



Tinako, v, t = to move, undertake; to start, to study, to  
know, v, t = to see, undertake; to do, to study, to  
know, v, t = to start up, to lift up; to stand on legs.

antiala; a = the earth, world.

Matao, a = the second day, or time.

Bingiling, n = a hole.

Bingily, a = full of holes; having a hole.

Bingilingatala, a = having two holes.

Bingilingatala, a = having two holes.

Karawawaningara; = the first flood of dawn before the sun has risen.

Karawawaningara } = to wander, to move about without definite purpose.

Tinana v, t = to insult.

Kamaku v, i = to compete, war, lean, against another lean.

Kakamala v, i = red, of color.

Telatina and Boukaba

Kamaku, v, i = to fly the game of "kamaku"

Kamaku, v, i = to give of eggs u. c. a. gae.

The Formation and Nature of the World  
Lands



E nukonaku i ani karawa ke naranana na aontaba. ar e  
 He walked under the sky between it and the earth. and he  
 tuku, "Kam na karingga." ar a bane ni karingga, ar e wry  
 said, "Move it" and they all moved it, and the sky  
 karawa. ar na areau e rana n taratarana na n nora rekarekara.  
 moved. and na areau went and looked at it and examined its securing.  
 ar e tuku ngara, "Tabekia riki" ar a bane n tabekia ar e raka  
 and he said, "Left it further" and they all lifted it but the northern  
 iteana meang. ar e tuku na areau naker Tiirike na Koroke, "Kam  
 left was propped. and na areau said to Tiirike and Koroke, "You must  
 na tiirike ar kam na koroke." ar ngara a kaka ni kargui, "Ti na  
 sever it and cut it apart" and they answered thus, "we shall do  
 karasia." E tae ririkina are tentana ba boni ngara Tarawa. ar e tuku  
 it." a small portion of the side cracked off and became the island of Tarawa.  
 tenanna te are iai n taratara. anan te are are Batanea.  
 and a woman stayed on it and took possession of it. The name of that woman was Batanea.

ar na areau e biibini n tara karawa. E tuanga tenare Rontia ba  
 and na areau went and looked at the sky. He told Rontia to lift  
 e ma notia raka riki. ar ngara e kaka ni kargui, "E uara ngkame?"  
 it up further. and he answered thus, "How is it now?"  
 ar a bane n tare rama ba a aki bane n notia. ar na areau e taatae  
 and his companions were all short so that they could not all get their reach it. and na areau  
 nukona, "Rontia riki" ar nukokei a bane n notia raka. E tuku na areau  
 said to him, "stretch higher" and they all lifted it higher. Na areau then said,  
 "E tau ngkame."  
 "It is enough."

na areau te kikutera, e tuku i ani karawa matao. ar na areau, e  
 na areau the all growing stayed on the second story of the heavens. and na areau  
 mo ni kataraa aontaba na ni bane bane raka. E taratara aontaba  
 descended to prepare the earth and set all things in order. Na areau looked at the  
 na karawa tena na areau ba e korakora te ro i are te aba. ar tena  
 earth and the heavens and saw that the darkness was intense over all. and his  
 tamana e were naba. ar e tuku naker tamana, "I butika ba I na unai  
 father lay down. He said to his father, "I pray you let me take your  
 matao ba otan aontaba." ar ngara e karasia naba. E arga matao  
 eyes to be lights for the earth." and he agreed. He gave his right eye and  
 are angatama ar e tena raka; lene ngara Tiaui. ar matao are  
 na areau then it up; it became the Sun. and his left eye  
 angamaingira; boni ngara namakara. E a marga ranga naba na areau ba  
 also; it became the moon. na areau then reflected that there was  
 akea te ar i are te aba, ar e a marga koroi bane. Angamaingira, boni  
 no wind on the earth, and he cut off his father's arm. His left arm became  
 ngara te ar i mainike; ar angatama, boni ngara te ar i matao. ar e  
 the east wind and his right arm became the west wind. and he saw  
 tarata ba e a tamaoi. ar e oti raka te aba ar lene noan abasa  
 that all was ready. and the first of their lands appeared, the land called  
 ba "Karingga Tamao."  
 "The Pushing up of Simon"



Moan rikin Kaine Kiriaki.

The origin of the Gallese tree.

ao Na Asean e unika tinana asei ni hateru i aon Tamao ao mana  
and Na Asean planted his father and he grew in Samoa and his name was "Kain  
te "Kain Tuku Ala". E a rikerake te Kain Tuku Ala asei, ao a lona ni  
"Kain Ala" - the "Tree of the Feeding Place of Lands". The tree "Kain Tuku Ala" grew up and all men and  
mena iai aomata ma man. Kautem te kai aei lona Baretoka. Ao tinana  
animals lived in it. The crest of the tree was Baretoka. and his mother  
nei Tinanimone. E bo ma Batauca aei e tautava abana aei i Kanawa.  
was nei Tinanimone - the "Tree of the after-world". He lay with Batauca who possessed  
land in the heavens.

