

SYNOPSIS OF BOOK A

The text is the work of Teuea and Nariki of Tarawa and Tabwia (Tabuia) of Abaiang and was written by Tabwia. It contains an introduction and five parts - (1) the Bomatemaki: (creation) (2) some genealogies (3) the origins of the northern high chiefs (4) life after death and (5) a few omens. Parts (1)-(3) constitute the basis of pp 2-32 of Aia Karaki nikawai I-Tungaru (Pateman: London Mission Press, Rongorongo, Beru 1942).

1. Nareau and the Bomatemaki. Base text for Pateman 2-12. Gives boti (places in maneaba) locations of anti pp 36-8: 43, omitted in Pateman 10.
2. Division of Tungaru. Text includes Banaba in Tungaru Meang p. 44, omitted in Pateman 12.
3. Text states that Auriaria and Tabuariki were 'white' and that Nabawe was 'black' and 'frizzy', c.f. Pateman 16.
4. Text does not give modern 'equivalents' of lands as in Pateman 12-13.
5. Text describing partial destruction of Tarawa by a volcano and scattering of inhabitants p.56, omitted in Pateman.
6. Genealogies. First people on Tarawa. Text pp 58-78 contains lineages of :
 - (a) Tebau of Tarawa via Beiamatekai; and
 - (b) Arikintarawa his brother via Obaia-te-Buraerae whose line established itself in Tabiteuea.
 - (c) Riki, which is virtually identical with (b) and includes a version of the Obaia story.
 - (d) Nei Tituabine via Korouangutungutu and Tetake, and via Nei Teanti. Includes versions of stories of Nei Nimanoa and migrations to Nikunau and Tarawa, c.f. Pateman 22-3; Naubwebwe, c.f. Pateman 24-5 and ~~of~~ 8 below; and of their children and Nei Teweia of Beru, c.f. Pateman

25-8. Pateman omits genealogy of the northern high chiefs.
(e) Ngoangkoa on Tabiteuea (anti-ma-aomata).

7. Text pp 79-92 contains version of story of King Kewe of Tarawa substantially reproduced in Pateman 17-21.

8. Text pp 93-110. A version of the birth and life of Beiamatekai reproduced in Pateman 21-9. Includes the interlocking stories of Nei Nimanoa and Naubwebwe and their children which are substantially used in Pateman 25-8 supplemented by other sources.

9. Tanentoa ni Maeao adopted son of Beiamatekai (text pp 111-18 substantially reproduced in Pateman 29-30) on Beru, Tabiteuea, Nonouti and Tarawa. Establishment of his line on Tarawa, Abaiang and Marakei through Nei Rakentai.

10. Text pp 119-121. Brief account of the war of Kaitu and Uakeia and some comment on the northern high chiefs, ^{e.f.} e.f. Pateman 32.

11. Text pp 123-38. Life after death. Not used by Pateman.

(a) List of 7 essential duties to be performed during life if spirit is to go to Bouru.

(b) Locates ^{and} broadly differentiates between Bouru, Mone, Mata and Bakaranra^u.

(c) Short description of burial ceremony.

(d) Describes journey of the spirit - Tarawa, Makin*, Abatao, Bakatibu, Tekatannako, Raorao, Temaunga, Temoti, Ane^u, Kai-ni-kakiki, Bikeman*, Bouru. (*Not quite clear whether Makin of Bikeman is entry point to Bouru).

(e) Differentiates between Bouru, land of the spirit and Manra, land of the living.

(f) Describes arrival of the spirit in Bouru and trials endured until finally accepted by Naka (seems to confirm Makin as entry point).

(g) Concludes with a short 'song of the spirit's road'.

This segment of the text could be worth translating if material is not available elsewhere.

12. Text Part VI. Omens or Portents. Describes omens connected with (a) twitching and itching of parts of the human body and (b) animals.

