I. The Planting of the Tree of Samoan

A certain man lived in Mōne, in the depth; and his name was Taranga. That man's thought was forever busy seeking for a way up to the land above. So he took the seed of certain plant, a very small seed, and he buried it in a hole in the earth.

And behold! that plant grew tall and great from Mōne in the depth; and Taranga mounted its branches, for he desired to go up with it as it grew; but he did not see that another man was hiding in the stems of the tree, Husiaria without.

And behold! the stem of the tree reached the heights of Mōne, it was about to spring forth above the land; the land was about to be cracked; Husiaria springing forth on high for he had mounted up in the stem of the tree.

As for Taranga who was the very owner of that tree, he stayed in Mōne, in the depth; for, the branches of the tree were held down by the sky of Mōne, so he did not spring forth on high.

1. In the depth. The equivalent Gilbertese phrase is i-nano, which may equally well be translated "in the West" (i.e., where the sun passes into the depth), but to the modern native historian, in this context at least, "in the depths" is the correct rendering.

2. Above. The equivalent Gilbertese phrase is "mela" which might mean "in the east" (i.e., where the sun rises above the horizon).
And that tree was named Kai-m-tuku-āka, it stood upon Samor; Auriasia mounted upon its crest, and the branches of it were many when it was full grown and people grew thereon. When Taburaziki, Rei Tuluātāi, and Tefake, and Rei Korua-ngutu-mutu, and Taburimai grew from a crack in its trunk, and Te-siintaia grew from its ground root.
And all the inhabitants of that tree were gathered together and Hanarua was the king of the east and Te-waitata was the king of the west side.

Even thus was the first growing of the Tree of Samoa.
II. The Legend of Fatuvalu.

Then stood on Samoa the tree named Kai-nliku-aba. It stood on the slope of a mountain, and the man Te-reihaba dwelt beneath it. And this was the manner of that mountain: its summit smoked, and it sometimes turned fiercely. And the people of Samoa could not tread that mountain for it was sacred, even as a shrine.

And behold! it was eleft asunder and that which was within came forth, even a skull. That was the skull whose name was Fatuvalu, the king of Samoa of old. And his anti was Auliria. And behold! Fatuvalu the skull rolled about upon the summit of the mountain; he ate the living things of that place, even the rats and the lizards, and the little beasts, for that was the food which he found on the summit.
And behold! Nataiku the snail rolled about upon the summit of the mountain; he ate the living things of that place, even the rats, and the lizards, and the little beasts, for that alone was the food which he found on the summit.

Nataiku grew. Marvelous was that skull: it was tall, it was great, its height was as the height of a mountain.

A long time passed and there came a day when that which was within the skull issued forth. The crown swelled, and behold! the firstborn came forth, even Te Manga (the Crown). And Te Kaburoro (the Brain) came forth from the brain, and Te Mure came forth from the back, and Kobotaminga came forth from the ear, and Koruru came forth from above the brow and
Batu'ku grew. Marvelous was that skull; it was tall, it was great, its height was as the height of a man carrying a tree. A long time passed and that which was within the skull was about to come forth. The crown swelled, and behold, the first-born came forth, even Te-Mango (The Eye). And Te Kaburu (The Brain) came forth from the brain and Te Bise came forth from the back, and Katotanginga came forth from the ear, and Kero came forth from above the brow and Tosia kaea came forth from the lip, and the last born was Rariaumeana Te Z-Malang. That man came forth from the front of the skull. All these people indeed came out of that skull.

And the work of these men was to seek the food of their father. For a time they remained on the summit, and behold the food on the crest of the mountain was finished. Then
it came to pass that they went down from the top of the mountain to seek the food of Batūku from the low land. And the food of Batūku was the flesh of the people killed by his children.

And once the children of Batūku were going about on the mountain side, they met Te Uri-ta-ke who lived beneath the Tree, and they dispersed themselves with him. Te Mākā was the name of their game. And behold the hand of the man Paia-te-an-an Te O-Malāng went astray and the front tooth of Te Uri-ta-ke was struck. The heart of Te Uri-ta-ke was hot when his tooth was struck but he hid it within his heart. That was the first anger of Te Uri-ta-ke towards the people of the mountain.
III. The Building of the Canoe "Kotinanga"

There came a time when the children of Batukru went to seek the ford of their father from the beach. Where shall they get them a canoe?

They spoke to Batukru, and thus he said to them,

"Go and call the cutters of the timber of your canoe, even Pa Uwevenevene and Pei Petangaki and Taturitokiri."

These people were called, and they went to cut timber of the canoe, even the timber of the Kafangan tree, which grew on the slope of the mountain. When that was done the children of Batukru said to their father, "And who shall build our canoe?" And thus spoke he, "Call Kotinanga."