Komaki. E oti muni Karatuaewaninguna ao e bo ma Te Bingelegimotolo  
Komaki was born from the first rays of the sun at dawn and he lay with Te Bingelegimotolo  
n te kai ralo asei. E rikerake Komaki i aon Tamao ao e mana iai n ake tiki  
of that tree. Komaki grew up in Samoa and stayed there for ever.

Kain Tuku Ala. a lona ni mena iai man ma aomata ao a loloatiki  
all animals and human beings lived together in that tree  
aomata ma man n te Kain Tuku Ala asei.  
Kain Tuku Ala.

- (1) Maranga ae tamake, lona nei Moaine na raona.  
on the eastern branch dwelt nei Moaine with his companions.
- (2) Maranga n tamaro, lona te Kasi na raona.  
on the western branch dwelt te Kasi with his companions.
- (3) Maranga n tamako iang, —  
on the northern branch dwelt —
- (4) Maranga n tamako aiaki, lona tona man raker.  
on the southern branch dwelt all the animals.
- (5) Kautem ae taberara, lona te Toake na raona.  
on the tip of its crest dwelt te Toake with his companions.
- (6) Boten te kai aei, lona Te Matawanelone na raona.  
on the trunk of the tree lived Te Matawanelone with his companions.
- (7) Wakaunana, lona tenei Te Ione na raona.  
in its top-root lived Te Ione with his companions.

E rany unaki te Kain Tuku Ala aei lona kioma nika tao a buakaka te Kanaka  
Presently Kain Tuku Ala was destroyed because of the evil doings of those who lived  
ake i eta, lona ngkara a kani lona ao a bekana te Kanaki ake i rano. Na ngana  
in its crest, for when they denied to defecate they did so on those below. Therefore that  
ae a kaluaka te kai aei, lona Na Asean ke Komaki.  
tree was burnt, either by Na Asean or by Komaki.

I muni unaki te kai aei ao a rano rako Kain te kai aei. Ake a  
after the breaking of the tree all its inhabitants were scattered. Some flew through  
kiba i Kanawa, ake a wa i aon tani, ake a rano i rano marawa n rako  
the sky, some passed along the surface of the sea, some swam with in the sea and  
maiaki, ake a tiku i rano marawa n rako maiaki.  
some went with diving through the deep.

Katiriki Te Natawakwe.

The genealogy of Te Natawakwe.

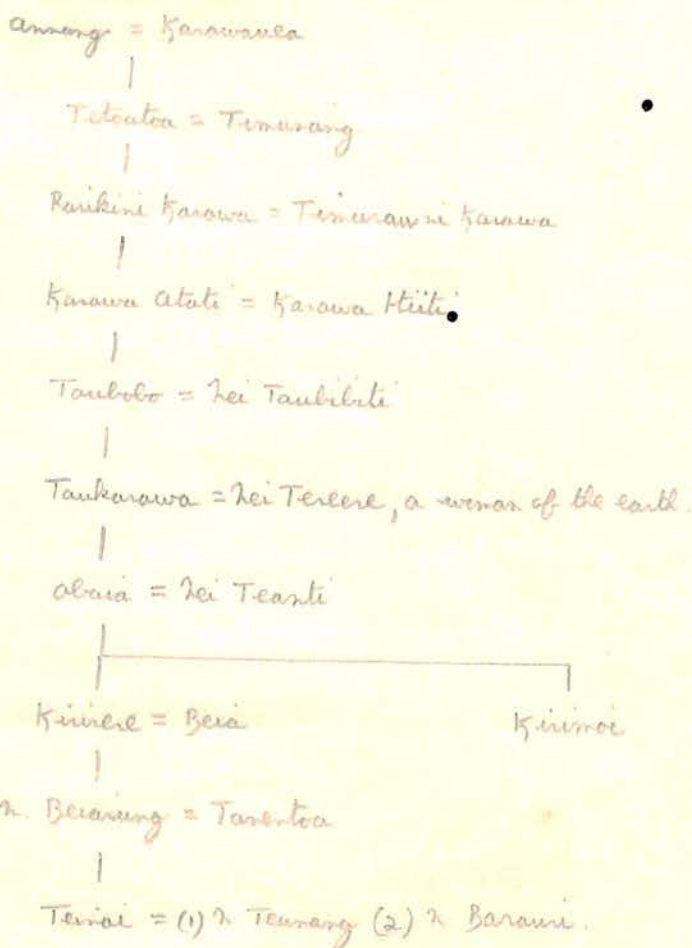
Te Natawakwe. E rako maiki a e wata tamana na tirawa, a e noona  
 Te Natawakwe travelled north, taking his father and his mother, and went first  
 aore i Tauro. a e aorake i Bem, ana tabo a e Kawana Teakaua, a e  
 to Tauro on the island of Anau. He then landed on Bem at the place called Teakaua and  
 aora tamana na tirawa, Antekarawa. E rira Te Natawakwe na hei  
 the resting place of his father and mother was at Antekarawa. Te Natawakwe married hei  
 Tenaromatang, e oti Ten Tanentoa ni Bem a e marera a e Bemaki. E  
 Tenaromatang and had issue Ten Tanentoa of Bem and his sister Bemaki. Tanentoa  
 bo Tanentoa na hei Teakimatang, a e Tamo, e oti Tewera a e  
 lay with he Teakimatang, a woman of Samoa, and had issue Tewera, Teakanti  
 Teweranti a e marera hei Tewera.  
 and their sister hei Tewera.

