

Ceremony of the Distribution of Food at Takoua to Baka.

1. Te Baka decides to have a distribution but being an inhabitant clan he does not publish the news but tells only Nei Alnoa who consults with Te Hui as to the date and the amount each is to give.

Te Hui (no. of) is decided before the quantity of food (Te Hui).

2. Te Hui then blows a conch to summon the people. Ranteta comes to the hancaba.

Ranteta - What is the conch for?

Te Hui - For te Hui. We want that & that etc. for each.

3. Ranteta goes and tells everyone what to bring, going first to te Baka & then to the other Hui & then will attend at the hancaba.

Before the Hui must are the laying of the necessary trai mats.

4. Ranteta then goes to Ura & Tabuina and informs her the date and time when "te Hui" is to come to the hancaba. Ura & Tabuina informs the "Hui" - Karoua & Hui.

5. The people then watch Karoua <sup>or te Baka</sup> to see when he leaves for the hancaba. Karoua & Hui, te Baka & Hui & te Hui proceed first to the hancaba & sit in their "hota". The rest of the people follow and sit in their respective "hota", all being hancaba.

6. Nei Alnoa only arrives when all the people have seated themselves. When Nei Alnoa first comes he asks te Hui -

Nei Alnoa - are all the people present?

Te Hui - They are all here.

Sei abroa - to "te nikua" ready?

te hui - Yes, it is ready.

7. Each clan has brought his "nikua" and placed it in front of his sitting place. <sup>Tabuaki or</sup> The Bakoa group of clans (Te Bakoa n Uea, te haki-ni Bakoa and Sei abroa) bring "nikua".

There are two kind of meetings in the maraia for "nikua" one in which the rest of the island, Takarangi and Tabuaki, are invited:-

nikua-n te tolu & nikua-n te toa ala.

To this all the clans, including Kaingoa, bring their share.

The second is just for Tabuaki and only the Bakoa groups bring nikua.

In the second case, Abalon and Bakanawa will take the "nikua" and place it in the middle of the maraia.

8. a typical "nikua", which depends on Sei abroa's decision, would be 10 manota and a ball of "karabala" (coconut grated & mixed with kaluba and a little water).

9. abalon & Bakanawa go & eat a little of each karabala & see which is the worst. This entry is known as "Te no-hanghang". When an unsweetened karabala is found they

tell the people with the donor's name & everyone goes <sup>to abalon at the run and call him a basket of the name</sup> three claps & cry o-o-o-o-o-<sub>n</sub> to shame the clan to avoid a repetition of bad food. The sweetened karabala is also shown together with the name of the donor.

- (dinner)
10. Then comes Te Ari, the small share of te nikua given to the Tabuaki group. abalon & Bakanawa place it in front of Te Bakoa

n Mea.

11. Kei Abiova then steps out and says:-

This is my food the "te ari" of Karogoa.

He then sings:-

I beberia ata-n kumarua,

ko na marua na ko na raka i rou

Ba I tokana bora uia-ra

Ba I tokana bora uia-n matia I Karogoa i Bern

Karam te ka-ewe rako

Ma I kara ari-ra ngai te I te Bakoa

I kan i a-n an naki n uia

tatarungai ba ko rawa ni marua ma n raka i rou.

He dips it again when he took it up and when Teregetere comes and takes it away to eat unless it is a lot when he leaves half for Te Bakoa. (n T is descended from a Te Bakoa woman, hence the privilege).

11 Abalon & Bakawa divide a lot of the remainder (in the middle of the hancala) into 2 halves and leave it. The larger share (the range) is taken by Abalon.

12 Te Katorama takes Karogoa's  $\frac{1}{2}$  and places it  $\frac{3}{4}$  of the way down the hancala on the south side and takes his share from Karogoa's share. Then Uia-n Taburua places what is left of Karogoa's share in front of Karogoa n Mea & takes his "range" (as the range is invariably the largest share Karogoa n Mea has only one coconut & a bit of haalala placed in front of him).

13 a woman from Te Katorama comes out and places a

necklace of flowers around his neck and anoints him with oil.  
She then goes away.

13. a woman from Tei Ati then comes and enters the mouth  
& takes it and Karongo's share of food away to eat.
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Te Katarake is Tarentoa's (hau rati - n tari-ra) and thus  
his tuiaba. Hence.

Tei Ati is descended from Teiia's son's wife, Mata n Uea  
was his son or rather Karo Karo ni Mata-ia Uea. He was  
an illegitimate son and had no other share. She being his  
Tuiaba took this share.

This son led off this privilege + the one of being the first to  
be told that there was to be fishing in Tei-n-Taburaki,  
the land by Taburaki.

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14. Bakama takes Te kiwi's share, plus his mangle, & places  
it  $\frac{3}{4}$  sunk. Te Nganga takes Te kiwi's share and  
places it in front of Te kiwi. Te kiwi eats his own  
share.
- 

Karongo gets his share because he is Tarentoa & thus hea.  
Te kiwi gets his share probably because he was a stranger.  
Alabu & Bakama were told to divide the food because they,  
being strangers, could then have their mangle. Bakama was  
from Te Ika Uea in the south & Alabu was from the north, from  
Bae na Rungo.

