handsome!

"Where on earth did you come from," she whispered.

"Hey, I'm your pet of course and I want to be down

with you,"

"You'd better hide yourself, then"?

"What?"

"Here, come to me."

So he went and lay beside Nai Karwa, made love to her
and then quickly put his feathers back on again.

It was not long before Nai Anti, the master of Nai
Karwa, came in to see her daughter.

"Have you fed your pet bird yet?"

"No, please bring it some fish."

But the bird wouldn't eat the raw flesh.

"It's not eating", said Nai Anti, puzzled.

"Perhaps you'd better bring some cooked fish and see

If it likes that."

Nai Anti brought the cooked fish.

"Look, it likes that all right. It's eating."

"Good", said Nai Karwa, sitting a smile, "That's the
kind of food it needs. Bring some more, I wouldn't
like it to go hungry."

Nai Anti brought more fish and, when the bird had eaten
its fill, she went away.

When they had both eaten, Nai Karwa called out
to someone, "Come, Nai Anti has gone!". He threw off his
jacket, lay down and he again and stayed there until
midday.

Next time, Nai Anti brought her food, Nai
Karwa demanded, "Anti, I want some drinking coconut!"

"I feel as if I want to be sick and I've a bit of a
headache."

While Nai Anti was away, Nai Karwa drank
some water and washed herself and then her mother
returned, complained, "I feel like vomiting now."
Nai
Anti called her husband, Tavatunga, who asked what
the matter was.

"The girl's got well... She's a headache and

feels she wants to vomit."

"Oh, let's go outside then," said her to he,
Kuma's body slumped where she was and called out to her parents, guiltily:

"Don't come back again. I'm sick I tell you. I don't want you near me."

"You're a naughty girl," her mother replied.

"It's you who are naughty, I am sick. You're both silly -- and stupid. I want some quiet peace!"

His parents looked at each other and, shaking their heads, went away.

Kuma made sure they had gone and then called Obama to come to her again. He had barely left when her parents returned and her mother, looking closely at her, realized she was pregnant.

"How are you feeling now?" she asked.

"Oh, I'm all right."

"Pregnant, you know."

"How comes it be? By whom?"

Kuma shivered her shoulders.

"I don't know but you've let your appetite and eye hunting."

Kuma Kuma did not answer this remark and her mother called her people of Obama together:

"Come here, all of you and see Kuma Kuma."

They did so, and marveled:

"The girl's pregnant! Who could the father be. As no one could have been near her."

"There's no doubt that she's pregnant."

She asked her mother, and added sarcastically, "It must have been that first bird my heart, I suppose."

After everyone had left and as Kuma Kuma grew fatter, heavy with child, Obama asked her to plant a long, long corn. She got her parents to do it for her and, when it was finished, she took a small paddle and rounded the end around it. Obama tied it to her cotton and then laid over the fishing grounds. All who were out fishing looked up: "Hey, hey, declaring, "There's the Fragile Bird. What is it done? Looking for a rest maybe?" Obama heard them and, sweeping swiftly down, caught Egypt of a net and then disappeared into the ocean. He swam, Revered his prey, then died it on the
and earned it. He put it down outside Nai Katuru’s house and, when she came out, she called over to Nai Anti. Nai Anti ran to her and saw the fish, a dozen or more by then:

"Is this your bird’s catch?"

"Yes, mother, but don’t look so surprised. The bird is really a man, you know."

"Don’t be surprised, you maid. A man indeed! You’ve made a fine choice to take a Fanga Bird to be your husband."

In the course of time, Nai Katuru gave birth to a daughter and they called her Nai Kivimire. Obaiye flew off to look for kindling for a fire to keep the baby warm and, when he came back, he also dropped choice pieces of food from the sky—much to everyone’s astonishment. Then he went away once more until 

soon. He brought back sweet potatoes and lots of other food for his daughter.

Later on, Nai Katuru became pregnant again and born another daughter whom they called Nai Kivimire. When this child grew up, Obaiye spoke to his wife, "She has come for me to go and attend to my affairs."

"I’m going to take Nai Kivimire to look after me and leave Nai Kivimire here with you. He spread his wings and left. Nai Katuru remained behind and the mother, seeing Obaiye go, cried out, "Daughter, hold on to that husband of yours!" Nai Katuru held him tight until Obaiye promised, "I’ll be back after I’ve taken Nai Kivimire to see her grandparents."

Next, Obaiye went and, when Obaiye threw off his feathers to console her, Nai Anti couldn’t believe her eyes. There, before be, stood a young man, pale-skinned and handsome. She promptly called the people of Gwana together: "Come here, come here quickly, come and see Nai Katuru’s husband!"

They set some running and were amazed when they saw Obaiye but, because Nai Katuru kept on

keeping, Nai Anti scolded him:

"Don’t you go off. Your wife loses you so much that she’ll pine away if you do."

"I must go," replied Obaiye, "but I promise..."
As he drew near, Taranawa saw Oitra flying high in the sky and was afraid. "Look up there," he exclaimed nervously, "He's taken wings. He's flying!" Everyone who saw Oitra was frightened too, and they called out to Taranawa-le-ang who stood on his awane to drive Oitra away, but in vain. "Go away, go away, we're afraid of you," So Oitra returned to Taranawa and confessed to Nuri Katuri:

"I had to come back. My body was too light for my wings and I couldn't land."

"Well then, stay here," said Nuri Katuri shortly.

"No, I can't go again but I must return!"

He ordered him to come back and carry with a giant clam shell and, with Nuri Katuri clinging to it, he took off and made for Taranawa. As he approached the shore, he saw Taranawa-le-ang standing there and waving his awane to drive him away to the land round and plans towards the northern tip of Taranawa. He giggled softly as he looked closely at the land and decided to stop at Kabiniwanguana, where he showed off the clam-shells which weighed him down. And as the figters of Oitra came to an end, he stayed at Kabiniwanguana until Rainuwaka arrived.
Aunana of Tarawa
by
Nanoko of Tarawa.

Aunana was the son of Tatabe and Rei Unikai and his mother. He was born in the bush on an island called Nantatabe. When he grew up, he used to perform the ritual magic kauvi in the ocean shore and, on one occasion, he saw a vision of a woman on Marakei called Rei Rei who was sitting far away on a swing. He promptly crossed the sea to Marakei and approached Rei Rei who, when she saw him, invited him to join her game. As he drew nearer, she jumped down from her swing but Aunana followed away. 'Look for me,' she cried, 'I want to go with you.' They made love and then Aunana returned to Tarawa. On the way, he called at Abiaini where he met Rei Teapedatarawa and at Reia where he found Rei Tureudena. He took all three women to wife and set up home at Tabelurpo near kita.

