KUNAN NAKA

1. The fuara ~ frrau.

Erangaraki mai aon Tamoa
Brrauia Nareare ma waka Te Akaruru.
Ngaia, te huara mi tovau.
2. Erangataki mai aon Tamoa

Borauia Maka ma Nei Mribongibong.
A Tuka i Tarama,
A to, a lein, a karika kan oaia Nei Taunikai ma Mei Karamakuma,
Ma Nee: Mararuarua.
3. "Ko a ini ra racaba".

Ngke a ina kanga - o
Akea ofe raroa.
"Ma riku taninga te roko mai Manva; Tana tecma, karebea marana,
Ba 1 Kauna
Ba e maemaem bukini moana".
4. Karaki naleo Tamoa,

Ko na isi ongora te forau.
A tarae, a inako ta a muka Ten Navean.
Ana fai mai seta ba uoraia,
Te ba ni kai make ba ni kabiburengavenga yes.
5. Tifaia i Tamoa, re ie

Te maka.ki-wi,
Ewa bi fai kam babragh faerae-a-a-ae.
6. $F$ moti tien Naveane,

The bibiri, te kanoua, P'otorake,
Tablea baina. Tea Namean
b'a kiba naleoiang
B'e leibara Naica.
Ma kataeraca,
Alicea rongorongona,
Ti Pe Karatei mai maiaki, Mie aki mau totoki bukina.
7. Kam nangi rato:

Ti a bo Noba ica; ... e... $e^{\prime}$
Ma notami te eko reaina, the kekonai.
Kam ana tekoteko arei
1 Fabon fe umor a rarnakoaiaki.
Karitei bai iai, kariki uni rituia,
Ma Ni karaoi ba ai butom
Te kai ni mamano.
Kauratukistui, ngeia!

The translation has been made from two Gilbertese texts, one of which is a later transcription in Grimble's hand, and from which a consolidated text hos been drawn.
2. Grimble introduces his transcription as follows:
"Song of the voyage of Kaka and Nibongibong from Samoa to the Forth, when they fled from the basket full of sickness and all evil things which were cast out of Heaven upon earth when the world was created.

The poet was Toburea of Arorae who died about a century ago (ie. c. 1820 AD )."

The attribution conflicts with the original Gilbertese text which says that the poet was Koriri of Tarawa. The content of the poem and language used, seem to support a southern origin.
3. To expound on Grimble's brief introduction, the poem links the early tradition of the universal creation by Nareau (Bomatemaki) and the later, specific one of the Ancestral Tree of Tomoa (Kain $n$ Tikuaba). In the former, Naked and Wei Nibongibong fled from the basket of sorrows to their home in Bouru, the Ind of departed spirits, where their daughters, Ne Karamakuna in particular, fed on the tatoos of arriving spirits and the pupils of the eyes of those who hod none.
4. Here, the poet pictures a Tamod from which Noreau is preparing to sail in pursuit of Wake and Nei Nibongibong who have already left for tarawa (Stanzas land 2). Stanza 3 is an interpolation telling of their daughter's destiny on Bouru, Manna being symbolic of the world of the living.
5. The gift of Nareau to his people (Stanza 4) is elsewhere held by Grimble to be the betel nut. Since that nut is exotic to the Pacific Islands, it is more reasonable to accept Kabubu (the word used in the Gilbertese texts) in its literal sense of dried, pulverized fruit of the pandanus, still used for sustenance be the traveller. ?


## A Song of Naka

1. All is ready for the voyage, For the flight from Tamoa's shores, Great Noreau will speed away In his conoe, ' Te Akaruru '. A.l. is ready, now.
2. Let us return to Tamoa

And hear the tole unfold.
How they were overwhelmed and fled
Across the timeless sea.
They feared the mighty Nareau
And took his gift sublime
Awoy with them - the precious gift
Of red pandonus fruit.
They mashed and dried and powdered it
To store in woven leaves.

In Tamoa, their portion was
Grey hairs, decaying teeth
And many other sicknesses
One con't remember now.

They acst their lots by plaiting strands of young polm-lecves in twos and fours
And read the omens. Noreau
Has flown away towards the north
To question Naka who
Is sailing, very slowly, on
But he has nothing to impart

Except about the southern rout Which hasn't run its full course yet.
7. "So, you're about to put to sea I'm sure we' 1.1 meet again !

But take a shoot or two with you
And plont them for away
Upon a new home facing south.
There, let them multiply.
Let each bring offspring forth, as strong
And sturdy as the heart
Of the Ancestral Iree.

And may they countless be !
$H(70)$ and $F(.61)$
$\therefore \quad$ A Song or Naka
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$$
\begin{aligned}
& \text { All is ready fro the voyage, } \\
& \text { for the flight rama Tamoc's shoves, } \\
& \text { herat Mavéou bill raped away } \\
& \text { In his canoe, 'The Akaverui. } \\
& \text { All is ready, now. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Naka and Mri Nibongiboug } \\
& \text { Howe raken to the sea } \\
& \text { And railed away to Taransa. } \\
& \text { There they propped and mared. } \\
& \text { Thew children were Me: Tamika } \\
& \text { Nee Kavamakuna } \\
& \text { And Nee Mataruatua. }
\end{aligned}
$$

3. 

$$
\begin{aligned}
& \text { "Each of wm shall have a downy, } \\
& \text { A plot of land to call yer ort. } \\
& \text { Go, reck it tar away from here } \\
& \text { And lair theme for the traveller } \\
& \text { From Mana. then he comes } \\
& \text { Hold on to him, peck our his eyes } \\
& \text { And moment time who date } \\
& \text { To loose so tranquilly on me." }
\end{aligned}
$$

4. Let no verurn to iamoa

And hew the take angered.
How they were overwhelmed and fled Acres the rimetest ea.
They teared the mighty Naréan
And tole his gift sublime
Away with them - the precises gift of red pandanus fir. They marked and died and pandered it
To store in woven leaves.
s:
In Tampa, Hettie portion was Give, haws, decaying feet
And many other sicknesses
One can'r nemanaur ans.
6.

They cast the er tors by plaiting errands If young polm-heaves in twos and fours And read the omens. Naréaus

Has flown away towords the inveth To question Mralea who
Io paising, viery alowly, ons. But he has notknig to impart Excepr atoue the sorethern yout lokich hasu'r rua its tull comene yer.
Y. "So, you've abmur to put to seop I'm sure we 'u moer again!
Bur take a shoor $N$ rwo wits y mo
And plour thas us tar muay
Uepmi a wewi home facing south. th
There, her them meeriply.
Let eack tring ettspring fotth, as sprong And sfurdy as the kearr of the Ancestreel ires.

And may they countliess be !"

