

names no hyphens
place do have hyphens

Tarawa Series

Spelling of Names

In Headings please type 'story' and not 'Tale'.

Nareau	Kaintikuaba	Tekorouangutungutu
Tabuariki	Tewenei	Teuribaba
Te I Mone	No underlining under (Mone)	
Nikunau	Aikarevereve	Tekaintarawa
Nareau Tekikiteia	Tearikintarawa	Kaintikuaba
Tabuariki te ang	Obaia	

Please change all 'thy' to 'your' and 'thee' to 'you', and 'thou shalt' to 'you shall', etc., i.e. all biblical phraseology should be changed to modern usage.

No underlinings under Gilbertese words.

Ariki n tarawa	<u>Beia ma Tekai</u>	Kirata te Rerei
Nei Teraiti	Kirata of Tarawa	Nareau

Remember to use modern usage and not Biblical

Please also no underlining of Gilbertese words

Banaba	Nabanaba	<u>Beia ma Tekai</u>
Tomgabiri	Tanentoa	<u>Teuribaba</u>
<u>Te Akabutoatoa</u>	<u>Naubwebwe</u>	<u>e-tanewe wina</u>
Te Akabeia	Nei Teweia	Matawarebwe
uea ni kamarai	Tanentoa	kainga
Towatu of Matang	Te Koroangutungutu	Tabuariki
Bikentake	Tarakaimate	Maungatabu
Koura		

P.14, lines 16-19, please take out all hyphens from the names of the Koura folk; also the hyphens in lines 23-25

Tanentoa	Atirababa	Neim Tebaibunanikarawa
Towatu ni Matang	Tanentoa	Beia ma Tekai
Nei Tewenei	Nei Takeiti	Kaburoronteun
Taburitongoun	Urinneitengare	Tengangana
Uangangana	Tererena	Uarerena

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1. The tale of the Tree of Tamoā.

When Na Areatu had done those things (i.e., separated Heaven from earth), he planted a Tree on Tamoā. The name of the Tree was Te Ieretia, and some call it Kai-n-tikua-aba. That was a marvellous Tree, a Tree of many branches, and spirits (anti) grew from the branches - as it were, the fruit of the Tree. Those who grew among the branches of the North were Nakaa, and Te Take (Tropic Bird), and Te Koroua-ngutu-ngutu (Yellow-billed Tropic Bird); and those who grew among the branches of the South were Tabu-ariki, and Nei Tituabine, and Nei Tevenei. From a cleft in the trunk of the Tree sprang Taburimai; from the root that ran along the ground sprang Te Uribaba; and Te I-Mone grew in the Depths (Mone) from the tap-root. Auriaria was King of the crest.

But the Tree was broken. The man Te Uribaba was the breaker of the Tree, for he was angered when the people of the branches insulted his head. They sat in the branches of the Tree and dropped their excrement upon the head of Te Uribaba. So Te Uribaba arose and broke the Tree of Tamoā, and the people of it were scattered.

When the Tree fell, Te Take and Te Koroua-ngutu-ngutu flew North to Beberiki (Butaritari) and Teteronga (a land in the West); and Taburimai with Tituabine, and Riiki, and Taburitongoun went in the canoe called Kabangaki to Nukunau; and Te I-Mone sank down into the earth and made a path northwards under land and sea until he came forth in the midst of Beru. He carried with him the conch (lu) that was called Te Ai-Kareve-Reve.

As for Te Uribaba, he stayed in Tamoā. Only afterwards did his child, Nei Nimanoa with her three brothers, voyage northwards to Tabiteuea and Tarawa.

2. The Tale of Nei Terere and the Tree of Tarawa.

When the Tree of Tamoā was broken, Nakaā also fled: he fled North until he came to Tarawa. There he stayed and married a woman of the land, Nei Taunibong, and his children with her were Nei Taunikai, Nei Karamakuna, and Nei Mataruarua. He took Karamakuna and Mataruarua with him to the land of Bouru in the West, but Nei Taunikai he left on Tarawa.

