaging struck. They voyaged southward, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa; they arrived at Samoa, and those three men landed on Savaii. There they stayed, but their sister Nei Nimanoa remained not long, for she went eastward to Upolu.

Nei Nimanoa lay with Wai-tangitang at Upolu; she begot children with him, and Taito-kara-nanaro appeared.

When that man Taito-kara-nanaro was full grown, he went westward to Savaii, for he would visit his fathers, the brothers of his mother, Tabu-toa, Na-ni-kain and Ua-mumuri. And lo! He was a giant in stature: therefore his fathers feared him when they saw him come, and they raised their hands to slay him; and he died. And one of his fathers took his and kept them in a basket.

After some time, came their sister Nei Nimanoa, who was the mother of the dead man, and she carried his to her husband Wai-tangitang; and Waitangitang carried them to his father Kirio-n-te-ba.

Kirio-n-te-ba took the of Taito-kara-nanaro; he made healing magic upon them, and lo! the dead man lived again.
Taito-kara-nanaro stood up alive. He grew to be a giant, and his name was changed, for he put away from him the name Taito-kara-nanaro, and he took the name Kautabuki. He was the Kautabuki who was spoken of on Upolu as the mightiest of all giants.

And after a short while, Kautabuki went westward to Savaii, for it was his intent to smite his fathers, the brothers of his mother, at whose hands he had first died. And lo! Every one of them died at his hands.

And then returned Kautabuki to his mother's place on Upolu. And he met with a woman of that land, even Nei Naubakeke; he begot children with her; Tabu-ariki-te-boboi appeared.

Tabu-ariki-te-boboi begot children; Te-ukeuke-n-anti appeared.

Te-ukeuke-n-anti begot children; there appeared Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister was Nei Nimanoa.

Now were those folk about to voyage from Samoa to northward. They made ready their canoe "Te-aka-tiri-rou", they embarked therein, they set out to northward. And these were the people in the canoe:

Ei-ni-batangitang and Nei Atua-rarango, and Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa; they were the people of the canoe.

They voyaged northwards, they arrived at Tabiteuea; Ei-ni-batangitang and Nei Atua-rarango landed there, on the eastern side of Tabo-uea; they dwelt there, and begot children: the names of their children were Atua-rarango and Tabeka. And Tabeka went eastward to settle on Nonouti; he settled at Buota, and he stands there as a rock upon the shoal to this day.

And when Ei-ni-batangitang and Nei Atua-rarango stayed at Tabiteuea, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa voyaged northwards. They came to Tarawa, and there they luffed their sail, so that Nei Nimanoa might get them drinking water. And her brothers awaited her at sea, but she returned not to them, for she was held ashore; Noubwebwe held her for his wife on Tarawa. The brothers of Nei Nimanoa went away with their canoe; and whither they went we know not.
Nei Nimanoa begot children with Noubwebwe on Tarawa, and these are the names of her children with him, even Tabu-toa, Na-ni-kain, Ua-mumuri; and one woman was their sister, even Nei Nimanoa. And their father Noubwebwe was the slave of Kirata-n-te-rerei, who was the high chief of all Tarawa.

The children of Nei Nimanoa and Noubwebwe grew up, and they reached the stature of giants; and Kirata-n-te-rerei was afraid of them, for they were of the stature of giants, and Noubwebwe their father, who was his slave, became a free man through them.

And after some time, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa arose to go; and they voyaged southwards from Tarawa to Tabiteua. They came there to Tabeka their brother, who was the son of Ei-ni-batangitang and Nei Atua-rarango.

Then Tabeka tried them, to see how strong they were in magic. He hid their steering-oar under a shelf of rock; and they were weary with seeking their steering-oar, but found it not. But at last they saw it; and then they were weary with pulling at it, for it was stuck fast and would not come away. Only at the hand of their sister Nei Nimanoa did it move at last.

They were glad when their steering-oar came away, and they prepared for the voyage. The embarked in their canoe, they set forth from Tabiteua. And when their canoe was hull-down on the horizon, their brother Tabeka hurled a throwing stick at them; their sail was struck and broken. And lo! They were grieved when their sail was broken, for they had but one steering-oar, and their canoe would drift away. And they took hold of their anchor, to sling it at the horizon, that perchance it might fall upon some land; but in vain did those three brothers, Tabu-toa, Na-ni-kain, Ua-mumuri, make their cast, for they got no land; and their canoe drifted away.

Only at the hand of their sister Nei Nimanoa was land gotten at last; as for her, she took the anchor to make a cast, and it fell upon Nonouti, at the place Bare-atau. And they hauled in the rope of the anchor, and came to Nonouti.
Here is the story of Taburimai.

1. Taburimai was the first-of his issue Bakoa. Two wives-of Bakoa were Teuaei Bakoa, for he married previously with Nei Nguiriki, and his issue thereby indeed the fish.