Te Nganga & Te Kaitiaki share for the same reason, being strangers.  
Te Nganga came from Te Ika & Te Kaitiaki from Baitara, the  
brother of Naterehwe.

In fact all are really strangers except those descended from  
Tubuaniki.

The old men think that the strangers' clans who do not get  
any share in the mihira have rights as to fishing or  
lod etc given them in being of Taretoa.

Taretoa divided up the mihira into lots:

The times for this ceremonial "mihira" were:-

1. When the mihira is re-detailed.
2. When new "hau" is laid.
3. At the end of the kurodama harvest.

After the ceremony there is a general feast and dancing for  
two or three days or more.

There is no recollection of special Ura-2 Anti or Bera.

1. an anti is a ghost who can't talk or be seen.
2. an anti na urata is a human being with other-human  
powers (of walking on the sea etc). Teneia was one.
3. an urata is an ordinary man.

Teneia's living house was called Te Bankie. He also built  
Te Bao

Te Kanga-2 i a-o-2 hau

After the distribution of food takes place the carrying of  
Te hau. The Te hau was laid before the people  
came to the mihira.

When Kanga enters the mihira he places the food, from  
as te kura-2 a-o-2 mau, on the mau prepared for him.

when the nikua has been distributed Alaban takes this offering and shows it to the people saying:-

"This is Karogoa's kama-a i a-a i a-i"

Bakarawa takes the kama offering, shows it, says the same words. Alaban and Bakarawa then meet and eat the offerings, the nature of which (labai, fish etc) has been decided by them beforehand. The value of the offerings are counted and the quality valued (decided by the government owing to the waste involved in the contesting parties emptying their labai pits and food stores) and the people clap three times and cry o-o-o-o at the losing clan to shame him. They then give a small quantity one or two pieces to Te Bakoa (known as Te Ari)

The food stores are then exchanged, Karogoa's offerings going to Te kumi and vice versa.

Note all members of the clans Karogoa & Te kumi prepare plenty of food for their offerings but Alaban and Bakarawa only choose the finest for their consumption. Only this chosen food is exchanged the rest being kept by Karogoa and Te kumi.

The members of the clans then contest the food offerings clan against clan in any order.

at the end Alaban & Bakarawa step out and collect a small quantity of food from each clan and put it in the middle of the mameaba. This is divided up amongst the clans in the same manner as in "te nikua". This is known as "kama-a te u-a"

Note to 10. When Te au is placed in front of Te  
Bakoa Nuku Tengetoge (Te Bakoa's sister, Tei Kanuana)  
takes te au, a bit of it and the rest is kept  
by Te Bakoa.

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In te tra tabu, the meeting for the whole island, the  
only difference is that after te Kaitara and before the  
general dance the people of Tubuki-n Tonoa (Nehani's  
chukoi) dance in honor of the sea, the dance being  
known as Kanoa-n te Hea (the looking in of the King).  
Also the people of Tabu-n te Biki provide food  
for the visitors which is stored out by Abolua and  
Bakawana while the general dance is in progress.

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The only other ceremony in the Kanoa is at the cutting  
of the sunes and the laying of the ridge cutting.

Te abein.

The first place for the "abein" is in the mancala but before a ceremonial meeting it is taken away by Te Katamake people to their "kanga" where it kept for a day or two before the meeting.

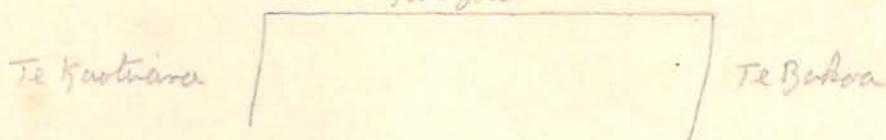
The Basaka people (Abalon) fetch it from there and oil it in their kanga (the skull) and decorate the abein. They then dress up in special raris and mats and buy for their kanga to the mancala. Here they swept their basket for the root singing the special song. (To be got).

The bones in the basket are the skull of Teraui, Tarentou's son. The real skull was burnt in the mancala when Tare set fire to it. Teraui died at sea & his skull is carried in the mancala because he was Tarentou's son. He was killed by <sup>Kabitaga in his</sup> Ten Toa Kakang in the middle of the ocean & his body was thrown in the sea & eaten all the fish in the sea brought his skull to Basa. Teraui's wife was a Basaka woman & she was the first to fetch his skull from the fish and oil it. Abalon's kanga is Te Basaka.

Te Hoa-ni Be & Te Hoa-ni Be

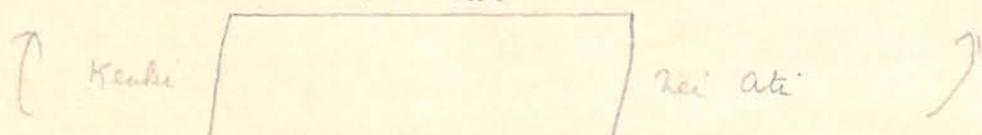
after the alia has been hoisted and tied the  
Tahurairi dance a special dance called Te Hoa-ni  
Be is the north  $\frac{1}{2}$  of the maneaba. A standing roria.