Taunikai married a man of Tarawa named Te Kain-Tarawa, and she bore a child, even Nei Terere.

Now there was a land in the West called Nabanaba, and the king of that land was Tauaba, and his wife was Nei Tekarara. They had two children, Nei Kauae and Nei Tokanuea. And there were two trees, The Man and The Woman, which grew on the summit of Nabanaba. One day the woman Tokanuea quarrelled with her father and her mother, so she went and took one of the roots of ~~of~~ the tree called The Man, and launched it in the sea and sailed away in anger. She voyaged Eastwards until her craft grounded in the shallows by Buariki, at the north end of Tarawa.

Na Areeu-Tekikiteia was on Tarawa at that time: he was walking up Tarawa from the South when Nei Tokanuea came ashore. He said to her, "Whence comest thou?" She said, "I parted in anger from my parents in the West, and came floating here in my craft, the root of the tree." And he answered, "Come ashore. We shall go together to my house." She answered him, "It is good, but wait first until I have planted the root of the tree".

And when she had planted the tree, she went with him. They lay together. A man was born, whom they called Te Ariki-n-Tarawa.

Then the tree which Nei Tekanuea had planted grew great, and ^{was} seen by all on Tarawa. That tree was called by a name, even Te Uekeraa; and some call it Kai-n-Tikua-aba.

When the tree was not ^{yet} full grown, the woman Terere, who was the grandchild of Nakua, went out to pick flowers for a wreath. She saw the tree, and its flowers were beautiful, so she climbed among its branches. She climbed among the Eastern branches, she climbed among the Northern branches, she climbed among the Western branches: so long she climbed that the tree grew great while she was not yet done. When she looked again to earth it was very far away, and her head swam: she could not go down again for giddiness. So she climbed to the crest of the tree and lived there. When she had stayed there for a time, the man Taukarawa came down from heaven and lay with her, and she bore two children, Tabu-ariki-te-ang and Obaiia. It was this Obaiia who was afterwards called Te Buraerae (the feathered).

Then Ariki-n-Tarawa, the son of Nei Tekanuea with Na Areau-Tekikiteia, grew to be a man. And he saw that all who tried to climb the tree which his mother had planted came by their death. He spoke to his mother saying, "Tekanuea, it is strange that no man can climb that tree. I desire to climb it: what shall I do?" His mother answered, "Wait. Go first to ^{your} ~~the~~ grandmother in Nabanaba, and speak with her. She will tell ^{you} ~~thee~~". So he set out for Nabanaba, and came to that land.

When his grandmother Tekarara saw him she knew him not. When his mother's sister, Nei Kauae saw him she also knew him not. They said to him, "Whence comest thou?" He answered, "I come from Tarawa. My mother Tekanuea sent me to visit you". Then they knew him: they wept; they drew him into the house. When they were sitting, his grandmother asked him saying, "What did thy mother say to ^{thee} ~~you~~ for us?"

Tarawa

X He answered, "She sent me to tell you that I would climb your tree that stands upon Tarawa". They said, "We will tell thee the manner of ~~doing~~ it. Thus thou shalt do: when thou art climbing that tree, thou shalt look attentively to see what clouds stand in the Western sky. It is we who hold the winds of that tree. If there are wind clouds in the West, thou shalt climb no further, but lash thyself to the trunk of the tree, and await the wind. Only when the wind ceases shalt thou climb again. Keep constant watch upon the West. If the wind turns suddenly to the North it is a thing to be feared, for that is the squall of Tarawa, even Nei Bairara, the long-armed woman. So when thou comest to thy mother, bid her put upon thee the spell for climbing (Minibete), and the spell to give thee skill (riani-kabanai), and the spell to give thee strength of heart (teua-kau-nano). Bid her also to make a cord of the bark of the tree, for a girdle and a lashing".

So Ariki-n-Tarawa returned to his mother, and she said, "Art thou returned?" He said, "I am returned". She said, "What did they say to thee?" He told her, and she did as she was ^{old} bidden.