When he next performed his magic, Aunana saw Rei Taumau in Mariana, crossed the sea and stayed with her for a long time. And, Aunana had left a child behind him in Tarawa who used to ask questions about her father and Rei Rei, her mother, at last agreed they should go and find him. The two women set off in their canoe for Mariana and, as they approached land, Rei Rei began to sing:

'The canoe is becalmed,
The sail is idly flapping,
I cannot see him yet.
Swift as a light the wind is free,
Our song will follow him.
He is as slippery as a gurnard.
This son of Tatabe,
Rei Unikai and Rei Uniramea,
Back in Tarawa, his home,
He'll wait upon the shallows dance,
Where schools of fish swirl.
These we'll want, for he will come.'
asked Auriana if he had a wife in the north. "Yes," he replied, "So, answer your sister; and
her remembrance changed;

You have come to me, Brunia,
That I might hear your song,
You have come, complaining
rudely, calling me.
You have brought into this land
disturbance and distress.
How sick I feel,
And overcome
by grief
And restlessness.
I'll take to my canoe,
Fell it fell with blood,
My victims' blood.
For I command the thunder
And the lightning in the heavens.

When she finished her song, the people embarked
on their canoes and returned to Tarawa where the
child grew up.

There came a time when the chief asked
Auriana for a canoe so he surrounded his canoe
shell and summoned all the men to build it.
Some of them brought strong, some wood for the ribs,
some pieces for the rails; and they built the canoe
except for the outrigger Applying.
A few days later,
Auriana set off for Nabau to see wood for
the outrigger and be called out Benafa in the way.
It is said there were folk in the canoe when he
arrived — Ngagairoa, Nabau, Uka, Kanaro, Teronteta, Tekame, Tavanina, and Hite. They
launched him and fed him, and they gave him
as present a young clam, a puah fish and a
crab.

Auriana continued his voyage but did not
reach Nabau (Nabanita), he turned back
to Tarawa and, in his second attempt, picked
up his wives and took them with him. As they
drew near his grandchildren in the west, Nei
Aromangari and Nei Nomani, his wives
called ahead of him. Auriana followed i
The guide of an old man with white hair and the grandchildren did not recognize him. One of the women danced the mamo, he takaruku ni, for them and when it was finished they all went on to Nabaana in Nabanana.

Now, Aunana had charged the people in these words, "You must prepare a float for me so that my child's canoe can be launched. If it is not ready, I shall punish you all." Tamala and Nakeke had called their people together to fill a canoe that seemed great but they could not do so. In desperation, they sought the help of Nabanana, a man who lived on the farthest tip of the land. He was small with frizzy hair but he had a powerful voice and he stood beside the canoe and shouted as loud as he could. But the tree did not move. Then they saw Aunana approaching, they put a magic spell on Mai Ritanika, daughter of Tamala. They cut all fringes in her hair with a nickeru knife and chanted:

I have washed the fringe-cut hair
By Mai Ritanika,
And made her ready.

Where is she now? She is here.
Where is she now? She is here.

That, in his heart,
Aunana might cry
'You are charming, you are lovely.'

She was bathed again and the chant continued:

I have washed the fringe-cut hair
By Mai Ritanika,
But her name rose high
From Aunana's lips:
'You are so charming and so lovely.'

Then, they put a garland of flowers around her and near her to meet Aunana.

He came towards her and she sang:

'Go back, Aunana, back to the east!
In Fiji you are glorified,
In Tonga are you praised.
You have the highest heavens.'
And haunt the hills of Tamaraj
The starry sky is gloomy
The places where you strike,
You come upon me from the east
With storming winds and rain;
Anger reached within you;
Calm yourself; you face in lot to fall!
No matter how we tried
be could not bow it down;
No matter how we tried
be could not topple it.
Go back, O Aunai, go!
Go back, I beg of you,
1, Nei Ribanikaai.

When Aunai heard her song, he stood in silent thought and his eyes awoke up, "You must take pity on this woman, who’s so sad and miserable."
He listened little before noticing on her voice:
"Who is this woman calling out my name, who comes to meet me,
be whom I cannot see.
Among the twisting mists and shadows?
I shall rampage through the land
With murder and lay it waste".

Nei Ribanikaai heard him and was even more distressed. She broke the garland hanging round her neck and sang another song. This time she pleaded that her homeland alone he spared and Aunai, taking pity on her at last, took her to wife.

At Nabanaka (Nabanatu), Aunaiia picked up the adze, Takanetokio, and started to cut down the banana. He chanted while he worked:
"I am cutting down the tree,
Heading down the tree.
By the kings of Rotuma,
Where shall I let it drop?
I'll let it just right here.
Now its roots are nearly severed,
And its sap is running out,
Heaving for its strength departing.
Now it's heaving, now it's falling
 nei Ribanika, it's shattered
broken into many pieces
into pieces all around.
There is weeping through your homeland
It is blasted, scattered far
like the reeds of Tarawa.

The tree lay in the desert and Aunama and
his wives sailed away on it. They came to
Baraka, which Aunama turned upside down with
the help of his reeds and then continued on their
way. Suddenly, Aunama was attracted by a
brilliant light which flashed beneath him and,
standing up, told his women, 'I can't bear
for me. I am going to find out where this
light came from.' He dived into
the sea and, not very far down, landed on
the house of Nei Rabaraba which stood on
the island of Matang. Nei Rabaraba was the
life of Tangaroa, lord of Manu, whose father
was Tongararoa and, when he saw her,
Aunama sang this song:

"The light is bursting out from here,
Flashing brightly, flashing far.
The mighty young of Rabaraba
Ruler over Matang in the south.
But the end is drawing near
I have come, try off with me."

Nei Rabaraba replied:

"I am chased, fascinated, deceived.
And my heart is aching tear;
How my legs grow weak beneath me
As I feel his manly touch.
I, how fast our two hearts, beating,
leap within our beating breasts."

As her song died away, she got up and
went off with Aunama to his home.

When Tangaroa learned about this, he
was very angry indeed. He assembled a
fleet of canoes and, accompanied by
Tongararoa, sailed into the ocean passage
off Rarica. There, they split the fleet.
Tangaroa took the northern flank and Taumataroa the southern. One of Auniana's sisters who
lived in Roto came to him and asked what
they intended to do. They replied that they
had come to engage Auniana in battle so
she returned to warm him. Auniana took up
arms and went north to Buawiki from where
he launched his canoes and defeated Tangaroa.
At daylight dawned none of the enemy
canoes were left afloat except that of Taumataroa who called out to Auniana, 'we
have been defeated, all my men are dead.
Now, send my children back to me.' Auniana
agreed and sent Nei; Nei back to Marakei,
Nei; Rukuruki to Nakara, Nei; Tevani;
to Mainana, Nei; Kopavaka to Tafang and
Nei; Reenatarawa to Ataiang.