Te Hoa-ni Be is then danced by 3 class in the north  $\frac{1}{2}$   
of the maneaba a study roria



This is "Ana Hoa-ni Be te hea"

Then takes place "Ana Hoa-ni Be Te Whiri" in Te Kaitiaki, the  
pagan for Karegoa's Hoa-ni Be.  
Te Whiri



also a standing roria. Danced in the south side of the  
maneaba, the dancers being Karegoa.

Te Hoa-ni Be is danced by the next important class as they  
should open the general dance of dancing themselves.

Te Hoa-ni Be is danced to honor the hea.

after Te Kaitiaki takes place "te roria are alalaki" a  
general roria.

Succession to the Headship of the Clan.

1. The "kaimoa" should always be the head. When there are only female children to the head the next of kin being <sup>a</sup>the male takes on the duties until one of the female children has a male child when he becomes the head of his mother's lot. If they only had females again they would wait until <sup>one of</sup> these females had a male child.
2. It is always the eldest male child alive at the death of the head who inherits the headship. So if the head had three sons all with male issue and the eldest two died, the youngest son would become head, not the male child of the eldest.
3. If there are two sons the eldest, on adopting the younger into child can nominate him or his issue to the headship in preference to his own issue.
4. If the head quarrels with his eldest son (and so done) he could strictly give the headship to a younger son or other close relative in the family.

Towatu ni Natang

He came from Te mo of Koungturyutu (white nose that came for rotten fish). The bird flew from Samoa to Bekeke (the mythical island beyond Nohi) and he came out there. Towatu ni Natang went to Alorag and visited Kurotaca, Ruboro and Te Abeki, all places there. He visited Te Abeki on Tanawa and the same place on Marawa and the same place on Aborawa, Koroki and Berekata on Tabiteuea. There he married Nei Aburaba. His earlier children on Tabiteuea are not known but he then came to Benu where he married Nei Takiti of Te Kaitiag hamlet by Teteio. He had a son Teteroga who married Nei Angang, their child being Betio.

Betio = Tabo neaba.

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Buto = 2 Koumaraba.

|

akaka = 2 Tewesi

|

Bakie = 2 Katantong

|

2 Atabu  
(see Te Baka)

2 Tamibeia  
(see Te Baka).

When he reached Benu he was called to the Bataka by Tane & Toa. He was deaf and Basiti was sent to

call him when near to the Peninsula he went south  
& met a dog who jumped at him. He killed the  
dog. Tanentou then told him to come inside  
which he did. His boat was Te Abeki.

Bue ma Ruergo

Taai named Nei Nona on Saroua & had some  
maukinikin, Tonga, <sup>Tonga,</sup> Bue, <sup>Bue,</sup> & Teaiti. Nei Teaiti  
went to live with Taai and built a screen of  
rock. The first three went to visit Taai but they  
did not ask their mother how they could see  
their father & so they were all burnt by the heat  
of Taai. Bue wanted to see his father & he asked  
his mother what to do. She gave him 3 things to  
take some old coconut oil in a shell, an oven  
stone & one leaf from the tip of a very young coconut  
tree. He reached Taai when he was on his foot-  
(of 3) stone of rising he threw the oil at the sun to  
lessen its heat. He then threw the oven stone so  
Taai went to the dead stone & used the coconut leaf  
to shelter him from the heat & went straight to his  
father as he reached his 3rd stone.

His father taught Bue all kinds of knowledge  
such as how to bury the dead, all taboos  
necessary to anger the tutuise at sea, magic for  
obtaining wind, for rain, how to build houses.  
He set Bue away with Teaiti in a coconut shell  
& promised to get above them while they were  
floating. Taai saw Bue & Teaiti committing incest

so he upset the canoe so they swam. Their knowledge  
wasn't finished yet so they had been travelling west.  
when it calmed Bue went west & Teaiti south till  
she came to Tarawa. Bue went west & met <sup>Teaiti</sup>  
Tairu's second wife. Hei Bai i raro - he hid himself  
by the screen of the woman's house. when Tairu set he

(Tairu) went to Hei Bai i raro & discussed with the  
man & lent her all the things in the west  
& acquired knowledge from her concerning house  
building, wind, wind and things of the sea, killing  
fishes. <sup>Bue hid himself when Tairu had gone and  
she asked her when he came</sup>

& he said, "a leg tie age". She asked him whether  
he had heard everything and he said, "yes".

Hei Bai i raro told Bue that he had got all  
she knew but she should see another north of her,  
Hei Temarangi as she knew north. He went north  
& encountered a tree which belonged to Hei Temarangi.  
He climbed it and sat on a branch. When she came he  
saw her foot prints under the tree. She looked up &  
saw a man sitting on a branch above her. She asked  
him who he was & he told her all about the  
offspring and came down. He asked her if he  
could cut the tree down to make into his canoe.  
He bought a big ~~net~~ net in the canoe he had

least from Tami & other tree least we but didn't  
pull down. He asked her to help him so she  
taught him how to bring a string westerly which  
therein came and knocked down the tree.