Then he climbed the tree, and behold! he was seen from Nabanaba. The wind arose; he saw it before it came; he tied himself to the trunk of the tree; the wind died and he was safe. He climbed again. But behold! the wind came again out of the North, even Nei Bairara, the squall of Tarawa. He saw it before it came, and tied himself to the trunk of the tree. The branches of the tree were bent in the wind, and the crest bowed down and was dipped in the sea. Three days the storm blew, and on the fourth day it ceased. He climbed to the crest of the tree.

When he came to the crest, he saw the woman Terere, where she sat weaving a mat. He went to her, and when she saw him she said, "~~212~~, whence comest thou?" He answered,

"I come from Tarawa". Then said she, "Why dost thou come to the crest of my tree?" He said, "Not thy tree - my tree: my mother Tokamea planted it". She said no word, so he said again, "Enough! Hasten, for we will go to Tarawa." She went down with him to Tarawa. Her two sons Tabu-ariki-te-ang and Obala she left in the crest of the tree, and they stayed there for a while, but afterwards Obala went to the land of Onoua, and the tree was blown down by a great wind from Nabanaba.

Terere lay with Ariki-n-Tarawa and bore him a son, whose name was Kirata. This was the first Kirata, the ancestor of Beia-ma-Tekai and Nei Rakental who were kings upon Tarawa.

Kirata the First, the son of Terere, lay with Nei Kimoauca of Tamoia, and their son was Kirata the Second, who was called Kirata^{Kirata to Rere} of Terere. This Kirata lay with Nei Te-ma-iti, the sister of Bue and Rirongo, who came from the land of Roro: their son was Kirata the Third, who was called Kirata-of-Tarawa. Kirata the Third lay with Nei Beia and Nei Kobwebwe, the children of Na Areau from Tamoia, and then were born Beia-ma-Tekai and Nei Rakental.

Such were the progeny of Nei Terere, when Ariki-n-Tarawa brought her down from the crest of the Tree of Tarawa. As for her sons Tabuariki-te-ang and Obala, she left them in the crest of the Tree.

3. The tale of Obala the Feathered.

Obala and Tabu-ariki-te-ang, the sons of Terere, remained in the crest of the Tree. But after a time, they quarrelled. So Taukarawa their father spoke to Obala, saying, "Go thou to Tabuarone of Onotoa, and Abatiku of Abemama, and Femanoku of Tabiteuea, to kill the frigate birds in those places. When that is done, bring home the feathers of the birds, and I will make a certain thing for thee".

Disk 5:
OBAIA

Obala went and did as his father had told him, but when he returned to Tarawa, his father said to him, "These feathers are not enough". So he went again and killed more birds, and brought the feathers back to Tarawa. Then his father made him a covering of feathers, like the covering of a frigate bird, and said to him, "Put it on. Cover thy body with it". Obala did as his father told him, and behold! he could fly as a bird. He flew even as a frigate bird, circling under heaven and beating up-wind upon his wings. He flew round Tarawa; he flew over the sea, and caught fish in his bill, the ati (bonito), and the kerobe (trevally), and the ika-baquea (barracuda); he brought the fish back to his father.

But Tabu-ariki-te-ang was jealous when he saw his father's gift to Obala; so he raised a great wind from the East, on a day when Obala was flying over the sea, and Obala was prevented from returning to Tarawa. He was driven Westwards, over Bahaba, over Nabanaba, over many lands, until he came to the land of Onouma.

Karebanga was the King of Onouma, and ^{Nei ANTI} ~~Nei~~ Anti was his wife; they had a daughter whose name was Katura. She lived in a house by herself, and no-one visited her, save only her mother Nei Anti.

When Obala saw the house of Nei Katura, he lay back upon his wings, and checked his flight, and floated down to settle upon the roof. ^{h. 2.} And when they saw him, they took him down and tied him by the leg to a perch. He allowed them to do this, but when some time had passed he began to be uncomfortable upon his perch. Nei Katura saw that he was not comfortable, so she said to her mother, "Bring that bird into my house, that I may care for him". Nei Anti brought him into the house.