NOTES

1. Kauri, probably to kauri a name, a magic ritual to
ban a woman performed on ocean beach early
in the morning.

2. See Appendix to this army below.

3. Nikorokoro, an undetermined, spinyvotar seed-fish.

4. The best means, Ko manene tuiri; ko manene i Tonga...
The syntax indicates that Tiwi is a place-name.

5. The best means, E akai i rem ni wene a Tinoro Karana

6. The best means, E akai i rem ni wene a Tinoro

na ni tabawaa le Nukan Tarawa. See
note 5. I have treated tabawaa as
one word. Nukan Tarawa, ist. middle of
Tarawa where the land is considerably broken
by passages.
APPENDIX

Notes:  Additional to above story from notes taken while listening to Maiana version as told by Tan Torkai, in Grunville’s handwriting, English except for 2.

1. When Auviana was poisoned at Banaba, he visited his fa’u, an old woman of the sea between Banaba and Tarawa, whose name was Tinatoo. She cured him by his sickness.

2. On the second leg of his journey, Auviana collected his wives and they all went off to Natanuku where they met his two grand-daughters. They saw a person woman called Nae Aromangari and Nae Notumangati, and they did not recognize him from a distance. One of them cried out, “He’s a big fellow, he’s got red hair, but he looks friendly enough.” The other one agreed and Auviana, who overheard their chatter, turned himself into an ugly old man with white hair and went on ahead of his wives. When the grandchildren saw the woman who were with them, one of them ran to the top of the beach and the other one ran along it. Nae Tumubira gave Auviana the women of a woman and he assembled ashore on two sticks, just like an old man:

Te taken te Takunu, te taken te Takurua
Tamoa, Tamoa i abana Matang i abana
Matang mai Nanomea, i Nanomea.
Ai ngaia ao ai ngaia ao ke.
O e kenika e kenika ten Nakauki mai antano.

Ani Kenna ao ani Kenna;
Ao ai ngaia ao ai ngaia ao ke,
O e takura matari keren au man te
Kefari i abana i Nanomea i Nanomea.
Ao ai ngaia ao ai ngaia ao ke,
Ai ko binimana ko nakowai? Ko te
Kefari i Takurua?

Mani Niuve mani Niuva o o.
Katanga te mani, Katanga te mani;
la Nang a tita Koreia, Koreia,
Koreia niki - o - e.
The grandchildren were enchanted by the nia a and when Auriana changed back into a huge young man with a smooth red skin and a fine head of curly hair, they recognised him. Then Auriana and his kines continued as before.

3. Inhabitants of Nabaraba:
Te Kai na name and Te Kai, Name; Tanana
and Rei Ranikai his wife, Rei Ribaniikei
his daughter and Nakaaka his brothe; Nabana;
Nabana, a small black man with curly hair
standing straight from his head, a flat nose, and
an immense voice; and, when he breathed, the
dust and leaves scattered beneath his nose;
(his body remained); he lived in the south-west
point of the land watching the sea for sailors.

4. There was a village in Nabaraba called
Nitarungu popularised by skulls, skeletons and
armless, headless and toothless people.

5. Matang, the home of Titubine, was dry, Samo,
sometimes it floated, sometimes it sank and
sometimes flew in the air. Its inhabitants were
Tangaroa, Tanikenena, Rabavata, Rau-tamangana,
Teborala (wings). When Titubine appeared, it
was as lightning.

6. Auriana's father Tabaka, mother Unikei, sister
Rubora, uncles Rei, Tumortei, Taaveitarawa,
Ribaniikei, Titubine of Tanawa, Rabavata of
Matang.

7. Father of Tabaka was Tei-Ti.
1. The poisoning is likely to refer to the presence of a butterfish given to Anumana in Baraba in the Tarawa story, part of the inferences of which is deadly. The visit to Mei Tinamoto explains why Anumana made two attempts to return to Tarawa.

2. (a) There is always doubt whether the word fiffe means grandparent or grandchild. It seems to me, from the text of the Tarawa story, that Mei Hromangari and Mei Noumangari (Nomanari) were grandchilden.

(b) I am not recording a translation of the Niuean, it needs the attention of someone better versed in its practical language and allusions. I do, however, note my reservations on the transcription which, if recoupled from notes taken down from an oral version as Grimble states, may not be quite accurate. I particularly doubt the words Nanomea and Nieu. The former may be rendered nanome man which nan man means below and never is a tonal ending without meaning. The phrases mani Nanea and mani Nieu-a-o-o may rather be something like mani ni we-a-a and (c) referring to custom (behaviour) or (canoe) coast or harbor when a canoe or in Tarawa or Tarawa. In short, words that appear to represent known place names need to be very carefully authenticated.
The Story of Nonubeitane

narrated by

Torero and Mautale of Tamana

1. When Kalamateki died a man, he lived at Koriniki
and he had a servant, Nonubeitane, whose job it
was to cook fish. He Nonubeitane burned so even hailed
the fish, he used to be beached about the head
and near away, both side of the belly and the head
of the fish as his poison.

Nonubeitane lived at Taobuteke at Tamana and,

2. one day, he was sleeping under a tree face to the
ocean beach when he dreamed that a woman was
calling to come him from the sea. The woman he
was in his dream was Nai Ninanosa, she told him
she had been descended from Taovitale of Tamana, and
then he asked he was surprised to see her standing
closely beside him.

"Is there a well near by," she asked, "I'd like to
draw some water.""?

"A yeg, it's just over there, her replied and,
as they walked toward it, he added,
"Nai Ninanosa, why don't we get married?"

Nai Ninanosa did not know that Nonubeitane had
learned her name in his dream, so that it was
always on his mind that he was unsmouldering and
was surprised. But she encumbered and Nonubeitane
took her as his wife. He did not return to his
work nor did Nai Ninanosa's family look for her.
In time, Nai Ninanosa became pregnant but it was
the kind that she bore, not a human child, but they,
she gave birth to four children: Nai Uamamu,
Nanikai, Taobute and Nai Nane.

3. When the sea god was sleeping, Nonubeitane
returned to Taobute. Kalamateki was very fond
of his fish and, when Nonubeitane burned it, he was
drawn about the head at usual and near away
with only pieces of the belly and the head of the
fish as his places. He returned swiftly to his home
and his children asked him where he had been
I've been with people who like to hunt,
but don't speak about them or they'll die
me here. Don't even think that they've hit me on the head or how wicked a thing that is or they'll harm you too.

'What should we do then?' asked the children.

'Let's always dance.'

'No,' they replied, 'we should not go and look for something else to live.'

Now, Nei Niamata had died some time before so Nonutubua took his children quietly away. They launched their canoe, Akabaleka, and set sail. They landed first on Aktara but had a hard time as they were poor, and, following the wind, in the Akabalea, landed on Kavakei on Ambua. Then Nonutubua cheered his voice, he and his family sat out for Nononti: it was dark and cold outside and adverse elements and drifted towards towards Baraka. The elder's boy then set course again for the lee shore of Nononti but he did not make it. Nor did the younger boy when he tried, so they asked Nei Nono to take the canoe. She did so and made landfall in the lee of Nononti. They pulled the canoe on to the beach at Temonu on the southern tip of the island and went to look for the missing one while they had lost coming ashore. They found it at Bakaake, a storm on the beach, decided not to see people living there and asked them. Among the dead was Tabaka whose wife, Nei Teseina, Tabuona warned.

