

## SYNOPSIS OF BOOK F

From a manuscript of Kaure of Abaiang,  
November 1926 Transcribed by Rutaru (?)

### 1. The story of the past.

(1) Story of the separation of earth and sky by Nareau, Riki et al.; of the creation of sun, moon, stars, rain, pathway from parts of body of Teikawani; naming of points of the compass; of light and dark; of the lunar month; of the naming of Tarawa, Karawa, Marawa and Homata; of the two nei (ponds) of good and evil; of sexual intercourse, youth and manhood; of the gender indicators Mei, Mane and Ainuruma; of the peopling of Beru then Tamoa; of Nareau's injunction to Tabuariki, Auriana et al. to turn away the canoes of Matang.

(2) Nareau departs; creation of Tamoa and the tree Te Ieretia and its inhabitants Tabuariki et al.; Naka and the bringing of sickness, old age, death etc. Destruction of Tree by Teuribaba and dispersion of its people to Tarawa, Nabanaba, Tetoronga, Kekeriki, Beru.

(3) N. Tekanua leaves Nabanaba for Tarawa and meets Nareau-te-kikiteia; she plants tree called Teabatiantongo or Te Uekera or Kantuknaba (sic.). They return to Nabanaba, wed there and produce Arikintarawa.

(4) N. Terene, descended from Naka, weds Taukarawa and produces Obaia-te-buracae. People of Tarawa who climbed the Tree killed by gales blowing from Nabanaba. With help from his mother and relatives in Nabanaba, Arikintarawa outlasts three gales and climbs to top of Tree where he meets N. Terene and takes her back down to Tarawa. They are seen from Nabanaba which sends gales to destroy Tree; it falls south spreading branches to southern Gilberts, Ellice and Tamoa.

(5) Arikintarawa and N. Terene produce Kiratantarawa who wives Beiamatekai, uea of

Tekanua at Buariki on Tarawa, and siblings; describes various duties of this family; links in with Taburimai (from (2) above) ancestor of Noubwelve, cook to Beiamatekai.

(6) Version of story of Noubwelve and N. Nimanoa; voyage of N. Nimanoa and brothers, Uamamuri, Nanikain and Tabutoa (UNT) to Tetoronga; N. Nimanoa stays on Tarawa and marries Noubwelve; brothers continue their voyage. N. Nimanoa bears one child, the wind, followed by four sons named after her brothers and a daughter N. Nouo. N. Nimanoa offends Beiamatekai and dies accursed. Children perform great deeds at Buariki.

(7) Version of story of Obaiia-to-huraerae; how Obaiia got his feathers and took form of frigate bird; prevented from reaching Tarawa by brother; arrives at Onoura — extended version of welcome and seduction of N. Katura (pic) by the frigate bird; birth of N. Kirinere and N. Kirimoi. Obaiia flies off to see his father, Tankarawa, but is impeded by his brother and returns to Onoura; leaves again with N. Kirinere for Tarawa; again turned back by his brother and goes to Tahiteneua.

(8) Account of aging and death of Naka on Tarawa — a paradigm of the human condition.

(9) Continuation of Noubwelve story (6 above). Noubwelve and children sail south and are followed by Beiamatekai. Noubwelve reaches Nononti where they kill Tabaka; Tabutoa marries his wife, N. Teweia. Beiamatekai arrives, Tabutoa dies accursed (Kamaraia), and B. marries N. Teweia. Noubwelve and other children sail to Tahiteneua where they meet Obaiia (7 above); Beiamatekai follows and continues to Berou where Tanentoa is born and N. Teweia dies. Beiamatekai returns to Tahiteneua and marries N. Kirinere (7 above); their son, Tietoi, marries N. Komao of Onotoa. Some further descendants given.