When Nei Katura was alone, she slept. Then Obala put off his feathers; he got down from his perch and sat at her

feet; he called her name; she awoke. When she saw a beautiful young man sitting at her feet, she was amazed. She said to Obala, "Who art thou? Whence comest thou?" He answered, "I am thy bird. My name is Obala. I come from Tarawa in the East"; and he related the manner of his coming. So she said, "Enough. Hide thyself". And he asked her, "Where shall I hide?" She said, "Perhaps, indeed, there is no place to hide thee, save only in my sleeping mat". So he entered beneath her sleeping mat, and they lay together.

After Obala had lain with Katura, he covered himself again with his feathers, and returned to the perch. And Katura's mother returned. When she came in, Katura said to her, "Anti, my bird is hungry: bring him three or four large fish". But when Nei Anti brought uncooked fish, Obala refused to eat it. Nei Anti was astonished, and said, "How strange is this bird which eats no fish!" But Nei Katura said, "Hasten! Bring cooked fish to the bird". When cooked fish was brought, Obala ate it.

When Nei Anti was gone, Nei Katura called to Obala, saying, "Hast thou eaten enough?", and when he told her that his hunger was abated she said again, "Come, lie with me". So they lay together until the next day, and when Nei Anti returned Katura called aloud, "Enter not. Set my food outside, and go, bring me a sweet coconut, for I am sick, and have a headache, and wish to vomit". So Anti went to her husband, Karebanga, saying, "The child is sick", and he returned with her to Katura's house. But when Katura heard them coming, she called to them, "Enter not. I wish not to look upon your faces. I am sick, and shall be sicker if ye come near me". Her mother said, "Daughter, art thou mad or not?" Katura answered, "I am sick. It is thou who art mad. Leave my food and go". So they left her.

1.3.
 Obala ceased not to lie with Katura, and after a time she was pregnant. There came a day when Nei Anti sat down beside her child, and saw that her belly was swelled: she said, "Woman, art thou pregnant or not?" Katura answered, "I am pregnant". And when Anti asked her many questions, she was angry and said, "By whom dost thou think I am pregnant?" For a long time she hid the name of Obala, and they thought that it was a spirit who had begotten a child upon her, but after the child was born she told them that Obala was the father.

The first child of Obala and Katura was a woman, Nei Kirirere. After her were born two other women, Nei Kirimoi and Nei Manrei.

When all his children were grown up, Obala desired to return to Tarawa, so he said to his wife, "Woman, stay thou here, and I will go Eastwards with these three children to Tarawa". But she wept, saying, "Obala, if thou wilt go, leave one child to ease my grief". For that reason, Obala left Kirimoi, the middle child, with her mother on Onouma; the others he took upon his back and carried East over the sea.

When he came to Tarawa, he was seen by his brother Tabu-ariki-te-ang. And Tabu-ariki-te-ang was angry: he raised a great wind, and Obala was beaten away from Tarawa. Then Obala returned to Onouma, and got him a great clam shell to set upon his shoulders and steady him against the wind. Again he flew towards Tarawa, but again the wind of his brother was too strong for him, and he could not reach the land: he was beaten Southwards, until he came to Kuria. There he left his daughter Nei Manrei, the youngest child, and as for him, he took his eldest child, Nei Kirirere, to Tabiteuea. He found a foothold on the

land at the place called Temaneki. There he put down the clam shell which he had brought from Onoua, and he dwelt there with his daughter Kirirere.

It was this Kirirere who became the second wife of Beia-ma-Tekai. Beia-ma-Tekai came down from Tarawa, and first they married Nei Tewaia on Nonouti, and next they married Nei Kirirere on Tabiteuca.

The first child of Nei Kirirere with Beia-ma-Tekai was Teboi. Teboi went to Onotoa and lay with Komao: their child was Mamanti. Mamanti lay with Nei Moeroa: their child was Nei Mange. Nei Mange lay with Teteu: their child was Kekela. Kekela lay with Nei Tonga-biri, the sister of Tane-n-toa of Beru: their child was Nei Taabiria, who became a great chiefess (uea) of Nonouti.

Such were the generations of Obais, when he came back from Onoua.