Nei Nguinaba, ao ana kariki iai teuaei Taburimai, and his issue thereby this man Taburimai, ao tari-na teuaei Taburimai, and brother-his this man Te-anoi. Mangaia are e a riki iai, and so it grew. 

Te ribal i-fou-ia te utu aei, aika ana kariki the hate among them the family this, who his issue.

Teuaei Bakoa, ba a ahati (n) ribical ana moa-n this man Bakoa, for they much to hate his first-of ei, aika Ta ika, nako-ia ana kauoua-n ei, progeny, who fish, towards-them his second-of progeny, aika Taburimai ao Te-anoi. Ba a kaangai ika who Taburimai and Te-anoi. For they say thus fish.

Maneang i-buki-n tari-ra are Taburimai, ba e look-foolish because-of brother-our who Taburimai, for it a okoro riki-na ma-angaira, ba iai bai-na, ao is different growth-his with-us, for there-is hand-his, and

Iai wae-na, ao e a okoro riki-n atu-na ma there-is foot-his, and it is different growth-of head-his with mata-na; mangaia are kaam na kaoti nano-ni i-buki-na face-his; and so you shall show hearts-your about-him.
For perhaps it proper if we kill-him; and

nkana tao a bo nano-ra n te liango
if perhaps they agree hearts-our in the thought

aei, ao ke ti a karaoa te kabowi n-inga'along
this, and may we make the council to-morrow

i-buki-na, ba tao ti na iraana ni kamate-a
about-him, for perhaps we shall how-do to kill-him

Ao nke e a reke aia eti aei
And when it was gotten their decision this

ika ni-bane, ao a karaoa aia kabowi ni
fish all, and they make their council at

ngaina; mangala/are e a botaki te na n
dawn; and so it was assembled the muster of

ika ni-bane, Ao aio moti-n te taeka,
fish all. And here judgment-of the word,

ba, e bon tau kamatea/n teuaki Taburimai
namely, it indeed expedient killing-of this man Taburimai

Ao aio aro/na, ba, akeai te-man-na
And here manner-its, namely, not-any one-person who

na kakabua nakon te ingaalong, ba a'
he shall be-absent until the morrow, for they

na bane ni botaki nkana e a oti tedi.
shall all to be-assembled when it will rise sun.

Ao aio aro/ni kamatea-na, ba, a na
And here manner-of killing-his, namely, they will

kana rabata-na.
eat body-his.

But when it was-decided the decision with-them

ika ni-bane, ba a na kana Taburimai ni
fish all, that they will eat Taburimai at

ngaina, ao teuaki Te-anoi, are bon tari-n
dawn, and this man Te-anoi, who indeed brother-of
Taburimai, e nako ni kaota te taeka arci

nakon teuarei to that-man father-their who Bakoa, Ao ngaia, And he,

Bakoa, e aki rau nano-na i-buki-n nati-na

Bakoa, it not peaceful heart-his about child-his

are Taburimai, ba moa-n te tangiraki i-rou-na

who Taburimai, for first-of the loved with-him

nati-na arei. E ka ngaai Bakoa nakon Te-anoi,

child-his that. He says thus Bakoa to Te-anoi,

"Nor ia, I aki kona n raoiaiki-na, ba a

moa-ni bati, mangai-are I aki kona a n

first-of many, and so I not can to

lose; ma nor-ia, nati-u Te-anoi, ko na

hold-them; but see it, child-my Te-anoi, thou shalt

Ekere aro-i na tari-i ae (e) na maiu iai.

seek manner-of brother-thy which he shall safe thereby.

Ao e a manga ka ngaai, "Ti a wene ma

And he again said thus Bakoa, "We shall lie with

nkoe n te bong ae; Ngai, ao nkoe, a0

thee in the night this; I, and thou, and

Taburimai, ti a botaki ni matu n te

Taburimai, we shall be assembled to sleep in the

bong ae, ba ti na ukerena maiu-n tari-i

night this, for we shall seek safety-of brother-thy

Fa tao a na bon roko, ngaia ni-bane,

For perhaps they will indeed arrive, they all,

nakon te ngaina nkana e a oti taini. Ao

towards the dawn when it will rise sun. And

ngaira, ti na tei rako i mai ni ngaina, ma

we, we shall stand-up before dawn, and

ni na tuang ko te tabo ae ko na

I shall tell-thee the place which thou shalt
Mriakina

Bakoa, ba e tangira nati-na are Taburimai, Bakoa, for he mourns child-his who Taburimai.

E

And he stood-up this-man Bakoa i-mai-ni

Ako e tei-rake teuse'i Bakoa

Again: e a kauta nati-na are Te-anoi, ao
dawn: he awakened child-his who Te-anoi, and

Ako e tuanga te tabo are e na nako-iai,

And he tells-him the place which he shall to-there,

Ako e a tia n taetae ma Te-anoi, and when he finished to speak with Te-anoi,

Ako e a kauta naba nati-na are Taburimai (ao)

Ako e kauta awakened also child-his who Taburimai;

He tells-him to speak-thus, "Child-my, who


The loved

n te bong ael, i-buki-n te ka'anga are

on the day this, because-of the trouble which

(c) a kau roko.

