

Teop

— *iar* transcription and translation —

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The *iar* transcription and translation

utterance

[001] Bara.
 [002] Enaa a henanaa e Ruth Iarabee.
 [003] Enaa kahi vahutate nom a -
 [004] o vahutate tea moon a henanae Taguone.
 [005] E - e - a hena na moon vai teo vahutate vai e Taguone.
 [006] Erau, bara,
 [007] e Taguone na - na aba roho
 [008] evehee o - a si - o si taba koa o si -
 [009] o si is- ta vasu.
 [010] O - o - enam na ius ni nom ee
 [011] tea paku a kahonam orepaa gogooravi
 [012] o uhu, o uhu.
 [013] Erau mea moon vai tea peha inu vai
 [014] paa vaatii roho bono tagu, o si kepo vasu
 [015] vai o -
 [016] tea tabae na siksiki nom nam orepaa muraka,
 [017] nam paa vaatei o oil
 [018] me bona ei komana tope ae o one,
 [019] erau enam paa uhu a kahonam,
 [020] orepaa gogooravi
 [021] tea maa bon beera te - tenam a vaan tea maa piuvu,
 [022] a hagi, amaa vahara beiko mee kahi vataviri rori teo piuvu
 [023] bon beera tenam, enam paa uhu ee.
 [024] Erau me a - me paa tiitii
 [025] mea peha moon paa uhu ni bono si hum one o tagu
 [026] me paa vaatii roho tea - teo poa teve
 [027] o hum vavaatii nahu teve,
 [028] erau mepaa kokopo bona bona a nahu kasuana.
 [029] Ei Teapu ahiki ta kakaen nahu vai ta sosopene,
 [030] ahiki, a nahu kasuana
 [031] na pakupaku roho a - a moon vaa nabunuu bono kasuana.
 [032] O kepaa ae a nahu a beera,
 [033] amaa meha nahu na bebeahu voen,

translation

[001] Alright.
 [002] My name is Ruth Iarabee.
 [003] I am going to tell a -
 [004] a story about a girl whose name was Taguone.
 [005] The name of this woman in this story was Taguone.
 [006] Now, alright,
 [007] Taguone was - was a person
 [008] but a little - only a little thing
 [009] a little piece of stone.
 [010] A - a - we used it for
 [011] doing our head so that it becomes red,
 [012] dye, dye (was it).
 [013] Now, this woman of this house
 [014] had stored the lump, this little piece of stone
 [015] -
 [016] because we crush (it) so that it becomes soft,
 [017] we add oil
 [018] to it, that is inside a coconut shell, and the clay,
 [019] then we colour our head
 [020] so that it becomes red
 [021] when we, the village, have our big nights, the piuvu dances
 [022] the dance, the children, too, would go around in the piuvu dance,
 [023] (for) our big night, we colour it (our head).
 [024] And so, it was there
 [025] and a woman used a little bit of clay, a lump, as dye,
 [026] and stored (it) - on her shelf,
 [027] the place where she keeps her pots
 [028] then (she) covered it in a clay pot.
 [029] Here in the Teop area, there were not these kinds of pots, the saucepans,
 [030] no, there were clay pots
 [031] made from clay by the woman of former times.
 [032] The kepaa - clay pot and the big pot,
 [033] some pots were as tall as this, others