4. The tale of the coming of Nei Nimanoa, the child of Te Uribaba

When the Tree of Tamoa was broken, Te Uribaba the breaker of it stayed upon Tamoa. He lay with Nei Naubakeke, and she bore him four children - Tabutoa, Nanikain, Uamunuri, these three men, and their sister, Nei Nimanoa.

Then those three brothers with their sister Nimanoa launched their canoe, Te Aka-bu-toa-toa, and sailed Northwards from Tamoa. First they came to Tabiteuca, and some of their party remained there, but Nimanoa and her brothers sailed on until they came under the lee of Tarawa, at the place called Buariki. There Nimanoa landed to draw water.

Now this was the manner of Tarawa: Kirata was King, and he lived at Buariki with his sons Beia-ma-Tekai, and a man named Na Ubwebwe worked for them. Na Ubwebwe was a slave, and his work was to cook fish for Kirata and his sons. Often he burned his fingers when he cooked, and when he burned his fingers he had the habit of hopping

about and blowing upon the sore place; and those chiefs of his would laugh when they saw it, and clout his head, saying, "What! Is the hand of Na Ubwebwe again burned?" Then they would send him away with the bellies and entrails of fish for his food. But Na Ubwebwe dared not show anger, for those chiefs were sacred (komaraia), and he knew that if his tongue was insolent (e taneve wi-na) he would be accursed (maria) and fall dead.

Na Ubwebwe had a tree above the Eastern beach, where he used to sleep. One night, he dreamed a dream of a woman who came in a canoe from the South; and behold! when he awoke he saw the woman coming ashore. That was Nei Nimanoa coming to draw water from her canoe, Te Aka-bu-toa-toa. She stood before him and said, "~~Na~~ Is there a well in this land?" He led her to the well, but when she had finished drawing water, he said to her, "Woman, is this land not good enough for thee? Behold! I have dreamed a dream of thee, and in my dream thou ^{h 2} wast my wife. I know thy name: it is Nimanoa. By this shalt thou test the truth of my dream. Stay with me upon Tarawa".

Nei Nimanoa wondered when Na Ubwebwe knew her name, and she said, "~~Sif~~, it may be that thy dream was a true dream". He answered, "Stay with me"; so she stayed. She lay with Na Ubwebwe, she bore four children - Tabutoa and Nanikain, these two men, and Nei Uamunuri and Nei Nouo, these two women.

There came on Tarawa the day of fishing for the maeba, which is the food of chiefs, and Na Ubwebwe went to cook the meal for Kirata and his sons. And, as his habit was, he burned his fingers, and blew upon them, and hopped about: so they broke his head, and sent him away with the bellies and entrails of the maeba for his food. He went back to

his wife and children; he came weeping among them; they asked him, "Sir, why weepest thou? Whence comest thou?" He answered, "I come from my masters. Thus and thus have they done to me". His sons began to murmur against Kirata, but he begged them, saying, "Murmur not, lest your tongues be insolent, for those chiefs are sacred, and ye will fall dead". They murmured again, but he said, "Men, be silent! If my head is insulted, make no complaint: say not, 'What an evil thing is this'. Thus it has been from the beginning". So they asked him, "What shall we do?" He said, "Ye are a breed of giants (toa): let us go and seek another land to dwell in".

Then Nei Nimanoa, the wife of Na Ubwebwe, died and he gathered his children, saying, "Let us go"; so they launched their canoe, Te Aka-bu-toa-toa, and set forth for Kuria and Aramuka. At those islands they could not land, so they made for Abemama. When they had stayed there for some time, word came from the North that Beia-na-Tekai were following them in their canoe, Te Aka-beia. So Na Ubwebwe and his sons fled from Abemama to Nonouti, but they missed Nonouti and came to Tabiteuea. There they landed, and Tabutea slew the man Te Beia on that island, and they secured a foothold there; but Tabutea abode not long on Tabiteuea, for he tried again to reach Nonouti. He came to Nonouti, and there he stayed. He took to wife Nei Teveia, who was the daughter of Te Mata-warebwe of Beru. They dwelt in the place called Barentau, on Nonouti, and Na Ubwebwe dwelt with them.