When Beiauvarakai heard that Nonutubua and his children had reached Nononti, he followed them. He made a landfall and sat course for the island of Nonmatangi. Nonutubua and his family saw to canoe arrive and went Tabuona to the larger beach to see if he could recognize it.

He ran as usual to Akabalea and cried out, 'He can't leave us alive!' The tone of the Bakaake

draws near. If he won't talk peace, then it isn't he was.' Beiauvarakai advanced though

the island and everyone greeted before him;

and, as he drew near, he called out:
"What is that man doing who always talks about me?"

"Is he just talk," answered Noniwaite carefully.

"And who is that woman eating at Tabata's head?" demanded Beiamareka.

"That is Nei Tewaia, replied his friends.

"Who is her husband?"

"Tabata, of course."

"That's of no importance," said Beiamareka.

"I want her."

Nei Tewaia got up, and went over to him even though she was already pregnant by Tabata. While Tabata and Beiamareka were waiting and watching to see what would happen next, days passed, then Noniwaite slipped quietly away from Nei Tewaia, taking his children with him, and made for Tabata.🔥

When Nei Tewaia heard Beiamareka's shouts they'd gone to Tabata, he decided to go there too.

Meanwhile, Noniwaite had reached Temanuka and Kabubuvaranga where Oibaina had settled some time before. They attacked those places and killed all the inhabitants except Oibaina and his family. It was not long before Beiamareka followed them, just at the time when Nei Tewaia was due to give birth to her baby. On the way, the pieced them:

"Look, I'm about to have my child. Please take me home to Temanuka. Beiamareka promised not to allow them to harm where Nei Tewaia's son, Temanuka, was born. They became man and wife and Nei Tewaia died there when she gave birth to another child with a spirit stunk.

After Nei Tewaia's death, Beiamareka sailed back to Tabata where he met Oibaina.

"Where is your daughter, Nei Kirivava?" he asked.

"She's here."

"I'd like to make her my new wife."

"I don't object," Oibaina said.

So, Beiamareka asked Nei Kirivava to
many kin and they had a son, Teboli.

One day, some travellers from Tonga came to Tepitane and sang the praises of Mai Komaso who was held in high regard in Tonga. Very soon, a great fleet of canoes sailed in to Tepitane with Mai Komaso on board. Baimanaretaki went down to the lagoon to pay his respects to her and he carried her ashes as tribute for his son Teboli. Mai Komaso and Teboli were married and conceived two children, Tekiani and a Mai Tabiona. Then he had grown up, Tekiani was married and his son was the Chief, Matakolu, who was the father of Tonganibeta.

Notes

1. Baimanaretaki, sometimes written Bae o o Taku; in the Gilbertese past but always referred to in the singular.

2. Ren = Macaranga micromeria Rauhafokia

3. Mako = a barbed lagoon fish (gout fish), Tatoli.
The History of Avarua by (1) Tamaa and (2) Erafa

1. Avarua was a Tamoan. He left Nua for Boma
there to drop off the rope of the lower end of his
latter yard; it was called Ta-Bo-Ba. He then travelled
west and dropped the top of the sail at the lower end
of his yard; it was called Kato-Baonga. He continued
west and his canoe capsized; he called this Barasa.
Later on, he used Nui Toro.

2. Avarua was a Borahe and husband of Nui
Tinawhe of Reineki on Tavara. Their descendants
were:

Tatera m. Meina

Bakamaniku m. Teniromi

Te Tatera of Tabang, Tavao m. Birinina

Bakamaniku II,
who revisited from Tabang for
Borahe to fetch his dead from
the canoe Tinawhe of Nui which
had a complement of 300 souls.
He took them back and buried
them at Traunu. Shortly
after this he m. Nui Kakau, the Virgin

Meina II m. Teitiwhe of the Kainga Barasama,
Borahe

Teiparom,
who sailed to Bora and made
a landfall at Birina in the
middle of the island where he m. Kato-Baonga

Meina III m. Tenimisci of the Kainga Kato-Baonga,
Nikuru

Teiparom (son) m. Teiparom of the Kainga
Nikuru-Tafaonga
The Story of Obaina, Son of Nii Teseve

(Notice: It seems that pages 1 and 2 of the original English text are missing. A shorter version in English is recorded in page 5 of "The Rule of the Tree of Samoa," by Mantake and appears in Samoan.)

3. Obaina was very fond of his mother, Nii Teseve. One day, Tanarawa, his father, called out to him, "I want you to go to Tanarawa, Kabulamangana, Attaikia, Atanikava and 4e'umana, and kill all the birds roosting there."

4. Obaina did as he was told but had no luck, so Tanarawa went back again and, this time, he was successful. Then, he thought, "It was the wise if I could fly, so he started into the sky. When Tanarawa kept the birds, he decided to land on the middle of the village, called high in the sky to the north and south and then set off for Tanarawa. But he never got there because his brother, Taburangi, saw him, drove him away so he finished up at Orama. He surveyed the place from on high, flying all the way from the north to the south and decided to land on the middle

The people of Orama looked up and cried out, "A Fuape Bird, a Fuape Bird. Oh, if only Nii Kaua could have it for a pet." In hearing this, Obaina flew a little way off and lowered again, waiting and watching. In a while, Nii Kaua came out of his house and, when he saw him, Obaina flew low above him and perched on top of the house. There, he was fed up just like any other Fuape Bird and a special piece was built for him in the western gable on which he settled down. But, it wasn't long before he gave up feed and Nii Kaua, seeing this, called out, "Bring Aircraft here and put it under the roof." This suited Obaina very well indeed for then, Nii Kaua lay down to rest, he slipped out of his feathers, attached under the aircraft and sat down at his feet. He called out quietly and asked Nii Kaua who fell back over his head in time and down on what saw him. The man as
A Story about Taburima"i

Taburima"i was a man, the son of Bakoa and Nei Wairaka. His brother was Tekau. Taburima"i left Tanera when he was no more than five. People who lived under the tree Keintikura asked him for Tanera where he was one of the heaviest to leave Tanera. The whale was stranded on the beach and all the people of the Tree fell upon it. But Taburima"i was not among them and was not included in the distribution of meat. The king, Namakaina, received the head of the whale.

Then Taburima"i arrived; the others said to him, "There's nothing left for you. Go away and ask Namakaina to share with you." He went to the king and asked him, "Namakaina, may I have some of you alone?" He was given some.

