

Series A (2)
Gilbertese version of E

(A) ~~Beru series~~ ~~Single~~ ~~quotes~~

(B) (1) The Darkness and Cleaving^{He} Together (Te To ma te Maki).

As for the land, there was not a thing in it save one Person. How he grew, none knows: whence grew he? None knows his father or his mother, for there was only he. This was his name - Na^{nareau} ~~where~~ the Elder, and he was also called Te^{#K} Tikinto.

At that time, Heaven clove to the face of the Earth: it was as rock that covered the earth. ^{nareau} ~~Na^{nareau}~~ went about on the rock; he trod its surface, he felt it with his hands; he went North, he went South, he went West, he went East; he went about it in all directions, searching for an opening with the end of his staff. He sat upon it; he tapped it, and behold! it gave back a hollow sound, for the under/part was not touching the earth. No man lived beneath - no, not ^{one} ~~a soul~~ - for there was only he.

Behold! he found a path, and entered beneath the rock. He went about in all directions beneath it, and the time came for him to make things to grow under the rock. He made Earth to lie with Water: they begot children, whose names were Na Atibu [Sir Rock] and Nei Te^{akea} [The Void]. Nei Te^{akea} lay with Na Atibu, and these were the names of their children: Te^I ~~Te^I~~ kawai [The Eldest], Nei Marena [Space Between], Te^N ~~Te^N~~ hao [The Wave], Na Kika [Sir Octopus], and ^{nareau} ~~Na^{nareau}~~ the Younger. It was this ^{nareau} ~~Na^{nareau}~~, the son of Na Atibu and Nei Te^{akea}, who took up the work. As for Na ~~Na~~ ^{nareau} the Elder, he went, never to return; for thus he had covenanted with Na Atibu, saying, Na Atibu, this is thy place, and thy work is to make men, As for me, I go, never to return.

Then came the time for Na ~~Na~~ ^{nareau} the Younger to take up the work. There was a great number of beings who lay beneath the rock of Heaven where it clove to the Earth: their names were Na Abave, Karitoro, Ngkoatngkoa, Kotei, Kowene, Koukuki; many more names had they, for they were a great multitude. So ^{nareau} ~~Na^{nareau}~~ called their names: they answered not, for as yet they had no senses. Then he said in his heart, 'These people are mad [rang]. They are Fools [bapba] and Deaf-mutes [bono]. So first he worked upon the Fools and Deaf-mutes: he gave them

senses, he raised them up. They all sat up, and as they sat the roots of the rock were stretched, and Heaven rose upon their heads. He bent their knees and their elbows: they moved. Their mouths were shut: he opened them. Their ears were stopped: he opened them, and when they were open he called their names. They heard their names, and answered, 'O!'. Then said Na Aereau in his heart, 'These people are all in their right minds'.

The time came for Na Aereau to run from side to side beneath the rock, and loosen the roots of Heaven where they clove to the Earth. He sped North: it was separated. He cut it away to Southwards: he reached the Southernmost limit. He sped West: it was rent asunder. It was likewise again in the East. He sped up, and mounted upon the rock; he directed a certain one to call aloud the names of the people, and they all answered, 'O!'. So he said, 'These people are all in their right minds'.

Then he came down to his father Na Atibu, saying, 'How shall I do now?'. His father answered, 'Thine is the task. Work with thy brothers there'. So he called them, saying thus: 'Come here', and 'Move it', and 'Lift it', and 'Let go a little in the midst'. They did as he told them, and he said, 'Thou, Octopus, put forth thine arm: cut it from beneath. And thou, Wave, wash round it from below'. So they all set to work, and Riki the Eel lifted Heaven on his snout, so that it rose from the Earth. The companions of Riki were left below; he alone lifted it on high.

When that was done ^{Naereau} Na Aereau struck off the legs of Riki, so that he has no legs to this day; and the body of Riki lies across the midst of Heaven, even the Milky Way (Na Tabu). (Naereau)

Behold! Heaven stood on high. Then came the time for Naereau to return and slay his father Na Atibu; for there was no light in the land - it was dark, and it was as if his work was unavailing. So he slew Na Atibu, and took his eyes to light the land. He called his brothers to sing a dirge, but they said, 'We know not how to sing. Do thou sing'. He said, 'Ye shall sing with me', and he lifted up his voice: thus sang he:

Why liest thou, why liest thou, my father Na Atibu with thy spouse Nei Te'akca?

His brothers answered: /

The ghost is gone out of him.

Na A'reau sang again: /

He shall speed under Heaven to Northwards;
Never a ghost, nor a thing, nor a man [shall he see].

His brothers answered: /

Yea, there shall meet him a woman of the company of women, even Nei Au-meang.

