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pencil on each item).



1. The Planting of the Tree of Tamoā. P. 113/

(1) A certain man lived in Mōne, in the <sup>depths</sup>~~depths~~<sup>West</sup>, and his name was Taranga. That man's thought was for ever busy seeking a way up to the land above; so he took the seed of a certain plant, a very small seed, and he buried it in a hole in the earth.

(2) And behold! that plant grew tall and great from Mōne, in the <sup>depths</sup>~~depths~~; 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 crest of the tree, Auriaria withal.

(3) And behold! the crest of the tree reached the heights of Mōne; the time came for it to spring forth above the land; the land was struck by it and cracked; Auriaria sprang forth on high, for he had mounted upon the crest of the tree. As for Taranga who was the very owner of that seed, he stayed in Mōne, in the <sup>depths</sup>~~depths~~; for the branches of the tree were held down by the sky of Mōne, and so he did not spring forth on high.

(4) And that tree was named Kai-n-<sup>tikua</sup>~~tiku~~-aba; ~~it stood upon Tamoā;~~ Auriaria mounted upon its crest, and the branches of it were many when it was full grown, and people grew thereon, even Tabuariki, and Nei <sup>Tituaabine, and Nei Tamoā</sup>~~Tituaabine~~, and Tetāke, and Nei Koroa-<sup>Ngutu</sup>~~Ngutu~~; and Taburimai grew from a crack



*and Kouraa grew from its first bloom (tabaa);*  
 in its trunk; and Te Uribaba grew from its <sup>tap</sup> ~~ground~~ root. And

all the inhabitants of that tree were gathered together and

Auriaria was the king of the crest, and Te Uribaba was the

king of the under side.

(5) Even thus was the first growing of <sup>Kai-n-tikua-aba,</sup> ~~the Tree of~~  
 the Ancestor.  
 James.



2 The Legend of Batuku.

PA 117-118

(6) Then was planted~~Then stood~~ on Jamoa the tree named Kai-n-<sup>tiKua</sup>aba, for thereAuriaria planted it when he had the ~~body~~ and Auriaria dwelt in the crest

It stood on the slope of a mountain, and the man Te

Uribaba dwelt beneath it.

(7) And this was the manner of that mountain: its summit

smoked, and sometimes burned fiercely. And the people

of Jamoa could not walk upon that mountain, for it wassacred, even as a shrine; and its name was Msaungatabu  
(sacred mountain).

There came a time when the summit of the mountain swelled.

And behold! it was cleft asunder and that which was within

came forth, even a skull. That was the skull whose name

was Batuku, the King of Jamoa of old. And his anti was Auriaria.(8) And behold! Batuku 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 alone was the food which he found on the

summit.

(9) Batuku grew. Marvellous was the skull: it was tall, it wasgreat, its height was as the height of a maneaba.

A long time passed and there came a day when that which was

within the skull issued forth. The crown (mango) swelled, and behold!the firstborn came forth, even Te Mango ~~(the crown)~~. AndTe Kaburoro ~~(the Brain)~~ came forth from the brain (Kaburoro), and Te BureBure ~~(the occiput)~~ came forth from the back (Bure) Kabo-taningathe ear (taninga) Koururu ~~the ear~~, and Keruru came forth from above the brow (Koururu), and



Te-ria-Kaeve

~~Teriakaeve~~ came forth from the lip <sup>(ria)</sup>; and the last born was

Raira-ueana Te I-Matang <sup>(the Man-of-Matang)</sup>. That man came forth from the front tooth of the skull. All those people indeed came out of the skull.

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 (10) And the work of those 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 well nigh finished. Then it came to pass that they went down from the top of the mountain to seek the food of Batuku from the low land. And the food of Batuku was the flesh of the people killed by his children.