But Beia-na-Tekai followed Na Ubwebwe and his sons to Abemama. When they found them gone from Abemama, they followed them to Tabiteuea. When they found that Na Ubwebwe and Tabutea were gone from Tabiteuea, they followed them to Nonouti. And behold! Tabutea saw their canoe appear on the sea by Nounastong. He was angered. He stood on the shore

and spoke insolent words: he said, "Why, here is the canoe of those men. Must they always be following us?" And behold! he fell dead, for Beia-ma-Tekai were sacred kings (uea-ni-kamaria), and he had spoken ill of them.

So Beia-ma-Tekai landed at Bareaatau. When they landed, the people were mourning by the body of Tabutoa, and Beia-ma-Tekai said, "Who is the woman sitting by his head?" They said, "It is Nei Teveia his wife". Then Beia-ma-Tekai took Nei Teveia to be their wife. At that time she was pregnant by Tabutoa, but when her child was born it died; then she became pregnant by Beia-ma-Tekai, and her child was Tane-n-toa, who became the great king of Beru.

When Beia-ma-Tekai took away the wife of Tabutoa, Na Ubwebwe remained not on Nonouti, but fled back to Tabiteuea. There he and his people slew all the people of Temanoku and Kabubuarengama, save only Obais the Feathered and his daughter Kirirere. And Na Ubwebwe, and Obais, and Kirirere dwelt together at Temanoku.

Then came Beia-ma-Tekai to Tabiteuea and made peace with Na Ubwebwe and his people, and they all remained together until Nei Teveia, the wife of Beia-ma-Tekai, was pregnant. Then said she to her husbands, "Take me to my house place (Kainea) on Beru. There will I give birth to the child". So they took her to Beru, and then returned to Tabiteuea, for they desired to take to wife Nei Kirirere, the daughter of Obais. Obais gave his daughter to them; they lay with her, and their progeny by her were the generations related in the tale of Obais the Feathered.

TOWATU

5. The tale of Towatu-of-Matang.

When the Tree of Samoa was broken Te Take (the Tropic Bird) and Te Koroua-ngutu-ngutu (the Yellow-billed Tropic Bird) flew North until they came to Beberiki (Butaritari) and Totoronga (a land in the West). But first they stayed at Beru.

And Te Take made her first nest at Rurubao, on Beru: there grew her first lodge. She flew up the length of Beru, and made another nest at Una-n-te-anti: there grew her second lodge. And Tabu-ariki of Beru flung a stone at her tail near Teteirio: a feather fell from her tail, and became the shoal named Bike-n-Take under the lee of Teteirio. She flew away Northwards, and stayed not until she came to Beberiki. There she settled among the branches of the tree called Tara-kai-mate, which stood upon a plot of high ground called Maunga-tabu, above a bathing pool.

There was a meeting house (maneaba) by the bathing pool whither all the land went to dance; and when they were hot with dancing, they bathed in the pool. But when Te Take stayed in the branches of the tree above the pool, she fell on the people and ate them, for she was an eater of human flesh. So the people were afraid to dance and bathe.

When Te Take had slain many men and women, the woman Tituaabine came from Samoa, looking for Te Take, for that bird belonged to her. Then the people of Beberiki told her of the manner of Te Take. She heard them; she said to them, "Only in one way can that bird be killed. Ye shall not kill it with spears or stones, but fan it with fans and it will die!" So they fanned it with fans, and it fell dead, and they took it to Nei Tituaabine.

Nei Tituaabine buried Te Take. She planted a young coconut palm above it, and the palm grew great.