And Na A'reau sang: /

His seed shall spring from her, even the Breed of the Ghosts of the North. Let the North be conquered!
The Breed of the Ghosts of the South. Let the South be conquered!
The Breed of the Ghosts of the East. Let the East be conquered!
The Breed of the Ghosts of the West. Let the West be conquered!
The Breed of the Ghosts of Heaven and the Depths. Let the land be conquered!

Then Na A'reau took the right eye of his father and threw it on high: that was the Sun. Again, he took the left eye of his father: that was the Moon. He scattered the brain across Heaven: that was the stars of Heaven. His backbone also he took and buried, and it grew to be a Tree: that was ^{Kantikuaba,} Kai-n-tikuaba, the Tree of Tamoā. He crumbled the body of his father between his hands: it was that which grew to be the multitude of stones upon the land. And the right side of Na Atibu was the Northern Solstice, and the left side was the Southern Solstice.

Then came the time for Na A'reau to work with his two brothers, the Octopus and the Wave: their work was to make lands, and first they made Tamoā ^[Samoa]. The Octopus pulled the land together in a heap, and the Wave bound it together, but Na A'reau did no work save to give directions. Thus grew Tamoā, and the derivation of that name "Tamoā" is this: "Te-moa-n-aba" [the first of lands], because that was the first work.

Again, they worked on Tarawa, and Na A'reau apportioned it with its people, Tabuki'n-Tarawa and his wife Nei Baia.

Again, they worked on Beru, and Na A'reau apportioned it with its people, Tabu'ariki, and Nei Te'iti, and Nei Temaiti. He left Nei Te'iti with Tabu'ariki on Beru, but Nei Temaiti

he carried away to hide under Tamoa. It was she who became Nei Kimoa^uea [Queen of Rats].

(B) (2) The Breed of the Ghosts of the South.

Behold! Na ^Irc^{au} lay with mankind: he lay with Nei Aro-maiahi; ^{maiahi}; he begot children upon her, even the Breed of the Ghosts of the South. Set aside these folk, for they are of no account: ~~they were ghosts and slaves, for that reason~~ they were ghosts and slaves. Many more children did he beget upon Nei Aro-maiahi, but his first human progeny was Te⁺I^M-~~matang~~atang [the Man of Matang], who was ~~indeed~~ ^{indeed} the eldest.

After Te⁺I^M-~~matang~~atang came forth this progeny - Taburi⁺tongoun, Batiku, and Kani. Kani and Batiku remained upon Tamoa, but Taburi⁺tongoun, and Taburi⁺mai, and Riiki set forth in their canoe Te⁺kabangaki and went to Nikunau.

Kani and ^{the skull} Batiku are said to have been Kings beneath the Tree of Tamoa, and their food was the ^{heads of the} first-born, the eldest: the

^{heads of the} first-born children of the people of Niku⁺maroro were taken to be the food of those Kings. And in the man Kani first appeared the Breed of Tamoa, the breed of red men, ^{who were called inhabitants [or people] of Matang.}

Kani lay with Nei Ta^u: Nei Nimanoa was born, and her brothers were Uamumuri, Na⁺nikain, and Tabutoa. Nei Nimanoa lay with Wai⁺tangi⁺tang: Kautabuki was born. Kautabuki lay with Nei Nouo, a woman of Tabu⁺toa at-Nikunau: their children were Nei Nimanoa, Uamumuri, Na⁺nikain, and Tabu⁺toa. These three brothers set forth from Tamoa with their sister: they passed over the islands to Northward until they came to Tarawa.

At Tarawa Nei Nimanoa remained with ^{Na⁺ubwebwe,} ~~Na⁺ubwebwe,~~ the slave of Kirata-the-King; she married ^{Na⁺ubwebwe,} ~~Na⁺ubwebwe,~~ and he begot children upon her, whose names were Nei Nimanoa, Uamumuri, Na⁺nikain, and Tabu⁺toa.

Nei Nimanoa remained at Tarawa, but her brothers returned Southwards, and took to wife Nei Te⁺yela of Beru. They took her to wife at sea, and drifted Northwards from Beru; but Nei Te⁺yela complained, for she was thirsty, and said to those men, "Ye shall seek water for me beneath that raincloud to Eastward". Then arose Uamumuri to sling the anchor at the cloud, but he could

NAUBWEBWE

not reach it. That also did his brothers, and failed likewise. So Nei Teveia arose; she loosed the steering oar, she thrust with it, and pierced the rain-cloud; at the same time she pierced the midst of Baraetau, on Honouti. There they dwelt.