(11) And once, as the children of Batuku were going about on the mountain side, they met Te Uribaba who lived beneath the tree, and they disported themselves with him. Te ~~Muku~~ <sup>maka</sup> (slung) was the name of their game. And behold the hand of the man Raira-ueana Te I-Matang went astray and the front tooth of Te Uribaba was struck. The heart of Te Uribaba was hot when his tooth was struck, but he hid it within his heart. That was the first anger of Te Uribaba towards the people of the mountain.



3. The Building of the canoe "Kaburoro".

(12) There came a time when the children of Batuku fared forth to seek the food of their father from the West. Whence ~~shall~~ <sup>should</sup> they get them a canoe? They spoke to Batuku, and thus he said to them, "Go, call the cutters of the timber of your canoe, even Na ~~At~~ewenewene, and Nei Rarangaki, and Taburitokia.

(13) Those people were called, and they ~~want~~ <sup>went</sup> to cut timber for the canoe, even the timber of the Ranga tree, which grew on the slope of the mountain. When that was done the children of Batuku said to their father, "And <sup>who</sup> shall build our canoe?" And thus spake he, "Call Kotungā!" Kotunga was called, but he was unwilling to build the canoe and said to them, "Tell your brother Kaburoro <sup>(Brain)</sup> to build the canoe, for this is a mighty work." They asked Kaburoro and he consented.

(14) First was built the shed of the canoe. When that was done the keel was laid. The time came to lay the garboard strake in place, and behold! There were no women of their company to make string, for there were only men of their company.

(15) The man Kaburoro created the string makers: 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 grew from the dust <sup>(Bubu)</sup> of the wood, even Nei Bubuia: not one woman only, but a family of many persons



Those were the makers of the string of that canoe. The  
 garboard strake was laid in place. The time came to fit the  
 second plank, and again there grew a family of persons from  
 the dust of the plank: even Nei Toua-Matang, a numerous  
 company of women.

(16) Again there grew people from the third plank: even  
 Nan Jebuaka  
~~Nantubuka~~, a numerous company of men. Again the fourth  
 plank <sup>(eke)</sup> was laid in place. Nei Kaekea came forth, a numerous  
 company of women. Again the gunwale strake <sup>(wi)</sup> was laid in place:  
 Nei Tewi came forth, a numerous company of women. Then was  
 the hull of the canoe strutted out, and the ribs <sup>aiaa</sup> were set  
 in place: Nei <sup>Kiaiai</sup> ~~Kiai~~ grew of the dust of the ribs, a numerous  
 company of women. The deck planks <sup>(bao)</sup> were laid: Nei Rurubao  
 grew, a numerous company of women. The deck planks were  
 lashed on: people grew from the lashings, even Nei Kamēnono,  
 a numerous company of women. The canoe was finished, and its  
 name was Te Kaburoro. The outrigger float was shaped, and  
 its name was <sup>Te-ira-n-timtim</sup> ~~Teirantimtim~~. The sail was made, even <sup>Te-aka-ri-n-</sup> ~~Teakariri-~~  
~~aba~~  
~~aba~~, and the steering oar, Bakamwea-Tarawa. This is the full  
 tale of the things which were named. The canoe is ready for  
 launching.

(17) They went to seek rollers <sup>(nangoa)</sup> for the canoe; they went  
 to slay men to be the rollers thereof; they slew men and  
 brought them up to the canoe shed. They set the canoe upon



dead people for rollers. They loosened the screens of the canoe shed, and behold! heaven thudered, it lightened, the thunder bolt fell, and rain withal. The canoe was moved down to the sea. And the name of the launching place where it went down to the sea was Te Būnangonango <sup>(the Stinking-of-rollers)</sup>. And it was night of that day.

And Te Kaburoro was launched on the morrow.