SYNOPSIS OF BOOK B
(IOTAMO OF TEMOTU, NONOUTI 1927)

1. Nei Tewenei. Sole anti of Temotu (extreme south of Nonouti). Totem destroyed by missionary Tiboe (Tibwe). Maka of Nei Tewenei persisted, appeased by pagans and lent authority to I-Temotu. Cult brought from Tarawa by Beia ma Tekai (sic) and established by them at Umantewenei. Tekai weds Nei Teweia and they have issue - Tongabiri, Nei Tabiria etc.
2. Great wars on Nonouti.
 - (i) Kaitu and Uakeia of Beru. Allied with I-Temotu and conquered Nonouti. Very brief account.
 - (2) Karakaua of Abaiang in time of Tiboe and 'other teachers'. Karakaua invades Nonouti and meets resistance only at Temotu led by Tiboe. Baiteke of Abemama comes to aid of I-Temotu. People of Nonouti attributes both victories to Nei Tewenei.
3. Story of Nei Tanoi and her sons Teikao and Moua. Newekati of Tamoa visits Temotu. Nei Tanoi and her sons set off with Newekati for Tamoa in two canoes. Moua offends Newekati, is attacked and left to drift. Teikao encounters giants in Tamoa and kills them two by two; attacks and kills inhabitants of Tamoa aided by his animal, Tekekenu; kills Nei Tanoi and sails off to Makin. Meanwhile, Moua lands on Nanonruarua in the west, repairs his canoe, fishes for humans by torchlight, kills them and also sails to Makin where Teikao breaks his fishing net in two.
4. Arrival of Bingham and other missionaries on Nonouti (including Tiboe, #2 above). Conversions to Christianity.
5. Introduction of the cult of Nei Tewenei. Associated with Beiamatekai but one phrase indicates cult was antecedent. Content similar to #B-1 above.
6. Nareau the Younger (child). Truncated account of lifting of the sky by Riki.
7. Fable of the sick man Tembane and the spirit of his father Teng kai and their three-day journey to several maneaba of anti and around Nonouti. Of special interest are: that Temane does

not enter any maneaba nor partake of food offered; that he sees Nei Akiriwae, a manifestation of his soul, aflame in a reef passage and is pulled away by Teng kai; and that he awakes on the third day to the astonishment of all.

... 8. The voyage of Kamoki. Full translation appended.

9. A somewhat confused story about the Kainga Tebue on Betio, Tarawa and Nei Nikuaba and her descendants Kotua and Marikina in particular under tutelage of anti Nei Temaiti. Kotua and Marikina travel south to Beru and Nikunau. They meet Nei Newe (Neui) cast away in the ocean. She reads the signs, is rescued and gives them her riri - origin of canoe crest of I-Kaburara. Story indicates bow and stern of canoes had different names. Marikina marries Nei Tewatu on Tarawa and eventually settles on Arorae and has issue there and on Nikunau.

10. Beia and Tekai of Tarawa.

(1) Sons of Kirata by Nei Beia and Nei Kabwebwe respectively. They travel to Nonouti. They were kamarai (had malign powers). They marry (1) Nei Teweia on Nonouti and Nei Kirere on Tabiteuea who bear (1) Tanentoa and (2) Nei Beiarung. Tematawarebwe, an anti-ma-aomata (demi-god) from Beru, takes charge of Tanentoa.

(2) Tanentoa returns to Tabiteuea and weds Nei Beiarung. They go to Aunene, home of Auri and Nei Ongaonga whom they kill. Tanentoa adopts their daughter, Teuiamatu. They travel to Onotoa and fail to establish the tree, Teikaeeriki, there. It is taken to Tamana where it is established and returns to Onotoa.

(3) Nei Beiarung bears Teinai (a fish), Ubatoi (a young frigate bird) and Tokia (a wave). They go to Beru where Tanentoa sees Tematawarebwe again; they seek Koura, meet various people or anti and allocate properties. Tabontebike maneaba established by Tanentoa; it is recognized on Tarawa, Abemama and Abaiang as the maneaba of high-chiefs descended from Beia and Tekai. Bones of Teinai hung in Tabontebike maneaba as are bones of Kourabi on Tabiteuea. Tabontebike maneaba burnt down by Taure or Tanre Mataio.

APPENDIX TO BOOK B
The Story of Kamoki's Voyage

Kamoki came from Temotu on Nonouti. An American ship called in and a lot of people went to visit it including George, an American and Frank, a Frenchman. When they were aboard, they were all carried away. They sailed north but saw no land so the ship turned about and came to Tabiteuea. One man, Bantamana, came aboard and quite a number of women also. They then sailed to Arorae which the ship had visited before. There, they picked up a man called Babu who was able to speak the white-man's tongue and continued to Ereti (Tuvalu).