And behold! Nei Teveia was pregnant, but her husband and his brothers were dead, and only she remained. Then came Beia-na-Tekai to Honouti, and took that woman to wife: their child with her was Taane+n+toa, who became the King of Beiu.

set line for line

Taane+n+toa lay with Beiarung: Te+inaï was born
Te+inaï lay with Te+u+n+ang: Akau was born
Akau lay with Te+kori: Te+inaï the Second was born
Te+inaï the Second lay with Aneba: Te+unaia was born
Te+unaia lay with Tawai: Namai was born
Namai lay with Mango+n+i+kua: Te+unaia the Second was born
Te+unaia the Second lay with Niwati: Bakarere+n+te+iti was born
Bakarere+n+te+iti lay with the woman Tuatua, of Nukunau,

and begot four children upon her, even Akau the Second, and Katiau, and Katata, and Haingu+n+i+maem: these were of [the clan of] Karongoa, and from them are descended the people of Karongoa on Nukunau to this day.

(B) (3) The Breed of Tamoā

Now go we back to the Tree ^{Kaintiluaaba,} ~~Ki-n-tikua-aba~~, which stood upon Tamoā. As for that Tree, it was an Ancestor. The time came when people grew from it, and those people were the company who were called the Breed of Tamoā, even Kanii and Batiku, the breed of red men.

The crest of the Tree shot upwards: the first branch was Barotoka; and he who grew from the trunk of the Tree was Te+mata+warebwe; and those who grew from the root, even the tap-root, were Kour+abi, Buatara, Akau, and their sister Nei Aeriki.

Kour+abi lay with Nei Bitamone: Kirokiro was born

Kirokiro lay with Nei Nafno: their children were Rai+n+i+mone and Matemang, two women, and Te+i+mone and Roro, two men. Their land was the land of Mone in the Depths, under the Tree of Tamoā.

Aloft in the crest of the Tree was ^{Te Take} ~~Te Take~~ (The Tropic Bird),

Tropic-bird

TAKE

Moaine

and Nei Moa⁺ine (First Woman), and Te⁺koroua⁺ngutu⁺ngutu (The Yellow-billed Tropic-Bird), and Te⁺hama. So much for the crest.

There came a time when that company was dispersed. Baretoka descended upon Tarawa; Te⁺mata⁺warebwe, Koura⁺abi, Buatara descended upon Beru; and Te⁺I⁺Mone and Akau with his wife Tira settled upon Tabiteuca, at the place called Kabubua⁺rengana in the bight of the land. ^{Te I-Mone} Te⁺i⁺hene also settled upon Beru.

TE I-MONE

(4) The Breed of the Ghosts of the North.

Then lay Na⁺areau with Nei Aro-meang: he begot children upon her, even the Breed of the Ghosts of the North. Set aside these folk, for they were slaves. The time came when he begot men, the Breed of Northern Men, Taburi⁺mai and Ri⁺ki.

Taburi⁺mai was indeed the human progeny of Na⁺areau with Nei Aro-meang. Taburi⁺mai lay with Nei Te⁺toata: Te⁺rikiato was born. As soon as Te⁺rikiato was born, Tabakea stole him, and carried him away to his wife Nei Te⁺tangi⁺ni⁺ba; that woman brought him up, and though his father searched for him without cease, he was not to be found. But when he was of sensible years, Tabakea gave him back to his parents, and he grew to be a man.

There came a time when Te⁺rikiato saw the Birds of Di⁺ri as they were gathered together in a waste place on the Western side of the island: he crept towards one of the Birds, but it flew away and he could not hold it. So he went to his mother, and said, 'Woman, how wonderful are those birds, for they are like men. I would that I could catch one for my own bird.' So his mother put a charm upon him, and she also made his arms and his body sticky. Then those birds came again. So Te⁺rikiato went and hid himself where they were. When they came close to him, he straightway leapt upon one of them and held it. The bird flew up to Heaven, and he went with it.

When first the bird flew up, it circled under Heaven, and when it saw its way, it flew straight. They came to the land of Heaven. When they came there, a house stood before Te⁺rikiato,

even the house of Nei Hango^oarai: she was an inhabitant of Heaven, a child of Auriaria. Thus said she to him, 'Whence comest thou, and what manner of man art thou? No man may visit me, for I have been set apart from men.' But he went in to her: they lay together, and Hiraki^oni^okarawa [Circling of Heaven] was born, who took his name from the circling of Heaven by the bird of his father. Te^okaoti also was born, and his sister Maano^oni^okaoti.

After that, Te^orikiato came back to Earth, and he brought his son Te^okaoti with him, but the women he left in Heaven. He did not return from Heaven to the North, for he fell upon Tamoā. His son Te^okaoti married a woman of Tamoā, whose name was Te^orenga^oni^omatang: their children were Bairebu, Ma^oui, and the woman Te^onano^oni^omatang.

Those children of Te^okaoti went North from Tamoā, and landed upon the island of Arore: Bairebu remained at Arore, and Ma^oui with his sister went first to the island of Beru: there stayed the woman, for she became the wife of Te^omama^ong. Then Ma^oui went on to Marakei, where the place Rawa^oni^oMa^oui [Passage of Ma^oui] is named after him.

These are the generations of Nei Te^onano^oni^omatang with Te^omama^ong on Beru: their son was Hiraki^oni^okarawa the Second.

