

Appendix 1. Series of traditions from Little Makin, forming the prelude to the genealogy of the High Chiefs of the Northern Gilberts.

i. The growth of the Ancestor, the Tree called Kai-n-tikuaaba.

(1) A certain being lived in Mone in the depths, and his name was Taranga. That being's thought was for ever busy seeking a way up to the land above; so he took the seed of a certain plant, a very small seed, and he buried it in a hole in the earth.

(2) And behold! that plant grew tall and great from Mone in the depths, and Taranga mounted its branches, for he desired to go up with it as it grew; but he did not see that another person was hiding in the crest of the tree - even Auriaria.

(3) And behold! the crest of the tree reached the heights of Mone. The time came for it to spring forth above the land; the land was struck by it and cracked: Auriaria sprang forth on high, for he had mounted upon the crest of the tree. As for Taranga, who was the very owner of that seed, he stayed in Mone in the depths, for the branches of the tree were held down by the sky of Mone, so that he could not spring forth on high.

(4) That tree was a pandanus, and its name was Kai-n-tikuaaba.

Auriaria mounted upon its crest, and the branches of it were many when it was full grown, and people grew thereon - even Tabu-ariki, *Riki*, *Nei Teveni*, and Nei Tituaabine. And Taburimai grew from a swelling in its trunk; and Koura grew from its first bloom (tabaa); and Te-uribaba

(Footnote 1. Tabaa means young pandanus bloom, and can be used in no other sense.)

grew from its tap-root.

(5) And all the inhabitants of that tree were gathered together, and Auriaria was the King of the crest, and Te-uribaba was the King of the underside. Even thus was the first growing of the tree called Kai-n-tikuaaba, the Ancestor.

ii. The growing of Batuku the Skull.

(6) Then was planted on Samoa the tree called Kai-n-tikuaaba, for there Auriaria planted it when he trod the South. It stood on the slope of a mountain. Auriaria dwelt in the crest, and the man

Te-uribaba dwelt beneath it.

(7) This was the manner of the mountain whereon the tree stood: its summit smoked, and sometimes burned fiercely; and the people of Samoa could not walk upon that mountain, for it was sacred (kamaraiia), even as a shrine; and its name was Maunga-tabu (Sacred Mountain).

(8) There came a time when the summit of the mountain swelled, and behold! it was cleft asunder, and that which was within came forth - even a skull. That was the great skull whose name was Batuku, the King of Samoa of old, and his anti was Auriaria. And behold! Batuku rolled about upon the summit of the mountain: he ate the living things of that place - even the rats, and the lizards, and the little beasts, for that alone was the food which he found on the summit.

(9) Batuku grew. Marvellous was the skull. It was tall, it was great, its height was as the height of a maneaba. A long time passed, and there came a day when that which was within the skull came forth. The crown (mango) swelled, and behold! the firstborn came forth, even Te-mango. And Te-kaburoro came forth from the brain (kaburoro), and Te-bure came forth from the occiput (bure), and Kabo-taninga came forth from the ear (taninga), and Koururu came forth from above the brow (koururu), and Te-ria-kaeve came forth from the lip (ria); and the last born was Rairaeana Te-i-matang (The-man-of-Matang). That man came forth from the front tooth of the skull. All these people indeed came out of the skull.

(10) And the work of those men was to seek the food of their father. For a time they remained on the summit, and behold! the food on the crest of the mountain was well-nigh finished. Then it came to pass that they went down from the top of the mountain to seek the food of their father from the low land. And the food of Batuku was the heads of the people killed by his children.

(11) And once, as the children of Batuku were going about on the mountain-side, they met Te-uribaba, who lived beneath the tree of Auriaria, and they disported themselves with him. Te maka (sling) was the name of their game. And behold! the hand of the man Rairaeana Te-i-matang went astray, and the front tooth of Te-uribaba

was struck. The heart of Te-uribaba was hot when his tooth was struck, but he hid it within his heart. That was the first anger of Te-uribaba towards the people of the mountain.

iii. The building of the canoe "Kaburoro".

(12) There came a time when the children of Batuku fared forth to seek the food of their father from the West. Whence should they get them a canoe? They spoke to Batuku, and thus he said to them, "Go, call the cutters of the timber of your canoe - even Au-te-venevene, and Au-te-rarangaki, and Taburitokia!"

(13) Those people were called, and they went to cut timber for the canoe, even the timber of the Ranga tree, which grew on the slope of the mountain. When that was done, the children of Batuku said to their father, "Who shall build our canoe?" And thus spake he, "Call Kotunga". Kotunga was called, but he was unwilling to build the canoe, and said to them, "Tell your brother Kaburoro (brain) to build the canoe, for this is a mighty work". They asked Kaburoro, and he consented.

(14) First was built the shed of the canoe. When that was done, the keel was laid. The time came to lay the garboard strake in place, and behold! there were no women of their company to make string, for there were only men of their company.

(15) The man Kaburoro created the string-makers: he rubbed the edge of the garboard strake so as to make it sit well upon the keel; and the dust fell from the wood, and behold! a company of women grew from the dust (bubu) of the wood - even Nei Bubuia: not one woman only, but a family of many persons. These were the makers of the string of that canoe. The garboard strake was laid in place. The time came to fit the second plank, and again there grew a family of persons from the dust of the plank - even Nei Te-wa-matang (The-canoe-of-Matang), a numerous company of women.

(16) Again there grew people from the third plank (buaka)- a numerous company of men, even Nan Te-buaka. Again the fourth plank (eke) was laid in place: Nei Kaekea came forth, a numerous company of women. Again the gunwale strake (wi) was laid in place: Nei Te-wi came forth,

a numerous company of women. Then was the hull of the canoe strutted out, and the ribs (aiiai) were set in place: Nei Kiaiai grew from the dust of the ribs, a numerous company of women. The deck planks (bao) were lashed on: people grew from the lashings, even Nei Kameenono, a numerous company of women. The canoe was finished, and its name was Te Kaburoro. The outrigger float was shaped, and its name was Te-ira-n-timtim. The sail was made, even Te-akaranaba, and the steering oar, Bakamwea-tarawa. This is the full tale of the things which were named. The canoe is ready for launching.

(17) They went to seek rollers (nangoa) for the canoe; they went to slay men to be the rollers of it; they slew men and brought them up to the canoe shed. They set the canoe upon dead people for rollers. They loosed the screens of the canoe-shed, and behold! heaven thundered, it lightened, the thunderbolt fell, and rain also. The canoe was moved down to the sea, and the name of the launching place where it went down to the sea was Te-bu-nangonango (The-stinking-of-many-rollers). And it was night of that day: Te Kaburoro was launched on the morrow.

(18) The crest (bou) of the canoe was made: a man grew from it, even Nan Tabera-ni-bou. The sail was hoisted: a man grew from the outrigger-stay (ata), even Nan Te-ata. The sheet (baba) was hauled: a man grew, even Nan Te-aa-baba. The steer oar (bwe) was lashed in place: a man grew, even Nan Tari-ni-bwe. The fore and aft stays (taumori) were hauled tight: a man grew, even Na Uamori.

(19) And behold! the canoe sped away: a woman grew from the wake, even Nei Te-buroburo (The-boiling). Now it is done; the tale of people who grew is finished. And all the people who grew from Te Kaburoro went up on shore: they returned to Samoa, for that was indeed their land.

iv. The first voyage of Te Kaburoro.

(20) Then went Te Kaburoro with its crew, the children of Batuku the Skull, to seek the food of their father from the West. Westwards they drove, and came first to the land of Butuna. The canoe sailed up to the land and lay under its lee, and the people of the land stood on

the crest of the beach to watch them.

(21) The children of Batuku went ashore to slay the inhabitants of Butuna. They were not prevented, for the inhabitants of the place knew nought of fighting. The killing made by the children of Batuku was even as many as a hundred men slain.