Bue went to Tanawa on that tree.

Before seeing that he set a shark & indeed was  
brightened but the shark spoke to him and said, "I  
am not a fish but a man and my name is Rungo."

They talked & they separated.

Bei Teriti named Kwata II on Tanawa & Bue stayed  
with him, as he was a king. Kwata had a night  
for his people to catch his fish for him & also they  
set to fish they reported that there was plenty of  
fish but a shark <sup>into the set</sup> ~~came~~ & chased the fish away.

Bue understood that this must be Rungo.

Teriti came to buy fish to his brother & told him all  
about it & he told her to make string so that  
he could make a net for the shark.

~~to~~ He finished the scoop net & joined the next  
fishery party & when the shark came as before,  
chasing the fish out of the net. The shark then  
went underneath but Bue had already gone to the  
other channel on the reef & put his scoop net  
there. When Rungo escaped from the net he was

caught by Bue's net. Bue told Puangi to come  
with him but he said, 'go before, I'll follow!' They  
were on the reef but Bue got him run by Puangi  
for Puangi so that he could get used to fresh  
water before coming onto land. There was nearly a  
blood & eventually they went ashore. They  
both visited Tabuki-2 Tarawa, a place there.

Hei Anua was a little pool of water on a rock in  
the reef and Bue was born through a sunbeam.

is to be really  
about Bakaawa

Keski Rungwang

Keski Rungwang is a different clan from Keski. When they came to Benu they lived on the land Keski and so they were called Keski. They were called Rungwang because they were reputed to be particularly foolish. Among their most foolish acts are remembered:-

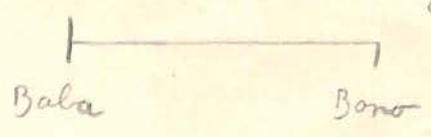
1. Flung screens on the east side of the Manaba during a westerly & vice versa.
2. When surfing time came, climbing trees and jumping from the top.
3. When it is time to fish for Te Man, called Te Katome time, they bring down coconuts and drink them. "Tenetene" - the noise made in chewing, hence the mistake.

really about  
Bakaawa

They were descended from Te Moa Aine on the N.E. beach of Kai - 2 takes also

N. Te Moa Aine = Neuhonon te Ang. (The Wind).

Baba & Boro were plenty of people - all simple minded.



The first Baba & Boro scattered all across the ocean and were blown by the wind. Te Moa Aine then came to Benu at the S. side of Nei - 2 Tabuaniki at Tanga Uoua in order to give birth to a child but didn't have it. She then tried to stop at A - 2 Tebukani but was unsuccessful. She then flew to Ngearni Kabanei. She stopped east of there and sat at Ruarua - 2 Nei Moa Aine. She flew again north at Te Bu - 2 anti & had children there, a second lot of Baba na Boro. She gave birth a third time on a plant called Te Tarai to a man called Tarai.

Tarai = hei mwenang

Ten Tabua te rang = hei Te rau buebue

Kai-n tiku aba (te ikawai) = hei Tamo

Te Bua natang = hei Karabinobio

Bubukerang = hei Rau amo

Ten Tabua te rang II = hei Te B-uai

Kai-n tiku aba II = hei Kala

amata from here the people before use single-headed (rang).

Ten Tabua III  
= n. Tengiring

(1) n. Tuhawa = Korae = n. katiki Ten Tarai (2)

Te Uusia

n. Teouuru = Mangu

Korae II = n. Teruru (Buike ni Tukman).

Teta = n. aragati (1) n. Fentang (2)

n. kave.

Tearikua

n. fuanant.

Kairu = n. Terkamu Tebikan

Te I Te hami

Briokatau = n. Tabouca (1) n. Tearei (2)

Teaua = n. Karaiti

Tabuauu

haruai

Teaua = n. Tenikunoo

Tenuiatoa

Tokue = hei Metiana

hei Temang = Terai

hei Tenetia

Briokatau sotho

Te Marnae

If anyone, on returning from fishing, sees one  
old man sitting in the hancaba he will give  
them some of their catch. If no old men are  
there he will keep the whole of his catch.

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Tannakoa - in old hancaba at Asserai

No one who had no nose-sticks and beard, no child and  
no woman was allowed into the hancaba.