Katiriki Kanawa

First version.

The genealogy of the Kanawa.

Amang e bo na Kanawaka; e oti Tetoatoa. E bo na Timurang, e oti Panikini  
 Kanawa. E bo na Timurani ni Kanawa, e oti Kanawa Atati. E bo na Kanawa Hiti, e  
 oti Taubolo. E bo na hei Taubiliti, e oti Tankarawa. E bo na hei Terere, a e  
 nara, e oti Abaia. E bo na hei Teanti, e oti Kiriene a e tarina Kiriini. E bo  
 Kiriene na Beia, e oti Beiang. E bo na Tanentoa, e oti Terai. E bo na  
 Teurang a e Barauri.

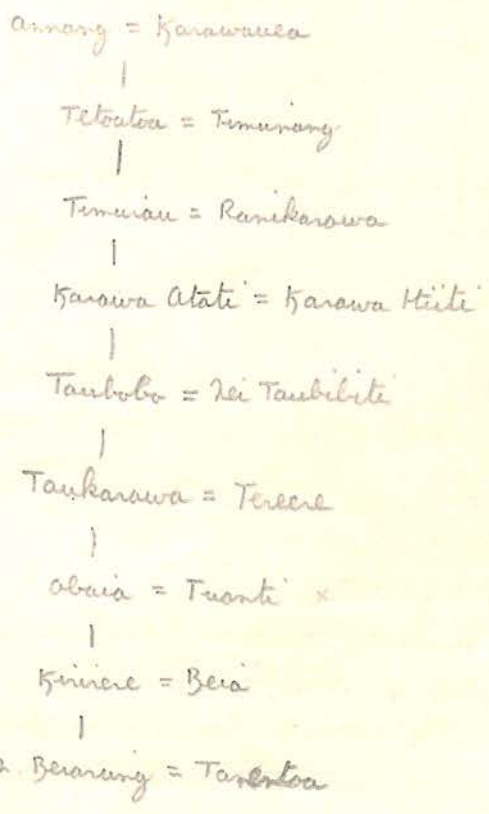




Katerikini Karawa

The genealogy of the heavens. second version.

Amang, e bo na Karawauca; e oti Tetotou. E bo na Timurang, e oti Temarau. E bo na Ranikarawa, e oti Karawa Atati. E bo na Karawa Hiiti, e oti Taubobo. E bo na Sei Taubiliti, e oti Taukarawa. E bo na Tereere, e oti Obais. E bo na Tuanti, e oti Kinere. E bo na Beia, e oti Berarung. E bo na Tanentoa.



Katerikini Te Namang

The genealogy of Te Namang

Kam Taboteaba ae te nako mai Tamoa i Beru haoutuaba, e bo na Sei haoutuaba was a man from Taboteaba who went from Samoa to Beru, he lay with Sei Hukue, e oti Terawarawawai. E bo na — e oti Reana. Hei ai a Hukue and had issue Terawarawawai. He lay with — and had issue Reana. This woman was taken to aba as e bo na haumeta, e oti Binterga or Teburumau i taiteran e taken to aba as e bo na haumeta, being issue Binterga, Teburumau, no mering or Keura. A nako makanne nako Antere ba e Reana mering and Keura. These people went to Antere, accompanied by Tabakea. ae Binterga e bo na Tiwawai ae kam Temaroku, ae e oti Tabakea. and Binterga lay with Tiwawai of Temaroku and had issue Te Te Namang. Teuasi are e briaikinaki ni ainkur te aba nako sang ni Namang. This person was carried with along the ocean side of the island in order to find out kakalaki arana. E kakalaki arana uoune Bannaurumatarigatang, e aki reke ho name. His name was sought from Bannaurumatarigatang but without arana. E a marga kawara Bantekinurau, e aki reke arana. E a marga kawara result. Bantekinurau was next visited, but his name was not found. Bannauru was then visited with no result. Bantekinurau was the visited without finding it. Bantekinurau a marga kawara Bantekinurau na Bantabaa, e aki reke. E kawara and Bantabaa were visited but the name was not obtained. Bantabaa was visited Bantabakea ae e reke arana ba Te Namang (name to ana, e reke man te and his name, Te Namang, was found (as to the meaning of the name, it was obtained toka kamamang ba kiokra reke a nouota ni kakamang ni kamamang for the word "kamamang" because they worked about carrying him and seeking