Ko kua, a (c) kia ni kava, fana mika

it about-to overtake-us; for see-it, they hate-thee

e "tari-m aika ika, ao a kani kamate-ko, ba

brothers-thy who fish, and they desire kill-thee, for

off you as a na bana a roko mi. againi ni kava ba a na kava. and

a kona (c) takia he a hana ba (c) mariti. Ma againi are la is

it is different growth-thy with-them, and they refuse to

a kona (c) takia he a hana ba (c) mariti. Ma againi are la is

nora riki ma ngaia, ao a rawa it is different growth-thy with-them, and they refuse to

a kona (c) takia he a hana ba (c) mariti. Ma againi are la is

the growth brothers-thy those. And-so thou

He growth brothers-thy those. And-so thou

Tei-rake nakal, ao ko ma toka i-ao-n shall stand-up now, and thou shalt mount upon

Ako e tei-rake nakal, ao ko ma toka i-ao-n shall stand-up now, and thou shalt mount upon

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Ako e tei-rake nakal, ao ko ma toka i-ao-n shall stand-up now, and thou shalt mount upon
aku/a tari/m are Te-au, ba e na
back-of brother-thy who Te-au, for he shall
na rake te a kau te a gaue na a kau te roko na
out-i ko nakon te tabo teuana, are e
carry-thee to the place one, which it
ko roa ni mata
mena i-aa-ni karawa. Ai ngaia te tabo
situated under heaven. Just it the place
are ko na karaea-ko iai. An! tei-rake, ba
which thou shalt exile-thyself there. Come! stand-up, for
ko is near the dawn; speed away, for thou
na rawa ni mata". Ao e kaangai Taburimai,
shall refuse to die". And he spoke thus Taburimai,
"E a tau", ao e a tang.
"It is enough", and he wept.
Ao e ake a! Ba e a toka Taburimai iao-n
And lo: For he mounted Taburimai upon
Te-au. He says Te-au, "Kanene wae-m; ao
[aita houses]
Te-au. He says Te-au, "Crook legs-thy; and
bairiu, taua au bonota ial Z biri
hands-thy, hold my therewith. He hastens
Te-au; he hastens to n kaeta mainiku, e
Te-au; he hastens to make-straight east, he
ninimauna
<grow gradually smaller>
na a mainiku. e
nako rariki-ni karawa mainiku.
grows gradually smaller towards side-of heaven east.
Ao e ake a! Ba e kaeta a-an te
And lo For he makes straight underside-of the
itoi are at mainiku, (oa) Nguimata boni
star that, which at-east, even Nguimata; indeed
ngaia te aitoi ni poi-bora-ake iai Te-au.
it his star to voyage-east thereby Te-au.
ngaia koro ao nga o koro ko e kaera ana (bora)
ngaia te aitoi ni poi-bora-ake iai Te-au.
ryke e bora raka nako te iuva a mainiku.
Ao e nako ni koro te aba are
And he goes to run-aground on the land which
Samoa; he books e koro (Samoa ao) iai
name-its Samoa; e kaferake-a iai Taburimai.
A raure nkanne taari ekenne be
They part now brothers those, for

Ae tiearei
Te-anoi e manga bo nakonako;
that man Te-anoi he again strikes journey;

mainiku] ao e [naoko] n
east, and he goes' to
cleve at-side-of heaven

mainiku] ao e riki ba te itoi,
east, and he grows even the star, even just

Te-anoi maba. [tearei]
Te-anoi also.

Ae tearei
And that man

at Samoa, ao e a bo ma kaai-na,
and he met with inhabitants-its, he

a bo ma te ara- man
met with the name-of woman one

a bo ma te ara- man
met with the name-of woman one

Te-bongi ma te ngaina, to karimoa ngaia, go a
Te-bongi ma te ngaina, the eldest

otti i mwi na Tabu-toa, Na-ni-kain, Ua-mumuri, ao
appear after-him Tabu-toa, Na-ni-kain, Ua-mumuri, and

ott i mwi na Tabu-toa, Na-ni-kain, Ua-mumuri, ao
appear after-him Tabu-toa, Na-ni-kain, Ua-mumuri, and

otti i mwi na Tabu-toa, Na-ni-kain, Ua-mumuri, ao
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appear after-him Tabu-toa, Na-ni-kain, Ua-mumuri, and

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The text appears to be a part of a historical or genealogical account. It describes the actions and events surrounding the construction of the canoe named "Te-batoto" and the subsequent settlement at Tarawa. The text is written in a language that seems to be a form of Polynesian or Micronesian, possibly from the Samoan area. The text is rich with cultural and historical references, indicating a narrative of migration and settlement.