- amaa meha amaa rutaa.
 [034] Mea moon paa vaakopo bono -
 [035] o - o tagu one vai si tavasu one vai ii
 [036] paana nahu.
 [037] Me paa umee bona,
 [038] tea tabae amaa moon na vaatii miri
 bona maa nahu amaa berobero,
 [039] (a)maa bebeera, amaa nahunahu
 guu, amaa meha nahu muu,
 [040] amaa meha nahu iana amaa rutaa.
 [041] Erau me paa - sa kapakapa haa
 bona meha nahu a beera na tiitii koa,
 [042] o tagu one he tea tii paana, e ta vasu
 one.
 [043] Me tei me tei me tei me tei mea -
 [044] a peha a - peho vuri
 [045] peho vuri me paa - , "A tabae bene
 to karakaras?"
 [046] to baitono bona - na baitono bona
 [047] a taba na karakaras nana
 [048] to kokopo nana nahu,
 [049] me paa hivi,
 [050] "Eh, o mutanaa, a tabae to
 karakaras nana tea -
 [051] to - tea - eiei paana nahu, to kokopo
 nana nahu?"
 [052] Erau meori paa kapa bari
 [053] evehee na kahi potee maana bono -
 o tagu koa,
 [054] na potee nana bono rupi toa.
 [055] Kahi takopaa nana.
 [056] Na takopaa bata maana,
 [057] evehee na karakaras nana.
 [058] Eikou teo vamurae orepaa aba,
 [059] asi aba, meori paa kokopo vaha bari
 [060] meori paa tii bata,
 [061] tii bata, tii bata, ori he tea kona bata
 [062] "Eara toro kapa vahaa roho a nahu,
 [063] are paa kapa vahaa a nahu,
 [064] are tara a tabae?"
 [065] Merau meori paa kapa vaha bona
 nahu tea meha taem -
 [066] teo meho vuri - meori paa tara bona
 a si aba na -
- were small.
 [034] And the woman put the-
 [035] this lump of clay, this little piece of
 clay,
 [036] under a pot.
 [037] and she forgot it,
 [038] because the women stored it with
 many pots,
 [039] big ones, pots with pork, other pots
 with taro,
 [040] other little pots with fish.
 [041] Then (she) did not open the other
 pot, the big one was just staying,
 [042] the lump of clay was staying
 underneath, the piece of clay.
 [043] And (it) stayed and stayed and
 stayed and -
 [044] one - one day
 [045] one day (she) asked, "what is this
 that rustled?"
 [046] (she) heard it - (she) heard it,
 [047] the thing was rustling
 [048] (that thing) that was covered in the
 pot,
 [049] and (she) asked,
 [050] Hey, oh my husband, what is
 rustling in the
 [051] that- in the- here underneath the
 pot? that is covered in the pot?"
 [052] And so they opened it,
 [053] but it looked like a - just a lump,
 [054] looked like a chicken egg.
 [055] (It) was going to split open.
 [056] (It)was splitting open,
 [057] while (it) was rustling.
 [058] However, later on, it would become
 a human being,
 [059] a little human being, and they
 covered it again
 [060] and they waited,
 [061] waited, waited, but they knew,
 [062] "We must open the pot again,
 [063] let's open the pot again,
 [064] let's see what (it is)?"
 [065] Then they opened the pot again a
 second time -
 [066] an other time - and they saw the
 little person -

- [067] na taba bata maana,
 [068] na a - abaaba bata maana,
 [069] o tagu - o tagu one na abaaba bata maana.
 [070] Na potee bata maana bono - o tagu toa - rupi toa.
 [071] Meori paa vaakopo vahabana bari,
 [072] vaakopo vahabana bari me tii, tii, tii, tii, tii,
 [073] meori paa nanaoana vareko bata,
 [074] meori paa kapa haabana bari, meori paa tara bona si aba,
 [075] a si beiko aba.
 [076] Ei kasi to tara vo raara teo -
 [077] teo paepa vahuhu vaa inu vahuhu,
 [078] teo buku bona
 [079] na tii nana amaa si beiko, paku bau vonae
 [080] paku kasi roho a si beiko vai.”
 [081] Erau “He, he, hei, otei tenaa, a beiko teara,
 [082] a beiko teara na tapaku.
 [083] O taguone na paku bona beiko.
 [084] E ta vasu - one na paku bona beiko.”
 [085] Erau meori paa kokopo vaha bari.
 [086] Ahiki beori suesue tea tavaan,
 [087] tea tavaan teori, ahiki,
 [088] tii varomi koari.
 [089] Mea beiko paa beera maa, beera maa,
 [090] me beera maa
 [091] meori paa gono bari,
 [092] gono vai ori a beiko, meori paa -
 [093] meori paa kikira ni bari inu,
 [094] a varavihi.
 [095] Ahiki beori -
 [096] beori mee tavusu bari
 [097] tea - ta tavaan re tara bari, ahiki, na tii koa,
 [098] tii koa mi riori,
 [099] kikira vanenees rakaha ni ori,
 [100] meori antee komana tea an,
- [067] (it) was something,
 [068] appeared to be a person,
 [069] the lump - the lump of clay appeared to be a person.
 [070] (It) looked like a - a chicken lump - chicken egg.
 [071] They covered it again,
 [072] covered it again and waited, waited, waited, waited, waited
 [073] and they waited for quite a long time
 [074] and they opened it again and they saw a little person
 [075] a little human child.
 [076] Now perhaps we look at the -
 [077] at the birth certificate from the hospital,
 [078] in this book
 [079] where the children are (registered), she would be like (this) perhaps.
 [080] This little child would perhaps have been like (this).
 [081] Then, “Hey, hey, my man, (there is) a child for us,
 [082] a child has been made for us.
 [083] The lump of clay became a child.
 [084] A piece of stone - clay became the child.”
 [085] Then they covered it again.
 [086] They did not tell the people,
 [087] their people, no,
 [088] (they) just remained silent.
 [089] And the child grew bigger and bigger,
 [090] bigger,
 [091] and they got her,
 [092] (they) got the child now, and they -
 [093] and they looked after her in the house,
 [094] (she) was hidden.
 [095] They did not
 [096] take her out
 [097] to the people so that (they) would see her, no, (she) just stayed,
 [098] they were just staying with (her),
 [099] they were very diligently looking after (her),
 [100] and (when) they had something to eat (lit. could eat),