(22) And there were chosen from among the dead (the bodies of) men who were the first-born, and bearded, and bald. The canoe was loaded with them, for they only were the food most acceptable to the Kings of Samoa. And the children of Batuku cut off the heads of the dead, and used the heads as the crests of their canoe. And behold! the blood of the heads dripped down from above, and as they sped eastwards, fish followed them to eat the blood which dripped from the boom, even two rereba (trevally); and a turtle mounted on the outrigger float to drink the blood which flowed down from the stay of the mast. Then came the canoe to Samoa; it sailed up to the land at the launching place called Te-maungi-n-aomata (The-putrefaction-of-men), and the dead within it were taken ashore.

(23) The time came to divide the food in shares. First set apart was the food of Batuku and his anti Auriaria, even the heads of the men slain at Butuna. The food of Batuku was carried and set down at the base of the mountain, for the treading of that place was feared.

(24) And when Batuku did eat, the summit of the mountain smoked furiously. After that, they portioned out the food of the people: the flesh was divided among the families; all the families of Samoa received a share. Only the share of Te-uribaba was forgotten among all men: he had no share of the flesh, for he partook only of the remnants, even the bowels. Te-uribaba was hot of heart, but he said no word, for he held his counsel.

(25) Then again the canoe Te Kaburoro went voyaging to find the food of the kings of Samea: it went that time to Nuku-maroro in the South, and once again, even as at Butuna, the people were slain at Nuku-maroro, for they also knew nought of fighting. And when the dead were brought ashore, their heads were laid on the slopes of the Mountain, to be the food of Batuku and his anti Auriaria. But when the flesh of the dead was divided up among the people, the share of

Te-uribaba was again forgotten: they gave him to eat of the bowels, whereat their gorges rose. The heart of Te-uribaba was sore at that manner of sharing, but he hid it.

(26) Once again the Kaburoro went voyaging to find food for the Kings of Samoa: it went that time to Tonga, to southward of Samoa. And behold! the man Te-uribaba arose: the time had come for him to go with the canoe. It was night when he arose, and he went and hid himself under the leaf mats which lay within the Kaburoro. And behold! the canoe set forth, and the people of it knew not Te-uribaba.

(27) When Te Kaburoro came to Tonga, the people of the land were slain, even as the people of Butuna and Nuku-maroro before them, for they knew nought of fighting. And when the canoe was about to return to Samoa with its cargo of dead men, behold! Te-uribaba slipped forth from under the leaf mats, and dropped into the sea with a leaf mat to cover him. The people of the canoe saw the mat when it fell, and one among them said, "Behold! a mat has fallen". Others answered, "No matter, it is only a coconut leaf". They knew not that Te-uribaba was hidden beneath it: they drove forward without heed to Samoa.

(28) The man Te-uribaba swam ashore: he landed on Tonga; he gathered together the people to teach them the ways of fighting and battle; he taught them the craft of striking, and the craft of the spear, and the craft of all weapons, and all the ways of war. Mayhap there was no manner of fighting that he did not teach them. Much time passed, and they were skilled in battle, for he gave them all his skill. And after that, Te-uribaba arose and went to Butuna and Nuku-maroro, and all the people of those lands learned his skill. Never before Te-uribaba had those people any skill in war.

v. The war of Te-uribaba against the people of Samoa.

(29) And behold! a new generation grew up on Butuna, and Nuku-maroro, and Tonga, and they were all skilled in war.

(30) There came a time when the canoe went again to seek the firstborn, the food of the Kings of Samoa. It sailed first to the land of Butuna, and when it lay to under the lee of the land, not a man was seen to

stand on the crest of the beach. Then thus said the people of the canoe, "How strange is the manner of this land, for the manner of it is changed! The people were formerly wont to stand before us, and now not a man do we see on the crest of the beach".

(31) They went ashore to slay the people; they went up to the village; there were but a few people in the village, who, when the people of Samoa came, arose and fled before them. The people of Samoa followed them into the bush: they came to the midst of the land.

(32) And behold! when the people of Samoa came to the midst of the land, a great host of people stood before them. All the people of Butuna were gathered together before them, and they were skilled in war.

(33) Then came the time for the people of Te Kaburoro to be slain, every one of them. Their heads were beaten, their throats were cut, their vitals were pierced by the people of Butuna. A single man was saved of their number, even the child of Batuku whose name was Kabo-taniga. That man was held by the people of Butuna. They dragged him to their village; they wounded his body; they cut out his tongue; and thus they said to him, "Thou shalt return to Samoa, and thou shalt spread the news of this land, even that we shall be ready to carry war to Samoa after three moons". Then they set him upon his canoe Te Kaburoro; they hoisted the sail; they gave the steer oar into his hand; and he returned to Samoa.

(34) Watch was kept for Te Kaburoro on Samoa. And behold! the people saw it coming from the West. There was no company thereon, nor any dead man. One man only was thereon, even Kabo-taniga. The canoe went up to the northern tip of Samoa, and grounded among the rocks. Men went down to lift that man ashore.

(35) Bewildered were all the people! The body of Kabo-taniga was wounded and he could not speak, for he had no tongue. He was led to the council house, so that the people might hear his news, and he was asked of the manner of the slaying of his companions. He could not answer. They said again, "Sir, what man of that land is skilled in warfare? What is his name, and of what country is he?" Then

Kabo-tanunga pointed at that land of Samoa, and they knew that it was a man of Samoa.

(36) And they brought out to him all the families of Samoa, and thus said they, "Is he of this family?" And he shook his head. Only when the family of Te-uribaba was pointed out did he nod his head. Then enquiry was made to find out who was absent of that family, and Te-uribaba was missing from among them. They asked Kotunga, who was the friend of Te-uribaba from of old, "Where is thy friend", and thus said he: "Doubtless it was he who brought us defeat, for he was hot of heart because of his share of the food, even the bowels". And Kabo-tanunga nodded his head when he heard, so that the people of Samoa knew that it was Te-uribaba.

(37) Then all the people made ready, for the time of war had struck. The appointed time of three moons went by, and the people were all ready. And behold! the canoes of Butuna, and Nuku-maroro, and Tonga came out of the West: they came up to the land at the northern tip of Samoa; their people disembarked on the shoal; and the people of Samoa stood ready with their warriors before them. A division went down upon the shoal to meet the people of Tonga: they fought with spears, and pelted each other with throwing sticks. Many of the people of Samoa fell that day, for there was one man among the people of Tonga who was stronger than they, even Te-uribaba. And the people of Samoa were defeated.

(38) They retreated to consider their plan of battle for the morrow, and the warriors were questioned by the old men, "Why are ye defeated?" The warriors answered, "There is one man who is stronger than all the rest, at whose hands we are slain, every one of us". The old men said, "Did you recognise him?" They answered, "We did not recognise him". The old men said, "Enough! Ye shall recognise him tomorrow".

(39) When the morrow came, another division went down to give battle. Then they recognised that man, and it was indeed Te-uribaba; so some of their number played a stratagem, and took Te-uribaba, and brought him ashore. Te-uribaba came to land. They asked him, "Why didst thou bring us defeat, and slay the people of Samoa?" He said that his heart had been hot when his tooth was broken, and because of his share

of the food, even the bowels.

(40) Then they said to him, "Enough! Let there be peace". He agreed. And Te-uribaba with his companions was held upon Samoa, to dwell upon the northern tip of the land, and not to leave that place. They were held for long on Samoa, but afterwards, all their food failed for there were a great number of them; so Te-uribaba was called by the people of Samoa, in order that he might tell his friends to go back to their homes.

(41) And behold! they went away: they returned to their homes, and never again came to Samoa. As for Te-uribaba, he sailed northwards until he came to Onotoa, and Nonouti, and Tabiteuea.² There remain

(Footnote 2. Onotoa, Nonouti, Tabiteuea: islands of the Southern Gilberts.)

his descendants to this day.

vi. The canoe from Tarawa.

(42) Rairaukana Te-i-Matang, the son of Batuku the Skull, desired again in his heart to go voyaging, so he launched Te Kaburoro for a voyage to northwards. The companions of his voyage were the whole company who had grown at sea when the canoe was first launched.

(43) The canoe sped northwards. After a while it met with another canoe, which came sailing down from Tarawa,³ even the Aka-rua-tarawa.

(Footnote 3. Tarawa: an island of the Northern Gilberts.)