The key events described include:
- The construction of the canoe "Te-batoto" by a group of people.
- The canoe is launched by a man named Te-batoto, who sets it on the water.
- The canoe is carried ashore at Tarawa, where it is named "Tabura-ni-
- The people settle on the land and begin their new life.
- The tree named "Uekera" is mentioned as a significant landmark.

The text is full of specific names and places, indicating a detailed record of historical events.
ba boni ngaia maeka-na. Ao akea! ba e for indeed it dwelling-her. And lo! for he

nang rierskea te Uekera Te-ariki-n-tarawa are about-to scale the Uekera-tree Te-ariki-n-tarawa who

nati-n Taburimai; e a roko i tabera-na, e child-of Taburimai; he arrived at summit-its, he

a baite Nei Tereere mai marewe-na ma e reached-down Nei Tereere from topmost shoot-its and he

a ruo ma ngaia. E a iein, a a kariki, e descended with her. They marry, they procreate, it
descended with her. They marry, they procreate, it

oti kanoa-ia, ba temanna nati-ia, ba appears progeny-their, even one person child-their, even

Kirata-n-te-rerei. Ai aei te aomata ae moa/n Kirata-n-te-rerei. Just this the person who first-of

the tamaroa. E oti-hako tamaroa-n the beautiful. It appears-forth beauty-of

Kirata-n-te-
rerei n are e boni kariki n aki bo Kirata-n-te-
rerei in which he indeed procreates to not meet

i hekei tamaroaana.

ma te aine, ba e boni kariki naba with the woman, for he indeed procreates also

i-bukai-n oin-n tamaroa-na. Ba nor-ia, nke e because-of very beauty-his. For see-it, when he
Thereon, it grew also the person thereon, and

ara-na Beia. Ao nke e a tebetebo Kirata-n-te-rerei, ma-ni kaaki te ba-n-ni, rerei, with to throw-away scraper-his the leaf-of-coconut, to take it the reef-heron for nest-its. And

akaa! ba e a riki te aomata man te ba-n-lo! for he grew the person from the leaf-of-coconut, who
ti n-nano-ko nga-o te kaai, are coconut-tree in nest-of the reef-heron, who

ara-na Te-kaai. name-his Te-kaai.

Ao nke a likawai Beia ma Te-kaai, And when they adult Beia with Te-kaai,

ake nati-ni Kirata-n-te-rerei, ao a borau who children-of Kirata-n-te-rerei, they voyage

nako Nonouti. (to) A lei na iai ma Nei Teweia; to Nonouti. They marry there with Nei Teweia;

they procreate: Taane-n-toa, Tonga-biri children-their.

E a lei in Nei Tonga-biri ma Kekeia ae She married Nei Tonga-biri with Kekeia who

kaai-n inhabitant of Onotoa; ti te-manna nati-i-a, ba

Nei Taabiria, Nei Taabiria.

E a lei in Nei Taabiria ma Te-i-aokabu; She married Nei Taabiria with Te-i-aokabu;
a kariki; Te-ibi-toa, Te-koba, Tauni nati-ia.

they procreate: Te-ibi-toa, Te-koba, Tauni children-their.

E a lein Tauni; e mauna ara-ni.
He married Tauni; it obliterated name-of

bu-na; e kariki; Toki-te-ba, Mata-rake, a3 Te-nti-nti wife-his; he procreates: Toki-te-ba, Mata-rake, Te-nti-nti

children-his. Tagri aika; a teni-man aika, aika children-his: Brothers who three-persons these, who they

riki kaal-m aika aika bati ma-i-rou-ia.
grow inhabitants-of lands which many from-them

E rika ma moa fana; akata doro a kimbo.

Ao Te-nti-nti nga; boni ngai a e (e)
And Te-nti-nti also; indeed he who it

Nui ma-i-rou-na; ba maka e a mena 1

Nui, a (e) a a kariki iai 2 ma Nei Te-rua-beia,
Nui, he procreated there with Nei Te-rua-beia,

and these children-his, even Nei Te-niko-ni-buti, and

Beia-toa, ao Te-rwa, ao Batiare, E a lein Nei
Beia-toa, and Te-rwa, and Batiare. She married Nei

Te-niko-ni-buti ma Te-rara-n-te-un; A kariki.
Te-niko-ni-buti with Te-rara-n-te-un; they procreate.

Te-kate-ariki nati-n Nei Te-niko-ni-buti.
Te-kate-ariki child-of Nei Te-niko-ni-buti.

E a kariki Te-kate-ariki ma Nei Bua, ao
He procreated Te-kate-ariki with Nei Bua, and

kana ma [aika; nati-ia]
temanna only one-person child-their, even Nei Taake-iti.