(18) The crest <sup>(bou)</sup> of the canoe was made: a man grew from it, <sup>Nan Tabera-ni-bou</sup> ~~Nantaberanibou~~. The sail was hoisted: a man grew from the outrigger stay <sup>(ata)</sup>; Nan Teata. The sheet <sup>(baba)</sup> was hauled: a man grew: Nan <sup>Te-ābaba</sup> ~~Teābaba~~. The steer oar <sup>(bwe)</sup> was lashed in place: a man grew: Nan <sup>Tari-ni-bwe</sup> ~~Tarinibwe~~. The fore and aft stays <sup>(taumori)</sup> were hauled tight: a man grew: Na Uamori.

(19) And behold! the canoe sped away: a woman grew from the wake, Nei <sup>Te-buroburo (The-foaming)</sup> ~~Teburoburo~~. Now it is done; finished is the tale of people who grew. And all the people who were grown from Te Kaburoro went up on shore; they returned to Jamoa, for that was indeed their land.



4. The first Voyage of the Kaburoro. Ph 120-122/

(20) Then went Te Kaburoro with its crew, the children of Batuku, to seek the food of their father in the West.

Westwards they drove, and came first to the land of Butuna.

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.

(21) The children of Batuku went ashore to slay the inhabitants of Butuna. They were not ~~presented~~<sup>prevented</sup>, for the inhabitants of the place knew nought of fighting. The killing made by the children of Batuku was even as many as a hundred men slain.

(22) And there were chosen from among the dead (the bodies of) men who were the first born, and ~~beard~~<sup>bearded</sup> and bald withal.

And the canoe was loaded with them, for they only were the food most acceptable to the people of Jamoa. And the children of Batuku cut off the heads of the dead, and they used the heads as the crest of their canoe. And behold! the blood of the heads dripped down from above. And as they sped Eastwards, fish ~~follow~~<sup>followed</sup> them to eat the blood which dripped from the boom, even two Rereba (Trevally); and a turtle mounted on the outrigger float to drink the blood which flowed down from the stay of the mast.



The canoe came to Jamoa: it sailed up to the land at the  
 the launching-place called <sup>Maungi-n-aomata</sup> ~~Maunigeomata~~ <sup>(Pithefaction)</sup> (Stinking of men),  
 and the dead bodies within it were taken ashore.

(23) The time came to divide the food in shares.

First set apart was the food of Batuku and his anti <sup>Auriaria</sup> ~~Mauriaria~~,  
 even the heads of the men slain at Butuna.

The food of Batuku was carried and set down at the base of  
 the mountain, for the treading of that place was feared.

(24) And when Batuku did eat, the summit of the mountain

smoked furiously. After that, they portioned out the food

of the people: The flesh was divided among the families;

all the families of Jamoa received a share. Only the share

of <sup>Te Uribaba</sup> ~~Teuribaba~~ was forgotten among all men; he had no share  
 of the flesh, for he partook only of the remnants, even the

bowels. <sup>Te Uribaba</sup> ~~Teuribaba~~ was hot of heart, but he said no word

for he held his counsel.

(25) Then again the canoe Kaburoro went voyaging, to

find the food of the <sup>Kings</sup> ~~people~~ of Jamoa: it went that time

to <sup>Nuku-maroro in the South</sup> ~~Nukumaroro~~ under the lee of Jamoa. And once again, even

as at <sup>Butuna</sup> ~~Batuku~~, the people were slain at <sup>Nuku-maroro</sup> ~~Nukumaroro~~, for they

also knew nought of fighting. And when the flesh of the men

was divided up among the people of Jamoa, the share <sup>of Te Uribaba</sup> ~~Teuribaba~~

was again forgotten: they gave him to eat of the bowels

<sup>whereat</sup> ~~whereat~~ their gorges rose. The heart of <sup>Te Uribaba</sup> ~~Teuribaba~~ was sore

at that manner of sharing, but he hid it.



(26) Once again the Kaburoro went voyaging to find food for the people of Jamoa; it went that time to Tonga to southward of Jamoa. And behold! the man <sup>Te Uribaba</sup> ~~Teuribaba~~ arose: the time had come for him to go with the canoe. It was night when he arose, and he went and hid himself under the leaf mats which lay within ~~the~~ <sup>the</sup> Kaburoro. And behold! the canoe set forth, and the people of it knew not of TeUribaba.