They made a landfall at Nukufetau and went ashore. The people agreed to sell pigs to the ship but refused any goods other than guns. So they exchanged pigs for guns. They sailed away and came to Rotuma. They didn't stop there but continued on until they reached a mountainous country. They were steering an easterly course and two men swam out from the shore. When they reached the boat, one of them leaped aboard alongside the captain, grabbed his cap and dived overboard. These men had tattoos inside their lips and they fled because they feared what the captain might do. The ship continued on its course.

Land came into sight which the captain said was America. They sailed towards the shore at a town called Ramauke (Lambayeque) and a doctor came aboard to inspect the passengers. He declared there was sickness on the ship and forbade any of them to land. The captain went ashore and later on another ship arrived and dropped anchor to the west. The captain of this ship came over to board the first one and the crew battened down the hatch. This captain then ordered the mate to open the hold and, when he saw the large number of people in it, called Tem Babu, of Arorae and spoke with him. Then he went ashore to find the other captain who was told to take the passengers back to Kiribati.

They continued their journey and first came to a sandbank in the middle of the ocean. They landed but there was nothing to eat there except non fruit (morinda citrifolia) and cats. They sailed on to Mangarongaro (district on west coast of Tongareva) and the passengers were left there. A steamer came in from Tahiti and took some of them away and then another ship came and took away more of them. Still later, came a ship from Tabuaeran (Fanning Island) and they (the rest of them?) went there to work for

the chief of that island, Wiriam (William Greig). They were there for about ten years. They went to Wiriam and asked to be taken home. Wiriam wrote a letter to Beingam (Bingham) in Honolulu and, when the time came for him to sail, Beingam called at Tabuaeran and took them home. His ship was called 'Moningita' (Morning Star).

References:

Maude, H.E. 1981. Slavers in Paradise. Australian National University Press, Canberra, Australia: The Stanford University Press, Stanford, California: University of the South Pacific, Suva, Fiji. 81, 88-91, 163, 167-9, 213 note 1.

SYNOPSIS OF BOOK C (1932)

Part II Katei ni Kiribati

Written by Tibwere of _____ from Taumoa (deceased) and others. Appears name 'Tungaru' not known to Tibwere's informants.

I. Beginning of the social order. 3 accounts of the descent from Tamoā.

(1) The Ibi tree (probably one of the Calophyllums - see Sabatier). Obaia and his descendants. Settlement of, and dispersion from Tarawa. Naming of Abaiang and Maiana.

(2) Settlement of Nikunau by Riki, Taburimai and Taburitongoun in canoe 'TeKabangaki'.

(3) The tree, Teremoatererei on Savaii, Tamoā. Teuribaba under the tree and Nei Tituabine on top with her birds, Te Take and Te Koroangutungutu. Teuribaba burns the tree. Nei Tituabine and birds fly off to Beberiki and Motuna. Birds killed, issue from their maggots (ino). Koura sails from Motuna to Butaritari, Marakei and Beru which were already settled by previous voyagers. Genealogy of Koura III on Abemama mentions wars with Marakei and Nonouti.

II 1-3 Anti and Invocations. Lists 12 original and 4 later anti with 6 others used by sorcerers (ibonga). Mentions early worship by Nareau and the divination 'Tien Nareau' (Pateman 18, Sabatier under Kaiwa); of Nareau II, doubtful; of Tabuariki, especially on Maiana and describes shrine and ritual; of Auriaria; of Taburimai, uncertain; of Teweia especially on Abemana and Nonouti; of Kaobunang; of Nei Tituabine and the divination 'Matakobu'; of Nei Teiti; of Te Kawanoro especially on Abemana where he lost face when he failed to secure the death of Mission Teacher in 1886; of Riki; of Nei Karua and Te Rakunene, especially on Abaiang, giving extended account of ritual connected with latter; of Rakabunanti, Abemama and 'lost' sandbank off Marakei; of Tekai, especially on Tarawa, Maiana and Nonouti; of Rianneuekabane, especially on Tabiteuea (see newekabane in Sabatier). (Also includes some descriptions of medicines,

rites and invocations part of which I have translated in the
 000 attachment).