- [101] meori vaa'an bari,
 [102] me paa beera me beera me beera.
 [103] Rerau pita vai.
 [104] Pita koa komana inu,
 [105] tei vakis komana inu.
 [106] Evehee beera hiava bata,
 [107] meori paa paku bono - o peho - o peho paku,
 [108] a kan a taba an,
 [109] kahi vaa - kahi vaatavusu riori,
 [110] tavaan re tara bari
 [111] Meori paa neba bona a mohina,
 [112] a muu, pauna, a voi.
 [113] nabunuu ahiki ta tapeako, a ta kaukau.
 [114] Enam ahiki ta tapeako ae ta kaukau.
- [115] Muu koa bara voi ae a pauna.
- [116] Meori paa hivi, a tavaan vai vaan,
- [117] "A tabae to neba mi nom eam?
 [118] A mohina vai a beera."
 [119] "Ah, pasi tara komana vuam
 [120] teo bon vai bea - a mohina manoto,
- [121] are paa paku a taba an a beera,
 [122] are e - are paa vagana iana,
 [123] are paa asunu guu,
 [124] paku guu ae paku iana,
 [125] taba an vaa mohina, eam paa tara a peha taba,
 [126] kahi - kahi vaataviri raara teo - teo piuvu
 [127] tea koomaa
 [128] bea tavaan hagi batari."
 [129] Erau tii, tii, tii, tii, tii, tii, tii bona taem sana a - a-
- [130] a beiko bona a moon.
 [131] Paa moon, paa mahurau,
- [132] orepaa sue, "Bara, eara antee vai tea paku a taba an.
 [133] A moon paa - a beiko paa mahura vaevuru,
 [134] a moon sa ab - sana vaevuru, a moon a beera vaevuru.
 [135] eam toro vagana maa!"
- [101] they would give her to eat,
 [102] and (she) grew bigger and bigger.
 [103] Then (she) walked.
 [104] Walked only inside the house,
 [105] was still inside the house.
 [106] But (she) grew up,
 [107] and they made a - a - a feast,
 [108] lots of food,
 [109] (they) would lead her out,
 [110] for the people to see her.
 [111] And they planted a garden,
 [112] taro, banana and yams.
 [113] In former times, there was not any manioc, sweet potatoes.
 [114] We had neither manioc nor sweet potatoes.
 [115] Only taro and yams and bananas (existed).
 [116] And they asked, the people in the village,
 [117] "What are you planting for?
 [118] It is a big garden."
 [119] "Ah, you will see (it) yourself
 [120] on the day when the garden is ready to be harvested,
 [121] then we will make a big feast,
 [122] we'll - we'll go fishing
 [123] we'll kill pigs,
 [124] do pigs and do fish,
 [125] food from the garden, then you see something,
 [126] we'll let it go around in the - in the piuvu dance
 [127] with the chanting
 [128] when the people are dancing."
 [129] then they waited, waited, waited, waited, waited, waited, waited for a very long time, the - the
 [130] this child was a girl.
 [131] (She) became a woman, (she) became mature,
 [132] so that they said, "Alright, we can now make the food.
 [133] The woman - the child is already mature,
 [134] very much a woman already, an adult woman already.
 [135] you must go fishing for us!"