\* E a marga Kawara Bantekinurau, e aki reke.

kaheka ana), and his mother left him with his own mother and  
his name), and his mother left him with his own mother and  
tamara ake i nana. and he grew up amongst them. and he played by the sand and enjoyed  
father.

te aba na ne kakaunibatura iai. and he liked some, but was lost  
in the game of fighting with "latua" fish there. and that beach (where he played) belonged to

Tabuaniki.

Tabuaniki.

Tabuaniki ngke e tuinga Te Manang e von ana like. E tabakano i von  
Tabuaniki gave Te Manang a beating in his beach. Te Manang was playing

ana like and e nana Tabuaniki and e kakea ni batibora and e tangitangy te  
in his beach when Tabuaniki, seeing him, pursued and beat him and the child  
ter aui. and e kakaunibatura iai. and e nana ngke e tangy sakora and e  
child. and he went to his grand-parents. and they saw him crying to them and  
wotake sakora Tabakana. and Tabakana ngke e nana and e taker sakora, "kam na  
carried him to Tabakana. and when Tabakana saw them he said to them, "you must leave  
kitana and kaitikua i von." and ngke e a ngona and e wote Te Manang sakora to  
him and let him stay with me" and when it was daylight he took Te Manang to a rock  
ba and te i tamake. E bitake aui and e kabukabuki n te and e

which stood on the eastern side of the island. He gathered firewood and burnt up (Te Manang) and he  
Manang. and e nana e kaiti n tamake Tabakana and e nana ba e tekatokoa  
uncared. after that Tabakana went and performed his "kaiti" voyage on the eastern side of the island and  
i and te ba aui and e nana ni kaitika itera te ba and tenara and e kabakoa  
saw (Te Manang) sitting on that rock, and he went east and pulled down half of the rock and threw it at his  
bambansa na bitona iai and e nana ba te ba. and e nana e kakaunibatura  
(Te Manang's) house and struck and it struck there. He then hunted at his back and it  
at e nana ba te ba. and e kakaunibatura ne kakaunibatura and e nana e wote and e  
struck there. and he turned him facing east and proceeded to strike him twice, after which he  
a manga uninga arona and rimoa and te tabakano ni kakaunibatura i von and  
carried him away and he (Te Manang) once again remembered his former ways when he used to  
like Tabuaniki.

wotake in Tabuaniki's beach

and kaitika Te Manang na Tabuaniki. E ngongongake Te Manang and e  
Te Manang and Tabuaniki. Te Manang laughed scornfully and said,  
taku, "akea, he tenaki utun ana nana tena Tabuaniki he tenara  
"Behold; the head of Tabuaniki's (latua) fish has been bitten by

Te Manang." and Tabuaniki e batibora n te kua na e aki mutiakina Te  
Te Manang." and Tabuaniki beat him with a stick but Te Manang did not mind.

Manang. and e nana aui and e tenake Te Manang n tena Tabuaniki i an  
it. and after that Te Manang arose and proceeded to bury Tabuaniki under  
te aba. and Tabuaniki e von and e unga and te like Tabuaniki ba and  
the earth. and Tabuaniki owned his forgiveness and gave his beach to be Te

ba Te Manang and takana ani Buiro.

Manang's as far as the place Buiro.



Kaitirikihi Baretoka ma Bura ane Batianea.

The genealogy of Baretoka and his wife Batianea.

Te kai at anara Tenkera ane e riki mani Kaburora Baretoka. E toka raka  
 The tree called Tenkera grew from the brain of Baretoka. Nei Terece sat  
 near nei Terece i tabera te kai ane, av e riko i karawa. av e bo nei  
 at the crest of that tree and it reached the heavens. and nei Terece lay  
 Terece na Tankarawa, e oti Abaia ane te burarua. E mo raka i aon  
 with Tankarawa and had issue Abaia, the hairy one. He climbed down to  
 te aba av e bo ma amen Anoua ae nei Teanti, av e kiba n raka meang  
 the earth and lay with a woman of Anoua named nei Teanti. He then flew south and  
 av e moana Tabitenea. av aikai bakana i Tabitenea: - Kabubuanerua,  
 reached Tabitenea. and these were his alighting places on Tabitenea: - Kabubuanerua,  
 Tetotoua, Tekokona, Tetua, Tekatamake, Tebaona, Terariki, Temurung,  
 Tetotoua, Tekokona, Tetua, Tekatamake, Tebaona, Terariki, Temurung, Anunriaki,  
 amuraki, av iai riki tabera.  
 and these were some others.

abaia, e bo ma nei Teanti, e oti Kiriore ma Kiriore. E bo Kiriore  
 abaia lay with nei Teanti and had issue Kiriore and Kiriore. Kiriore lay  
 na Beia av e oti Beiarung. E bo ma Tarentoa.  
 with Beia and had issue Beiarung. She lay with Tarentoa.