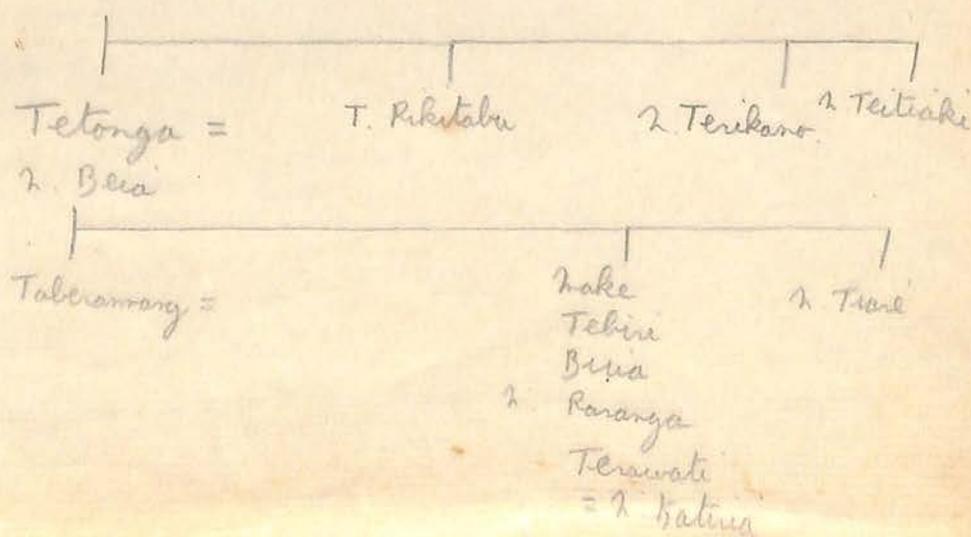
the genealogies to be recorded

- ✓ 1. Te Kaitiaki, descended from Buarata, Motuere's brother.
- ✓ 2. Te Kaitiaki, descended from Tei Hira Ariu, who lived on Kaim Taki aha.
- ✓ 3. Te Kaitiaki, descended from Tei Hira Ariu, who lived on Kaim Taki aha.
4. Makini Baka, descended from Tei Temarara the son of Te Kaitiaki te Ang.
- ✓ 5. Te Kaitiaki, descended from Te Kaitiaki (the son of Te Kaitiaki). ? where does Te Kaitiaki & Te Kaitiaki come in.
6. Te Kaitiaki, descended from Te Kaitiaki.
7. Te Kaitiaki, descended from Te Kaitiaki, the grandson of Motuere's brother.
8. Te Kaitiaki, descended from Te Kaitiaki te Baka, the son of Te Kaitiaki, who lived on Kaim Taki aha.
- ✓ 9. Te Kaitiaki, descended from Tei Kaitiaki, the daughter of Te Kaitiaki II.
10. Te Kaitiaki, descended from Te Kaitiaki, the son of Te Kaitiaki II.
11. Te Kaitiaki, descended from Te Kaitiaki, the son of Te Kaitiaki and Tei Baka.
- ✓ 12. Te Kaitiaki, descended from Te Kaitiaki, the son of Te Kaitiaki II and Tei Baka.
13. Te Kaitiaki, descended from Te Kaitiaki, the son of Te Kaitiaki, who lived on Kaim Taki aha.
14. Te Kaitiaki, descended from Te Kaitiaki who came with Motuere from Samoa (Kaitiaki).
15. Te Kaitiaki, descended from Te Kaitiaki who came from Tarawa on the canoe Te Kaitiaki.
16. Te Kaitiaki, descended from Te Kaitiaki of Bora. ✓
- ✓ 17. Te Kaitiaki, descended from Te Kaitiaki of Bora, the son of Te Kaitiaki of Bora and Tei Baka of Tarawa.
18. Te Kaitiaki, descended from Te Kaitiaki who came from Tarawa.
19. Te Kaitiaki, descended from Te Kaitiaki and Tei Hira Ariu who came with Te Kaitiaki from Bora.
20. Te Kaitiaki, descended from Tei Hira Ariu who came from Samoa.
- ✓ 21. Te Kaitiaki, descended from Te Kaitiaki who came with Tei Hira Ariu from Samoa.
- ✓ 22. Te Kaitiaki, descended from Te Kaitiaki who came from Tei Hira Ariu of Kaitiaki.
- ✓ 23. Te Kaitiaki, descended from Te Kaitiaki and Tei Hira Ariu.

Benuakura

Tabakea a tau is the ancestor of Benuakura. He married Kei Aubonga and Te Kaha was born. Te Kaha stole Bakenoo's wife and Bakenoo killed him and burnt and threw his remains into the sea and from the remains come Te Bea (a name animal) and Te Kinta Uaua (another name animal). Te Bea and Te Kinta Uaua lay with each other and had issue Taun te ang, a human being, who married Kei Teaoia. Taberannang was born from them. Taberannang left the ocean and went to Tarawa at Beter. There was a war on Tarawa against Beter. Taberannang ran away on his canoe Te Basotai and drifted to Marara. He did not marry there and sailed again to Marouti. He did not stay long on Marouti but left for Tabiteneu where he married Kei Ronteti and later Kei Arotangy. He left Ronteti on Tabiteneu with their issue and came with Kei Arotangy to Bern where they had issue T. Tekuoi and Kei Tenewel ni Kanawa. Kei Tenewel ni Kanawa named in Tabiang.