- [136] E - e beera, e beera vai komana vaan [136] The - the chief, this chief in the village
- [137] na un bona suvin - susu bono karamusu , [137] blew the conch shell- beat the garamut drum
- [138] "Vatataonun maa, (va)tataonun maa, ma baitono!" [138] "Come together here, come together here, come and listen!"
- [139] A tavaan, maa moon, a abana beiko paa nomaa [139] The people, the women, the young men came
- [140] tea inu te chief meori paa - [140] to the house of the chief and they -
- [141] inu te beera meori paa baitono bono moroko, [141] house of the chief and they listened to the speech,
- [142] "Eam a abana nao nom tea vagana, [142] "You men go fishing,
- [143] eam amaa moon nao tea kabuu, [143] you women go to prepare the feast
- [144] kabuu muu, vatevateen voosu maa a muu. [144] a feast of taro, bring the taro home in backpacks.
- [145] Karakara maa a muu ae a pauna kurukurusu mai, [145] Pull out the taro and cut the bananas,
- [146] a voi, kasi maa a voi, [146] the yams, dig out the yams,
- [147] eam paa dee voosu mai me vaatii tea - tea inu tenaa. [147] you carry them home and put (them) in - in my house.
- [148] Eam a abana dee maa a iana, eam paa - [148] You, the men, bring the fish, you -
- [149] a moon team paa tao maa. [149] your women bake (them).
- [150] Amaa moon team mee pasi nomaa tea tao bona - amaa muu. [150] Your women too will come to bake the - the taros.
- [151] Eara kahi - eara kahi paku rara [151] We are - we are going to perform
- [152] o hagi teara." [152] our dance."
- [153] Meori paa vagana, [153] And they went fishing,
- [154] vagana kasi bono peho - o peho tookiu, [154] went fishing perhaps for one - one week,
- [155] otei -eori he tea matatopo, [155] the men - while they were getting ready,
- [156] eori paa sue, "Teo tookiu hiava, [156] they said, "Next week,
- [157] eara repaa paku o paku, [157] we will make a feast,
- [158] eve teo Monday kiu hiava, [158] it is on Monday next week,
- [159] are paa paku o paku, are paa - [159] we'll make the feast, we'll -
- [160] are paa kiu tea bon, [160] we'll work in the night,
- [161] beara vaatavusu bata rara a beiko tenam a varavihi." [161] when we'll let our hidden child go out."
- [162] "Hah, havee to gono nomam a beiko bona?" [162] "Ha, where did you get this child from?"
- [163] "Ae a beiko tenam komana", [163] "Eh, (it is) our own child",
- [164] to boha vo a - a otei, [164] said the - the man,
- [165] "A beiko tenam komana, [165] "(It is) our own child
- [166] na kahi vaatavusu raara, a hena a- , a- [166] we let (her) go out, the name of the - the -
- [167] a beiko vai pasi tara vuam, eam paa tara ee a moon." [167] this child, you will see, you will see it is a girl."
- [168] Erau, meori paa taotao meori - [168] Then they did the baking and they -