Noan tukua Kaitirikihi Baretoka.

The origin of Baretoka.

E raka man te kai at te Singibingitabo, e kaoti teval Baretoka. E  
 Baretoka appeared, having been begotten from the tree "te Singibingitabo". He  
 nakonako i aon te aba av e toke waera i Tarawa, av e bo ma Batianea,  
 walked about on the land and his feet halted at Tarawa where he lay with Batianea.  
 av e oti nei Aniee, av i moana e a marga oti te teinaie tenarua av  
 He had issue nei Aniee and after her another girl who was not named, and  
 e aki araraki, av te teinaie ane e bimbue i rariki. E araraki  
 that girl ran along beside him. Baretoka became  
 Baretoka av e riki te raua i atura av e mate iai. E muiroka natua  
 ill and a purple grew on his head and he died. He intrusted his  
 ane ba e na memera i etan atura, av e na katea te atilue i etan atura.  
 daughter to stay on the top of his head and to rest a stone on the top of his head.  
 ngkara e kan araraki av e na ebea kanana i aon atura. E riki raka te  
 when she desired to eat she broke her food on his head. a tree grew from the  
 kai man atun tenaree. E bimbue i rariki te teinaie ane, av e otobara.  
 head of that man. The girl ran along beside the tree and it broke her arms.  
 E toka raka i aon te kai ane, av e araraki te teinaie ane bo nei Terece  
 she sat on the tree and it reached the heavens, and she was called  
 av e riko i karawa. E bo na Tankarawa av e oti Abaia na narera ae  
 nei Terece. She lay with Tankarawa and had issue Abaia and his sister

nei Taribinikarawa.

nei Taribinikarawa.

E a marga mo Abaia av e bakai Anoua av e bo ma nei Teanti  
 Abaia descended again and reached Anoua where he lay with nei Teanti  
 ae natu Tarobanga na Telike. av e Kiriki i rouna, e oti Kiriore na  
 who was the daughter of Tarobanga and Telike. and he had issue with her, Kiriore and  
 Kiriore. E kiba meang na natua ae Kiriore av e tikua Kiriore. E  
 Kiriore. He flew south with his son Kiriore and Kiriore stayed behind. He  
 ane tenara te aulunga ni katoka i aon akura. E tikua itera i  
 took a clam shell and placed it on his back. Half of it was left at



Buniki i Kuni, ao e mota iteana ao e laka i Tenanoke, ao kaona  
Buniki on the island of Kuni and he carried half and alighted at Tenanoke. and his  
sai: - Kabuluwengana, Tetua, Tenariki, Tekokona, Timurung, Tekatunake,  
alighting places were: - Kabuluwengana, Tetua, Tenariki, Tekokona, Timurung, Tekatunake,  
Mukimaki, Teluwanti, Amuniki.

Mukimaki, Teluwanti, Amuniki.

ao e tikinai, ao e bo Kiviere na Beia ao e oti nei  
and he stayed there and Kiviere lay with Beia and had some hei  
Beiarung, ao e bo na Tanetou i Tabiteua.  
Beiarung who lay with Tanetou at Tabiteua.

### Pukina Bakoua or Bakoua.

The origin of Bakoua and Bakoua

1. Na Anean e bo na nei Potiteua, ao e oti Nabering. Tevati naon te  
Na Anean lay with nei Potiteua and had some Nabering. This man was extremely  
wagwanang. E kaona kaona na ma teua na Anean au e an Tanawa  
gluttonous. He eat the contents of Na Anean's fish trap "Te Namantuna"  
au "Te Namantuna". Kanan te ma nei, te Aua. E oti Nabering  
in the island of Tanawa. The contents of that trap were fishes. Nabering eat them raw  
na ngana au e tanawa. Na Anean au e kumang au e kumani nako  
and Na Anean became mortified and he departed offended and set off south to  
auke nako Tanawa au e Kanaki iai au e tikinai au e anan  
Tanawa where he was eaten. His head remained and was given to Na Anean after he  
na Anean nghe e unia natiu. ao na Anean e mota nako Tabakea; ao  
followed after his son. and Na Anean took it to Tabakea who sent and  
teua e nako ni kuki i au. te bo au a nako nako natana ake, uona  
fixed it under a rock and his two eyes got water, his right becoming  
bo Bakoua angatua, ao Bakoua angamungana, ao uona te naon au  
Bakoua and his left Bakoua, while his death became a fowl and his  
skull the "bakoua".