II-4 Magic and incantations not related to worship of anti:

* Bonobono, to counter the spirits

* Kaike, to become renowned

* Kanangaraoi, to be fortunate

* Boa-ni-manawa, to be unafraid

Koro-atu, to overcome an enemy (see Sabatier)

Tauan-roro, magic of old men and women to celebrate a
 birthday or other occasion (see Sabatier)

* Meaning not in dictionaries.

II-5 Expectation of life after death. *Anti* is needed to
 accompany spirit to Naka; to lead it to places of happiness
 on this earth prior to departure or return spirit to its body
 if it should not have died.

Part III Arts and Skills

I-1 Tools etc. *Taba, shell-knife, sword etc; *Angara, shell-
 hatchet; *Tanai, variant of angara; Baintaitaim, sharpening
 stones; *Bainikamaran, polishing or smoothing stones; Bai-
 ni-kabaebae, generic compound referring to coconut-fibre string
 or rope.

* Meaning given in text not included in dictionaries.

2. Buildings and Builders. Short statements on importance
 of skilled builders to society and types of buildings. No
 details of construction.

3. Crafts and Craftsman. Brief statement on importance to
 society followed by:

(1) Weapons and armour.

(a) Maran, 9'-18' lance of coconut wood, pointed at each
 end. 1" to 2" diameter in middle.

*(b) Ie-teuana, single-pointed maran with parrying fork

*(c) Ie-uoua, as above but double-forked.

(d) Taumangaria, similar to Ie-uoua. Like 3-pronged fork.

- (e) Bakabota, maran with sting-ray spines attached.
- (f) Unun, 6'-14' lance armed with tiger-shark teeth.
- (g) Butu, dagger (1'x4"x1") with tiger-shark teeth.
- (h) Mbo, 1'-2' club of ironwood or coconut wood.
- (i) Bwe, 5'-8' spear or stave of coconut wood for throwing, striking or parrying. Diameter 2" plus.
- (j) Batiraku, heavy 3'-4' club attached to wrist.
- (k) Tanga (Otanga), coir body armour like coat-of-mail.
- (l) Barengaru, coir armour comprising helmet, coat and ankle-length leggings.
- (m) Barantauti, helmet made from spiky skin of puffer fish worn over barengaru helmet.

* Not in dictionaries.

(2) Personal ornaments:

- (a) Uba, pearl-shell pendant.
- (b) Nikabono, small pendant of large nouo shell with hole in centre.
- *(c) Nikatang, necklace of small nouo shells.
- *(d) Tumara, necklace, armband, ring or belt of small tumara (moon) shells.
- *~~(e)~~ Kaban, necklace, armband or belt of kaban shell.
- *(f) Buangi, whale-tooth pendant or necklace.
- (g) Winririko, porpoise-tooth necklace of three or four strings.
- *(h) Winaomata, similar to winririko but made of human teeth.
- (i) Bure, highly-prized cowry-shell ornament for use on arm, leg or waist usually restricted to toka.

* Not in dictionaries.

(3) Household utensils:

- (a) Kaibaro (baro), woven leaf-cupboard with short legs for storage of food.
- (b) Kumete, hollowed-out wooden vessel for water or food cut lower at two ends for pouring.
- (c) Ibu, coconut-shell vessel for liquids sometimes with base and string-net cover.

- (d) Mangko, coconut-shell drinking cup made, preferably from the ripe nut.
- (e) Kai-ni-moi, coconut-shell ladle.
- (f) Mamata, pointed half-coconut shell used as funnel.
- (g) Raurau, much valued, pearl-shell plate.
- (h) Kautuai (Koiriki), wooden scraper or grater, with koikoi-shell blade, for coconut.
- (i) Beka (tuairoa) two-pronged scraper, with pearl-shell blade, for pandanus fruit.

All of the above are in Sabatier though descriptions may vary.

II Cutting toddy. Brief statement largely deploring lost skills.

III Planting, cultivation and harvesting of coconut, pandanus and babai. Short, discursive essay containing no agricultural detail.