That canoe and Te Kaburoro collided with each other to windward of Rotima, and Te Kaburoro was damaged: her deck planks were torn away, and so she sped down-wind to Rotima to be repaired. The Aka-rua-tarawa beat up to Samoa, and reached land at Makua-n-te-rara (High tide of blood), and was taken ashore to the canoe shed in that place. The people of the canoe were Taubakarebua the captain, and Nei Marebu the sorcerer, and Kotei the diviner. And when they were in the canoe shed, they were fed there by the people of Samoa. Food was brought to them for two days, but behold! they were to have been slain on the third day. A certain man of Samoa told them that they were to be slain; so, when they heard, they launched their canoe on the evening of the second day. But the canoe did not depart, for they had forgotten their steer oar, so they went to anchor in the deep water

under the lee of Samoa.

(44) In the morning, the time for their slaying arrived, but they were not in that canoe-shed, for they had gone. And their steer oar was discovered: the people of Samoa held it, and awaited the return of the people of the canoe to fetch it.

(45) And Kotei, a man of the canoe, made a divination concerning the recovery of the steer oar. The divination was unfavourable to the recovery of the steer oar by day, but it was favourable for the night.

(46) And when it was evening, a storm came: it thundered and lightened. Then Kotei directed the man who was to fetch the oar, "When thou comest to the crest of the beach, crouch down and await the lightning. When it lightens, thou shalt examine thy path, and when it is dark again, thou shalt tread the path that thou hast seen".

(47) That man came to the canoe-shed, and there again he hid under the leaf screens. When it lightened, he saw the steer oar, and when it was dark, he seized it. And behold! he came back to the canoe, and they returned to Tarawa.

vii. The voyage of Rairaeana to Tabiteuea.

(48) Te Kaburoro was repaired at Rotima, and launched again in the sea. It sped northwards, and came up to the southern end of Tabiteuea, to windward of the place called Te-manoku. There landed the people of the canoe. A time passed, and they saw a man of Tabiteuea, whose name was Nan Tebuanna. They asked him concerning water, for they were thirsty: he went to fetch it, and he brought it to them together with a hat full of blood for their food. They asked him, "What kind of blood is this?" Thus he said: "It is the blood of a porpoise which lies stranded on the eastern shore". They said, "How great is the porpoise?" He answered, "It is very great. All the people are gone up to see it". They said, "Thou shalt go get some of it for our food". And that man said, "You will get no food from it: I am but now come away from it, and there is no room on the porpoise for the multitude of men, and if I go there I shall be killed". They answered, "Enough! Go and say that we beg (our food)". So he went and begged for them, but he was refused: he could not reach

the porpoise. Then again spake Rairaeana Te-i-matang, "Enough! I will go with thee. Go, get thy weapon". He went to get his weapon, and Rairaeana also took his. Their weapons were throwing sticks. (49) They came beside the porpoise; a multitude of people was gathered upon it. Rairaeana stood upon the high ground above the beach, and he told Nan Tebuanna to go again to beg (food). Again he got no food, for he was pushed back from the porpoise. Then thus said Rairaeana, "Enough! Stand aside, that I may throw". He aimed at the forehead of the porpoise: it was pierced through from forehead to tail-bone, and not a man remained upon it, for all were slain by the throwing stick of Rairaeana.

(50) Then came Tebuanna to cut up the food, and no people came after that, for they were afraid. Rairaeana took his food, and they departed. And the saying of the people of Tabiteuea went abroad, "If a porpoise be stranded after this, let no man take the first share thereof, for the porpoise belongs to the people of Matang".

(51) And Rairaeana and his companions remained at the south end of Tabiteuea, at Te-manoku. One night, they lay down to sleep at Te-manoku, but when they awoke no houses covered them, for they had been taken away. Auriaria, their anti, had moved them, for he was not content that they should live at the end of the land: he desired that they should live in the midst of Tabiteuea. They arose in the morning to seek their houses, and they found them in the midst of the land, at the place called Utiroa, where Auriaria had placed them. There they remained to dwell, at Utiroa.

(52) Then Rairaeana lay with a woman of Tabiteuea, even Nei Mangati. He begot children upon her: his ^{descendant} ~~first-son~~ was Te-i-toa.

(53) Te-i-toa voyaged northwards to Butaritari, and there he settled. He was made a High Chief on Butaritari. He lay with Nei Maima: his son was Ataata-ni-makin. Ataata-ni-makin lay with Nei Kabutibo: his son was Te-i-mauri. Te-i-mauri lay with Nei Rakentai, the daughter of Beia, who was a High Chief upon Tarawa; and the children of Te-i-mauri with Nei Rakentai were Rairaeana-the-Warrior, and Na Atanga, and Mangkia, from whom are descended the High Chiefs of Abemama, and

Abaiang, and Butaritari,⁴ and Mille⁵ to this day. The history is ended.

(Footnote 4. Abemama, Abaiang, Butaritari: all islands of the Northern Gilberts.)

(Footnote 5. Mille: an island of the Marshall Group.)

Appendix 2. Series of traditions from Tabiteuea, beginning with the First Ancestral Tree, and leading up to the migrations of the children of Batuku the Skull (see preceding tradition).

i. The Darkness (Bo) and the Cleaving-together (Maki).

(1) The First Tree was the pandanus,¹ and its name was the Ancestress-Sun.²

(Footnote 1. Cp. paragraph (4) of the preceding tradition, wherein the Ancestral Tree called Kai-n-tikuaaba is also described as a pandanus.)

(Footnote 2. Ancestress-Sun: the Gilbertese name is Nei Bakatibu-Taai, which signifies Woman Ancestor-Sun.)

Auriaria was its spirit, and it grew in the West on Aba-the-great (Abatoa) and Aba-the-little (Abaiti). That was before the Darkness and the Cleaving-together.

(2) The inhabitants of Abatoa and Abaiti were Te-ba (The-rock), Te-atiibu (The-stone), Te-ati-nari (Smooth white coral pebble), and the two great eels Nanokai and Nanomaaka. Nanokai lay with Nanomaaka, and Na Areau was born. Only after Na Areau grew came the time of the Darkness and the Cleaving-together.

(3) At that time were neither things nor men: there was only the giant Na Areau, and his work was to seek a manner of separating Heaven from Earth.

(Here is omitted an account of the separation of Heaven from Earth by Na Areau. Those interested in the Gilbertese Creation Myth are referred to the several versions thereof published in Folklore, 1922, pp. 91-112)

(4) When Heaven stood on high, Riiki the Eel followed it into the heights: it is his belly which lies across the midst of Heaven, and is called the Milky Way.

(5) Then grew the lands. Kai-n-tikuaaba³ in the West grew first, and

(Footnote 3. Kai-n-tikuaaba: here the name of an ancestral land, but applied to the Ancestral Tree of the preceding tradition (paragraph 4).)

after that grew Tarawa in the East. The third land was Beru, and the fourth was Takoronga of Tabiteuea, and the fifth was Samoa in the South.

ii. The tale of Na Areau and Taburimai.

(6) After the separation of Heaven from Earth, Na Areau the Giant went to live on Tarawa. He seems to have been malicious, for he continually stole the coconut-toddy⁴ of other folk on Tarawa. So the Giant Taburimai called to him his two Sandsnipes⁵, and said to them,

(Footnote 4. This is one version of the tradition referred to in Footnote 31, Part I, in connection with coconut-toddy.)

(Footnote 5. Sandsnipe: one of the totems of the social groups claiming Taburimai as their ancestral deity. See item 12 in the table of totem creatures appended to Section 5, Part I.)

"Ye shall go and watch for the man who steals my toddy. When ye see him, remember his name, and report it to me". So they went and waited in the crest of Taburimai's toddy-tree.

(7) When Na Areau climbed Taburimai's tree, the Sandsnipes saw him, and began to call his name aloud, but behold! he caught them and turned their tongues over, so that they could no longer speak. When they returned to Taburimai, they gabbled; there was no meaning in their talk; they said thus - "Kun-kun-kun-kun"; therefore they are called Kun to this day.