2. E bobotaki teua Tabakea na Bakoua bo koura boe kutikana bo  
Tabakea and Bakoua stayed with each other because he (Bakoua) was his (Tabakea's)  
e iai na nei Anu au nana Tabakea, ao teua Tabakea e iai  
the name was he named his son, Tabakea's son, and Tabakea named  
na nei Aubonga. ao nghe e waike Tabakea e iai te bo au; ao e  
nei Aubonga and when Tabakea went to lift the stone he took  
uota atoa auke nana, ao e katu te naon na te bakoua, ao e  
angatua children. He left the fowl and the "bakoua" and took with him  
kaia Bakoua na Bakoua na ngana au e ana teua teua Bakoua  
Bakoua and Bakoua and Bakoua took one of them, Bakoua,  
e uota nako ao ana Bakoua. E tikinai Bakoua naon Tabakea.  
away with him. Bakoua remained with Tabakea  
a naon e koura nako, ao e naon a marga koura au koura  
They grew up together, whatever they continually, competed with each other in the  
na koura na e teua Tabakea na Bakoua e au Bakoua  
game of "koura" but Tabakea and Bakoua beat Bakoua and  
ao Bakoua.

3. Au kuki Bakoua, e bo na Tembe, ao e oti Kanuka au Tanawa.  
These are the descendants of Bakoua, he lay with Tembe and had some Kanuka and Tanawa  
au kuki Kanuka, e bo na Baibuke au te Kanuka au Tanawa  
Kanuka lay with Baibuke of the clan of Kanuka au Tanawa, e oti  
Bauve. E bo na Kanuka, e oti Tanuka. E bo na Tabawa, e oti  
Bauve. He lay with Kanuka and had some Tanuka. He lay with Tabawa and had  
Teua na nana nei au Kanuka au Tanawa. E nako auke Kanuka  
some Teua and his son Teua, Kanuka and Tanawa. Kanuka went to Auwa



so Telava e tikau i Nukunau av Herei na. Terunga a tikau i Benu.  
Telava stayed in Nukunau and Herei and Terunga remained in Benu.

Terunga e bo na Teurua, e oti Tekatau, aia mui Teakauama.

Terunga lay with Teurua and had issue Tekatau. Their dwelling place was at Teakauama.

Tekatau e bo na Teonakabu, amen Alabau ae Bue, i Keake maiaki, e oti  
Tekatau lay with Teonakabu, a woman of Bue's clan, Alabau, at south Keake, and had  
Ibia av Tetawai av Inenne  
issue Ibia, Tetawai and Inenne.

ava Kanike Ibia. E bo na Tetonga, ae Kari Benakura, e oti

ava Kanike Ibia. He lay with Tetonga of the clan of Benakura and had issue

Talaramang av Nake av Telini av Bina av Terawati av woman marcia la  
Talaramang, Nake, Telini, Bina, Terawati and their two sisters Rarango and  
Rarango av Teare.  
Teare.

ava Kanike Terawati, e bo na Katina, amen Nukunau i Buariki,

Terawati lay with Katina, a woman of the clan of Buariki in Nukunau,

e oti Nakuau av Kamba av Bobua av Teteitei av woman marcia la Buabua  
and had issue Nakuau, Kamba, Bobua, Teteitei and their two sisters Buabua and  
av Heitabi.  
Heitabi.

Pikini Kurengoa na Telava i Nukunau.

The origin of the clan of Kurengoa Telava in Nukunau.

Ben te Kanike mai Benu, Tanetoua e bo na Berarung, e oti Teirai. E bo na Teurung,  
This tradition is from Benu, Tanetoua lay with Berarung and had issue Teirai. He lay with Teurung,  
e oti Akan. Monani buva la Tekou av Bannal. ava Kanike Akan na Tekou,  
and had issue Akan. He (Akan) had two wives, Tekou and Bannal. The issue of Akan and Tekou  
e oti Teirai. E bo na Aniba, e oti Teurua. E Kowae la Heike av Huati  
was Teirai. He lay with Aniba and had issue Teurua who had two wives, Heike and Huati.

Teurua na Huati, ava Kanike i Nukunau. E oti Bakarereute. E

The issue of Teurua and Huati in Nukunau was Bakarereute. He lay with

bo na Tuatua, e oti Teirai. E bo na Tebuua, e oti Akan av Katata av  
Tuatua and had issue Teirai. He lay with Tebuua and had issue Akan, Katata,

Katina av Ranguriman av marcia Aniba.