Set line for line

Hiraki^oni^okarawa lay with Te^obakeke: Te^oke^owa was born.
 Te^oke^owa lay with Rinerine: Te^otaeto^oni^omatang was born.
 Te^otaeto^oni^omatang lay with Euretea: Bairebu the Second was born.
 Bairebu lay with Take^oni^otarawa: Koebuebu was born.
 Koebuebu lay with Teaoia: Nano^oni^oiti was born.
 Nano^oni^oiti lay with Arenawa: Te^orikiato the Second was born.
 Te^orikiato lay with [name lost]: Bairebu the Third was born.
 Bairebu lay with [name lost]: Te^oba^oni^omaiango was born.
 Te^oba^oni^omaiango lay with Te^oba^oni^okanoa: Te^oDango was born.
 Te^oiangoo lay with Tu^oni^oio: Te^oarawa was born.
 Te^oarawa lay with Nei Areau; Niraki was born.
 Niraki lay with [name lost]: Taebo was born.
 Taebo lay with [name lost]; Kautabuki was born.
 Kautabuki lay with Ni^ote^orai: Ten Areau was born.
 Areau lay with Te^oba^oni^o: Te^obungae was born.
 Te^obungae lay with Tabo^oni^ota: Mareko was born.

(B) (5) ^{le} ^{story} The tale of Te+mamaŋg.

There was a woman of Beru whose name was Riaua, who lay with the man Naunge: their children were Bintong and Kicura. Bintong lay with Tiwawai: their child was Te+mamaŋg, but as yet he had no name. The sisters of his grandfather Naunge sought a name for him. They sought his name going Northwards along the Eastern beach: they came to the rock which stands at Banga+n+te+bure, and asked the rock what name they should give the child; he answered, "I know not." So they came to the rock which is called Te+i+nikumau: he also knew not. They came to the rock Ba+neneaba: he also knew not. They came to the rock on the East side of Terang: he also knew not. They came to the rock on the East side of Te+toa+toa: he also knew not. Only when they came to the rock Tabakea did they get a name for the child. Thus said Tabakea: "We shall take him and call him Te+mamaŋg."

They brought him up in the neighbourhood of Te+uri at Beru. When he was full-grown he went to the beach on the Western side to play a game of kauni+batusa, but Tabu+ariki of Beru came up from the South to beat him, for that beach was forbidden to all save Tabu+ariki. But Te+mamaŋg took no heed of the blows: they were as nothing to him. When his game was finished, he went and told his grandfather's sisters, and they took him to Tabakea on the Eastern side.

So Tabakea made a fire, and he threw Te+mamaŋg into the midst of the fire. Soon the body of Te+mamaŋg was but a little ash, and Tabakea took the ash and buried it beneath his rock. In the evening he looked at it, and said, "It is not yet human." In the morning he looked at it again, and behold! it had grown to be a man. That man sat on the end of the rock, where the waves broke upon it: the waves beat upon him, and the wind, and a mighty rain, but he said not a word: he sat on. Then Tabakea took up a boulder and pounded his head and shoulders, and beat his chest, but he said not a word: he sat on. So the place was called Ba+kare+n+temamaŋg (the Stoning of Te+mamaŋg).

Again he went to the Western beach to play a game of kauni-batua ~~with~~, and behold! Tabu⁺ariki came up from the South to smite him, but he said not a word: he sat on, looking at his batua. But when Tabu⁺ariki had done, Te⁺mama⁺ng put out his hand and held him: he pressed him down, he lifted him up again, he held him aloft, he threw him down, and when that was done he bit off his ears and threw them away into the bush. There they remain to this day - the thing that is called Tani⁺ga⁺n⁺tabuariki [red fungus]. Then Te⁺mama⁺ng drove out Tabu⁺ariki from that part of Beru which lies to Northward of Te⁺rawa, and set his limits at Teteirio. Afterwards, he himself went to Te⁺manoku, where he took to wife Te⁺nano⁺ni⁺matang, the sister of Ma⁺ui.

(8)

(6) ^{Descendants} The ~~progeny~~ of Na Areau on Tarawa,

Descendants of Nareau

← Enough of the inhabitants of the North: Na Areau went back to Tamoā. But after a time he again set out for the North: it was then that he met in the midst of the sea the woman Tina⁺tautekoka. Upon her he begot three children in the midst of the sea, even Matua⁺kikina, Matua⁺keniken, and Matua⁺renou. He took his children with him to the North, but their mother he left.

Behold! Na Areau came again to Tarawa. Then he took to wife on Tarawa the woman Robei and also the woman Ro⁺tc⁺benua: their children were Tabuki⁺n⁺tarawa and Nei Baia. These remained on Tarawa, they lay together: their children were Na Beingong and Kirata-the-king.