[Ma] E a lein Nei Taake-iti ma Te-orata, ae
She married Nei Taake-iti with Te-orata, and

A kana akai (e) nati-ia temanna ba Kimaere.
e oti Kimaere.
he appears Kimaere.

E a lein Kimaere ma (Nei Tabe-au; a aikai
He married Kimaere with Nei Tabe-au; these
Akea! Ba e kitan-i'a nati-ia Taburima'ai a tuku i-mwi-na i Ta'amoa, ma tina-i'a
and they stay behind-him at Samoa, with mother-theirs

3. (Ao) aio tabo-m te rongorongo aei, ae
And here end-of the news this, which

irouvai nation
with-them children-of Taburima'ai aika e kitani-a

Ta'amoa, Samoa. [Ao Tonuama a te tae'ka ae kapani ari i nuku
Akea! Ba e kitan-i'a nati-ia Taburima'ai

and they stay behind-him at Samoa, with mother-theirs

children-their Waea with Nei Kaukari, a tahu: ti
He married Tangaba with Nei Kaukari; he appears

Tangaba, Baturoa.

He married Geko with (Nei) Turakena; e oti ti
a tahu: ti
He a lein Waea ma (Nei) Turakena; e oti

E a lein Geko ma Nei Ngakai, a o tahu: ti
He married Geko with Nei Ngakai, and they

Indeed I Anetiba, who I relate
Boni ngai ae Anetiba, 

E a lein Te-kie ma Nei Koui, a o tahu: ti
He married Te-kie with Nei Koui, and these

E a lein Te-kie, Tara-ueta, Rai-aba, Hereau.
Te-kie, Tara-ueta, Rai-aba, Hereau,

Tangaba, Baturoa.

E a lein Baturoa ma Nei Kaukari, a o tahu: ti
He married Baturoa with Nei Kaukari; he appears

Batu-roa, Batu-roa.

E a lein Geko ma Nei Kaukari, a tahu: ti
He married Geko with Nei Kaukari; he appears

Batu-roa.

children-their with Nei Kaukari; he appears

E a lein Geko ma Nei Kaukari, a tahu: ti
He married Geko with Nei Kaukari; he appears

Taburima'ai, who he leaves-them

For he leaves-them children-his Taburima'ai

And here end-of the news this, which

irouvai nation
with-them children-of Taburima'ai, who he leaves-them

Ta'amoa, Samoa. [Ao Tonuama a te tae'ka ae kapani ari i nuku
Akea! Ba e kitan-i'a nati-ia Taburima'ai

and they stay behind-him at Samoa, with mother-theirs

children-their Waea ma Nei Ko-angare.

E a lein Waea ma Nei Ko-angare, a tahu: ti
He married Waea with Nei Ko-angare; he appears

E a lein Waea ma (Nei) Turakena; e oti ti
He married Waea with Nei Turakena; he appears

Taburima'ai, who he leaves-them

For he leaves-them children-his Taburima'ai

and they stay behind-him at Samoa, with mother-theirs
A likawai, a riki ba taian toe. Ao
They adult, they grow even the giants. And

a manga borau a ukera tama tornain are Taburimai.

akea! ba e a riki te nano ni kani
lo: for it grew the heart to desire

borau i-rou-is; a kore nano-is ni kani
voyage with-them; they overflow hearts-their to desire

ukera mwi-n tama-is are Taburimai nako-lang.
seek track-of father-their who Taburimai towards-north.

E moani kamini;

Ai-kami-ra aia borau nke a mananga
Just-wondrous-how their voyage when they set-out

nako-lang! Be ngaia aika a man, aika towards-north! For they who four-persons, who

Tabu-toa, Na-ni-kain, Ua-umuri, ao Nei Nimanoa,
Tabu-toa, Na-ni-kain, Ua-umuri, and Nei Nimanoa,

E kanga ara a borau:

(bon) akea te bai iao-n wa-la, ba ti
indeed not-any the thing upon canoe-their, for only

as roan te wa to bai

the anchor-rock, and just only it which they

kona ni kapekel gaba iai. Ao aro-n
can to fetch lands thereby. Here manner-of

Te ati-n-ro, ao ai ti ngaia / are a
the anchor-rock that, for there-is the rope thereto

ta iai te moan te anaanau; ao nkana e na
which first-of the long ; and if it shall
be taeko ni kimber, ao te ati-n-ro, here again are ni taekn a

ukeraki te aba ao e anaaki ni katioaki
(be)sought the land it taken to (be)swung

English "He Anchor" ao tie maa runa [the rope to muna]

te ati-n-ro mai tabon te maa, ma e
the anchor-rock from end-of the rope, and it

as a roan te anaanau [He is kangoi arena]. Nkaana e

kare-nakoaki nako rariki ni karawa, ba teo
slung-away towards side of heaven, for perhaps

uakeri ke aba ao e anaiki ni karioaki na te a kerekoaki. Ba

tai te teuana tai, ake e na baka
there-is the land one there, which it will fall

tai te te bai ao e reke ai ke aker. Aia a kare beo
thereon or not-any. And if it falls-on the land the