Katina, Ranguriman and their sister Aniba.

ava Kanike Akan e bo na Buangui, e oti Toamannang av

The issue of Akan and Buangui was Toamannang and his

marcia Taeriba.

sister Taeriba

ava Kanike Toamannang, e ier na Manua, amen Nukunau, av

The tradition of Toamannang is that he married Manua, a woman of Nukunau and

buva tenana Teiri, amen Anotua. E nako tenale ni kawara buva and e  
also another wife Teiri, a woman of Anotua. He went to visit his wife in

Anotua, av buva are tenana e tikau i muiwa, av e tuanga la e na  
Anotua and his other wife stayed behind and he told her to look after his

kawara tanara ake i muiwa. E nako tenale av e man i Anotua.  
father who also stayed behind. He left and stayed in Anotua for a long time.

av buva are e mera i muiwa a sena waka tanara akekei av e  
behaviour in muiwa.

av e fakaha na nako malae Toamannang av e nako i Nukunau  
and Toamannang launched his canoe and sailed east and came to Nukunau



na bua aue Teuni. av syke e bitimata bua aue temunina av e  
 with his wife Teuni. and when he met his other wife he saw that she was  
 nuaa bu e bikaikou av e metera n titiakinina, av e takeu, "Aua  
 pregnant and he called her and questioned her, saying, "whose child is  
 natua anne?" av e takeu bua auei, "Ben natia au bua ake  
 that?" His wife answered,

1 (Teunian) "E takeu Toamansang, "E ravivi na tai kamaantia."

av e aui na bua akame ni kavana kamana akame. av e bung  
 a male child was

av a ukora auna ana nane akame av e rike anava bu  
 bua and they sought after his name and he received the name of  
 Tanentoa; av e angaraki abua bu Tebaba ae te kunga n uia,  
 Tanentoa; and he was given as his land Tebaba which is the "bunga" of the king,  
 av e nako na te wa are te banna.  
 and he sailed away on a "banna."

ana kariki Tanentoa, e bu na Kabotenga, e oti  
 These are the descendants of Tanentoa, he lay with Kabotenga at Temauia  
 Temauia. E bu na —, aui —, e oti Kuaia. E bu na  
 was born. He lay with —, a woman of — and Kuaia was born. He lay  
 Taiboa ae te 1 Tabutoa, e oti Banouia av Teanguba av mania  
 with Taiboa of Tabutoa and had issue Banouia, Teanguba and their sisters  
 Katerenga na Rara, boni bua Tom nakume. Ana kariki Tom  
 Katerenga and Rara who were the wives of Tom. Tom and Katerenga  
 na Katerenga, e oti Teurara av Temantea av Tebute av Kuaia av  
 had issue Teurara, Temantea, Tebute, Kuaia and

Boromaua.

Boromaua  
 Ana kariki Teurara, e bu na Tekua, aui Tebokaloka, av  
 Teurara lay with Tekua, a woman of Tebokaloka, who was  
 natia Tabava na Teangina. E oti Buraniua na Tabui av  
 the daughter of Tabava and Teangina. They had issue Buraniua, Tabui and their  
 Tewarang mania.  
 sister Tewarang.

Katerikini Banetoka.

The genealogy of Banetoka

Banetoka e bu na Batoua, e oti Nei Anici na Nei Terere. Nei Anici  
 Banetoka lay with Batoua and had issue Nei Anici and Nei Terere. Nei Anici  
 e bu na Teaukintarawa, e oti Beia na Tekaa. Beia e bu na Nei  
 lay with Teaukintarawa and had issue Beia and Tekaa. Beia lay with Nei  
 Tewia, e kamaunia Beia na Tekaa, e oti Tanentoa av e angaraki bu  
 Tewia, Beia and Tekaa both had intercourse with her, Tanentoa was born and was called the child  
 te nati ni kavatabo. Ea munga bua Beia nako Tabitene av e bu  
 of the two shares. Beia again journeyed to Tabitene and lay with  
 na Kiere ae natia abava na Nei Teanti. av e bu Tanentoa na  
 Kiere the daughter of Abava and Nei Teanti. and Tanentoa lay with



Beraring ae natini Beia na Kirine.  
Beraring the daughter of Beia and Kirine.

Tanaton e ben aerake i Temauy i Tabitenua av e bo na  
aner Temaroku i Kabubunengara ae nei Beraring. E oti Ubaivoti  
ba Kirina e ranaia te man ae Teribaivoti, av unive e a manga  
bikoukou av e ranaia tenae Terai, e bung av e arana ba Terai,  
av i mvera e a manga bikoukou av e bung av e araraki ba  
Tokia ba e a toki ranaia.

• Katerikini Karumactoa.

The genealogy of the clan of Karumactoa.