(8) But Taburimai was angry when his birds came back to him. He knew that Na Areau had played him that trick: he told his company that they should do that man to death. They agreed. They gathered together and awaited Na Areau's coming, and when he appeared they said, "Sir, we wish to set up a new stud in the side of our maneaba. Wilt thou help?" He answered, "I will help. What shall I do?" They said, "Get down into the hole, and steady the end of the stud as we lower it (into place)".

(9) Na Areau knew their hearts. He knew that they desired to cover him with rocks when he was in the hole, so he scooped a little cave in the side of the hole. Then he said, "Do ye make ready, and I will dig (the hole) a little deeper". So they went to get their rocks,

and when they came back he called to them, "How is this(for depth)?" They shouted, "That is enough", and at the same time they let fall their rocks into the hole. But Na Areau had already hidden in the little cave.

(10) Then Taburimai and his company thought that Na Areau was killed, and they made a feast all together in the maneaba. While they ate, they derided Na Areau, saying, "Would that this fine pudding⁶ might be

(Footnote 6. The pudding named in the native version is te tangana, for a description of which see Part I, Section 8.)

the food of Na Areau!" And behold! Na Areau himself sat on the roof-plate of the maneaba and heard them, for he had changed himself into a spider (naareau) and had run up the stud of the maneaba to the roof-plate while they were eating. When he heard them say, "Would that this fine pudding might be the food of Na Areau", he answered from above their heads, "very well, hand it to me". They were astonished, but when they knew him for Na Areau they arose to chase him, so that they might kill him. He fled before them, and as he fled he cast off the pointed hairs (reka) of his stern: they stood on end in the path of those who chased him, and behold! they pricked the feet of Taburimai, so that he could not run. Taburimai returned to the maneaba, and Na Areau got upon his canoe "Te-roro" and set sail for Tabiteuea.

iii. The tale of Na Areau and Na Utima.

(11) Na Areau came first to Abemama. There he landed and came to a man whose name was Na Utima. That man was kind to him, and brought him food, and told his wife to grate coconut for the stranger. But while the woman was busy grating coconut, Na Areau lengthened his penis, and sent it underground, and made it rise from below, so that it entered her secret parts. She was taken by surprise, and paused in her work when that thing happened to her. Then Na Utima watched her face, and thus he said to her: "Woman, what is the matter with thee?" She answered not, but Na Areau was convulsed with laughter at that woman, for he was unscrupulous.

(12) After that, Na Areau said to Na Utima, "Tell thy wife to light a

very great fire". The woman lit the fire. Then said Na Areau to Na Utima, "Sir, thou shalt see my (way of) fishing". He said again, "I shall lie in the fire, and thou and thy wife shall bury me in the midst of it. When ye have done that, leave me".

(13) They did as he told them, and went to sit at a distance from the fire. And behold! there presently came from the East a man: it was Na Areau. He said to Na Utima, "The fish is cooked: go, take it from the fire, that we may eat". So the woman went and took the food from the fire. Na Utima was amazed, for there was a great quantity of fish.

(14) Then Na Utima's wife whispered to him, saying, "Marvellous is the fishing of this man. It would be good to go with him some time, to learn his way". The next day, Na Areau said, "Na Utima, I am about to go", but Na Utima held him for he had set his heart upon that fishing: he said, "Before thou goest, teach me thy (way of) fishing". Na Areau answered, "It is good. Let thy wife light a fire, and let her make it large, for there will be two of us". So the woman made an enormous fire, and when it was ready Na Areau said to her, "Woman, when we lie down in the fire, thou shalt cover us vigorously". She answered, "I will".

(15) And behold! Na Areau held the hand of Na Utima, and they lay down in the fire. Na Utima struggled, for he was burned, but his wife covered him vigorously with the embers as Na Areau had told her; she knew not that he was dead in the midst of the fire.

(16) When a long time had passed, the woman saw Na Areau coming down towards her from the East: she said to him, "Sir, where is thy companion?" He answered, "He comes after me. Go thou and open the fire, for we will eat before his coming". She went and opened the fire: she saw her husband dead in the midst of the ashes. She wept, but Na Areau took the flesh of Na Utima, and ate it. After that, he left Abemama.

iv. The tale of Na Areau and Taranga.

(17) Na Areau came to Takoronga of Tabiteuea, and a man came to that islet from the mainland, whose name was Taranga. Na Areau took that man's head from his shoulders and put it on his own shoulders: his own head he put upon the shoulders of Taranga. Taranga knew not what

Na Areau had done: he went back to (the mainland of) Tabiteuea, and behold! he was seen by Taburimai and his companions, for these had come after Na Areau from Tarawa. They thought that Na Utima was Na Areau, so they chased him. Then Na Areau landed on Tabiteuea.

(18) The wife of Taranga went to draw water from her well. When she came to the well, she saw a child lying beside it. That woman was childless, so she was glad when she found the child: she said, "Behold! I have a child". She knew not that it was Na Areau.

(19) She picked him up: he cried, so she carried him to her house, and lay down, and sat him upon her belly. Then his crying ceased. When night came, he made free with that woman, and so also (it happened) many nights thereafter. At last, the woman was pregnant by him. As for her husband Taranga, he had been killed by Taburimai and his companions, for they thought he was Na Areau.

v. The voyage of Au-the-skull to Samoa.

(20) Then that woman, whose name was Kobine, bore two children on Tabiteuea, even the children of Na Areau, and their names were Au-te-rarangaki (Au-the-continually overturned) and Au-te-venevene (Au-the-continually reclining). Afterwards, she bore a third child, whose name was Au-te-tabanou (Au-the-skull). These were the first ancestors of Karongoa on Tabiteuea, and their anti was Au-riaria (Au-continually-appearing-over-the-horizon).

(21) The day of voyaging came. Au-the-skull with his people voyaged to Samoa. The names of the canoes wherein they set forth were Te-iti-ma-te-rube, and Te-ataata, and Te-ataata-moa.⁷ These were the

(Footnote 7. The radical upon which these three canoe-names are built is the word ata, which means the top of the head, but is also used secretly by the Karongoa clan to designate a head offered in sacrifice, in contradistinction to atu, the head of a living man. The first canoe name, Te-iti-ma-te-rube, is particularly interesting. On the surface, it means the-lightning-with-the-flickering; but the word iti (lightning) is a secret variant of ata, and the word rube (flickering) is added only to give colour to the overt significance of the name, so that the secret allusion may be the better concealed.)

canoes of Karongoa; there were others indeed, but set them aside, for

they were of no account. The crests of the canoes were the crests of Karongoa - the Single Tuft, the Double Tuft, and in the third canoe was the Double Tuft aloft and the crest called Tintim-te-rara (Drip-the-blood upon the outrigger).

(22) Behold! Au-the-skull came to Samoa: there he landed and dwelt. Soon there grew a swelling in his forehead, and two men came forth, even Batuku and Koururu.⁸ These were the Kings of the Tree of Samoa, even

(Footnote 8. Koururu appears as the child of Batuku in Section ii (9) of the Little Makin account, Appendix 1.)

the Breed of Matang, the breed of red men, and their food was human heads.

vi. The return of the progeny of Au-the-skull to Tabiteuea.

(23) Time passed, and the progeny of Au-the-skull remained in Samoa; but their anti Auriaria desired them to return to Tabiteuea, so he threw them out of Samoa northwards. They fell at Tauma of Tabiteuea, and there they begot children: the man Manika was born.

Manika lay with Nei Temaea: Te-nikaraoi was born;

Te-nikaraoi lay with Nei Kaintoka: Taoroba-of-Beru was born;

Taoroba lay with Nei Tetarae, a woman of Abemama: Nariri was born;

Nariri lay with Nei Taramoro: Tabomao was born;

Tabomao lay with Nei Tematang: Te-ariki was born;

Te-ariki lay with Nei Motika-te-ang: Te-nikaraoi the Second was born;

Te-nikaraoi lay with Te-uru: Marea was born;

Marea lay with Nei Teninikatang: Te-kawakawa was born.

(24) I, Te-kawakawa, have told the tale. The atu (heads or generations) are not complete, for I am old and have forgotten. There were twenty three heads from Manika to me, Te-kawakawa,⁹ but I have forgotten.