iaki ke ake. Ao nkana e bakara te aba te

karaka a bai. Ao maa beo te ake e ake a roke a te ake.
ati, ao a sit-in, ao aken! Ba a roke rock, they haul-it, and lo! For they arrive

i-eta. A maan naakekei ni borau ashore. They long-time those-people to voyage

No nako ta nahe ao a
nako-tang, so a nangia kakare aia ro towards-north, and they about-to sling their anchor

ma a e neke nahe (kaahe a). A roke

nako sa-ni karawa/ E tei-reke moa Tabu-toa towards underside-of heaven. He stands-up first Tabu-toa

nage-ni kahe, ake nahe ake nakia heka Tabu kahe. a

e kation te ati mai moa-n te wa; e-
he swings the rock from bows-of the canoe; he

na karawa as kawino nge a ke nahe ake he kahe. E

ai-n-toa teuael; e kanene-a ba ai te build-of-giant this-man; he makes powerful-it, for just the

kabane; e karea rariki ni karawa. Ao kabane; he throws-at side of heaven. And

akaa-ngaire! ba e aki reke te aba. E alas: for it not gotten the land. He

a tei-reke Ma-ni-kain; e a matebuaka naba teuae. stood-up Ma-ni-kain; he failed also this-man.

Ao Ua-mumuri, uana naba. E nangia tita. And Ua-mumuri; identical also. It about-to just-now

gotten the land by Nei Nimanoa; are maane-la.

Nei Nimanoa, who sister-their.

Like e kare (ao e nako ni baka (te

When she throws it goes to fall the

ati) i Nonouti, n te tabo aro Bare-atau rock at Nonouti, at the place which Bare-atau

ara-nu. & aita maena=n aia ro, ao aken! They haul rope-of their anchor, and lo!

rae a airia ra a nahe
be a roko i Nonouti for they arrive at Nonouti;

be a roko i Nonouti, they land thereon;

a bo ma kai-ni. E lein Tabu-toa ma they meet with inhabitants-its. He married Tabu-toa with

Nei Teweia. & Ma e aki maan, ao a roke Nei Teweia. But it not long-time, and they arrive

*From here on, the text is based partly on Gunther's redaction.
Beia ma Te-kaal mai Tarawa, aika tibu-n
Beia and Tekaal from Tarawa, who descendants-of

Taburimai, Ao a i-taritari ma ma Tabu-toa,
Taburimai. And they mutually-brother with Tabu-toa,

Taburimai. Ao a i-taritari ma ma Tabu-toa,
Taburimai. And they mutually-brother with Tabu-toa,

ao Nei-ni-kaian, ao Unnamuri, ao Nei Nimanoa, be
and Nei-ni-kaian, and Un-namuri, and Nei Nimanoa, for

Taburimai naba Taburimai nakaiki. He e
descendants of also Taburimai these people. But it

aki mean, ao a i-kang-wi ao e
not long-time, and they quarrel-together, and it

tanewe wi-n Tabu-toa i-rou-i Beia ma Te-kaal.
blasphemous mouth-of Tabu-toa about-them Beia and Te-kaal.

Ao Tabu-toa e a tiba kati-neko ana taeka
And Tabu-toa he has just-now uttered his word

to insult, and alas! For he fell to

mate, ba a kamaraian Beia ma Te-kaal.
die, for they death-to-the-impious Beia and Te-kaal.

A ga mate Tabu-toa ao a taua bu-ma
He died Tabu-toa and they hold wife-his

Nei Te-kaal
who Nei Te-kaal Beia and Te-kaal, ao a kariki

mangaia; nati-ia (son)
with-her; children-their

Taane-n-toa ao Nei Tonga-biri.

Ao ai boni ngaia naba Tonga-biri are I
And just indeed she also Tonga-biri who I

a tia have-finished to relate riki-u

ma-1-rou-na,

boni ngai indeed I ANETIBA, ae te
deeped ANETIBA, who the

tia-katei-riki mai
from

Nui. E a moti.
Nui. It is worn-out.
To Bong ma te Ngaina (4)

Grimble's inter-linear translation B9, English typos on B9, and Gilbertene note 69 (ch) from Grimble.

Earliest ar EHO

Used by Grimble in MMM. p8 261-4
Aia kariki te BONGI ma te MGAINA.
Their issue to the NIGHT with the DAYLIGHT.