1. Boni Maternang mungam te Bar are Kain Tiku aba av wakacana ben  
Maternang was branch of the tree "Kain Tiku aba" and Te I more was its  
Te I more. Ben te nako mai Tanoa. E ben uer na Maternang Te I more  
top root. This was the time of the coming from Samoa. Te I more married Maternang  
n nako maraki av e Rani bung av e tiku Te I more i Beru av e  
while journeying North and she was about to give birth. Te I more stayed at Beru  
nako Maternang nako Tarawa, av e bung i an Tarawa, av e Kabotira  
and Maternang went to Tarawa and give birth just before reaching Tarawa. Shako  
tarani Bakoa, av e araraki te ter ane i wan tarana ba Bakoa, av  
tear the after birth) and the child was called by his mother Bakoa and he lived  
e mena i aon Tarawa. Av syke tau e bo ara bue mane i raron  
on Tarawa and at the time when the men were feasting in their maraka  
marakana, av te ter ane e tubuna — av e kake i moaia natira  
the child was adopted by — and he preferred his true son and placed  
av Bakoa e kake i bakia. Ma ngai aie e raronaraki tarana,  
Bakoa behind him. Therefore his mother was offended and  
av e tuanga ba e na katamaci n nako Beru ni kowara tarana  
him to get ready to go to Beru to visit his father Te  
av Te I more. E toka ni wan Emta n nako meang, av e i kinei  
I more. He journeyed south on the canoe of Emta and Bakoa and  
nala Bakoa na te Ikari i an Tabiang, av e oti Rawarawa ni Bakoa  
an Ikari net beside Tabiang and had issue Rawarawa ni Bakoa.

2. Te I more e waerakea matanterawa av e Kororake i an Kerati,  
Te I more approached the opening in the reef and grounded by Kerati  
ngai murena wana tarani ba akana kamake n te aba ane, av e  
the spot where his canoe rested being marked by certain rocks on the eastern side of the  
waerake i Te ngungue, av e mero i an ara boti n taranaki av e  
land and he landed at Te ngungue and stayed in his "boti" on the north side (of the  
Kawara Bakoa av e angana ara boti ni Karumactoa. av unive e  
marakana) and he greeted Bakoa and gave him his "boti" of Karumactoa. and afterwards  
nako nekunau av e bo ma akosa ae natin Tabunitongou, av e oti  
he went to nekunau and lay with Akosa the daughter of Tabunitongou and had issue  
Tevai na Kiatou. av nakesi a boron nako Beru, av moara  
Tevai and Kiatou. and those people voyaged to Beru and went first to

\* possibly a mistake  
for "kama betira"

"to kumamarake"



Uman Titubali's, as i Talitena Nabutana, as a iin iai.  
Uman Titubali's and to Nabutana or Talitena when they married.

Kikini Kambea ma Terameai.

The origin of Kambea and Terameai.

Nukunau e bo ma Kabacka, e oti honou. E bo ma Kiki, e oti Kawariki.  
Nukunau lay with Kabacka and had issue honou. She lay with Kiki and had issue Kawariki.  
E bo ma Tea, e oti Teriribe. E bo ma Baboana, e oti Kambea ma  
He lay with Tea and had issue Teriribe. She lay with Baboana and had issue Kambea and  
Terameai. E bo ma Nouwa, as Kambea e bo ma Barubke, e oti  
Terameai. He lay with Nouwa, and Kambea<sup>lay</sup> with Barubke and had issue  
Bamire. E bo ma Nouwa, e oti Teriaki. E bo ma Tabana, e oti  
Bamire. He lay with Kambea and had issue Teriaki. He lay with Tabana and had  
Tebao as manera aikai, - Kambea as Ntere as Terunga. E tikui  
issue Tebao and his sisters as follows, - Kambea, Ntere and Terunga. Tebao stayed on  
Nukunau. Tebao as e bo i Anotoa Kambea as e mera i Beru  
Nukunau and Kambea married in Anotoa and Ntere and Terunga lived  
Ntere as Terunga. E bo Terunga ma Teunara as te 1 Teakauana,  
in Beru. Terunga lay with Teunara of the clan Teakauana and had  
e oti Tekatau. E bo ma Teorakabu as te 1 Ababou, e oti Nbiia  
issue Tekatau. He lay with Teorakabu of the clan Ababou and had issue Nbiia.  
as Tetaware as Inenne. E bo ma Nbiia te 1 Benakura as  
Tetaware and Inenne. Tetanga of the clan Benakura lay with Nbiia  
Tetanga, a oti tare aikai lani aikai, - Tabaramang, Nake, Bina,  
and had issue many brothers as follows, - Tabaramang, Nake, Bina,  
Tebie, Terawati as manera Karango as Tiaie.  
Tebie, Terawati and their sisters Karango and Tiaie.  
asa Karike Terawati, e bo ma Katina, aser Buariki i  
Terawati lay with Katina, a woman of Buariki in  
Nukunau, e oti Nukunau as Teiter as Karba, as Boboia as woman  
Nukunau and had issue Nukunau, Teiter, Karba and Boboia, and their two  
manera la Nitabi as Bebe. as asa Karike Bebe, e bo ma  
sisters Nitabu and Bebe. and Bebe lay with Kamane.  
Kamane as te 1 Tebakoa as Tekatia.  
of the clan of Te Bakoa of Tekatia.