(Footnote 9. Te-kawakawa, from his appearance, was in his eighties when he gave me this text (1918). His great-grandson was six years old. His list of 8 generations between the coming from Samoa and modern times is certainly not complete: his count of 23 generations is probably correct, as it falls within the approximate number, 22-25, obtained by the collation of the most reliable pedigrees now obtainable in the Gilbert Islands.)

Appendix 3. Text and interlinear translation of the tradition of the Keaki clan, concerning the immigration of the Tropic Bird totem-groups from Samoa into the Northern Gilberts.

- (1) Imwin uruaki-n te kai are Kai-n-tikuaaba iroun Te-uribaba,
After breaking-of the tree which Kai-n-tikuaaba by Te-uribaba,
ao a bane n uamaae-nako kaai-n tabera-na. A bane ni
and they all to scattering-go inhabitants-of crest-its. They all to
kiba-nako ana man Nei Tituaabine ae te Taake ao
fly-away her birds Nei Tituaabine which the Red-tailed Tropic Bird and
te Ngutu. E kibara Maeao ni karawa te Ngutu
the Yellow-billed Tropic Bird. It flies to West of heaven the Yellow-
billed Tropic Bird, and it settles at Beberiki, and her bird which the
Taake e kibara Mainiku ni karawa ni kanna uraura-ni
Red-tailed Tropic Bird it flies to East of heaven to eat redness-of
Mainiku, ao rimwi e batetea tabo-ni Makin, ao e tiku
East, and afterwards it descends-on end-of Makin, and it settles
ietan te nei are ara-na Te-ngare-n-nao iaoni maanga-n te
above the pool which name-its The-laughter-of-waves, upon branch-of the
kaina are ara-na te Ani-koura, ke te Ara-maunga-tabu
pandanus-tree which name-its the Pandanus-koura, or the Pandanus-mountain-
ke Tara-kai-mate. (2) Ao akea ba nkana iai ae
sacred, or The-pandanus-tree-death. And behold ! if there-is who
nakon te nei aarei, n tebotebo iai, ao e kibar-ia te man
goes-to the pool that, to bathe therein, and it leaps on-him the bird
aarei ba e na kan-na. Ao e boni bati kona-na are e mate
that for it will eat-him. And it indeed many victim-its who he dead
(3) Ao akea ba e teirake Nei Tituaabine n ri-mwin ana man
And behold ! she stands up Nei Tituaabine to go-after her bird
ma ni kae-a ao e ri-etan aaba mai
with to seek-it, and she goes-above (i.e., to eastward of) lands from
Maiaki ma uota-na teuana te ben ae te tii
South with burden-her one the ripe-coconut which the withered-coconut,
ao ana kaiwa taiani kirikiri E roko i Makin ao e
and her divination (set) the pebbles. She arrives at Makin and she
nakon te maneaba. Nke e ubo ma kaai-n te.
goes to the maneaba (meeting house). When she meets with inmates-of the
maneaba ao e taku nakoi-ia, "Kam nora au man te Taake
maneaba, she says to-them, "You see my bird the Red-tailed Tropic Bird
ikai ke kam aki?" "Ti nor-ia, ao akea hkaí kaai-n
here or you not?" (They answered) "We see-it, and none inow inhabitants-of
aba-ra ba a kani bane ni kanaki iroun te man aarei. Ma
land-our, for they nearly all to be-eaten by the bird that. So
ko aki kona ni kamaiui-ira man am man aarei, ba tina-ra
thou not can to save-us from thy bird that, for mother-our

naba nkoe?" E taku neirei "I kona. Kam na ata uai te
also thou?" She says that-woman, "I can. You shall plait two the

iriba, ba kam na tiring-nga iai". (4) Ao nke a tia iriba
fans, for you shall kill-it therewith". And when they finished fans

akanne, ao e tuangi-ia Nei Bairuti ma Nei Batikoran ba a na
those, and she tells-them Nei Bairuti with Nei Batikoran that they shall

nako n iriba te man aarei. A karaoa are a tuangaki:
go to fan the bird that. They do that which they are told:

e a mate te man, ao a oki n tuanga
it (intensive particle) dies the bird, and they return to tell

Nei Tituaabine. E nako ngkanne ba e na taunna ana man:
Nei Tituaabine. She goes then that she may bury her bird:

e unika aroka-na te tii ietan atu-na, ao e
she plants plant-her the withered-coconut over head-its, and she

bonobono-ia n te ati-n-ai ae tenua.
sets an enclosure around-it of the stones-of-(cooking)fire which three.

Nke e a tia n taunna ana man ao e kitan-na
When she (intensive particle) finished to bury her bird, she leaves-it

ao e okira te maneaba. A bane ni kukurei nkanne
and she returns-to the maneaba. They all to be happy then

kaai-n ao-n te aba, ao a botaki ba a
people-of surface-of the land, and they are assembled that they

na takaakaro ma n ruoia: a boni maie ni bongi
may play with to dance: they indeed play-games on days

nako. (5) Ao nke e manga tairiki n te bong are
successively. And when it again evening on the day which

teuana ao a botaki n ruoia, ao akea ba e
one (certain), they are assembled to dance, and behold! it

meata nano-n te maneaba n tani-mainuku. A taraa mwi-n
glows-red interior-of the maneaba to face-east. They watch place-of

te meata kaai-n te maneaba ao akea ba a nora
the red glow people-of the maneaba, and behold! they see

te aomata are e raneanea, are e riba-ura, are te toa
the person who he shines, who he complexion-red, who the giant

rabata-na. Ma nke e nangi moti te kuna ao
body-his. But when it about-to be-worn-out the dance-chant,

e biri-nako teuaarei. (6) Ao nke e manga bo te
he hastens-away that-man. And when it again meets the

ruoia ao e a manga kaoti teuaarei: ao e
dance, he (intensive particle) again appears that-man: and he

kakioaki nke e moti te kuna, ao e reke
is chased when it is-worn-out the dance-chant, and he is-caught

i tabera-n te kaina are e tiku iai ngkoa
at crest-of the pandanus-tree which it settles thereon formerly

te Taake. E bati naba ana koraki are e
the Red-tailed Tropic Bird. It many also his company which it

memena ma-ngaia i tabera-n te kaina. Ao e titirakin-na
dwells with-him at crest-of the pandanus. And she asks-him

Nei Tituaabine, "Kam riki mai-ia?" Ao e taku teuaarei, are
Nei Tituaabine, "You grow from-where?" And he says that-man, who

te ikawai iroui-ia, "I riki mai nano-n te kaina ike
the eldest among-them, "I grow from interior-of the pandanus in-the-

e tiku iai te Taake" Ao e
place-where it settles thereon the Red-tailed Tropic Bird." And she

kaangai Nei Tituaabine: "Ara-m Koura". E kotei
thus-speaks Nei Tituaabine: "Name-thy Koura". She indicates

ngkanne nikira-n ana koraki nako, ao e kaangai: "Nkoe,
then rest-of his company successively, and she thus-speaks: "Thou,

Iti-ni-koura; nkoe, Rube-ni-koura; nkoe, Koura-toa; nkoe, Koura-iti;
Iti-ni-koura; thou, Rube-ni-koura; thou, Koura-toa; thou, Koura-iti;

nkoe, Koura-ma-te-taake; nkoe, Koura-n-taamoā; ao nkoe, Koura-n-tarawa"
thou, Koura-ma-te-taake; thou, Koura-n-taamoā; and thou, Koura-n-tarawa"

(Footnote 1. Koura: the word ura signifies red or burning.)

Iti-ni-koura - Lightning-of-koura; Rube-ni-koura -
Flickering-of-koura; Koura-toa - Koura-giant;
Koura-iti - Koura-little; Koura-ma-te-taake -
Koura-with-the-Tropic Bird; Koura-n-taamoā - Koura-
of-Samoa; Koura-n-tarawa - Koura-of-Tarawa.)