Kotinanga was called, but he did not attempt to build the canoe and said to them, "Tell your brothers..."
Kahore to build the canoe, for this is a mighty work. They asked Kahore, he consented.

First was built the shed of the canoe. When that was done the keel was laid. The two

garboard strake was mortised to be tied in place and

reheld! There were no women in their number to make string, for there were only men of

their number.

The man Kahore created the string maker:
he rubbed the edge of the garboard strake so as to make it sit well upon the keel; and the dust fell from
the wood. And behold! a company of women arose
from the dust of the wood, even Pei Buhia:
not one woman only but a family of many persons.
These were the makers of the string of that canoe.
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The smoke from the plant had been burning for some time. The smoke had filled the area around the plant, making it difficult to see. The smoke was thick and heavy, causing a slow-moving, almost suffocating atmosphere. The workers had to wear protective gear to avoid inhaling the smoke. The smoke was a result of the plant's operations, and it was a common occurrence. Despite the risks, the plant continued to operate, and the smoke remained a constant presence in the area.
The deck planks were laid: Nei Ruka made a numerous company of women. The deck planks were tested on: people grew from the ashes, even Nei Kamanono, a numerous company of women. The canoe was finished; its name was Tei Kaborio. The outrigger float was shaped, and its name was Tei Kaimititi. The sail was made, even "Te Kari" also, and the steering one, "Bahamweia Twara.

This is the full tale of the things which were named. The canoe is ready for sailing.

They went to seek nothera for the canoe;

they went to play men to be the rollers thereof;

they sowed men and brought them up to the canoe shed. They set the canoe upon dead people for rollers.

They lowered the sculls of the canoe. And behold! heaven thundered, it lightned, the thunder-bolt fell, and
The canoe was moved down to the sea—and the name of the launching place where it went down to the sea was Te Katuroro. And it was night of that day—and Te Katuroro was launched on the morrow.

The crew of the canoe was made; a man grew from it, Tairawate—The sail was hoisted; a man grew from the outrigger stong; Nan Teata. The sheet was hauled; a man grew; Nan Tikitaka. The steer oar was lashed in place; a man grew; Nan Tarinimane; the fore and aft oars were hauled tight; a man grew, Na Uamori.

And behold! the canoe sped away; a woman
grew from the wake, Nei. Teburothere. Now it is

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done; it is the tale of people who grew. And all the
people who grew from the Koharoa went up on them;
they returned to Samoa, for that was indeed their
land.
IV. The First Voyage of the Kabeeroo.

Then, a few Kabeeroo, with its crew, the children of Batekoo, went to seek the food of their fathers in the North. They drove far, northeast, and came first to the land of Kutuna. The canoe sailed up to the land and lay to under its lee, and the people of the land stood on the crest of the beach to watch them.

The children of Batekoo went ashore to slay the inhabitants of Kutuna. They were not prevented, for the inhabitants of the place knew nothing of fighting. Even as many as a hundred men were slain in one fight.

And there were chosen from among the dead (the bodies of) men who were the finest men, bearded and tall, withal. And the canoe was loaded
with them for they only were the food most acceptable to the people of Samoa. And the children of Balitcha cut off the heads of the dead and they used the heads as presents of their canoe. And behold the blood of the heads dripped down from above. And as they sped Eastwards, feel followed them to eat the blood which dripped from the bone, even he Peeka (Legally), and a turtle mounted on the oar hugging that to drink the blood which flowed down from the cut of the mast.

The canoe came to Samoa it sailed up to the land at the launching place called Mauing'amata (shelter of men) and the dead bodies within it were taken ashore.
And once again, even as at Nukumamea, the people were
claim at Nukumamea, for they also knew nothing of
fighting. And when the flesh of the men was
divided up among the people of Samoa, the chief
of Te Uuhibaha was again forgotten: they
gave him to eat of the bowls and thereupon
their pages rose. The heart of Te Uuhibaha
was sore at that manner of sharing, but he hid it.

And once again the Karuoro went voyaging
to find food for the people of Samoa; it went
that time to Tonga to Southward of Samoa.
And behold! the man Te Uuhibaha arose: the time
had come for him to go with that cause. It was mighty
when he arose, and he went and hid himself
under the leaf mato which lay within the
Karuoro. And behold! the canoe set forth and
the people of it knew not of Telleutaha.

And when the Kahuoro came to Tonga
the people of the land were slain even as the
people of Buluma "Nukumaroa before them,
for they knew nothing of fighting. And when
the canoe was about to return to Samoa
with the dead within it, behold! Telleutaha
stepped forth from under the leaf mat;
he dropped into the sea with a leaf mat to
cover him. The people of the canoe saw the
mat when it fell, and one among them said,
"Behold! a mat has fallen." Others some
answered "No matter! it is but a mat." they
knew not that Telleutaha was hidden beneath it.
They drove forward without heed to Samoa.
The man Te Urutaha swam ashore. He landed on Tonga, he gathered together the people to teach them the ways of fighting and battle; he taught them the craft of striking, and the craft of the spear, and the craft of all weapons, and all the ways of war. Perhaps there was no manner of fighting which he did not teach them. Much time passed, and they were skilled in battle, for he gave them all this skill. And after that Te Urutaha arose, and went to Tutima and Nukumaloa. And all the people of these lands learned this skill.