(27) And when the Kaburoro came to Tonga the people of the land were slain even as the people of Butuna and Nukumaroro before them, for they knew nought of fighting. And when the <sup>canoe</sup> was about to return to Jamoa with ~~the dead~~ <sup>its cargo of</sup> dead men <sup>Te Uribaba</sup> ~~Teuribaba~~ within it, behold! ~~Teuribaba~~ slipped forth from under the leaf mats: he dropped into the sea with a leaf mat ~~leaf mats~~ to cover him. The people of the canoe saw the mat when it fell, and one among <sup>them</sup> said, "Behold! a mat has fallen!" Others ~~some~~ answered, "No matter, it is but a mat!" They knew not that Teuribaba was hidden beneath it. They drove forward without heed to Jamoa.

(28) The man <sup>Te Uribaba</sup> ~~Teuribaba~~ 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 <sup>the</sup> spear, and the craft of all weapons, and all the ways of war. Mayhap 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 his skill. And after that <sup>Tc Uribaba</sup> ~~Touribaba~~ arose, and went to Butuna and <sup>Nuku-maroro</sup> ~~Nukumaroro~~. And all the people of those lands learned his skill. Never before <sup>Tc Uribaba</sup> ~~Touribaba~~ had those people any skill in war.

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5. The Treachery of Te-Uribaba.

(29) And behold a new <sup>g</sup>eneration grew up on Butuna,  
and <sup>Nuku-maroro</sup>~~Nukumaroro~~, and Tonga. And they were all skilled in war.

(30) There came a time when the canoe went again to seek  
the first born, the food of the <sup>Kings</sup>~~people~~ of Jamoa. It sailed  
first to the land of Butuna; and when it lay to under the lee  
of the land, 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 the manner of it is changed!"  
"The people were formerly wont to stand before us, and now not  
a man do we see on the crest of the beach!"

(31) And they went ashore to slay the people. They  
went up to the village. There were but a few people in the  
village, and when the people of Jamoa came, they arose and fled  
before them. The people of Jamoa followed them: they  
followed them into the bush; they came to the midst of the land.

(32) And behold! when the people of Jamoa came to the  
midst of the land, a great host of people stood before them.  
All the people of Butuna were gathered together before them,  
and behold! they were skilled in war.

(33) Then came the time for the people of Te Kaburoro  
to be slain, every one of them. Their heads were beaten,  
their throats were cut, their vitals were pierced by the



people of Butuna. A single man was saved of their number, even the child of Batuku whose name was ~~Kabetaningana~~ <sup>Kabo-taningana</sup>. That man was held by the people of Butuna. They dragged him to their village; they wounded his body; they cut out his tongue; and thus they said to him, "Thou shalt return to Jamoa, and thou shalt ~~publish~~ <sup>spread</sup> the news of this land, <sup>even</sup> that we shall be ready to carry war to Jamoa after three moons!" Then they set him upon his canoe Te Kaburoro; they hoisted the sail; they gave him the steer oar into his hand. And ~~he~~ <sup>he</sup> returned to Jamoa.

(34) Watch was kept for Te Kaburoro on Jamoa. And behold! the people saw it coming from the West. There was no company thereon, nor any dead man: one man only <sup>was</sup> thereon, even ~~Kabetaningana~~ <sup>Kabo-taningana</sup>. The canoe went up to Northern tip of Jamoa, and grounded among the rocks. Men went down to lift that man ashore.

(35) Bewildered were all the people. The body of ~~Kabetaningana~~ <sup>Kabo-taningana</sup> was wounded and he could not speak, for he had no tongue. He was led to the council house, so that the people might hear ~~the~~ <sup>his</sup> 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 Jamoa, and they knew that it was a man of Jamoa.