There came a night, when the people were dancing in the maneaba and Nei Tituaabine was with them. And behold!

a red light appeared in the East side of the manaba. It was a man, and his skin glowed red (neata). The people were astonished: they ran to the man, and tried to take hold upon him, but they could not, for he ran quickly away. They followed him. He ran to the tree wherein Te Take had dwelt, and climbed into the branches; and they looked up and saw that there were a host of men and women with him in the tree, all glowing red. Then all the people came and stood around the tree, and they ~~stayed~~ stayed there until the red man came down to them. They asked him whence he came: he told them that he, with his brothers and sisters, had grown from the coconut tree which Nei Tituaabine had planted over Te Take. So they took him to the manaba, and when he was there Nei Tituaabine named him Ko-ura (Thou/burnest); she also named his brothers - a multitude of them - and these were some of the names she gave them: Koura-iti, Iti-ni-koura, Rube-ni-koura, Koura-moe, Koura-n-Tanea, Koura-n-Tarawa, Koura-te-take. And the women among them she called Nei Riki, Nei Te-marove, Nei Te-baa-rae, Nei Nowi, Nei Tarabai-nang. All of these were of a red complexion (riba-ura).

And Koura was King of Beberiki. He built a new manaba in the place above the bathing pool, and it was called Makua-n-te-rara (the High-tide-of-blood). After that, Koura went Southwards in his canoe, Te Buki-ni-bene-bene (the Tip-of-the-coconut-leaf), until he came to Beru. There he stayed with his people, at the North end of Beru, until Tano-n-toa the Elder destroyed them.

There was a man of Beberiki who was not slain by Te Take, and his name was Towatu. He fled from Beberiki, for he escaped from Te Take, and he sailed in his canoe to Tabiteuea. There he landed at the place called Te Ati-rababa, and married a woman of the land, Nei Te-Bai-Buna-ni-Karawa: she bore him a child whom they called Tautua.

When Tautua grew up, he quarrelled with his parents, so he left them in anger; he mounted his canoe, and sailed Westwards to the land of Matang. There he stayed, and took to wife the woman Abunaba, who was the daughter of Ten Rake and Nei Teuna. They had a child, who was called Towatu-ni-Matang.

Towatu-ni-Matang grew up, and behold! he slew his father and his mother, for he desired their skulls to be his drinking vessels. He put their heads upon his canoe, Te Kaibo, and set forth Eastwards. He came to shore at Beru, where his canoe went up to the shoal under the lee of Teteirio. He remained for a long time at Teteirio, and he slew the men of the place to be his food.

The king of Beru at that time was Tane-n-toa, the son of Bela-na-Tekai and Nei Teveia: he was the second Tane-n-toa, and his place was at the North end of Beru, by Tabiang. When he heard that Towatu-ni-Matang was dwelling at Teteirio, he sent to him Bareiti, who was the keeper of his baia, a man of Tabiang. So Bareiti went down to Teteirio, and brought Towatu-ni-Matang back with him to Tane-n-toa.

Tane-n-toa was sitting in his maneaba at Tabiang. And when Towatu-ni-Matang went into the maneaba, the dog of Teikaké ran out to bite his heel; so he leaned down and took the dog and made as if to tear it in halves. And he raised his hand against Teikaké. But Tane-n-toa stayed him saying, "Hold. Strike not that man, for he is thy servant. Thou shalt sit in the place called Karumaetoa, and thou shalt speak first among those that sit in the South end of the maneaba. But the last share of the feast shall be thine, and the tail of the porpoise, for thou art come too late for the head of the porpoise: that has been eaten by the men of Tabiang".

So Towatu-ni-Matang took his place in the place called Karumaetoa, in the South end of the maneaba; and he took to wife the woman Tauranga of Tekirikiri and Teba: she bore him a child, Nei Take-iti.

Nei Take-iti lay with the old men of the maneaba at a time of feasting, and she bore a son who was called Te Tonganga. Te Tonganga married the woman Angang: she bore him a son Kaburoroⁿ+n+Te+Un; he married a second wife, Nei Temane: she bore him a son, Te Kauongo; he married a third wife, Nei Tebweawi: she bore him a son, Taketi. Those three sons were they who became the ancestors of the lodges of Teabike and Auatabu on Tarawa.