Some time later, a humpback whale was stranded not far from Taburima"i. "Leave it alone!" he cried out. "I'm going to divide it like this!" They left him and he took the gills, bladder, and squeezed it over the flesh. Then he called out, "Come here all of you and take your share. They came, ate the flesh and they all dance to the ground in excitement. Taburima"i received them and then tossed Tanera into the fire. The people of the Tree, Keintikura, told for their lives from Tanera. Taburima"i went with TeTaka who lived in the top of the Tree and Taburima"i fled with them.

When they reached Renn, the Bird flew off and perched high above the beach. Taburima"i followed and tried to know how down but he only succeeded in striking his head which fell to the ground. This event was called Tawitake and the name of the nest that fell was Rumanoe.

The Bird flew off, Taburima"i chased her and again let fly. But he only hit another nest...
which also fell to the ground. It was called Tve Ngao
in Take, (nest of the Tropic Bird).

Tahureniei stayed in the Umavanti (Makateva's
anti) in her place and it happened that she was
stricken with severe stomach pains. Then her bows
opened, a man called Natupung came forth. In due
course, he kept Bern for Tarawa and married with
Tarawina Tarawa and their child was called Boratopa.

One day, Nandatou's canoe, Tebukini-teveteveta,
sailed in to Bern from Tarawa. The crew were
Nandatou, Bate, Hei Keloka and Hei. There had
been a fifth member of the crew, Hei Buratopa;
she had been cast overboard but she had
reached Bern before them. The place she landed
was Nandatoua. Then the canoe came in, Hei
Keloka went ashore to fetch water and saw that
someone was already there. "Did you have any
water you can let us have?" she asked. "No," replied
Hei Buratopa, so Hei Keloka returned to the
canoes. 'Did you find any water?' demanded her
companions. 'No,' answered Hei Keloka modestly. 'There
was a woman there and she wouldn't lend me
water at all.' The companions then decided
to cast a spell and send to send her back again
to ask for water. When the spell was complete,
they sent Hei Keloka to wrap her shawl around
her shoulders and meet her, carrying, slack ashes.
On shore, she met Hei Buratopa who beckoned
her, "Here's the well, come and draw your water.'
Hei Keloka dipped her bronze into the well but,
only as she might, the water would not flow into
it. That place is called Tenita.

After this, Buratopa stood up and ran off to
the north to the place called Tebuni. She ran on
a little, stopped and blew in her conch shell
at the place called Karanga-te-Bin. She next was
seen just off the shore at Anamo and the spot
she stood in was called Hei Kamangina because
she squinched in the sunlight there. Then she
went twenty to the north where she met Koniku.
who asked her for drinking water, 'wait here, she answered him. 'I'll go and get you more.' Then she had gone a little way, she made a circle with her stick and another place called Tetakoni and a huge pool appeared. Still farther north she met Tanana and, because she did not know how to pass him, she went back some way to the shallows. On her journey, she met Tuna Tanana whom she charged with looking after everything. Continuing north, Bura-bura came to the eastern shore opposite Kwakau, where she turned west towards her Kariga at Huanurang. There she met a man who had before him a large net of coconut leaves with food laid out in it. He saw her and drew lots and ruled that it was the night of Bura-bura to distribute food to the menaka.
A Story about Nei Tinaveina
unattributed

Notes: Nei Tinaveina came out of the sea near Tamoa. She married Tabavakia and travelled to Tematara in Nikunau. Then she went west with the Kainga of 1. Buoriki and Tabavakia to Beeni and landed at Temu Bong. She bore one child, Tematataratava, who married Nei Ntara and their descendants were:

Tamatataratava m. Nei Ntara

Tematara m. Teirotei

Takaia m. Teuumaia

Takinaia m. Titi

Ntara m. Teangira

Karina m. Buranaia

Karave

Tumatataratava and his wife Nei Ntara sailed from Beeni to Tabiteuea and landed at Tei Kanawa. Their Kainga was Teiiteritoroan. Tumatataratava kept a close watch on all that happened on Tabiteuea. He would find you if you lay under you house or anywhere else you tried to hide. He had two children - Akan who stayed on Tabiteuea and Tamataveina who went to Trapua and landed at Tarotai where he built a canoe. He gave a feast beside the canoe when it was finished and his father on Tabiteuea prepared a feast for its arrival there.

The canoe not sail and drifted towards Banaba. One of the crew, Taburitekia, slipped ashore to search timber from Buranaia to use as an outrigger float. They observed
for Tahitsena but did not easily reach it. The float
was held in the water by Taharanana and Tahitana
and became swollen and so heavy that the canoe
could not move. Then, to everyone's surprise, the
float gave birth to a large ray and the canoe
picked up speed again. It was not long before
the ray became pregnant by its host and small
winds and the scanty spray and gave birth to the
Swallow-tailed (Ketaari) which this aheaf of
carpons. But everywhere the carpons went the
land was inhabited, and, at last, it ran ashore
at three inlets in the middle of Tahitsena. These
inlets look like a canoe — Barafoa like the
hull; Aina like the float; and Anenea like
the sail.

In due course, Taharanana and Taei Kakatoa
maded and their son, Tahuanimunana (sic) wed
Dansa. A time came when all their coconuts
were rotten and they needed for Beiru and
landed at Tanototo. Tahatanikina, Taei Moana
and other indigent anti went with them.

One day when there was a great gathering to
play Tahara, a woman, Beirau, was shut up
in her house by her husband, Matanaea, who
was angry with her. Tahuanimunana saw her
and planned to abduct her. Mataneae was
jealous and called upon a large number of
people to help him. When they approached
to give battle, Tahuanimunana assembled his
down anti and marched to meet them. He
came to his aide, Tahuanamanga, in his hand
and, when the two groups were close to each
other, he struck it in the ground in front of
him and leaped on it. The anger of his
opponents faded rapidly away. This
contest took place at Koata.

NOTE

I am not sure about the introduction which, referring to
Buanki and Fatauea reads:

... As a ngaue waimo te kai A Buanki Fatauea

...
A Story about Tabua'ika

Tabua'ika was a man who lived in Tamoa. He came to Berau when the flowers of the Tree of Tamoa called Kainisukuna was picked and cast away. Nasean took a bud and threw it away to create Beru. Tabua'ika went with that bud and so became a Ramao. He wed Mei Kanna and their descendants were:

Ba'iiki m. Nai Inana

Takurabo m. Tewaianeti

Tewaianeti m. Kainikanung

Kouae m. Kinaheo

Bara m. Kakeia

Tabuanata m. Tabau

Tewaianeti m. (1) Mei Tairibea (2)

(1) Kainikanung (2) Kalabu (3) Arebiguru (4) Mei Tairi

m. (2) Atabi

(1) Bara (2) Tengata (3) Tewaianeti (4) Nakana
The Story of Aue and Rivoa

The first, very brief account of Aue and Rivoa does not agree with other versions and appears to be of little consequence.