IV Fishing:

Lists various types of, or names for fishing:

- (a) On the beach -e.g. shell fish (katura) and crab.
- (b) On the reef at low tide - e.g., shellfish and edible worms (ib~~o~~) during daylight. Coconut-leaf torches used at night. Octopus, crab and lobster fished for in moon-light.
- (c) On the reef when tide is in flood (iabuti) - e.g. (fishing by rod, line and net. No detail.
- (d) By canoe at low tide or in the lagoon - e.g., small fish by bait, net and pot (trap).
- (e) Off outer edge of ocean reef - e.g. deep water, trawling, snaring, spearing, rod and/or line during day light; and netting flying-fish with torch-light, barracuda and other deep-sea fish by rod and/or line at night. No descriptive detail.

V Weaving and Spinning:

- (a) List of articles woven from coconut and pandanus leaf - 10 named articles each.
- (b) List of articles made from spun or twisted coconut fibre - 7 named articles.

Not much descriptive detail. Adequate coverage in Sabatier.

VI Navigation:

A brief essay on the limitations of ancient voyaging,

(Tamoia to Makin Meang, Bukiroro (Marshall Is.), Onaero (Nauru), Banaba and 'the sandbank (north) off Marakei'. Notes ancient song 'Matang ma Tamoia'. Beyond these bounds lands were called 'Beyond the Horizon' (rabaraba ni karawa), 'The Invisible' (roro) and 'Source of the Winds' (in-ang). Names of famous navigators. Main arts/science of voyaging. A potentially useful base for a 'Story of Ancient Voyaging' for young children - in Gilbertese and English.

VII Songs and Poetry:

- (a) List of themes commonly used in composition of songs, viz. instructional, joy and sadness, feuds and wars.
 - (b) Similar themes used in compositions for ruoia .
 - (c) Discussion of kario and oto-kuna (composition); and tia-kario, the composer who puts tabunea on a composition, and tia-ototo who makes use of such composition. The tia-kario is the 'root' or 'stock' i.e. the king pin. Sabatier does not make this distinction.
 - (d) Tabunea in composition. Incantations given on:
 - (i) Kamoi, praise for tia-ototo.
 - * (ii) ^{Kakibzana} ~~Kabururu~~, an incantation apparently to stir up composer's abilities.
 - * (iii) Kabururu, an incantation apparently to achieve a free flow of words in composition.
 - (iv) Mamra or mamira, an incantation to facilitate harmonious song.
- * Not mentioned in dictionaries.

VIII Curing Sickness:

I have translated this part in full along with the related ... text referred to in II 1-3 above.

IX Martial Activities:

- (a) Katikoto, self-defence.
- (b) Boxing, fencing, wrestling. Last said to be much practised in Ellice Islands (Tuvalu).

X Ruoia and Sport:

- (a) Ruoia, said to have originated in Nonouti.
- (i) Karanga, ruoia performed with sticks.
- (ii) Kabure, sitting ruoia for 4 people, striking each other's hands.
- (iii) Tirere, ruoia with participants facing each other carrying small sticks.
- (iv) Standing ruoia: kamei, wanibanga, wantarawa, kateitei
- (v) Sitting ruoia: bino, batere or mati-~~ru~~-ruoia (?).

All in Sabatier though descriptions may vary.

(b) Games ~~for~~ Men: Except for ie, the descriptions given below are from Sabatier:

- *(i) Karengutu, game with 3 skittles.
- *(ii) Karetika, game played with small block of wood and log.
- *(iii) Kabane, Gilbertese national sport. Catching feather (or bird) with weighted line.
- (iv) Ie, coarse ^ag_{me} with women.
- (v) Itau, boxing or fisticuffs.
- (vi) Bo-mane or kaunrabata, wrestling.
- (vii) Uaia-wa, canoe racing.
- (viii) Uaia-makei, model-canoe racing.
- (ix) Uaia-utuao, kite-flying contest.

* Not identical with Bingham.

Part IV - Government

This part is declared 'unreliable' in the introduction)

Two types of government:

1. By uea (chiefs) and 2 by unimane (elders).
3. Three laws and punishments of the unimane:
 - (1) Homicide - death or nenebo (land in lieu).
 - (2) Theft - death or forfeiture of land.
 - (3) Interference with married woman - aba ni bainaine (land in compensation).
4. These laws, imposed by the unimane, could be broken by uea and powerful families.
5. Royal privilege. Right to speak, eat first etc. Control war and agriculture. Contains adverse comment on Binoka.
6. List of kingdoms: Makin and Butaritari, Marakei, Tarawa,

Maiana and Abemama (incl. Kuria and Aranuka); (Abaiang omitted).
Nei Tabiria almost became uea on Nonouti:

7. List of islands with no uea: Nonouti, Tabiteuea, Onotoa,
Beru, Nikunau, Tamana and Arorae.

Attachment to Book C
(Read with Part D of Book K)

Healing (pp 89-92)
(edited extract)

Two kinds of sickness only were recognized by I-Kiribati: external and internal.