Kirata-the-king lay with Nei Kimoa⁺uea and many other women, to all of whom the people of [the clan] Karongoa trace their ancestry.

Kirata⁺tererei was the son of Kirata-the-king with Nei Kimoa⁺uea; he lay with Nei Te⁺ra⁺iti, the sister of Bue, and with many other women also; but only to Nei Te⁺ra⁺iti among the wives of Kirata⁺tererei do the people of Karongoa trace ancestry: her son was Kirata-of-Tarawa.

Kirata-of-Tarawa was the third Kirata; he lay with Nei Beia and Nei Ka⁺bwebwe: their children were Beia-ma-Tekai and Nei Rakentai. Three places had they on the land - Buariki, and Tarawa,

and Te+bonobono. The place of Nei Rakentai was Te+bonobono, and the places of Ecia-ma-Tekai were Duariki and Tarawa. There were three lodges, and the fourth lodge was the lodge of the slave ~~Ha Ubwebwe~~ ^{Ha Ubwebwe}

NAUBWEBWE

(8) (7) The Second Return of Na Areau to Tamoā.

← This is the tale of the return of Na Areau to Tamoā when he went to fetch a wife for his child Kirata-the-king on Tarawa. This time, he went in his canoe "Te Anga-manono-aba", and the people of his canoe were his three children by the woman Tina+tautekoka, even Matua+kikina, Matua+keniken, and Matua+renou. There was also with them one whose name was Tau+te+bu.

The canoe of Na Areau set forth Southwards over the sea, and behold! the land of Nei Tina+tautekoka rose before them. That woman stood upon the shore and cried out to them from a distance; thus spake she:—

Whence cometh this canoe?
The canoe of the Tarawa folk appearing in the West?
Tarawa, Tarawa!
Thou flashest, thou shinest,
Crest of the Tree of Tarawa, exalted one!

← Na Areau answered her:—

I haul the sheet, I haul away,
For I have long seen who thou art,
Nei Tina+tautekoka.

← Then said that woman in her heart, "They know me who I am. This is a canoe of strong men." So she disappeared and hid herself, and the canoe of Na Areau sped forward. Then again she stood before him, and behold! she had changed herself into a beautiful young girl; she stood on the Western beach of her land and called, "Whence cometh this canoe?" Na Areau answered again, "I have long seen who thou art, Nei Tina+tautekoka." And she said in her heart, "They know me who I am." Again she disappeared, and this time she changed herself into an old woman.

Look well! Na Areau will baffle her in her third attempt.

He beached his canoe and, as for her, she made her house-place seemly, and brought food in plenty. When the meal was eaten, she gave them sleeping mats, saying, "Come, sleep, for it is night."

Then Na Arou changed his children into [shell-fish of the kind called] ninataŋin, saying to them, "Close your doors [karemakare] over your faces and sleep in peace." Nei Tina+tautekoka watched them, and when she saw what Na Arou had done she said in her heart, "Why, their faces are covered by their doors!" She was baffled, for it had been in her heart to kill and eat them as they slept.

And behold! when the dawn came Na Arou launched his canoe in the sea. He was about to go, when Nei Tina+tautekoka begged him saying, "I beseech thee that thou wilt leave me one of thy children to go with me and pick some coconuts for my food. The tree is very close." So Na Arou told his youngest child to go with her; he said, "This is a dangerous woman, but thus shalt thou be safe from her: when thou seest that our canoe is about to disappear, thou shalt speak to the red beetle [mani+bara-bara] which is in the crest of the tree. Tell him to carry thee to the canoe. Thus will he say to thee, "Whither, whither?" and thou shalt answer, "To the bows of the canoe." He will say again, "How much, how much?" but thou shalt not answer: only take hold of him, and he will fly with thee to us."

So Matua+renou went to climb the tree and Na Arou left in his canoe. Nei Tina+tautekoka watched the canoe disappear: when it was far away she began to climb up the tree, for she intended to eat Matua+renou. But when he saw her climbing the tree, he spoke to the red beetle as his father had told him, and it flew away with him over the sea. When Nei Tina+tautekoka came to the crest, he was gone. She turned towards the South, she saw the crest of the canoe disappearing over the horizon, and behold! she turned herself into a beautiful frigate-bird and flew after them. She came to their canoe: the children of Na Arou saw her and said, "How beautiful is this bird. Let us hide and catch it for our own." But Na Arou said, "Stay, for of its own accord it desires to perch upon the canoe." Then Nei Tina+tautekoka spoke saying, "Take me up. Put me upon the canoe."

They put her upon the canoe, but behold! as soon as they had

done so, she was changed into a skull. Then Na Areau knew that it was Nei Tina, tautekoka, so he turned his back and broke wind upon her. She fell into the sea. Then she changed herself into another kind of bird, but Na Areau knew her again, so again he turned and broke wind upon her, and again she fell into the sea. Three times she returned, and at the third time she died.