Never before Te Urutaha had those people any skill in war.
And behold a new generation grew up on Buituna, and Peihumaroa, and Tonga. And they were all skilled in war.

Then came a time when the canoe went again to seek the first-born, the fruit of the people of Samoa. It sailed first to the land of Buituna; and when it lay to under the lee of the land, behold not a man was seen to stand on the crest of the beach. Then thus said the people of the canoe:

"How strange is the manner of this land, for we do not see a man to stand before us, and now not a man on the crest of the beach."

And they went ashore to call the people. They went up to the village. There were but a few people in the village, and when the people of Samoa came, they arose and fled before them. The people of Samoa followed them; they followed them into the bush.
Then came the time for the people of Te Kalanop to be slain, and they were slewed in war. One of them, whose name was Karboamiriga, was saved of their number, even the chief of Kaliku. He was saved of their number, even the chief of Kaliku. They took him to their village, they wounded his body, they cut off his tongue, and thus they said to him, "Thou shalt return to Samoa, and thou shalt publish the news of this land, that we shall be ready to carry war to Samoa after thee return." Then they set him upon his canoe. Te Kalanop; they loaded the sail; they gave him the oar, and into his hand. And he returned to Samoa.
And behold the people.

Watch was kept for the Kabuaro on Samoa.

And behold! the people saw it coming from the West.

There was no company thereon, nor any dead man;

One man only was thereon, even KatoTamingana.

The canoe went up to the Northern tip of Samoa,

and grounded among the rocks. Men went down
to lift that man ashore.

KatoTamingana was wounded and he could not speak, for he had no tongue. He was led to the marae of the council house,

so that the people might hear his news. And he was asked of the manner of the slaying of his companions,

and he could not answer. And they asked him,

"Sir, what man of that land is skilled in warfare:

what is his name and of what country is he?" And

he pointed at that land of Samoa, and they knew that

it was a man of Samoa. And then they brought all the

families of Samoa to him and thus they said: 

"Is he of this family?" And he shook his head. Only

when the family of Te-Uhihale was pointed out did he
and his head, then inquiry was made to find who was absent of that family, and Te Urehaba was missing from among them. And they asked Kotunanga, the constant friend of Te Urehaba, whom of old. "Where is thy friend?" and he answered, and thus said he: "Doubtless it was he who brought defeat, for he wasbut of heart, because of his share of food even the bowls." And Kotunanga nodded the head when he heard, and the people of Samoa knew that it was Te Urehaba.

Then the people made ready, for the time of war had struck. They appointed time of three moons went by, and the people were all ready. And behold! the canoe of Retumia, and Utukumua, and Tonga came out of the west. They came up to the land at the mouth ward point of Samoa; then people disembarked upon the shoals. And the people of Samoa stood ready with their warriors before them. A division went down upon the shoals to meet the people of Tonga; they fought with spears, and they pelted one another with throwing-sticks, and many of the people of Samoa fell that day, for there was one man among the people of Tonga.
who was a stranger than they, even To Urebaha. And
the people of Samoa were defeated.
They retreated to consider their plan of battle
for the morrow. And the warriors were questioned
by the old men: "Why are ye defeated?" And the
warriors answered, "There is one man who is
stronger than all the rest, of whose hands we are
afraid, every one of us." And the old men said, "Did
you recognize him?" They answered, "We did not
recognize him." And the old men said, "It is
enough; ye shall recognize him tomorrow."

When the morrow came, another division went
down to give battle. Then they recognized that man,
and it was indeed To Urebaha. And some of their
number played a trick upon him. They took To Urebaha
and brought him to their line. They asked him, "Why
didst thou bring us defeat and slay the people of Samoa?" And he said that it was
because of this tooth which had been broken, and because of
his share of the food, even the tobacco.
then they said to him, "It is enough; let there be peace." He agreed.

And Te Uritake with his companions were held upon Samoa, to dwell upon the mountain and of the land, and not to leave that place. They were held for long on Samoa. And afterwards, all their food failed, for there were a great number of them, and so Te Uritake was called by the people of Samoa in order that he might tell his friends to go back to their homes. And behold! they went; they returned to their homes, and they never again returned same to Samoa.
VI. The Canoe from Tarawa.