1. External Injuries.

(i) Skin diseases were treated by lotions made by crushing the terminal leaves of trees, and from the sap or the fruit of the non, uri and salt-bush (mao) and other plants. Treatment was accompanied by magic (tabunea).

(2) Wounds and bruises were treated with a lotion extracted from the base of the coconut leaf; or sap drawn from under the thin bark of the coconut or other tree; or from fruit. Anyone gravely ill would be attended by a sorcerer (ibonga).

(3) Serious fractures of the bone, such as could be incurred by those who fell out of coconut trees, were manipulated by bone-setters who were adept at relieving pain. Bone-setters from Tamana were held to be best able to relieve pain although all islands had good practitioners.

2. Internal Ills

(1) Headaches. There were two ways of treating a headache. If it did not often recur it was treated with the terminal leaves of a tree. If it was severe it was held to be caused by anti and a sorcerer was therefore called in to divine the cause with a healing garland (mae ni kamauri) or in other ways.

(2) Stomach ache. There were two methods also of treating stomach ache. If it were a mild attack a draught of medicine was given but if it persisted an anti was blamed and a sorcerer was called.

3. Mental Sickness (not foolishness or drunkenness)

This is a malady of the mind not of the body. It occurs more frequently among women, especially those who chase after men or seek to attract attention, and many of them are deceitful. It is treated by sorcerers or young men skilled in the ways of anti. Many a sorcerer as well as other people have been deceived by such women - though a sorcerer would, perhaps, know when he was being deceived but would condone it because he knew he was deceitful too. Even so, his efforts were not entirely wasted because there could be value in the remedies or food he prescribed. A sick woman might gain benefit in due course therefore but there was a price to pay in the form of reward to the healer. It could be a burden on the relatives of a woman if she repeatedly lied.

Young central leaves of the coconut tree (kakoko) were used as a necklace for the patient by sorcerers of Te Rak^unene and Ten Tekai. Practitioners of magic from Fiji (wairakau) treated patients with coconut mixed with the terminal leaves of trees or flowers. The most popular oil nowadays comes from Fanning Island (ba n Tabuaeran).

A very famous, recent sorcerer was Ten Kake, an old man (unimane) of Abaiang. He is now dead but his children and grandchildren carry on his tradition. Some sick people are able to help themselves get better by supernatural means because they have had intercourse with an anti.

Anti, Stone-totems and Rites

(pp 34-43 edited extract)

Nei Koa was the principal sorcerer of Te Rakunene and she laid down the rites to be used at three stone-totems (boua).

The first stone which stood in a shingled enclosure (nika-wewe) at the house was cylindrical with a length of one cubit (length of forearm c. 18inches/46 cm). This was the stone of well-being (Boua ni Kamauri).

The second stone stood in the middle of the island and was called the Stone of Summoning the Dead (Kaoki^ubanna) or the Stone of the Opposites (katannako). Anyone who wanted the spirit of a dead relative to return could go to the sorcerer who would invoke the anti at this stone. It was a remarkable rite which the sorcerer performed comprising magic and artifice (kuneman). The stone was about the size of an extended hand (rauno ni bai) and was kept in a shingled precinct.

The third stone was the Stone of Stirring up Courage (kaun). It stood above the high-water mark on the ocean beach and was bigger than the one in the middle of the island but smaller than the one at the house. Like the others it stood in a shingled enclosure and was very appealing to young men who were scorned and ridiculed by girls. The stone was used to win love and the magic and rites performed there were amazing.

Nei Koa appointed three men, now dead, to attend these stone-totems and instructed them in their duties:

- Te Rakunene (sic) was sorcerer for the Stone of Well-being. He attended the sick.

- Ten Teuongo was sorcerer for the Stone of the Opposites in the middle of the island. He called back the spirits of the dead.

- Ten Teun was the sorcerer for the Stone of Stirring up Courage who could invoke Te Rakunene to stir up the passions of girls beloved of the young men.