Then the canoe of Na Areau came to the land of Tamoa; it floated in the Men's passage to Northward and in the Women's passage to Southward. There landed Na Areau to lie in the mancaba with his children. The mancaba stood ^{to windward of} ~~the~~ the North passage.

The people of Tamoa were a cruel folk; they made a collection of food for Na Areau and his children, but it was not real food, for it was the refuse and husks of coconuts; and this was their judgment concerning that food: if the children of Na Areau did not eat it all, they would be slain. But Na Areau said to his children, "Eat it not: wait until nightfall, and te kekenu [the alligator] will eat it". The night came, and the kekenu indeed ate it all. Three days they did thus with their food, and on the fourth day the people of Tamoa held their hand.

Then Na Areau and his children were told that the canoes were going forth to troll for all manner of fish. The judgment was that if the children of Na Areau caught no fish, they would be slain. In each canoe were two men of Tamoa with one child of Na Areau.

On the first day, they took Matua+kikina to troll for the karon. Soon the man of Tamoa who was in the bows of the canoe cried, "The fish is caught! Spy it, watch it, see it! How the line sings!" And Matua+kikina answered, "It sings as with a karon. Haul it in - a karon!" When he hauled it in, it was indeed a karon. As for Matua+kikina, he whispered to his hook before he lowered it, and soon he made his catch, so he cried, "The fish is caught! Spy it, watch it, see it! How the line sings!" The men of Samoa answered, "Gently! It is a karon". He answered, "If it is a karon, your heads will not be split by

2. / this club of Tamoa². Then he hauled in his line, and behold! no fish was there, but a coconut and a great basket of food. So he slew those two men.

On the next day Matua¹keniken went out. He also had two men of Tamoa with him, and they went to troll for the ingo. Then the man who was in the bows of the canoe made his catch; he cried, 'The fish is caught! Spy it, watch it, see it! How the line sings!' Then Matua¹keniken said, 'Gently, for it is indeed an ingo'². It was so. Then Matua¹keniken lowered away his line, and thus he said to the hook: 'Go thou and catch one cockerel'. Soon he made his catch, and the others said, 'Sir, play it gently, for it is indeed an ingo'². He answered, 'If it is an ingo, your necks shall not be split with this club of Tamoa'². He hauled in his line: the cockerel came in with it, and as it came it crowed. So Matua¹keniken slew those men.

On the third day, it was the turn of the youngest child, Matua¹renou. Two men went with him; they took him to troll for the awai, and first they made their catch. Then he told his hook to go and catch a piece of land, and it did so. He hauled in his catch. Behold! a great piece of land. It came to the surface, even the land of Tawai under the lee of Tamoa. That was the catch of Matua¹renou, and he slew the men of Tamoa.

Then said the people of Tamoa, 'Tomorrow ye shall go and seek Nei Kimoa¹uea [Queen of Rats]¹'. The judgment was that if the people of Tamoa found that woman first, the children of Nareau¹ should be slain. So on the morrow, the whole company went with staves and shovels to seek Nei Kimoa¹uea underground; but Na¹areau held his children back, and thus he spoke, 'Ye shall go to seek Nei Kimoa¹uea in such and such a place. When ye go, ye shall turn neither North nor South, but shall tread the straight path Eastwards from the Eastern side of this nancaba. Go straight Eastwards, and when ye see a tree with many branches, whereunder the ground seems to have been made ready, ye shall go past it on the Southern side towards a tall tree that stands to Eastward. Ye shall sit on the Western side of that tree and

burn the meat of an old coconut; then shall ye hide, and when ye see a rat come to the place, let it eat some coconut: be not in haste to catch it, but await the rat which shall come after. That second rat ye shall catch in a hand net, and ye shall threaten it, and tell it to give up Nei Kimoauea, for it has the secret. Such were the words of Na Treau.

So they went as he had told them, and when they came to that place they burned the meat of a ripe coconut, and hid themselves. Soon came the rats as Na Treau had said, and they caught in a hand net that which came second. Thus they said to the rat: "Where is Nei Kimoauea?" It answered, "I know not." They said, "But we shall bite off thy head." It answered, "Do not bite off my head: set me free." Then said they, "Thou shalt tell us where is Nei Kimoauea, for if thou dost not tell us we shall burn thee." The rat said, "Do not burn me, for I will tell. Yonder is her place. Go, dig, for there it is beneath that tree. Roll back that rock to the South: she is under the third rock below earth."

They rolled back the topmost rock, they rolled back the second rock, they rolled back the third rock: it opened and lightning flashed. Forth came Nei Kimoauea before them.

They sprang forward and called to her, saying, "Woman, thou shalt come with us to visit Na Treau." She lifted her voice and said, "Na Treau is come - he is come - he shall decide my abiding place: he shall decide... O-o-o-a-a-a!" She said again, "Let us go."