A lein te BONGI ma te MGAINA,
They marry the NIGHT with the DAYLIGHT,
a kariki; a bati nati-ia ma ma they procreate; they many children-their men with
naline. A tataka'karo nati-ia, ma ni uaua women. They continually-play children-their, with to swim

i mara ni buabua ta'iri i-sa-n
at sea

with to beat-to-froth sea under-the-lee-of

abamako'o. Ao taabo ake a j tataka'karo iai islands. And places which they play therein

nati-ia te Bongi ma te Mgaina, a riki children-their the Night with the Daylight, they grow

ia ia be te atibu ao te rakai ao
things there, even the rock and the reef and

the bike, ba mu'n aia tataka'karo. A riki the sand-bank, for tracks-of their play. They grow

atu'i rocks at Tabiteuea, i-sa-n Taku, ha a'nu'i

under-the-lee-of Taku, even rocks

alka Uma-ia Ataei Argia ni-karoko'a maka which Houses-their Children name-their until also
te the bong asi. A manga riki i Onotoa the day this. They again grow at Onotoa

Bike-iki ao Bike-n-aba.
Bike-iki and Bike-n-aba.

A bo Bike-iki ao Bike-n-aba; ao
They meet Bike-iki and Bike-n-aba; they
kariki; a oti ia'i Tabu-toa, Na-ni-kain, ao procreate; they appear thereby Tabu-toa, Na-ni-kain,

Ua-mumuri, ao maane-la Nei Nimanoa; the breed-gigant
Ua-mumuri, and sister-their Nei Nimanoa; the

ngaia; teni-man te maane ao te-man-na te they, three-persons the man and one-person the
It strikes the day of voyage. They voyage towards south Tabu-toa, Na-ni-kain, Ua-mumuri, and sister-their

Nei Nimanoa; a roko i Ta'amoa, ao a aireke

Nei Nimanoa; they arrive at Samoa; and they land

Tawai men who three-persons those; a tiku

Nei Nimanoa, e aki thereon; but sister-their who Nei Nimanoa, she not

maane-ia are Nei Nimanoa, e a ki long-time there, for she went-east to Upolu.

She married Nei Nimanoa at Upolu with

She went-east to Upolu.


He was adult that-man Taito-kara-nanaro, and

he went-west to Savai, for he will visit-them

fathers-his, who mothers-his, who

Na-ni-kain, Na-ni-kain, Ua-mumuri. And lo! for he build-of-giant

they fear-him fathers-his ake when

they see arrival-his; and they raise hands-their to

kill-him. And he died.
After some time, she arrived sister-their

are Nei Nimanao, are tina-n teuarei are e
who Nei Nimanao, who mother-of that man who he

dead, and she carries his to husband-her

are Wai-tangitanga; ao Wai-tangitanga e uota
who Wai-tangitanga; and Wai-tangitanga he carries-then

nakon tama-na, are Kirio-n-te-ba.
to father-his, who Kirio-n-te-ba.

He takes -of Taito-kara-nanaro that man

KiriO-n-te-ba; e karaoi-a ni-kamauiri-a, ba
Kirio-n-te-ba; he makes-them to heal-them, for

he performs-miracles that man; and lo! for he

a manga malu was again alive the dead man.

He tei-rake ni malu Taito-kara-nanaro;
stands-up to (be)alive Taito-kara-nanaro;

he riki ba te toa; ao e hina-kr
he grows even the giant; and it changed name-his

ba e kaake are Taito-kara-nanaro ao e
for he discards which Taito-kara-nanaro and he

arana are Kautabuki, Boningaia Kautabuki are
takes-name which

e atongaki i-so-n Uporu ba te toa ae moa-n to
he mentioned on Upolu as the giant who first-of the
kakamasto.

And it not long-time and he goes-west to.

Tawai Kautabuki, for he about-to smite-them

Tama-na ake means-n tina-na ake e a mate

fathers-his who brothers-of mother-his who he died

I-rou-ia. And lo! For they all-slain

before by-them. And now: For they all-slain

a e

before by-them. And now.

And now, he returns-to place-of mother-his

ma ngala; e oti Tabu-ariki-te-boboi.

with her: he appears Tabu-ariki-te-boboi.

He procreates Tabu-ariki-te-boboi: he appears

Te-ukeuke-n-anti.

Te-ukeuke-n-anti.

He procreates Te-ukeuke-n-anti; they appear

Tabu-toa, Ha-ni-kain, Ua-mumuri, and sister-their

Nei Nimanoa maecia.

A they about-to voyage those-people from

Towards north. They prepare canoe-their

Saamoa nako-lang.

Saamoa
"Te-aka-tiri-rou"; a toka lri; a mananga
"Te-aka-tiri-rou"; they mount thereon; they set-out

nako-lang; ao kaai-n to wa El-ni-batangitang
towards-north; and people-of the canoe El-ni-batangitang

na Nei Atua-rarango, ao Tabu-toa, ao Na-ni-kain,
with Nei Atua-rarango, and Tabu-toa, Na-ni-kain,

Ua-mumuri, ao maane-ia are Nei Nimanoa; ngaia kaai-n
Ua-mumuri, and sister-their Nei Nimanoa; they people-of

te wa. the canoe.