- [169] sibo - taotao bona iana
 [170] meori taotao guu,
 [171] meori taotao bono muu, voi,
 [172] pauna meori paa sue voenei,
 [173] "Subunubu are paa paku piuvu tea bon."
 [174] Meori paa paku paku vo teebona,
 [175] taotao tea roava, tea bon meori paa vatataonun -
 [176] vatataonun tea inu te beera,
 [177] rapana inu te beera ei, paku vonaen tea mahan vai
 [178] meori paa sun vataviri, meori paa
- [179] taneo bono hagi.
 [180] Evehee a moon vai na dao roho ori bene Taguone,
 [181] paa matatopo bona mahan.
- [182] E sinanae paa matatopo bona maa - amaa vohu teve
 [183] ae amaa kara kuriri teve,
 [184] ae amaa - amaa taba teve vaa rasuu,
- [185] meori paku bona maa - kiskisi bata ni bari en - bari en moonae,
 [186] meori matatopo vaneneesi rakaha bari.
 [187] Me tea bon meori paa vatavusu bari.
- [188] Meori vataviri mi bari,
 [189] eori he sue vaevuru voen, "A henanae e Taguone."
 [190] Paa sue va- paa sue vaevuru e tamanae, "A henanae e Taguone."
 [191] E Taguone to taviri vai."
- [192] "Eh! Vahara beiko,
 [193] ??? eam toro nao, eam ma tara te -
- [194] te Taguone to paa -
 [195] ma ta - to taviri miriori teo piuvu."
- [196] "Ae poomae, poomae a aba bona?"
- [197] "A aba a beiko teori roho,
 [198] a beiko teori komana roho a varavihi,
 [199] paa vaatavusu vori teo piuvu,
- [169] roast - baked the fish
 [170] and they baked pigs,
 [171] and they baked the taros, the yams,
 [172] bananas and they said,
 [173] "Tomorrow we will do the piuvu dance in the night."
 [174] And they made the feast in this way,
 [175] did the baking during the day, and in the night they came together -
 [176] came together at the chief's house,
 [177] beside the chief's house, it was like this in this open space,
 [178] and they stood there in a circle, and they
 [179] started the dance.
 [180] But this woman they called Taguone,
 [181] she was prepared for the open space.
 [182] Her mother prepared the - her belts
 [183] and her strings of shell money,
 [184] and the - and her things from the bush (nicely smelling leaves),
 [185] they made the - tied them here around her legs.
 [186] and they very nicely prepared her.
 [187] And in the night, (they) let her go out.
 [188] And they went around with her,
 [189] but they had already said, "Her name is Taguone."
 [190] Her father had said already, "Her name is Taguone."
 [191] It's Taguone who is going around now."
 [192] "Hey! Children,
 [193] ??? you must go, you come and look at -
 [194] at Taguone who -
 [195] come - who they are going around with in the dance."
 [196] "Where does she come from, where does this person come from?"
 [197] "This person is their child,
 [198] their own child that had been hidden before,
 [199] they have let (her) go out for the