Paikamana - Te - Ematanga, the son of Batuku, desired again in his heart to go voyaging, so he launched Kabuoro for a voyage to Northwards. And the companions of this voyage were the whole company who composed the crew when the canoe was first launched. The canoe sped Northwards. After a while it met with another, canoe which was coming sailing down from Tarawa, even the Aho-Rua-Tarawa, collected with that canoe and the Kabuoro came upon each other to windward of Nukumaroro. And the Kaburo was damaged, its deck planks were torn away, and so it sped to Nukumaroro to be repaired. And the Aho Rua Tarawa beat up for Samoa and reached land at Makua-ni-te-Rara and was taken ashore to the canoe shed in that place. The people of the canoe were Tumahakachua, the captain, and Nei Marehe, the seer, and Kotae the drummer. And when they were in the canoe shed, they were fed there.
by the people of Samoa: food was brought to them to have been for two days, but behold they were slain on the third day. And a certain man of Samoa told them that they were to be slain. So when they heard they launched their canoe on the evening of the same day. But the canoe did not depart, for they had forgotten their oar; so they went anchored in the deep water under the lee of Samoa.

And in the morning the time for their slaying arrived, but they were not in their canoe; so they had gone. And their oar was discovered; the people of Samoa held it, and awaited the return of the people of the canoe to fetch it.

And Kotei, a man of the canoe, made a divination concerning the recovery of the oar; if the divination was favourable to the recovery of the oar, he says; if not, the divination was favourable for the night.

And when it was evening a dream came: a thunderbolt fell at thundered and lightning. And Kotei directed the man who was to fetch the
ooz, "When thou comest to the shore of the beach, crouch down and await the lightening; and when it lightens, thou shalt examine the path, and when it is dark again, thou shalt trace the path that thou hast seen."

That man came to the canoe shed, and there again he hid under the leaf screen, awaiting the lightening; and when it lightened, he saw the alter oozi, and when it was dark again, he seized it. And behold! he came back to the canoe, and the canoe returned to Tarawa.
The Migration of Rarauana to Taftena

Kohere was repaired at Rahumare, and launched again in the sea. As they proceeded northward, it came up to the southern end of Taftena, under the lee of the dight to windward of Te Man o' Orewa. There they remained, the people of the canoe. A long time passed, and they saw a man whose name was Man Tehuana. They asked him concerning water, for there was thirst. He went to fetch it, and he brought it to them together with a pitcherful of blood for their food. They asked him, "What kind of blood is this?" He answered, "It is the blood of a porpoise which was stranded on the eastern side." And they said, "How great is the porpoise?" He answered, "It is very great, all the people have gone up to see it." And they said, "Then shall we go to get some of it for our food." And the man said, "You shall get no food from it; I have am but now come away from it, and there is no room on the porpoise for the multitude of men, and if I go there 3 shall be killed." They answered, "It is enough, go and say, that we have (our food)." And he went, but he was refused: he could not reach it.

And again spake Rarauana, "It is enough, I will go
with thee. To get thy weapon," and he went and got his weapon, and Raiauaneana also took his. Their weapons were throwing sticks.

They came beside the propoixi: a multitude of people was gathered on it. And Raiauaneana stood on the high ground, and he told Taubunana to go again and keep (food). And again he got no food, for he was pushed back from the propoixi. And thus said Raiauaneana, "It is enough. Stand aside, that I may throw." And he threw from beneath the pandanus tree which stood on the high ground. He struck the propoixi aimed at the forehead of the propoixi; it was pierced through from face to tail bone. And not a man remained upon that propoixi, for all were slain by the throwing stick of Raiauaneana.

Then came Taubunana to cut up the food. And no people came after that, for they were afraid; and Raiauaneana got his food and they departed. And the saying of the people of Tabulenea went abroad, "If a propoixi be attended after this let no man take these first share thereof, for the propoixi belongs to the people of Matalang."

And Raiauaneana and his companions remained
at the South end of Tahiti, at Te Monaka. And one night they lay down to sleep, and when they awoke, no traces were seen of them, for they had been taken away. Nuiu...] their sons and daughters, and they had moved them, for it pleased them not that they should dwell at the end of the land, and he desired that they should live in the midst of Tahiti. And they arose in the morning to seek their houses, and they found them in the midst of the land. There they remained to dwell at Utinoa.

Then Rarauana lay with a woman of Tahiti, even Nei Mangali. He begot children upon her.

Te Setoa was born. He lay with Nei Moimai. Atamamaia was born. He lay with Nei Hei. Kohehititi was born. He lay with Nei Paeta. Te Smoari was born. He lay with Nei Rakentai. The daughter of Beora, with Nei Kiriaere, who was the daughter of Otoa, the Feathered Man.

And the children of Te Smoari with Nei Rakentai were Rarauea, and Na Atanga, and Monkea, from whom are descended the high chiefs of Atemama and Ataing and Reteriare and Mille (spelled). To this day E Te Atama Te Karaka.