A borau nako-lang, a roko i Tabiteuea,
They voyage towards-north, they arrive at Tabiteuea,

E waseke
E airake lri El-ni-batangitang ma Nei Atua-rarango
they land thereon El-ni-batangitang with Nei Atua-rarango

i ainku-i at east-side-of Tabiteuea; a maeken-ia, ao a-ia
they dwell on-it, and they

kariki ilig ara-da nati-ia Atua-rarango ao
procreate thereon; names-their children-their Atua-rarango and

Tabeka. Ao Tabeka a baka-rake nako Nonouti,
Tabeka. And Tabeka he falls-eastward to Nonouti,

e baka i Buota ae E tei ba te
he falls at Buota, and he stands as the

stibu 1/2o-n te ora o ni karokea te hong aet.
rock on the shoal until the day this.

E reke a tiku El-ni-batangitang ma
And when they stay El-ni-batangitang with

Atua-rarango i Tabiteuea, ao a borau nako-lang
Atua-rarango at Tabiteuea, they voyage towards-north

Tabu-toa, Na-ni-kain, Ua-mumuri, ao Nei Nimanoa are
Tabu-toa, Na-ni-kain, Ua-mumuri, and Nei Nimanoa who

maane-ia. a roko i Tarawa, a kawaerake aki
sister-their. They arrive at Tarawa, they luffed

iai, be e na itia MEMHIM nima-eia te ran
there, for she will draw drink-their the water
Nei Nimanoa. Ao manene-na a taninga-ia i
Nei Nimanoa. And brothers-her they await-her at

tagri, ma e aki okir-ia, ba e tauaki
sea, but she not return to-them, for she held

i-ea, ba e tau-a Noubwebwe ba bu-na
ashore, for he holds-her Noubwebwe as wife-his

at Tarawa. Ka nako manene Na Nei Nimanoa man
They go brothers-of Nei Nimanoa with

wa-ia, ao a nakaa? Ba ti a habanga.
canoe-they, and they whither? For we know-not.

He kariki nei-rei Nei Nimanoa ma Noubwebwe
She procreates that-woman Nei Nimanoa with Noubwebwe

at Tarawa, ao aikai ara-ia nati-na ma
at Tarawa, and these names-their children-her ma

ngaa, ba Tabu-toa, Na-ki-kain, Ua-mumuri, ao
him, even Tabu-toa, Na-ki-kain, Ua-mumuri, and

maane ia te-man-na te aine ba Nei Nimanoa.
sister-their one-person the woman even Nei Nimanoa.

Ao tama ia are Noubwebwe, ana tore Kirata-
And father-their who Noubwebwe, his slave Kirata-

n-te-rerei, are uen a-90 n Tarawa.
who high chief-of surface-of Tarawa.

A ikawai nati-n
They adult children-of

nei-rei Noubwebwe
Nei Nimanoa with Noubwebwe

and a riki n ai-n-toa; Ao e maaku
and they grow to form-of-giant; and he afraid

Kirata-n-te-rerei
Kirata high chief

1-rou-ia, ba a ai-n-toa, ao
with-them, for they form-of-giant, and

[el] riki ni
he grows to

inasmata tama ia are ana tore
free-man father-their who his slave

Noubwebwe 1-rou-ia, ma fian.
Noubwebwe with-them.

Ao i-mwi-n tabatai, ao a tei-teke
And after some-time, they stand-up
mamae-ia are Nei Nimanoa, and they voyage towards-
ajaka south from Tabiteuea.
1-rou-n tari-ia are Tabeka, who child-of
El-ni-batangitang with Nei Atua-rarango.

Ao Tabeka and Tabeka the tries-them to see
manka-ia: e karaba aia bwe 1-aa-n to
power-their: he hides their steer-oar under the
nangananga ni ba. Ao uagkai a kua ni
shelf of bedrock. And those-people they weary to
search-for their steer-oar but it not gotten. And
rimwi a nor-ia ao a kua ni
afterward they see-it and they weary to
ma e aki nako ba e matoatao. Ao e
but it not goes for it fast. And it
a tiba only just moved
maeawe
A ngarengare They laugh
nike e nako aia bwe.
A toke ni wa-ia
and they prepare to
katau ni borau. They mount on canoe-their
a mananga they set-out from Tabiteuea.
A nke e nangi


A n te koro


kare-ia n te
pelts-them with the
throwing-stick brother-their who Tabeka;


It struck their sail thereby, and it broken. And they grieved for their steer-oar, and it about-to drift-away canoe-their. And they hold their anchor to throw-at side of heaven therewith, for perhaps it will fall on the land one; but they fail brothers who three-persons who Tabu-tea, Na-ni-kain, Ua-mumuri, for it not gotten the land with-them, and it drifts-away canoe-their.

It only just gotten the land by sister-their who for she, she takes the anchor to throw-away, and it falls at the place which Bare-stau. And they haul the anchor, and they arrive at Monouti.