- [200] ??? paa kao mana.
 [201] Meori atoato bata bona maa -amaa vohu te Taguone
 [202] ae maa vahavero kara kuriri te Taguone.
 [203] Eori he mararae bata, eori he tea karavi bata "Eh,
 [204] a moon vai mataa ta,
 [205] a moon vai mataa ta!"
 [206] Erau, tei vasihum koa, mea peha otei paa -
 [207] rake bona ta - ta - ta tabae? ta vahio,
- [208] paa rake vue a peha otei,
 [209] me sinanae paa sue vamaanaata bo tamanae,
 [210] meori paa sue,
 [211] "Enam pasi kabuu vue a taba an,
 [212] me paa mee nasu e Taguone tea atono team.
 [213] A beiko team paa hinou bene Taguone, enam pasi mee nasu vuae.
 [214] Mea peha taba goe ta vapuripurihi ee a suinnae,
 [215] saka manin pita haana tea tahii,
 [216] samin pita haana tea tahii, samin -
- [217] a - sisibu haana tea ruene.
 [218] Eam kona nom, o meho matapaku tei tea nabunuu
 [219] tenam sa siisisibu haa roho,
 [220] konoboo overe konoboo tamuana koa tea maa - maa "
 [221] Be gita, orepaa konoboo habana
- [222] tea nubunubu orepaa havihavi bona suinriori
 [223] tea nahu konoboo teori na hio nana inu,
 [224] orepaa boha voen paa ruvu mau ruene ahiki,
 [225] paa vahavihavi taono koau
 [226] teo konoboo,
 [227] o konoboo o beera to paa paku riori, erau meori paa sue kiri bari,
 [228] "Pasi tii koa vo nom enei, samin sisibu haana,
 [229] antee nana tea paku bona - a
- piuvu dance,
 [200] ??? (she) finally goes.
 [201] And they held the - Taguone's belts
 [202] and strings of shell money that were put crosswise on Taguone.
 [203] They were happy, they were surprised, "Hey,
 [204] what a beautiful woman,
 [205] what a beautiful woman!"
 [206] Then, only shortly after that (Lit. stayed only a bit), a man-
 [207] wanted her to - to - to what? to marry (her),
 [208] a man wanted (her),
 [209] and her mother and father agreed,
 [210] and they said,
 [211] "We will prepare the food for her,
 [212] and bring Taguone over to leave (her) with you.
 [213] Your child has requested Taguone, we will bring her over.
 [214] There is one thing, do not let her get wet, her body
 [215] (she) must not walk in the sea at all,
 [216] (she) must not walk in the sea at all, must not-
 [217] ah - bathe in the river.
 [218] You know, we had other practices in the past,
 [219] (we) did not bathe,
 [220] (we) always only used coconut oil ...-"
 [221] When (it) was dried up, they would use oil again,
 [222] in the morning they would wipe their bodies
 [223] (taking the oil) from their oil pot sitting in the house,
 [224] they said that (she) had not dived in the water, no,
 [225] (she) had only wiped her skin
 [226] with oil,
 [227] much oil they had to make, and then they said to them,
 [228] "(she) must be like this, (she) should never bathe,
 [229] (she) can make a garden,

mohina

[230] antee nana tea - tea - tea ubi, tea
vateen naono maa
[231] bara tea nahunahu, na antee nana
tea paku bona maa kiu bona.
[232] Evehee tea sisibu, ahiki.
[233] Tii nana a - a taba teve vaasisibu
tevei o konoboo teve."
[234] Meori paa mee bari,
[235] mee vai ori teo - teo bon vai, ore he
matatopo bona taba an.

[236] Meori paa mee bene Taguone tea
atono te - te roanabai teve
[237] ae te avue teve, roanabai otei,
roanabai moon.
[238] Meori paa nao, amaa avue teve na
matatopo bona taba an
[239] to kahi an nana eve amaa raen te
Taguone,
[240] orepaa nomaa vahaa,
[241] "Bara, enam ei, enam paa mee mau
e Taguone tea atono,

[242] eam paa kikira vamataa nia sahata
tenam."
[243] "Ah, enam pasi kikira ni vuee",
[244] e roanabai teve kou ei.
[245] Erau, atono vai niori meori paa an,

[246] an bona taba an meori paa nao
vahaa,
[247] nao vaha maa inu teori,
[248] evehee e roanabai teve
[249] saka kiikira vamataa haana bene
Taguone.
[250] Meori paa mee bari tahii teo - teo
peho bon,
[251] nao tahii meori paa vagana maa,
[252] vagana maa am- o va- o kaku
vagana tea maa moon,
[253] tea maa moon tenam ei Teapu ei na
vaavaha nana,
[254] na gono batari bona maa vahara
taba tahii (a) maa (ru)tarutaa
[255] beori vaobete batari tea bonaa,

[256] orepaa bero, bero, bero bero maa
kakukaku taba,

[230] (she) can collect firewood, bring
firewood in the backpack
[231] and cook, (she) can do these kinds
of work.
[232] But bathing, no.
[233] That's it. Her thing to bathe with is
her oil."
[234] And they brought her,
[235] they brought (her) on this day, and
whereas they (the boy's relatives) would
prepare the food.
[236] And they brought Taguone to leave
her with her mother-in-law
[237] and her sister in-law, the male
in-laws, the female in-laws.
[238] And they went, her sister in-laws
prepared the food
[239] that she was going to eat, Taguone's
people (lit line/group),
[240] they came back,
[241] "Alright, we are here, we have
brought Taguone to leave (her here with
you),
[242] you take good care of our dear."
[243] "Yes, we will take care of her."
[244] this was her mother-in-law.
[245] And so they left (her there) and they
ate,
[246] ate the food and they went again,
[247] went again to their house,
[248] but her mother-in-law
[249] did not take good care of Taguone.
[250] They took her to the sea one day,
[251] went to the sea and they fished,
[252] fished [STUTTERING]- the
women's kind of fishing,
[253] of our women here in Teop, this is
different,
[254] (they) get the little things from the
sea, the small ones,
[255] when they put (them) into the
fishing basket,
[256] so that there are many, many
different kinds of things