(7) Koraki aikai a bane n riba-ura Ao
Companies these they all to be complexioned-red. And

rimwi teutana a bane ni kairaki ri-aa te
afterwards a little they all to be-led towards-under the

maneaba, ao nke e maan riki teutana ao a ueanaki
maneaba, and when it long-time more a-little, they are-made-kings

iai. (8) E aki maan, ao a tua ba e na
therein. It not long-time, and they command that it shall

kabaaki waa-ia. Nke e tia ao e aranaki ba
be-built canoe-their. When it ready, it is-called even

Te-buki-ni-benebene; ao e nangi tiba
Te-buki-ni-benebene (The tip of a coconut leaf); and it about-to just

bo nkanne aia bongi ni borau, ba a na newe-aba
strike then their day of voyaging, that they may spy-land

(i.e., go sightseeing) ri-aon abamakoro aika a kaan. Ao
towards-over islands which they near. And

e tuangi-ia Nei Tituaabine ni kaangai: "Kam na nako moa
she tells-them Nei Tituaabine to say-thus: "You shall go first

n nora te ni are I unik-ia iaon te Taake".
to see the coconut-tree which I plant-it over the Red-tailed

Tropic Bird". A nako n nor-ia, ao iai aomata aika
They go to see-it, and there-are people who

a toka i tabera-na. A kairaki rikaaki naakai
they are-aloft in crest-its. They are-led back these-people

nakon neirei Nei Tituaabine, ao nke a roko irou-na ao
to that-woman Nei Tituaabine, and when they arrive with-her ,

e taku nakon are te ikawai iroui-ia, "Ara-m Nei Riki;
she says to her-who the eldest among-them, "Name-thy Nei Riki;

ao nkoe, Nei Temareve; ao nkoe, Nei Tebaarae; ao nkoe, Nei
and thou, Nei Temareve; and thou, Nei Tebaarae; and thou, Nei

Tarabainang; ao nkoe, Nei Newi". Ao e angan Nei Newi
Tarabainang; and thou, Nei Newi". And she gives-to Nei Newi

nkanne ana kaiwa are te kirikiri, ma rabuna-na
then her divination-set which the pebbles, with covering-its

te kie ni karaba. Ao rimwi e raea marewe-n
the mat to make-hidden. And afterwards she tears-off top shoot-of

te ni are a bane n riki maiai, ao e
the coconut-tree which they all to grow therefrom, and she

angan Nei Tarabainang ba ana kaiwa.
gives-to Nei Tarabainang even her divination-set.

(After this point, the narrative passes beyond the scope of the present subject, by describing the passage of the Koura folk down the Gilbert Group, without further reference to cannibal practices).

Appendix 4. Tradition of the Karumaetoa clan, concerning the immigration into Beru, Southern Gilberts, of a man-eating ancestor named Tewatu-of-Matang.

(1) The Tree of Samoa was broken, and Te Taake (Red-tailed Tropic Bird) and Te Ngutu (Yellow-billed Tropic Bird), which were the birds of Nei Tituaabine, flew North until they came to Beberiki¹ and Teteronga, but

(Footnote 1. Beberiki: see paragraph 1 of Keaki text, Appendix 3, which seems to imply that this place was a land to westward of the Gilbert Group. Other authorities in the Northern Gilberts, however, state that both Beberiki and Teteronga are ancient names for Butaritari and its tributary island, Little Makin.)

first they stayed at Beru. Te Taake made its first nest at Rurubao, on Beru, but she was driven thence by the people, so she flew to the place called Uma-n-te-anti and made another nest. But Tabu-ariki of Beru flung a stone at her: she flew aloft from that place, and dropped a tail-feather under the lee of Teteirio. That feather became the sandspit by Teteirio, which is called Bike-n-taake (Shoal-of-Taake).

(2) Te Taake flew northwards until it came to Teteronga (Little Makin). There it settled upon the branch of a tree ~~the tree~~ which stood above a bathing pool.

(3) There was a maneaba by the bathing pool, whither all the land went to dance, and when the dancers were hot with dancing they bathed in the pool. But when Te Taake saw them, it fell upon them and ate them, for it was an eater of human flesh. And the pool was filled with the blood of those who were eaten: therefore, the name of that place until today is Makua-n-te-rara (High tide-of-the-blood).

(4) A short time passed, and Nei Tituaabine came from Samoa, for she was seeking her bird. She saved the people of Teteronga, for she told them the way in which the bird might be slain, so that no more of them were eaten.

(5) Nei Tituaabine buried Te Taake, and planted over it a young coconut tree. Then there came a night when the people were dancing in the maneaba, and behold! Nei Tituaabine led into the maneaba a giant, whose skin was red, and there was not one of the people who knew him. And Nei Tituaabine said to the people, "This is Koura, who grew from the coconut tree that I planted over the Tropic Bird. Ye shall

honour him, for he is indeed a King (Uea)". So Koura was made a King in the maneaba.

(6) ~~But~~ There was a man of Totoronga named Tewatu, ^{who was not eaten by the Tropic Bird, and he} ~~who~~ refused to be subject (toronaki) to Koura. He mounted his canoe and fled from Totoronga to Tabiteuea (S. Gilberts). There he landed, at the place called Te-ati-rababa, and married a woman of the island, whose name was Nei Te-bai-buna-ni-karawa: he begot a son, whose name was Tautua.

(7) But Tewatu did not dwell long on Tabiteuea, for there was war in that land. He took his son Tautua and all his people, and they fled from Tabiteuea. They sailed down-wind towards the west, and after a long time they came to the land of Matang, a great land in the west, ^{where dwelt Tabu-ariki, his anti.}

(8) Tewatu and his people landed upon Matang, and dwelt there. Tautua, the son of Tewatu, grew to be a man: he married a woman of Matang named Nei Abunaba, who was the child of Tenrake and Nei Teuna; he begot a child, a man, whose name was Tewatu-of-Matang.

(9) When Tewatu-of-Matang was a man, his father and mother died, so he took their skulls and set them upon his canoe, and departed with his people from Matang. He set forth eastwards, and after a great time came to Beru (S. Gilberts). His canoe took the ground in the shoal water under the lee of Teteirio, and there he landed with his people. The skulls of his father and mother he carried ashore also.

(10) And Tewatu-of-Matang made war upon the south of Beru, and killed many people: those whom he killed, he ate, for he was an eater of human flesh. Many men were eaten at Teteirio.

(11) The king of Beru at that time was Taane-n-toa, the son of Beia-mate-kai and Nei Teveia: he was the second Taane-n-toa, and his house-place was at the north end of Beru, by Tabiang. When he heard that Tewatu-of-Matang was eating the people of Beru, he sent to him the man named Bareiti, who was the keeper of his Batua.² So Bareiti went to Teteirio

(Footnote 2. Bwatu: a small teleost fish of the order Plectognathi, much used in former days by the Gilbertese for sporting purposes, in the manner of game-cocks.)

and brought Tewatu-of-Matang back to Tabiang.

(12) Taane-n-toa was sitting in his maneaba at Tabiang, and at the south end of the maneaba sat the man Teikake with his dog. When Tewatu-of-

Matang went in, the dog of Teikake ran out to bite his heel, so he laid hold of that beast: he raised it aloft by the hind legs, and tore it in halves, and made as if to strike Teikake therewith. But Taane-n-toa the King prevented him, saying, "Hold! Strike not that man for he is beneath thy foot (i.e., "he is thy servant henceforth"). Thou shalt sit in his boti,³ the sitting-place of Karumaetua, under the south gable of the maneaba. Thou shalt speak first among those who sit in

(Footnote 3. Boti: the term used to designate the hereditary sitting-room of a Gilbertese clan, for purposes of council and feast, in the maneaba.)

the south, but the last share of the feast shall be thine, and the tail of the porpoise, for thou hast come too late for the head of the porpoise, and the men of Tabiang have eaten it."

(13) So Tewatu-of-Matang took the sitting-place of Karumaetua, and Taane-n-toa said to him, "Who is the anti of the stone where those two skulls of thine are buried?" He answered, "Tabu-ariki is my anti". Taane-n-toa said, "And (Tabu-ariki is) our anti also. It is enough! Thou shalt not after this eat the people of ^{Beru}~~Toteirio~~".

(14) Then Tewatu-of-Matang married a woman of Beru, whose boti was Te-kirikiri and Te-ba, under the north gable of the maneaba. He begot sons, whose progeny are the people of Karumaetua upon Beru, and his daughter was Nei Taakeiti, who was the mother of Te-tonganu, who was the ancestor of the Lodge of Teaabike and the Lodge of Auatabu⁴ upon Tarawa.