Tekuoi = Kei Teititi

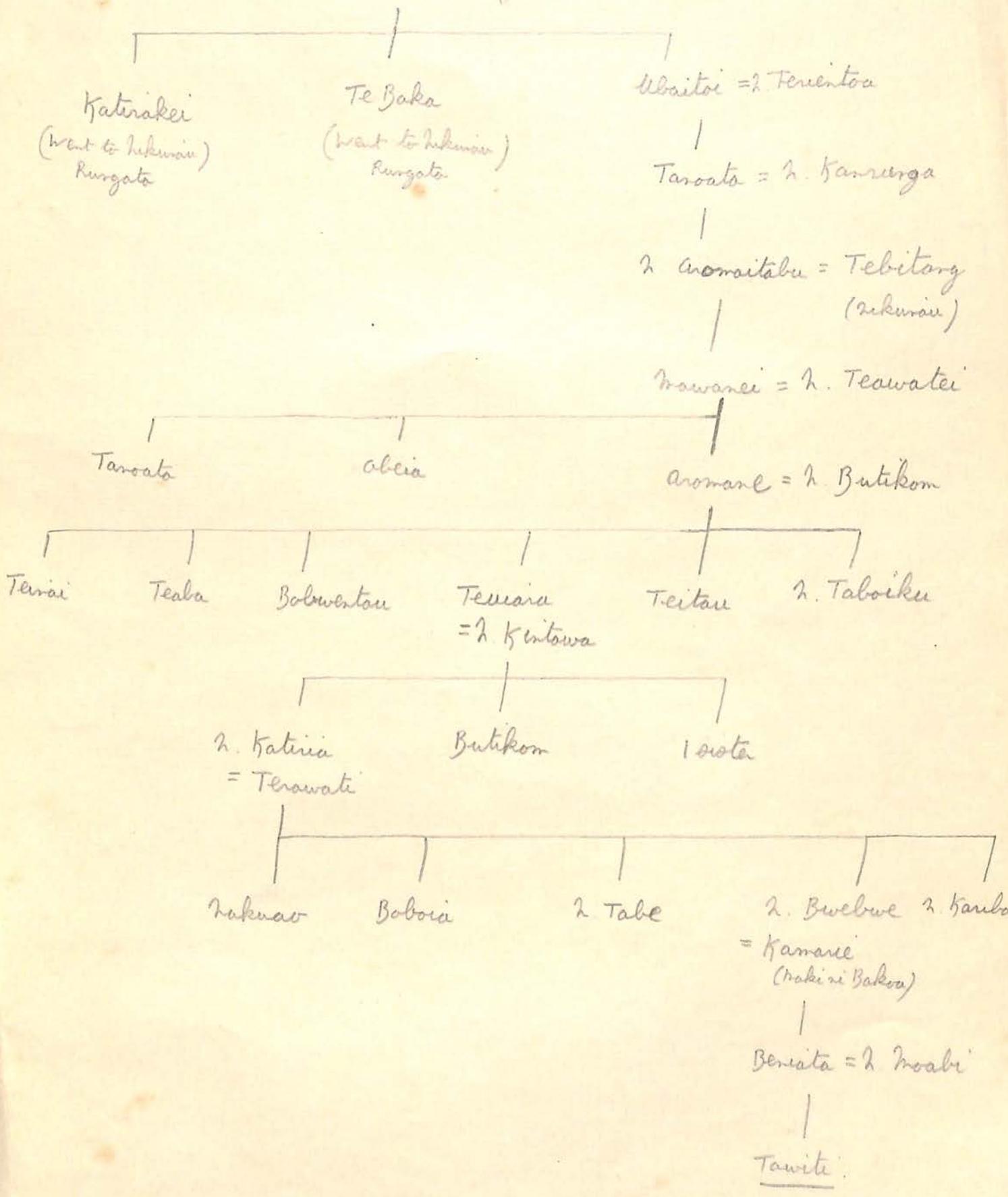




Te Kaitiaki genealogy

Tamari I = 2. Tei Barama (3)  
(at Karanga, whid | sea)

Kaitiaki = 2. Bangkangke.