- [257] orepaa ma nahu bari. [257] to cook. (lit: so that they come and cook them)
- [258] Erau nao vai tea vagana tea maa moon. [258] And so (Taguone and her mother-in-law) went fishing in the women's way.
- [259] Meori vagana, meori vagana, meori vagana, [259] And they fished, and they fished, and they fished,
- [260] gono bona maa taba (a) maa bero. [260] got many things.
- [261] Evehee, e roanabai teve [261] But her mother-in-law
- [262] toro sue - toro vadadao, [262] should have said - should have called,
- [263] "Are nao (a) puhana mene na puhana bata maana, [263] "Let's go, otherwise the tide will be too high,
- [264] irihi a gohoho. [264] the edge of the reef is flooded by the in-coming tide.
- [265] A- a tahii na taneo bata maana tea nomaa [265] The sea starts coming,
- [266] ii gina irihi." [266] here over the edge of the reef."
- [267] Evehee ahiki, sa sue haa, [267] But no, (she) did not say (anything),
- [268] nao - na tei umee koa bene Taguone, [268] (she) went, had just forgotten Taguone,
- [269] meo puhana paa beera maa me beera maa, [269] and the tide became higher and higher,
- [270] me nomaa moonae, [270] and got to her legs,
- [271] me nomaa moonae, [271] and got to her legs,
- [272] me antee enei o puhanai. [272] and the high-tide reached until here (Iarabee is pointing to her knees).
- [273] Eve- e- e roanabai teve he sue [273] She - the - but her mother-in-law said,
- [274] "He! E Taguone, [274] "Hey, Taguone,
- [275] enaa paa umee vuru, [275] I have forgotten,
- [276] enaa paa umee vuru tea sue, [276] I have forgotten to say,
- [277] eara re vakah(u) tea masi. [277] let us hurry to the dry reef.
- [278] O puhana paa beera vaevuru." [278] The tide is already high."
- [279] Me- me Taguone paa buno tea [279] And - and Taguone moved to -
- [280] - tea tabin voosu vo tea nao, [280] to turn back to go,
- [281] ahaiki, puhana paa beera vaevuru, [281] no, the tide was already high,
- [282] me roanabai teve - [282] and her mother-in-law -
- [283] me roanabai teve paa nao [283] and her mother-in-law went,
- [284] paa nao me takin, [284] went out of the water,
- [285] me takin tea masi [285] and left the water and went to the dry reef,
- [286] me Taguone he paa ponis vaevuru maa suin nae [286] while Taguone had already become heavy in her body
- [287] me paa nagu bata mana tea pita, [287] and (she) was too exhausted to walk,
- [288] o puhana paa antee voen ei, [288] the tide reached until here,
- [289] na ponisi bata maana. [289] (she) was becoming heavy.
- [290] Erau, teo vuri bona [290] And so, at that time

[291] me si - e roanabai teve paa nao tea masi,	[291] her mother-in-law went to the dry reef,
[292] sun vaevuru tea masi	[292] when (she) stood already on the dry reef,
[293] e Taguone paa ponisi vaevuru paa -	[293] Taguone had already become heavy -
[294] paa huun a suinnae,	[294] her body became liquid,
[295] paa muraka, me paa taverete tahii,	[295] became soft and turned into saltwater,
[296] me paa rova komana tahii.	[296] and disappeared in the sea.
[297] Me paa voosu e sinanae,	[297] Her mother returned home,
[298] paa vaakoara me vaakoara bene roanabai te Taguone.	[298] (she) swore and swore at Taguone's mother-in-law.
[299] Eve koa o hutate me kavara vai	[299] That's just the story, and it is finished here.