6. The Tale of the Coming of Taburimai with Nei Tituaabine and Taburitongoun from Tamoa.

When the Tree of Tamoa was broken, Taburimai and Taburitongoun fled from Tamoa in their canoe, Te Kabangaki. These were the names of the people in the canoe: Taburimai, Taburitongoun, Nei Tituaabine, Riiki, Uri-n-nei-to-ngare, Te-nga-nga-na, Ua-nga-nga-na, Te-rere-na, and Ua-rere-na. Nei Tituaabine was the wife of Taburitongoun.

They sped North from Tamoa, and their food for that voyage was one coconut. Taburimai sat in the bows, Riiki sat amidships, and Taburitongoun sat with Tituaabine in the stern. Nei Tituaabine was pregnant.

They came in sight of the island of Nukunau, and Taburitongoun said to his wife, "Break open our coconut, for the land is in sight, and we will eat". She broke the nut and divided it, but she gave more food to Taburimai than she gave to her husband, for she loved him. Her husband saw that and was angry, so he hauled his sheet, and set the canoe at the South point of the land; then he threw all the women, the friends of his wife, into the water by the land. And he told them to wade ashore, for the people of the canoe were about to land; but he lied, for he again

hauled his sheet and sped away Northwards. After he had gone a little way, he threw his wife overboard. She went ashore with pain, for her belly was swelled, and she crawled upon the beach and gave birth to her child; and the after-birth stayed upon the rocks. Then she went up to land and dwelt in the house place that is called Tituabine after her name. As for Taburitongou, he did not stay his canoe, but sped on Northwards; and when he knew that he had arrived in the midst of the land, he looked North and he looked South, and he said to his companions, "Men, lower the sail, for this is the midst of the land". So they did what he told them, and they went ashore there, and for three days they ^{sat} ~~sat~~ down doing nothing.

Taburitongou was the first to speak: he said, "What do ye desire now that we are settled here? There is no shade in this place". They answered, "~~So~~ whatever thou thinkest right, that we will do". He said, "It is good, let us get a covering over us". So they went to cut the timbers of their house, and when there was timber in plenty they built their maneaba. Long they worked, and behold! it was done. Then Taburitongou gave them their places in the maneaba: he set Taburimai in the North end, and Riiki he set in the middle, and himself he set in the South.

And when it was evening, and they were pulling out their mats to sleep, they were surprised to hear the cry of a child in the midst of their dwelling. They recognised it for the cry of a girl. Taburimai first went forward to take it, and then they all stood up, and they decided that one after the other should pick up the child and hold it. First Taburimai picked it up and fondled it, but its crying increased when he held it, so he said, "What is the matter with it? It is picked up and complains. Enough! Do thou take it, Riiki!" So Riiki stretched forth his arms to take it, but it refused. Then Taburitongou took it, and behold! its cries

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ceased. He said to his companions, "Men, the child cries not with me. If it had been comfortable with you, it might have stayed with you, but now it shall stay with me".

That child was indeed the child of Taburitongoun, and it had been brought to Nikunau in another canoe, Te Matia, which had arrived from Samoa in the darkness.

Not many days after that, Taburitongoun said to his companions, "Men, what shall our neneaba be called?" They gave the decision into his hands, so he said, "It is good, lay on the thatch and pile it thick (maunatabu-ia), and call it Maunga-tabu. And he called the child Akoia.

Then Taburitongoun said to his companions, "Shall we always be gathered together in a single place? It were better if we each sought our place and our dwelling". They agreed, so he said again, "Taburimai, do thou go North; and Riiki, do thou stay in the middle; as for me, I will go South". They did even so. And as Taburitongoun went South he cut the timbers of a house for himself and his child.

When the house was built, he said to the child, "Stay thou here, and I will go South to my wife Tituaabine". So after a while, he came to his wife. She came to meet him, and thus said she, "Taburitongoun, how long thou hast been away! Come now, and name thy child who was born on the beach".

He called the child Tetika, and he made a division of the land among his two children. To his daughter Akoia he gave the rights over the shoals that face the South; and to Tetika he gave Te Manoku (the bight) which faces South and West.

Tetika went to Onotoa and married Nei Taromao, and he brought her back to Nikunau, and there he dwelt, at the place called Aonuka. His descendants are there to this day.