The second story is not, in its essential details, very different from that which is given in "Migrations, Myth, and Magic of the Gilbert Islands" (Kroeber, Condell, pp 132-4). The Condell account, which seems like an edited version, may have drawn on several sources and it gives more detail about Aue's confrontation with his father, the Sun, including the acquisition of the canoe once of the Ahab, and Mina clan — the Kanawa kamaru which, in this story, is the name of the canoe in which Aue and Rivoa sailed from Tavanua to Beqa. It also contains the chart which Aue used to extract control of the Ocean winds from their tormenting and our incident in the Tavanua Beqa voyage.

In some instances, I have used displays of possible differences in detail from the Condell version and I have appended notes where this occurs.
The Story of Hua and Hirongo

unattributed

(1)

Notes

Huanabari was a Tamana and Wei; Tiautahi was his wife. They had a child named Hakeemaui; who was Monamona-a-Tai and their son was Hua and Hirongo. Hirongo was the elder and his wife was Wei; Hareka. Hua named Taramanaka. The brothers did not live in the marae but on the land in the bush. Then Tanetona sent Tabeatu to summon them to take their place in the marae.

(2)

Monamona was a woman from Tefangiroa and her husband was the primeval Sun. Their children were Tonga, Tonga, Hakianga, Haukisikia, Hua and Wei; Teraiti. The first year's crops died and the Sun took Wei; Teraiti away to make a curtain for him in the east. Hua was left in Tefangiroa alone.

When Hua decided it was time to travel, he built a canoe which he named Te Kaunaha. He

put aboard in two places of smooth, red coral rock,
a new fruit, an coconut shell bowl, a roasting coconut

a heave switch of a young coconut palm. He went
to visit Wei; Teraiti, his sister, first;

"Are you there?" he called out.

"I am, and who may you be?"

"I am Hua and I'm going to visit my father."

"What are you taking with you?"

Two pieces of red coral, a new fruit, a coconut shell bowl, a roasting coconut and

a switch of young palm fronds, replied Hua.

"Come back for me when you have seen your father" Wei; Teraiti pleaded.

So Hua went on his way to challenge the Sun

at the top of Mount Oiroa daily coming - at the
As the Sun was about to set, the King of the Sea saw its shadow on the horizon. He was in the midst of a feast with his courtiers. When he saw the Sun's shadow, he knew it was time to end the feast and prepare for the night. He ordered his courtiers to close the doors of the palace and lock the gates. He then sent a message to his son, the Sun, to return to the palace.

But the Sun was not ready to leave. He still wanted to see the King of the Sea. He approached the palace, but the guards refused to let him in. The Sun was angry and threatened to send a hurricane to destroy the palace.

The King of the Sea was frightened and opened the gates of the palace. The Sun entered the palace and demanded to see the King of the Sea. The King of the Sea was forced to see the Sun.

The Sun asked the King of the Sea why he had been so angry. The King of the Sea explained that he had received a message from the Sun's mother, the Moon. The Moon had warned the King of the Sea that the Sun was plotting to destroy the palace.

The Sun was surprised and asked the King of the Sea if he had been plotting to destroy the palace. The King of the Sea admitted that he had, but only because he feared for his own safety. The Sun then explained that he had been sent by his mother, the Moon, to deliver a message to the King of the Sea.

The Sun then explained that he had been sent by his mother, the Moon, to deliver a message to the King of the Sea. The message was that the Sun was not really a god, but a mortal being sent by the Moon to protect the palace.

The King of the Sea was shocked and asked the Sun who he really was. The Sun explained that he was a mortal being, sent by the Moon to protect the palace.

The King of the Sea was surprised and asked the Sun if he could stay in the palace. The Sun agreed, but only if he could see the King of the Sea every day.

The King of the Sea agreed and the Sun stayed in the palace. He learned many things from the King of the Sea, including how to perform the magic ritual for the initiation of kings and emperors. He also learned how to rule wisely and how to be a good king. He then returned to his own realm and ruled wisely, becoming the greatest king in the world.

When the Sun returned, he ruled wisely and everyone loved him. The King of the Sea was so grateful for the Sun's help that he named him after him himself. From that day on, the Sun was known as the King of the Sea.
Nei Bairaoro, "Before the magic of you winds for me", she
received the chants for the first, second and third winds
and the Sun went away. But, having committed the
chant to memory, came out of hiding and Nei Bairaoro
saw him and exclaimed, "I am about to go away. But
neither was afraid to wait and find
outside into the darkness where he found Nei
Temaning, the rainmaker, from whom he stole the
magic of the rain-winds in this fashion:
"Take away her stormy rain-winds,
Tear it from its hair.
Let it blow steadily
For me, Tahraniki,
For me, Tahraniki,
Let it blow steadily
For me, Kaebunong,
I make her wind blow,
I make her wind blow,
I make her wind blow,"

Bue goes to Tarawa,

As Bue was getting ready to leave, he said to
Nei Temaning, "Would you like to come with me?"
and, when she refused, added "Well, then, armed you
please let me have their two trees you use for
making these so that I may sail away in it?" "No,"
replied Nei Temaning, "You can go in your own canoe." The
then Bue called on the three winds of the Sun,
and Nei Bairaoro to impart the tree but they
were of no help. But the tree was torn down
day the force of the winds of Nei Temaning, pieces
of cane, broken up in the sea, embedded
themselves around the base of the tree and
shook it loose until the ocean surge was able
to wash under it.

Bue continued on his way and landed on
Tarawa where he was met by Rivinge. "Who is
your father?" Bue asked him, "Kiva", replied
Rivinge, "and Nei Tahani is my mother." Then
Rivinge went up towards the east to his
Kaining, it Abator. While he was there, all
the coconut and pandanus palms went up in


flames and Kirata summoned Rei Teseto, 'You have a companion here, don't you?','Yes,' one replied, 'he is my brother, Ruse.' She went to Ruse and asked him to bring down the rains and, when a lot had fallen, Kirata went back again to ask him to stop the storm.

Some time later, Kirata ordered Ruse to build a wakanata for him and Ruse built two—a one in the style called Takanin and one in the style called Namataika.

But when said to his sister, 'Bring me a little food and make me some string.' She made the string and he fastened a large sorongem into a small ladder to it and walked off through the rain to find Riongo whom he caught in the net. He took Riongo back to land and they lived together at Taniarai or Taniode and then at Tabukim Takaas.

The voyage of Kona to Ben and Nikuran

Kona set out for Ben in his canoe but he could not get there for Ruse and Riongo delaye him off course. He tried three times and, by divination, he found them on the third attempt and Ben and Riongo agreed to guide him. They did not meet in company with Kona but made their canoe, Ta Kamin kemore, invisible.

Rei Teseto, Riongo's mother, travelled with them suspended under the keel of the canoe in the stringy back of the middle of a coconut grove. As they were travelling along, Riongo requested that we stop a while and announce our decision's. Ruse replied, 'I'm ready to do so. I should take the heavens, you should have the sea and Rei Teseto may have land.'