That is the tale of the finding of Nei Kimoauea. When she came to Na Treau, he returned with her into the North; he returned from Tamoā; he set her down at Takoronga of Tabiteuea, but her abiding place was not there. He took her Eastwards, and set her down at Katabanga; there was found an abiding place for her, on Tabiteuea. Na Treau left her there and went to prepare a dwelling for her on Tarawa. When that was done, he returned to Tabiteuea and fetched her to Tarawa. She was the woman who became the wife of Kirata-the-king, and it was of her that the second Kirata was born, he who was called Kirata-tererei.

single quotes

Kirata^{*}tererci lay with Nei Te-rai-iti, the sister of Tue, and Kirata-of-Tarawa was born. He was the third Kirata.

Kirata-of-Tarawa lay with Nei Beia and Nei Kibwebwe: Beia-na-~~Te~~kai ^{was} born.

Beia-na-~~Te~~kai lay with Nei Te^wcia: Taqne+n^wtoa was born.

Taqne+n^wtoa lay with Beia+rung: Te^wina^wi was born.

Te^wina^wi lay with Te^wu+n^wang: their children were Te^wwiamatu, and Auru, and Nei Onge^wonga, whose land was Auomene at Tabiteuea.

Te^wwiamatu lay with Nei Kukua, for she was a chief on Onotoa, and Te^wwiamatu ruled at Te^wbaki of Onotoa. The perquisite of Te^wwiamatu was the first timber of the trees of Te^wbaki, even the kanau trees from Arorae and Tamana. Those trees belong everywhere to the people of [the clan] Karongoa, for they were first planted at Arorae and Tamana by Nei Beia and Nei Kibwebwe, when they came from Tamoā to be the wives of the third Kirata.

(8)

(8) The Third Return of Na Areau to Tamoā,

← This was the third return of Na Areau to Tamoā: he went to beget daughters to be the wives of the third Kirata, the women Beia and Kibwebwe. Now his time had come to go, never to return.

When Na Areau came back to Tarawa after fetching Nei Kimoa^wuca, he remained for a long time in the North, but then he once again desired to return to Tamoā. That time, he took no canoe, for he went on foot over land and sea. And behold! his time had come to play tricks upon men.

He went first to Tahoronga of Tabiteuea, and there he met a man named Taranga. He dwelt with him, and behold! he tricked the wife of Taranga, Nei Kobine, for that man went out to fish for the food of his frigate bird, and while he was gone Na Areau lay with his wife.

Kobine was pregnant by Na Areau, while as yet she had never lain with her husband. So when Taranga saw that her belly was swelled, he asked her, saying, "Woman, by whom art thou pregnant? I have not yet lain with thee." She concealed the name of Na Areau, but her husband knew it. So when Na Areau again

called the woman to him, Taranga watched them, and when they were together he leapt upon Na Areau and belaboured him so sorely that he killed him.

He took Na Areau and buried him on the point of the beach which made a cape on the Western side. After Na Areau had lain many days underground Nei Kobine gave birth: her child was a man.

Then a dream came to Kobine: she dreamed that one came and spoke to her, saying, 'Woman, when thou awakest tomorrow, thou shalt go to arouse that dead man. Thou shalt cover him with a coconut leaf, and this shall be the spell to awaken him - the spell of the coconut leaf.' He told her the spell.

So Kobine went to try the truth of her dream. The time had come for her to awaken Na Areau. This was the spell that awakened him:

Thou stirrest!
How stirrest thou, as thou liest dead beneath the sand!
Dead in the depths!
Strive, strive, strive, strive!
Awake, O-o-o!

When she had struck him three times (with the coconut leaf) he arose from his grave. He went to the house of Taranga, and Taranga stared at him, for he said in his heart, 'Who art thou?' It was indeed Na Areau, but he had changed himself into a beautiful man of fighting age. So Taranga asked him to sit down, thinking that it was some other man; but, in truth, it was Na Areau.

After a little, the child of Kobine fell sick and died; then Na Areau said to her, 'Woman, go bury it on the East side, in a distant place, but take its head and bring it back in this closed basket: this is the container for the head.' So that woman went to bury the body of her child, but its head she put in the basket and brought back, and she scraped it clean.

Taranga went again to get fish for his frigate bird, and Na Areau said to his wife, 'Woman, wilt thou go with me or wilt thou not?' She answered, 'I will go with thee. Let us go.' They set forth towards the South, and they carried with them the skull of the child. They took no canoe with them, for they walked upon the dry land: as they lifted their feet, the ocean

followed in their footsteps, and the dry sand lay before them.

They went forward towards the South, but after a time Kobine complained, saying, 'Na Ureau-o! Dost thou not rest at all?'

Na Ureau answered, 'Ask the skull to get thee a place to rest in.'