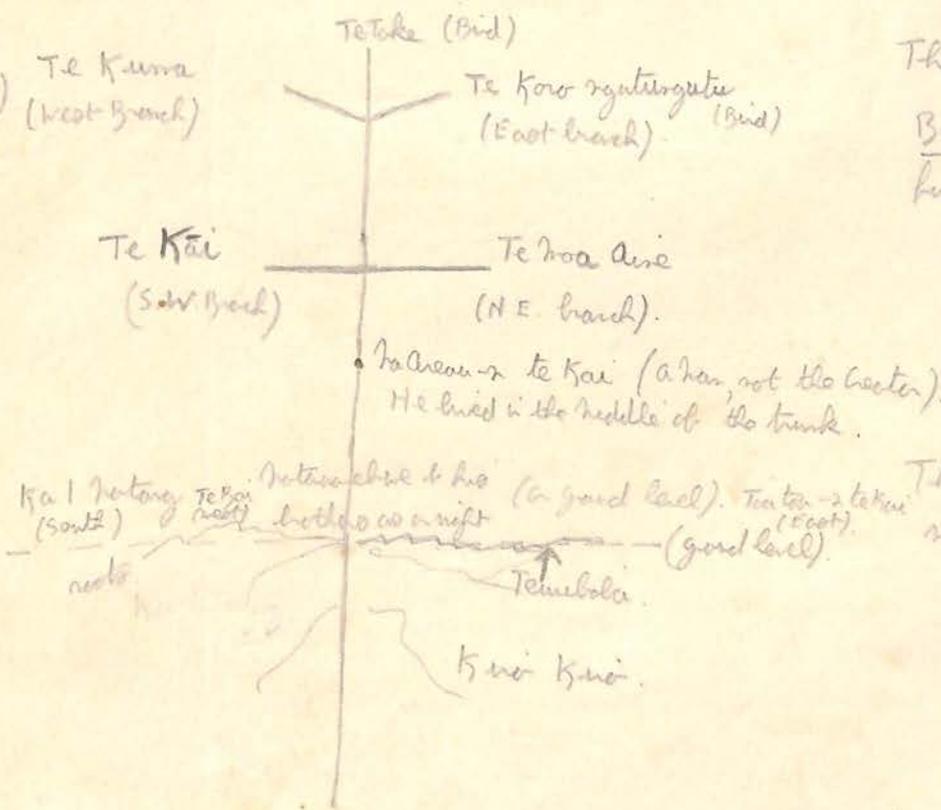


his father's right eye and threw it up and it became the sun. He took his left eye and threw it up and it became the moon.

He threw his right arm North and it became the westerly weather (wind, rain and waves). We call that "te au maing". He threw the left arm South and it became the fine Easterly weather (fine winds, no rain or waves). "Te au maiaki". He bowed his body and "Kai-n Tiki ala" grew out of his spine.

Kai-n Tiki ala. Every part of the tree was human beings from the top to the roots.

Te Take came from the west of the tree.



The Tree (Te Kāi) named her

Boto-n Tamoa and had as first-son Te Anau-n te Kai.

Then Banetoka.

Then Kawahi

The Bratara

Then Akare

There was one but they were of no account except

Te Manangy

Te Bonibe

Te Bue

Te Namai

All these 9 came with Te Anau-n te Kai to Benu

Te Kāi and Te Boto-n Tamoa (who lived with Sava at the roots of Kai-n Tiki ala) were the first man and woman.

Te Anau-n te Kai lived in the roots where they run along the ground.

Te I Tūtū (white people) lived on the ground on the South side  
of the Watanarene.

Toa toa-n te Kai lived on the east. The nests of  
Talmitōra, Talunai and Riiki.

Te Bai (the black cannibals) also on top on West side.

Kiri Kiri (father of Te I Tūtū) rode the ground on the west.

His sons and daughters:-

1. Te I Tūtū
2. Nei Watanarene
3. Talunai
4. Te Buehwe Taniaki.

Ururaki-n te Kai on  
Bue-n te Kai.

Breaking of the Tree of Samoa and flight of  
Te Toake.

These are all the people who lived on the tree.

Te Take then caused trouble by shifting and dropping his food  
remnants, defecating etc., on them.

The people of the tree then asked Na Anean II (the god) to  
cut down the tree as they couldn't agree.  
Na Anean burnt it and all its inhabitants left it and  
fled away. The first to go were Te Take, Te Kiri  
ngatōra and te Kura who flew away.

Te Toake flew past above & vomited a fish off the tree (Te  
Nikoro) and flew by Bora where Talunai (the first son  
who tried to catch it to make it his bird). He only caught

the tail feather which reached earth at Te Buki-n Toake  
the tail feather which reached earth at Te Buki-n Toake  
He tried again with his "Atan" & the bird's beak hit the earth

at Te Wai-n Toake. The fourth time it rested and stopped  
at Te Wai-n Toake. He tried its legs but the  
ground at Toki-ni Wai. Then the bird rested and stopped its

The 2<sup>nd</sup> nest at Te Buki-n Toake  
rested at Te Buki-n Toake

nest at Ura-a te anti but Tabaniki struck its nest  
and that land is called Te Ngao-a Toake.

It flew then to Bebiniki by Nakin where it died.

after he died he came back to life again and wanted  
to come to Bebe to eat all the people of Tabaniki  
there, as Tabaniki had been so nasty to him. Tei  
Tutuabue however killed Te Toake with the very top  
leaf of a "iri" tree. He died thus a second time &  
was buried "hona", <sup>white stuff,</sup> came from Te Toake's <sup>right wing</sup> and became a  
man Te Bakatu. The white (hona?) from the left wing  
became a woman, Te Toronga. They married and had a son  
Koua. He went from Bebiniki to Tarawa or "Te Buki-ne  
Benebere" together with a man, Eonta and a woman Tei Heui.  
He was passing Butantari and the surf was so shorted,  
"Te Keke" so he called the place Keke. The people  
of the island were talking about the "taritari" of Koua's  
canoe (the lapping of the waves against it). So he called the  
place Butantari. His canoe reached land and the trees got  
between him and the wind ~~so~~ but at last he passed  
the land and got the wind. The people of that island  
were surprised at the speed of his canoe. He heard their  
surprise and called the place Ukeangang because the wind  
was "uke" (blowing).