As they approached Ben, Kona's crew asked him, 'Where is the canoe of some other people?' Ruse's companions overheard the question and urged him, 'Call upon the rain to fall so near we'll not be hot together.' Ruse commanded the rain to pour down and it drenched Kona's canoe whereupon his crew roared with laughter.
and joked, 'Look at Kama, he's caught a wet head around his canoe, Tabakakai!'

Clear in the storm, the winds changed and took Kama's canoe away to Milkeram, Buke and Kitongo landed on Borneo but Nai Tabauti was stranded in a fish-trap on Borneo where she married a man called Kikurata.

\[NOTE:\]

1. The Gilbertese text includes:
   - Aili, translated by Amelio 'smooth red coral stone'
   - Matanran, translated by Amelio 'fruit of the rain
   - tree (Naninda citrifolia)
   - Wa rongo-ngyo, a 'binetong (coconut-shell container)
   - according to Amelio
   - Wa ai kina-ma, undeveloped leaves of a young
   - coconut tree.

2. The Gilbertese text reads:

Namakama (Ke) Tabarin. Namakama is described
as 'nanaa of kings'. Tabarin = square and refers
to such style of nanaa. If the ke was originally
bracketed, the two names could have been

Namem the Kauau. May be another style of
nanaa but I have translated on the analogy
of namem ke bai = a measure of back or length
of the board.

Karoea. Amelio translates as a 'style of manaka
broad. Seen is in Bkau, Saratier gives 1) a method of constructing
racing canoes (Nai Karoea) or 2) a lean-to, mainly
as a shelter for canoes. In the light of the next
two words, I have followed Saratier.

Karoeaong, method (magic) of raising the wind.
Saratier, shifting the wind (Amelio), the Karoea
(Saratier)

Karoeaong, magic performed at noon mom for
protection of children, health and manaka
and for skill in accompanying dance chants
(Amelio). In the light of the following
sects, I have used Subadar's translation of
'magical rite for initiation by warning'.
Tahina made ... maia nea ... maia anata ... nia i
Bila, I have translated as burning according to
appropriate rites.

3. Ika-aunana (ke) Ika-aunana. Again, I am not
sure whether (ke) was bracketed originally or
later. Grimble identifies Ika-aunana as a
propriety. Subadar as a fish caught by incantation.
I have treated Ika-aunana as a large fish.


5. Hm, Guattrada speeia, used in fire-making.

6. It seems that the story of Kolua is not an
integral part of the preceding saga.
The following account of canoe curts should be read in conjunction with the accounts given in Ch. 7 of "Plough-Time, Myth and Magic from the Gilbert Islands" by Rosamund Challinor (1961), I have translated when there are significant differences in the texts.

9. Benuakena. This is the name of a clan. The canoe of the Benuakena represents a marine form (Gnathole), a species of jelly fish (Chitonidae). Basic text for account of pp. 87-8 of 1961. Not re-translated.

10. Tematawa. The canoe canoe Tematawa came from Niue Taheritiki who said: 'Take two pieces of the midrib of a coconut found and put it on my neck and place another one on my shoulders. This is Tematawa and it represents the string-ray.'

11. Tekiromang. Identical with account at pp. 88-9 of 1961 except that Niue Monine is said to have been to Tapuara and his canoe had two ears (not three) - Baba and Bora. The canoe represents a star-fish and is named after the clan Rakaawa.

12. Ta Boupuova. The canoe of the Kerongoa clan came from Tepiinkle who used to devour human heads in Tapuara. When he left Tapuara he travelled in his canoe, Te Aitalawaina, and his canoe was a human head in memory of his food.

13. Wemakina. The canoe called Wemakina came from Tahurini of Tapuara who was chased though the ocean by Ta Budina and Ta Hotika, the sharks. They harassed the eight sons of him, but they liked his brother, Ta Aoni, for the colour of his skin. When
he left, Takururururse took the crest Namakaia with him in memory of his meeting with Namakaia, the King. Takururururse, Takuru Takia, Riki and Takururururse were the chieftains and Namakaia was their crest.

This theory is not mentioned in 1911. There is no indication that the crest, Namakaia (the Moon), now exists nor to which clan it belonged. He knew in the hammerhead sharks.

Mr. Kamali Kamara. This crest came from the Sun, their father, whom they went to visit. These are the kings they went with them: Stones, a non fruit and a rolling coconut. When they approached their father, he was very hot so they threw the stones at him, then the non fruit and finally the rolling coconut which damped down his heat. They went up to him and he gave them their crest, the Kamali Kamara, as a memento of their visit. As they left, the Sun said to them: "This is the crest for your cause and when you meet a whale or porpoise you may overtake them with these ropes."

(1) Subdue the whales and porpoises In the rolling sea.

Beneath them waits the passage
Of their cause of yours.

Takururururse, Aumaria, Nei Tenenai, Riki, Kanbrunnang
And all the Spirits, 4

Let the churning young subside,
Let the churning adult fall,
Let the whales and porpoises
Die in the quiet sea!

(2) They are churning up the waves
For they are mighty fish.
Rapidly, they move away,
And gone beneath the waves.
No longer are they rising now.
Go, chase them far away.

Sail through them as they, dying, slip
Into the northern seas.
Thus are you born to live and die
I come, fish,
Threatening hopefully about
As you near your death.

(3) Blow away, Matar Whales,
From your home deep in the sea.
For I am offering praise
To Sun and Moon,
The glories of the sky.
Blow away, come blow away!

(4) Nei Nakiniwae

Threatening Whales, rising upright from the sea!
Go, tell and warn yourself
For south is my canoe.
Fearful Whales, rising upright from the sea!
Go, tell and warn yourself
For north is my canoe.
You are an omen of a coming storm.

Notes on 14

1. The exact, kainini-kamata, is the property of the
Aitutaki clan and derives from the will of Bua
to his father, the Sun. FMA 1979 p. 183-3.

2. It is probable that the first two chants are,
in part, addressed to the kainini-kamata; the
other two, directly to the whales and propitiously.
I am not sure that the fourth chant belongs
to this story though it is one which is connected
with the Bua legend. I do not vouch for
the accuracy of the translation of many of them
since the texts are difficult and obscure.

3. Nei Nakiniwae. A waterpoof, toro to or magic
shell to counter them (Satelles). The chant is
addressed to Rukaramaite Nga, (7) frightening
position of whales having whale freight needed to
for perpendicular position (2) position, since by coming from
(3) source to avoid same (Satari), the chart appears to confirm these meanings.

The four charts are not used in MMN.
Teibi and the Lizard

1. (unattributed: English title in Gramatia's hand)

Teibi was a Tanao of the Tree who named Tabunang and had a son called Tamatanararata. Then the Tree of Tanao was burnt, Tamatanararata travelled on Tabunang's canoe to Te'aoua where he named Te'aoua. They went away to Tanaoua where a tree which he called Teibi took root on the very floor.