(36)

And they brought <sup>out</sup> all the families of Jamoa to him, and thus they said: "Is he of this family?" And he shook his head.

Only when the family of Te Uribaba was pointed out did he nod his head. Then inquiry was made to find who was absent of that family, and Te Uribaba was missing from among them. They asked Kotunga the ~~constant~~ friend of Te Uribaba from of old, "Where is thy friend?", and thus said he: "Doubtless it was he who brought us defeat, for he was hot of heart because of his share of food, even the bowels." And

~~Kabotaningana~~  
<sup>Kabo-taningana</sup> nodded his head when he heard, and the people of Jamoa knew that it was Te Uribaba.

(37)

Then the all people made ready, for the time of war had struck. The appointed time of three moons went by, and the people were all ready. And behold! the canoes of Butuna, and <sup>Nuku-maroro</sup> ~~Nukumaroro~~, and Tonga came out of <sup>the</sup> West. They came up to the land at the northward <sup>tip</sup> ~~point~~ of Jamoa; their people disembarked upon the shoal. And the people of Jamoa 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 Jamoa fell that day, for there was one man among the people of Tonga who was stronger than they, even Te Uribaba. And the people of Jamoa were defeated.



(38) 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, at whose hands we are slain, every one of us!" And the old men said, "Did you recognise him?" They answered, "We did not recognise him!" And the old men said, "It is enough: ye shall recognise him tomorrow!"

(39) When the morrow came, another division went down to give battle. Then they recognised that man, and it was indeed Te Uribaba. And some of their number played a stratagem, and they took Te Uribaba and brought him ashore. Te Uribaba came to land. They asked him, "Why <sup>didst</sup> ~~didst~~ thou bring us defeat and slay the people of Jamoa?" And he said that it was because of his tooth which had been broken, and because of his share of <sup>the</sup> food, even the bowels.

(40) Then they said to him, "It is enough: let there be peace!" He agreed.

(41) And Te Uribaba with his companions were held upon Jamoa, to dwell upon the northern ~~tip~~ of the land, and not to leave that place. They were held for long on Jamoa. And afterwards, all their food failed for <sup>there</sup> ~~their~~ were a great number of them, and so Te Uribaba was called by the people of Jamoa, 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 came to *Tamoa*, for *Ti Uribaba* sailed northwards to *Onotoa* and *Nonouti* and *Tabiteuea*, and there remain his children to this day.



6. The canoe from Tarawa.

PA 158-159/

(42) Rairaeana-te-Imatang the son of Batuku desired again in his heart to go voyaging, so he launched Te Kaburoro for a voyage to Northwards. And the companions of his voyage were the whole company who had grown at sea when the canoe was first launched.

(43) The canoe sped Northwards. After a while it met with another, which came sailing down from Tarawa, even the Aka-Rua-Tarawa. That canoe and Te Kaburoro collided with each other to windward of <sup>Rotima</sup>~~Nukumarere~~. And Te Kaburoro was damaged; its deck planks were torn away; and so it sped to <sup>Rotima</sup>~~Nukumarere~~ to be repaired. And the Aka-Rua-Tarawa beat up to Jamoa, and reached land at Makua-n-te-rara and was taken ashore to the canoe shed in that place. The people of the canoe were Taubakarebua the captain, and Nei Marebu the sorcerer, and Kotei the diviner. And when they were in the canoe shed, they were fed there, by the people of Jamoa: food was brought to them for two days, but behold they were to have been slain on the third day. And a certain man of Jamoa told them that they were to be slain. So when they heard, they launched their canoe in the evening of the same day. But the canoe did not depart, for they had forgotten their steer oar, so they went and anchored in the deep water under the lee of Jamoa.



(44) And in the morning the time for their slaying arrived, but they were not in that canoe shed, for they had gone. And their steer oar was discovered; the people of Jamoa held it, and awaited the return of the people of the canoe to fetch it.