He reached Tarawa & landed at Tonatai & named  
there Tei Taribi-a Karawa. Then some was Tabanga, a man



mirakini na te mirakini. Their body was a  
whirl-wind. Tane-n toa was at Poronui. The  
calfs came from te alo-aea.

Taneta leded at Taabala at Taburigi and set to the  
west side & thro' round the island. Before reaching  
Koua he saw children playing Te Koumi Baiter &  
among them Kouma's grandson Atoia. He was surprised  
as he had seen lately a hole near him while he  
played well he was so intent. Taneta thrust  
him till he died. He then went straight to the  
manaba. Koua was sitting on a raised Te Ba  
dais so Tane-n toa came and chased him. The  
children had already intaid <sup>him</sup> of his grandson's fate so he had  
prepared the death things before running away. Taneta  
burnt the manaba down. Koua hid in the-n  
okai. He first ran to Tabu-n Teterio but went  
to the-n okai where he saw Taneta following. as he  
was still being followed he ran to "Heani kai".  
He finally fled to Nukunui but at Heani kai he  
met with Ten Tabuia & took her to Nukunui.  
He desired to return to Baer so Ten Tabuia took her  
back & told her to change her name to Ten Tabanga.  
Taneta sat on the stone at Taba te Bihé and saw  
her <sup>& recognized her</sup> by his beautiful <sup>red</sup> skin. He asked her who  
she was & she replied, "Ten Tabanga". Taneta said, "Let  
me see you in a bit".

He was moved till he sat by the stone facing  
Tarentoa. He was made to see foot to get out  
of his sight. He then remained in Ben to  
the present generation at Keaki his kanga. He  
belonged to Tabo-n te Biki Marala.

after the burning of Maunga tabu all its people  
joined Tabo-n te Biki. The second Marala at Aenerai  
was only a village Marala.

There were no Boti in the old Maunga tabu Marala. Only  
a raised dais for Koma

What is the meaning?

Tambura = Kei Bura

Keaki

Teangran = Kei Tekan

Teranotuna = Kei Kai Ewea

2. Teini (1) = Keia = 2 Teabi Teuraia = Kei Bainanti Kei Take Kei Katiia

Tabula = n. Kalwebea Kitaru

Timirau = 2 Tenganooa

Te Take = 2 Tanaia (1) and 2 Tekori (2)

2. Taranooa = Timian Temokaa 2. Kinatuu Tenokubea

Teatake Baseta Remon Tekori Kimaria

(1) atara, Poarua  
n. Tenganooa n. Tetoa Tomotea

Remon the informant. all Keaki are descended from Koma.

Ko ti weneuene ko ti mamatu tauaw te tibu ma  
tina-w hei Seakea ma nna biri ; ani karawa  
na koaaki akea anti ma bai ba ti toa nga  
Nareau Ibo ma hei Aumaki a na riki kanoau  
irouna ba te bu-n-anti maaki ma nna  
biri ; ani karawa na koiang akea anti  
ma bai ba ti toa nga Nareau Ibo ma hei  
Aumeang a na riki kanoau irouna ba  
te bu-n-anti meang e riki Sarawa ma  
nna biri ; ani karawa rake akea  
anti ma bai ba ti te toa nga Nareau  
Ibo ma hei Aumainiku a na riki kanoau  
irouna ba te bu-n-anti mainiku ma nna  
biri ; ani karawa rio akea anti akea bai  
ba ti toa nga Nareau Ibo ma hei Aumeao  
a na riki kanoau irouna ba te  
bu-n-anti meao.

He means song after he had lifted the heavens and  
song in order to make the earth people talk.

Tabekani Karawa.  
Kuman Tebona teki

Di bo ani karawa ma karingga  
Di bo ani karawa ma kawwa  
Di bo ani karawa ma tabekia  
Katoka i aoni bouana kaintikuaba  
Ana wai wakan aban ba Samoa.  
Eorara na ko aiaki toto kora kam aki  
Memu kona Nei Aumarki Anne o  
Samoa o eriki Beru nei Aumeang  
Eriki meang nei Aumarki Eriki mamuku  
Nei Aumabao eriki macao a  
Karawa ma moni ae a ta ba e aniki  
te abao ba ea toto te abao ani  
ngongo ba ti nang ngongo an taetae ba  
10 nang taetae karitiro, kkoankoa, uraro,  
Karawawe ao Riki Nabawe se.

Na meane song when Riki was lifting the leaves.

Aina buti wakan aban ba Tamoa ma  
Bem ma Sarawa e a pibw ma karawa ma  
Mone e taetae piki buton karawa e ngongo  
kani buton Samoa e taetae Labuariki buton  
Bem e ngongo Labukin Sarawa buton Sarawa.

In an area first made Samoa, the Bem the Tarawa.  
This was his say before he rode then.