(Footnote 4. The Lodge of Teaabike and the Lodge of Auatabu upon Tarawa were two political or military factions which, without reference to social organisation or family ties, contended between 1700 and 1892 A.D. for the mastery of the island. Their incessant conflict went far towards obliterating the clan-organisation upon Tarawa.)

face to South, he strikes off the proximal end of one nut, and, sprinkling its liquor over the capping, mutters in a low voice, the following remarkable formula, three times over:-

repeated in part
h 29

Bubu-n ai i Aba, bubu-n ai i Abaiti,

Smoke of fire at Aba, smoke of fire at Abaiti,

Bubu-n ai i Maunga-tabu, bubu-n ai i Ababou,

Smoke of fire at the Sacred Mountain, smoke of fire at Ababou,

Bubu-n ai irou.

Smoke of fire with me.

Timtim te rara:

Drip blood:

Taai, Namakaina-o-o, ko kaakangi kana-m te rara!

Sun, Moon-o-o, thou eatest thy food the blood!

Matu, matu, anti ni kamaamate;

Sleep, sleep, spirits of killing;

Matu, matu, anti ni kaaoraki;

Sleep, sleep, spirits of sickness;

Matu, matu, anti ni kamibuaka;

Sleep, sleep, spirits of evil dreaming;

Matu, matu!

Sleep, sleep!

Baraaki te unene,

Overtaken is the ^{future} ..?..,

B'e bung te aba.

For the land gives birth.

Proceeding now to the middle of the ridge, he repeats the same ritual, facing first east and then west, using his second and third "heads"; he finishes at the South end, facing North, using the fourth and last "head"

Footnote ¹⁵³ 8. As each "head" is emptied of its "blood", it is allowed to roll down the thatch of the maneaba to the ground below, where its position is anxiously noted. If the majority of ata lie with the open end (corresponding to the neck of a human head) pointing towards the maneaba, it is a sign of good-fortune; but if the distal ends be presented to the building, war, sickness or famine are prognosticated.

Appendix 2. Ababou tradition of the birth and exploits of the ancestral being Bue, who obtained from his father, the Sun, the building and other secret rituals of the Ababou and Maerua clans.

(a) Bue's birth and voyage to the Sun.

(1) There was a woman of Tebongiroro named Nei Matamona, whose habit it was to bathe on the eastern beach at sunrise. And when the Sun rose, he saw her every day; so he loved her, and sent one of his rays to her as she bathed. The ray entered between her thighs and pierced her genitals. And behold! she was pregnant.

(2) These were the names of Nei Matamona's ^{children} by the Sun: Tongea and Tangea, Nakianga and Maau-kitekite, and Bue, and the youngest child a girl, their sister Nei Te-raa-iti. ¹⁵⁴ These were the six children of the Sun, but the ¹⁵⁵

¹⁵⁴
Footnote 1. Maau-kitekite. In Polynesian story, the exploit of catching the Sun in a noose is attributed to the famous personage called Maau, who is sometimes called Tikitiki, and is represented in Samoan tradition by a being called the Sun-child. All these elements are seen concatenated in the Gilbertese story. The names Maau and Tikitiki are united in that of Maau-kitekite, who is shown as the fourth child of the Sun, while the famous ensnarement of the luminary is attributed to Maau-kitekite's younger^r brother, Bue.

¹⁵⁵
Footnote 2. Nei Te-raa-iti. Iti is a diminutive suffix: cp. Polynesian -iki. It is hardly possible to avoid the conclusion, having Nei Teraaiti's parentage in view, that raa is the Polynesian word Ra, meaning Sun. The name thus means Little Sun.

first four died, and only Bue with his sister Nei Teraaiti remained alive. The Sun took Nei Teraaiti away, and built her an enclosure of rock in the East. Only Bue remained in Tebongiroro.¹⁵⁶

¹⁵⁶
Footnote 3. Tebongiroro. The line of lands in the West. See the connection of Tebongiroro with the red food called te renga, Section 11(b) ante; and with the Kiroro cooking-oven, Section 2(a).

- (3) Some say that it was not a ray of the Sun which entered Nei Matamona, but the slime of the rocks in her bathing pool called monamona-n-taai (the-slime-of-the-sun); but put away this thing, for it is of no account.
Quelle 1933: 8-9, 55-9.
- (4) This was the manner of Bue: he desired to visit his father in the East, even the Sun. He told his mother that thought of his, and she said, "It is good. Go, make ^{your} thy canoe." He made his canoe of the shell of a coconut, and named it Te Kuo-n-aine;¹⁵⁷ he returned to his mother and said

¹⁵⁷
Footnote 4. See the connection with this craft of the Maunga-tabu maneaba ritual, Appendix 1, paragraph 7.

"It is ready". Then she gave him certain things to take with him to the Sun, and these were the names of them: two smooth stones of red coral (ati-n-om), one fruit of the non-tree (morinda citrifolia), one old fallen coconut, the first leaf of a seed coconut, and the strong green leaf of a coconut tree. Six things Matamona gave her son Bue, and she said, "^{You shall} Thou shalt pelt thy father with the red coral, and the fruit of the non-tree, and the old coconut; ^{you shall} thou shalt fan him with the young leaf, to make him cold; thou shalt bind him with the strong green leaf.

- (5) So Bue set forth in his canoe, Te Kuo-n-aine, and sped to the east side of heaven, for it was his thought to catch his father as he rose above the sea. But first he visited the rock in the East where ^{dwelt} his sister Nei Teraaiti. He came to his sister, and she asked him, "Who

art thou?" He said, "I am Bue, and I go to visit our father the Sun".
 "And what dost thou carry with thee?" "I carry six things: two stones
 of red coral, one fruit of the non-tree, one old coconut, the first
 leaf of a seed nut, and the strong green leaf of an old tree". "And
 what wilt thou do when thou hast caught our father?" "I will beg him
 to give me cleverness (te rabakau) and knowledge (te ataibai)". Then
 said Nei Teraaiti, "It is good. Visit our father, but when thou hast
 met with him, return to me".

(6) Bue set forth; he came to the side of heaven where the Sun was about to
 rise; he arrived in the dark before dawn (itingaaro); he waited. The
 Sun began to rise, and Bue smote him at his six mounting-platforms
 (kai-ni-katoka),¹⁵⁸ for there were three rocks upon which he began to move
 up from the depths, and three rocks upon which he climbed up over the sea.

Footnote ¹⁵⁸ 5. The six mounting-platforms of the Sun,
 the six weapons of Bue, and other associations
 of the luminary with this particular number,
 have been commented upon in a paper entitled
 "The Sun and Six," MAN, ~~XXXX~~, 1921.

And when the Sun reached his first rock in the depths, his first ray
 sprang up to the sky: Bue saw it, and hurled his first stone of red
 coral, and the ray fell dead in the sea. And when the Sun reached
 his second rock in the depths, his second ray sprang up to the sky:
 Bue saw it, and hurled his second stone of red coral, and the ray fell
 dead in the sea. The third ray he smote with the fruit of the non-tree,
 and the fourth ray he smote with the old coconut. Then the Sun
 reached his fifth rock, which was a rock above the sea: his face
 burned fiercely, and Bue was scorched (bue) in his fire. But this man
 was not afraid: he ran forward and fanned his father's face with the
 young coconut leaf, and when the wind of it came to the Sun, he winced
 (kui), and his heat died. He spoke to Bue, saying, "Who art thou?
 Whence comest thou?" Bue answered, "I am thy offspring indeed, and
 Bue is my name". The Sun crawled up to his sixth rock, the rock of his
 blazing (ati-ni-kanenea), but he was tired, and Bue ran forward and
 embraced him in the strong green coconut leaf. He floated on the sea,
 and Bue bound him with the leaf, saying, "Thou art my father, and I
 beseech thee". The Sun said, "Who is thy mother?" He answered,
 "Nei Matamona is my mother". "And what is thy request?" "I visit thee
 to beg thee to give me cleverness and knowledge".