Tamatanararata and his wife continued their travels and landed at Aitu in Tahitena where their children Kome, Tetahe and Tetaheinivenu were born. The time came when Tetaheinivenu wished to visit Tanaoua and Tamatanararata told him, 'Soon you shall celebrate your arrival with Teibi, your grandfather.' The canoe returned to Tahitena and brought with them Nekibina and Neki Immac.

2. Teibi, a tree like Hiti (Calophyllum Inophyllum) . . .

 myth: names Teibi in Tanaoua . . . in Tanaoua

(Say)

The point of the story and relevance of lizard

in Gramatia; title not obvious.

3. There are two phrases in the text which must be included not recorded in the dictionaries:

(a) Koreva ramaiai; both Teibi and Te'atahe use an analogy of Korean fe manaera, cutting hands of manaera with customary festivities, the phrase is likely to refer to a celebration connected with a voyage.

(b) E Tamarakea ramaiai; would Te'atahe, likely to mean 'bring someone (additional 1c perhaps released) on board their canoe.'
Incarnations of Nuini
(unattested)

Nuini took with him from Tamoa the rat, the giant clam and the shark. The rat is the incarnation of Nuini.

One of Nuini Titaunai's incarnations is a black beetle (cockroach?) which you can smell when it is near. It is then said that Nuini Titaunai is approaching.

The large sword-fish which has small teeth is an incarnation of Titaunai. The kingfish is another.

(kakao)

The shark is the incarnation of Titaunai.
The family of Tatonganga

(Temporarily)

Taman came from the eastern side of the ancestral Tree of Tama. He and Mei Karuva and their daughter was Mei Bakeke. Tinoke came from the eastern side and married Mei Bunakahara. Their son, Tatonganga was Mei Bakeke.

Tatonganga went from Tama to Aorave which was not settled and had children there - Teanakuki and his sister, Mei Marieke. Mei Marieke roamed all over Aorave. She went north and met Tanimaalanga; she met Tanimaalangi in the delta, Tanimaalangi in the west, and Tanimaalangi in the east. They made her pregnant and her mother called her, yet she was still young, spirited and permitted her. Tatonganga and his family moved on and made his home near Nambaruan. Then the child was born, it was named Namanikekeki and in due course he married Mei Mauiri.

Mei Mauiri moved to Bakeke in the east and was reduced by a man called Teanakuki. Her husband asked her him and she had become pregnant but she wouldn't leave him. The child was born and named Tatonganga the younger. When the older folk were dead (Namani) Keaki said to his wife, "My son is about to leave me" and Tatonganga departed to the east. He did not stay there because Nakaia and Keiti were there before him so he got Teanakuki and the people of Tangee to build a canoe for him. He went to live at Affinitonaha, took Mei Marieke as his wife and had a family.

When Teanakuki's canoe was leaving, Tatonganga went out it, leaving his wife and son behind. Their son was Kimata who married Keiti and their descendants were:
Tambekur m. Tangina
Tembina m. Tineina
Tem Maroka m. Tokokoki
Boruaki m. Kaukeka
Tewe m. Tewannang
Tona m. Bike-bike
Toua m. Temileiti
Tanka m. Kakeang
Bike-bike m. Kinaere
Saine m. Baita
Temoa
Aunana of Tarawa

by

Anatika of Nui

In those days, the sky and earth were one and six things only existed—Kimia, Kika, Korea, Riki, Bakawaniki, and Tabaka who was the father of Aunana and Naraun. Kimia started to raise the sky and Aunana took it on his shoulders as high as the top of the coconut palms. Tabaka was satisfied with this for the time being but then he got Riki to lift it to its proper place.

Aunana looked around and exclaimed to his father, 'How dark it is! There's no light at all!' Thereupon Tabaka ordered Bakawaniki to light the earth. Bakawaniki agreed, 'Come here! Take my bright eye and polish it well with pumice stone so that it may shine on the earth and in the sky.' Then eye became the Sun, his left eye became the Moon and his tears turned into the stars. Then his work was done, Bakawaniki was still remembered as an anti by his people.

The most revered anti in the district were Bakawaniki, Teitirinikaraw, Nui Teuenei, Aunana, and Naka who were born in the sky and were lord of the stars and the human dead. Nothing more is known about the origins of these anti who were able to foresee the future.

The souls of the dead used to go to Naka in the sky. If he liked you, you were allowed to stay and were well looked after. If he did not like you, he would loosen your eyes with a pointed stick. Nui Kamata used to wait with Naka.
for aviators who come to live in the sky.

Our forefathers used to regard the world as being divided into northern and southern parts; and here was frequent warfare between Tarawa in the north and Samoa in the south. The northerners used to assemble their forces on Nonou and Tabatanea. Their weapons were long, strong spears and the southerners, who had similar weapons, gathered their forces in Teikeau and the Kiki. The words used for the weapons were Ngoga and Tonga which still grow plentifully in Kiristari. Battles were fought with throwing spears and by hand to hand combat.

In a great battle which lasted several days, Humana, son of Tabakea, led the north and Tangarua, the celebrated anta, and King of Samoa, led the south. The north triumphed and the defeated southerners were considering what they should do next when a man suddenly appeared among them:

"What are you discussing?" he asked.

Tangarua replied, "We're thinking about the great war in which we were defeated by the force of many men."

"Come", said the stranger, "let us prepare to fight against the forces we have left and, if they will follow our orders, I will lead them."

"You may take command", Tangarua agreed.

The battle was fought and the victorious southerners asked the stranger who he was and where he came from.

"My name is Nonou", he replied. "Tavana is my home, Tabakea is my father and my brother was the leader of the northern forces which defeated you. I did not let him know of my regards for you and I forbid you ever to tell anyone about this.

Nonou then went back to Tarawa and
met Tabakea who asked, 'My son, where have you been?' Neaca looked at him, 'Why, I've been nowhere,' he said. 'I've not left this place.'

Hurrying his brother, joined them and spoke:
'Father, we have been defeated day by day. Their forces were bad day a man who was very black, short, and a skillful fighter. When we engaged, he threw his spear at me and it knocked my helmet from my head, and my shield from my hand. I was forced to retreat for fear of my life, as accomplished a spearman was he.'

Hunaia did not guess that his opponent had been Neaca, his brother, but Tabakea, 'Your father, knew.'

-Notes-

1. Kina, a carnivorous shellfish, unidentified.
Kika, a large octopus, the giant octopus.
Kora, Actinia (sea anemone).
Riki, the anti usually pronounced as the real (retro) but not so in the dictionaries.
Bakamanika, giant ray.
Tabakea, personification of the sea turtle.

2. Tekerau, Tokerau (?)

3. Nega, Rhamphorhynchus
Tongo, Manganuku

4. The two words/phrases used in the Gilbertese text are:
Sara m kauti, helmet of spiky skin of the paddlefish (diadem).
An kiaikers, lit. a big scoop net which I have read as a kind of arm's shield.