(45) And Kotei, a man of the canoe, made a divination concerning the ~~recovering~~<sup>recovery</sup> of the steer oar; the divination was unfavourable to the recovery of the steer oar by day; the divination was favourable for the night.

(46) And when it was evening a ~~storm~~<sup>storm</sup> came: it thundered and lightened. And Kotei directed the man who was to fetch the oar, "When thou comest to the crest of the beach, crouch down and await the lightning; and when it lightens, thou shalt ~~shalt~~ examine thy path, and when it is dark again, thou shalt tread the path that thou hast seen."

(47) That man came to the canoe shed, and there again he hid under the leaf screens, awaiting the lightning; and when it lightened, he saw the steer oar, and when it was dark again, he seized it. And behold! he came back to the canoe, and the canoe returned to Tarawa.



7. The Migration of Rairaeana to Tabiteuea.

(48) Te Kaburoro was repaired at <sup>Rotima</sup> ~~Nukumaroro~~, and launched again in the sea. It sped Northwards: it came up to the southern end of Tabiteuea, to windward of Te Manoku. <sup>There</sup> ~~Three~~ remained the people of the canoe. A ~~long~~ time passed, and they saw a man whose name was Nan Tebuanna. They asked <sup>him</sup> concerning water, for they were thirsty; he went to fetch it, and he brought it to them together with a hat full of blood for their food. They asked him, "What kind of blood is this?" Thus he said, "It is the blood of a porpoise which is stranded on the Eastern side!" And they said, "How great is the porpoise?" He answered "It is very great, all the people are gone up to see it!" And they said, "Thou shalt go ~~to~~ get some of it for our food!" And that man said, <sup>You will</sup> "~~Thou shalt~~ get no food from it: I ~~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 I shall be killed!" They answered, "It is enough, go and say, that we beg (our food)!" And he went, but he was refused: he could not reach the porpoise. And again spake Rairaeana, "It is enough, I will go with thee. Go, ~~and~~ get thy weapon!" And he went ~~and~~ got his weapon, and Rairaeana also took his. Their weapons were throwing sticks.

(49) They came beside the porpoise: a multitude of people was gathering on it. And Rairaeana stood, on the high ground



and he told Tebuanna to go again and beg (food). And again he got no food, for he was pushed back from the porpoise. And thus said Rairaeana, "It is enough. Stand aside, that I may throw!" And he threw from beneath the pandanus tree named Te Aramaon which stood on the high ground. He aimed at the forehead of the porpoise: it was pierced through from face to tail bone. And not a man remained then upon that porpoise, for all were slain by the throwing stick of Rairaeana.

(50) Then came Tebuanna to cut up the food. And no people came after that, for they were afraid; And Rairaeana got his food and they departed. And the saying of the people of Tabiteuea went abroad, "If a porpoise be stranded after this let no man take the first share thereof, for the porpoise belongs to the people of Matang?"

(51) And Rairaeana and his companions remained at the South end of Tabiteuea, at Te Manoku. And one night they lay down to sleep, and when they awoke no houses covered them, for they had been taken away. Auriaria their anti had moved them, for it liked him not that they lived at the end of the land, and he desired that they should live in the midst of Tabiteuea. 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 Utiroa.



(52) Then Rairaueana lay with a woman of Tabiteuea, even Nei Mangati. He begot children upon her.

(53) Te Ietoa was born: <sup>he settled upon Butaritari</sup> He lay with Nei Maima; Atātanimakin was born. He lay with Nei Kabutibo; Te Imauri was born. He lay with Nei Rakentai, the daughter of Beia with Nei Kirirere, who was the daughter of Obaia the feathered man. And the children of Te Imauri with Nei Rakentai were Rairaueana, and Na Atanga, and Mankia, from whom are descended the high chiefs of Abemama and Abaiang and (Marshall Islands) Butaritari and Mille to this day.

E aomata te karaki.

