

The tale of Baretoka and the Tree of Tarawa.

This is the ancestry of Nei Taabiria on the female side. The Tree of Tanea grew; the Tree blossomed: Koura-abi sprang from the blossom. From the topmost shoot sprang Te-taake. From the base of the Tree sprang Nei Te-kawai-ni-Mone and Nei Aeriki.

Koura-abi lay with Te-kawai-ni-Mone and Aeriki: their child was Baretoka.

The parents of Baretoka desired to marry him to Nei Abinoko, for she also was a woman of the base of the Tree, but he refused to marry her. He voyaged to Tarawa, for Tarawa was a morsel of Heaven; and there he lay with Batia-uea (Batia-the-royal), who held the mooring-rope of the land. (i.e., was High Chiefess).

Baretoka beget no children upon Batia-uea: she was barren. So when she was about to die, she said to her husband, "Now that I die useless, I shall tell thee a thing. When I am dead, make me ready, bury me, then wait: thou shalt see a tree grow from my body. That tree shalt thou protect and cultivate".

And behold! a little while after Batia-uea had been buried, the tree grew. The women who protected and cultivated it were Nei Winibong and Nei Hibongibong.

When the tree grew old, its crest stood in the Heavens: the wind swayed it Westwards and Eastwards; it met with Ngaina-buaka (Stormy Dawn): Nei Tererei was born.

When Nei Tererei grew up, she was seen on the crest of the tree by Tau-karawa (The-holder-of-heaven), who was an inhabitant of Heaven. He lay with her: Obala the Feathered was born.

When Obala grew up, he asked his mother, saying, "Who is my father?" His mother answered, "Tau-karawa is thy father". He said, "I will go to see my father". So she made him a covering of feathers, so that he flew like a frigate-bird. He flew to Heaven, and there he met his father, but he stayed not long in Heaven, for his father sent him back to his mother at Tarawa. He flew back towards Tarawa, but could not reach the land, for the wind prevented him: he came not to his mother. He was blown Westwards to the land of Onouma.

When Obala came to Onouma, he married Nei Anti, the daughter



of Harobanga and Nei Katura, who were the Kings of Onouua. The girl Nei Anti had been set apart in the bleaching-house, nevertheless Obaia married her: his children with her were Kiriirere and Kirinoi, two women.

A day came when Obaia remembered his mother: he desired to return to Tarawa; he told his wife that he would go. His wife wept, so he left the child Kirinoi with her; his other child, Kiriirere, he set upon his back and carried to Tabiteuea. He carried also his tree Te-Uekera and the Giant Clan.

They came to Tabiteuea, and landed at Te-manoku. The Giant Clan stayed at Te-manoku, and Obaia died. His daughter Kiriirere married Deia-na-Tekai: Te-boi was born, also Miongo, and Kobuti, and Obaia, and their sister Deia-rung.

Te-boi voyaged to Onotoa and lay with Komao, a woman of the place called Dikeua, whose house-place was Raorao: Mamanti was born.

Mamanti lay with Hoeroa: ~~Mange~~ Mange was born;

~~Mange~~ Mange lay with Te-teu: <sup>Nei</sup> Kokeia was born;

Kokeia lay with Tonga-biri, the ~~brother~~ <sup>brother</sup> of Taane-n-toa of Doru: Taabiriria was born. She was the Uea of Nonouti.

Taabiriria lay with Ribua: Te-ibi-toa, Taunii, and their sister Ranibiti were born.

Such were the ancestors of Taabiriria on the side of her mother.