Knowledge of

(7) Then the Sun gave knowledge to Bue: he gave him the building-craft (katei-bai): the building of the maneaba of Kings, which is called Te Namakaina; and the building of the maneaba called Te Tabanin; and the building of the long maneaba which is called Maunga+tabu; and the building of the maneaba whereof the breadth is greater than the length, called Te Ketao. And he gave him the magic for raising the wind, and stilling the wind, and making the rain; and the magic that is done at the new moon, called Te Kabueari, for the protection of children, and the health of men, and the safety of the maneaba, and skill in composing dance-chants. And he gave him the manners of burying the dead - one manner for Kings, and one manner for the people, and one manner which is called the grave of Bue.

¹⁵⁹
Footnote 8. The Grave of Bue. Identified in Marakei as the sitting burial reserved for those who practice the pandanus fructification ritual. See penultimate paragraph of Section 10, Part I, ante.

(8) All that knowledge Bue learned in the East, and before he left, his father gave him the white stick ringed with black rings called Te Kai-ni-kamata, saying, "Take this staff with thee, as a memorial of thy coming to me. It shall go with thee always. Set ^{it} aloft upon thy canoe-sail, and it shall be thy protection against death at sea". And the Kai-ni-kamata, ¹⁶⁰ indeed, is the canoe-crest of the children of Bue to this day, the canoe-crest of Ababou and Maerua. And the Sun gave

¹⁶⁰
Footnote 7. See illustration of the Kai-ni-kamata in Man, June, 1921, Canoe Crests of the Gilbert Islanders.

Bue the magic called te tiri-kua (the slaying of the porpoise), by which fierce fish and the waterspout are prevented at sea.

(b) Bue's voyage to the West.

- (9) When Bue returned from the Sun, he went first to the rock of his sister, Nei Teraaiti. She accompanied him, and they set forth towards the West, but they did not mount upon their canoe, for they swam in the sea beside it. And while they were swimming their bodies met: they made love, they committed incest.
- (10) The Sun saw his children committing incest, and he was angry: he said to the porpoise, "Go, overturn their canoe". The porpoise overturned their canoe, and they sank down to the land of Mone in the depths. There they met with ancestors.
- (11) Nei Teraaiti was led away to the North by two ancestors, but Bue followed

the ancestor who went west, and he was led to the enclosure (roki) of Nei Bairaro. There he hid himself, for he wished to steal the magic of that old woman. He waited until the Sun came over to the West, and when his father was above the enclosure of Nei Bairaro, he was lucky, for his father said to that woman, "Repeat the spell for thy first wind" She repeated the spell, and Bue learned it. Then said the Sun again, "Repeat the spell for thy second wind". So all the winds of that woman were stolen by Bue.

(12) The Sun set, and Bue ^{showed} disclosed himself to the old woman; and when she saw that he had stolen all her winds, she said, "Stay. Await thy father"⁸⁰⁰² But Bue feared his father, and stayed not: he ran away westwards until he ^{reached} ^{shores} trod the confines of Roro.

(13) In Roro he met the old woman named Nei Temaing (The-left-handed). Nei Temaing was the keeper of the rain, and of the winds that carry rain-clouds, so he stayed with her, and learned her magic. There was none of the magic of Nei Temaing that Bue did not learn, for he tricked that old woman when the Sun went down over Roro, even as he had tricked Nei Bairaro before her.

(14) When Bue was about to leave Nei Temaing, he said to her, "Woman, I go. Will ^{you} thou come with me?" She refused, so he said, "Give me, then, I beg ^{of you} thee, that ¹⁶¹ uri-tree of ^{your} thine for making fire-sticks, for I will use

¹⁶¹
Footnote 2. Uri-tree: guettarda speciosa, of which the timber is commonly used for making fire-sticks today.

it as my craft for sailing eastwards". She refused to give him her uri-tree, saying, "Go upon thy own craft". But this was the manner of that uri-tree: pieces of broken coral had been washed up by the waves, and they had dug beneath the roots of the tree, so that it was loose. So Bue took hold upon the tree, and uprooted it, and ran away.

(15) Then Nei Temaing arose and ran after Bue. Bue knew that he would be caught, for she ran faster than he, so he thought how he might save himself. And behold! He raised the winds that the Sun had given him: The Sun's winds blew, but ^{did not stay her} stayed her not. He raised the winds that he had stolen from Nei Bairaro: Nei Bairaro's winds blew, but ^{did not stay her} stayed her not. He raised the winds that he had stolen from Nei Temaing herself: the winds blew, the rain fell, and behold! she was stayed by her own wind and rain. He escaped, and he carried with him the uri-tree for

making firesticks that belonged to Nei Temaing: its name was Te Uri-ni-kabuebue (The Uri-to-make-burn).¹⁶²

¹⁶²
Footnote 9. This tale of Bue's theft of firesticks is obviously but another version of the very famous Polynesian story, wherein Maui steals fire from the old woman Mafuike. See -
New Zealand: Grey, Polynesian Mythology; White, Ancient History of the Maori.
Chatham Is: Shand, The Moriori People, J.P.S., 18
Manihiki: Gill, Myths and Songs from the South Pacific, pp. 51-66.
Marquesas: Radiguet, Les Derniers Sauvages, Paris, 1860.
Nieue, Samoa: Turner, Nineteen Years in Polynesia pp. 253-55, 270.
Tonga: Lawry, The Friendly and Feejee Islands, London, 1850.

(16) So Bue sailed eastward until he came to Tarawa, and behold! the man Riirongo of Tarawa received and fed him in the midst of the sea. When Riirongo came to him, Bue said, "Who is thy father?" Riirongo answered "Kirataa is my father, and Nei Te-tauti (Porcupine fish) is my mother. I live in the sea on the west side of Tarawa. This is my place"; and he left, and Bue went up to the land.

(c) The settlement of Bue upon Tarawa.

(17) The sister of Bue, Nei Teraaiti, had already arrived at Tarawa, for the ancestors had led her there when she separated from her brother in Mone;¹⁶³

¹⁶³
Footnote 10. See paragraph 11 ante.

Kirataa - te - Rere and she was the wife of Kirataa-^{te-Rere}Tererei, the second Kirataa, and her son was Kirataa the Third. She welcomed Bue, and Kirataa, her husband, gave him the houseplace ^{Rainga} called Ababou. There he dwelt on Tarawa.

(18) But there came a day when a wonderful thing happened on Tarawa, for Bue walked about the land, and where he walked the coconut trees and pandanus trees were withered: they were burned up. Then Kirataa said to Nei Teraaiti, "Woman, can thy brother help us?" He knew not that it was Bue himself who had set the trees afire. She went and begged her brother, so he called the rain, and the rain fell, and the fire was quenched. But the rain continued to fall when the fire was quenched: it ceased not, day and night; so Kirataa said again to his wife, "Can thy brother help us?" She went to him again, and he stayed the rain.

(19) After that, Kirataa called Bue to build him a maneaba, and he built him the maneaba Maunga-tabu, and the maneaba Te Namakaina.

(20) Then said Bue to his sister, "Woman, thou shalt make some string for me." When that was done, he made a dip-net for catching flying-fish; and on a rainy day, he went out to the place where he had met Riirongo, to

westward of the reef of Tarawa. And when Riirongo appeared, Bue caught him in the net, and took him back to Tarawa. He led him ashore, he took him into his house, and ^{lived} dwelt with him: they lived as brothers (i-taritari). First they ^{lived} dwelt together at Taratai, on the north side of Tarawa, near Tebonobono; and then they went down to the south end of the island, to dwell at Tabuki-n-tarawa, near Betio.

(21) Afterwards, Bue and Riirongo, with Nei Tetauti, the mother of Riirongo, went in their canoes Te Bakakai and Te Kai-ni-kamata to the islands of Beru and Nikunau. There ^{live} remain their children ^{live} today, even the people of Ababou and Maerua, who are the builders of the maneaba for the Kings ^{vea} of Karongoa. And the boti (sitting-room) of Ababou in the maneaba of Maunga+tabu is under the middle rafter (kiaro+matua) on the western side, face to face with Karongoa. That boti was ^{knowledge of} accorded to the children of Bue by the Sun, when he gave Bue the building craft, and so it is today.