Then said Kobine to the skull, '[^]~~Ureau~~ [^]~~o!~~ [^]~~Ureau~~ [^]~~o!~~ Wilt thou not get me a place to rest in, for we are dying of hunger?' They went forward a little, and behold! an uri+tree stood before them; a mat was ready beneath it, and food. They ate and rested there.

Again they arose, and their going was the same as before: the sand was before them, and after them was the sea. But again Kobine was hungry and tired, so again she spoke to the skull, saying, '[^]~~Ureau~~ [^]~~o!~~ [^]~~Ureau~~ [^]~~o!~~ Wilt thou not get me a place to rest in, for we are dying of hunger?' And after a time, that same uri+tree stood before them; a mat had already been prepared beneath it, and a leaf screen, and food. So they rested.

The time had come for them to separate at the second uri+tree. Thus spoke Na Ureau to his wife: 'Woman, stay thou here: as for me, I shall go before thee to prepare the way. If thou art hungry, tell the skull. Rest here, and after a little set forth again. There is but one more uri+tree before thee, and then thou shalt arrive. When thou settest forth, follow my footsteps and continue straight in the path.'

So he sped forward to Tamoā. When he arrived, he called his children, the Breed of Southern Ghosts, and the Breed of Northern Ghosts, and the Ghosts of East and West, and the Ghosts of Heaven and the Depths, and said to them, 'Ye shall build a lodge, and name it Atu+n+urua [Head-of-trevally]; and ye shall build a canoe, and when it is finished its name shall be Te-iti-ma-te-rube [The-lightning-and-the-flickering: ^{10m} a synonym used to indicate the top of the head]. Then shall ye build a second lodge, Ata+n+tc+buangia [The-top-of-the-head-of-the-porpoise-tooth], and a second canoe, Te-ata-ata [The-top-of-a-man's-head]. The crest of the first canoe shall be the Single Tuft, and the crest of the second canoe shall be the Double Tuft. Then shall ye build a third lodge, Ata+ni+kiebu [The-top-of-the-head-of-kiebu], and a

third canoe, Te-ata-ata-noa [The-top-of-the-head-of-Tamoa]. The crest of the third canoe shall be the Double Tuft aloft, and one upon the outrigger called Tin-tin-te-rara [Drip-drip-the-blood] 2

When those things were done, Kobine arrived. The time came for Na Areau to beget children upon her. Their first child was Teuribaba; also of their begetting were Teiritua, Nei Aeriki, Nei Tira.

Nei Tira lay with the man Akau: their children were Nei Beia and Nei Kabwebwe.

Nei Beia and Nei Kabwebwe set forth from Tamoa with their company in those three canoes Te-iti-ma-te-rube, Te-ata-ata, and Te-ata-ata-noa. They came first to Arorae: they landed at the place called Tekanawa: it was there that they first planted the kanawa-tree, which was their plant.

Then they came to Tamana. Deep water ran up to the beach where they landed. There they planted their tree Te-kai-aeriki.

Again they set forth Northwards: they came to Tabiteuea. There Akau and Tira, the father and mother of Nei Beia and Nei Kabwebwe, separated from them, for they stayed at Kabubarengana.

But Nei Beia and Nei Kabwebwe sped Northwards to Tarawa, and when they arrived at that place they became the wives of the third Kirata, who was called Kirata-of-Tarawa, as Na Areau had intended.

Kirata lay with Beia and Kabwebwe: Beia-na-Tekai were born.

And behold! the mothers of Beia-na-Tekai sent them down to Tabiteuea, to visit their grandparents Akau and Nei Tira. Thus said they to their children: 'When ye come to Akau, tell him that we rely upon him for the timber of our trees which we planted at Arorae and Tamana, for the first timber of the trees belongs to us.'

Such was the progeny of Na Areau with Kobine, when he went back for the third time to Tamoa: no other children had he with Kobine. As for Teuribaba, the first-born, he floated away from Tamoa and drifted ashore at Onotoa, where his house-place was Umaturiarua.

Na Areau himself did not come back from Tamoa.

(8) (9) ^B ~~The Breaking of the Tree of Tamoā,~~

This was the custom of Tamoā: the first-born children of the land called Nukuāmaroro, which lay to Southward, were taken to be the food of the Kings of the Tree. That was the food of the Kings, even the first-born.

Then went Na Aresu to visit the people of Nukuāmaroro. He lay with a woman named Nei Mai, and begot a son on her, the man Te+boi.

It was Te+boi who arose to prevent the canoe of the people of Tamoā, when it came from the East to take away the first-born. He arose and stood before the canoe to destroy it. After that, he made war upon Tamoā, and behold! the people of Tamoā were conquered by Te+boi, the son of Na Aresu with Nei Mai.

That was the reason why the people of Tamoā were all scattered abroad. Some of them went ashore at Makin, and others went elsewhere: indeed, they scattered to all lands. As for Te+boi, he remained on Tamoā, for all the people were scattered.