These three sorcerers were agents of Nei Koa. She endowed them with mana (maka) of Te Rakunene. It is said that there is no one nowadays on Abaiang or any other island who could match these men in mana or magic.

Anyone who wanted to become a sorcerer had to receive instruction in the practice of sorcery and how to become visible to anti. He had to be purified with incense at the three stones. Then he would be taken out on the open reef to be seen and recognized and told he must prepare his offering to the anti of coconut oil, tobacco, pipe and matches (white men had reached Kiribati before Te Rakunene's spirit returned). He should never be separated from those offerings and should place them on the middle strut of the outrigger float (of canoe). Should the anti come or appear in a dream and want to smoke, he was to get up and offer a pipe while intoning :

Moko ngkoe anne Te Rakunene.

Ma te Batitiri ma te I-Marenani, inga.

Tautaua mauru.

(The preceding text is difficult to translate and I am not sure of the word I-Marenani as the original is incomplete.

A possible meaning is:

Smoke this Te Rakunene
And with this mystical oil
He who stands 'twixt flesh and spirit
Welcomes you. Keep me safe and sound.)

He could then offer up a prayer to the anti asking for what he wanted or for help or any other thing.

Many different rites and magic were used at these stone-totems. The following are examples of those used at the Stone of Stirring up Courage.

(In the examples an asterisk denotes no translation or partial translation given in dictionaries and meaning therefore deduced from context and etymology).

1. Babobo. Withering or yellowing leaf. Pandanus.
2. Karai. Wreath of young whitish leaf of coconut (kakoko).
- *3. Aeae. Split leaf of kakoko.
4. Kiaou. Prostrate, creeping plant with orange-yellow flowers (Triumfetta procumbens). Tips used for coronet (bau).
5. Ntanini. Leafless climbing and twining plant (Lassytha filiformis). Used for coronet.
6. Bukinikoriri. Terminal end of coconut leaf.
7. Tabera ni Kiaou. Tip of the kiaou (4). Used as ear decoration
8. Bike ae buaki. Sand shaped into a likeness. Like a human body.
- *9. Matamaere. Crab (Kauki) hole. Presumably used in divination.
- *10. Nokomaka. Stiff, reddish rib of leaflets forming coconut leaf (frond). Apparently used for divination, the omen depending on whether they stuck or did not stick in the sand when dropped.
11. Koratabuki. Knotted string and hair necklace (syn. nimaerere)
12. Ba. Coconut-oil lotion.
13. Kaue. Coronet of, or crown with flowers.

Not much is known about the practices at the Stone of Summoning the Dead because Ten Teuongo, who was inducted into them, had not much performed them for quite a long time.

There were a number of different practices used at the Stone of Well-being. They, the sorcerers, used potions, bathing and

lotions accompanied by magic and there was a rite called te kawai which was performed as follows.

If a patient were gravely ill he would be taken to a suitable place where he might convalesce or rest in peace. It was chosen by lots, for omens were always sought by divination (kaiwa), which were cast each morning and evening. That is how the rite was done at the Stone of Well-being.

There was another rite of healing known as te tabe-wa. Six to twelve men and an equal number of women were chosen to take part in it. They started out from where the patient lay and, accompanied by a leader, walked to the stone-totem half way across the island (boua ni katannako) where they conferred and divided into two groups. One group went east towards the ocean carrying coconut-leaf baskets to hold dry salt-bush (mao) leaves to burn like incense over the patient. The leaves had to be taken from the salt-sprayed beach on the ocean coast. As they walked, the group would separate into two lines of equal length. They would fill their baskets with dry salt-bush leaves and each would carry a sprig of mao in the right hand.

The other group would walk west towards the lagoon carrying a coconut-shell vessel (ibu) in the left hand. When they came to a well, they would fill the shells with water for washing the patient and each of them would carry the top end of a coconut leaf in the right hand. When the group reached the patient, they would each give their shells of water to the sorcerer and pat the patient with the leaves before they put them down.

The group which had gone to the east took longer to arrive and, when they did, they handed their baskets of dry salt-bush leaves to the sorcerer and then patted the patient with their sprigs of mao. Both groups and the leaders paired off.

The participants in the tabe-wa were required to dress well. The women would wear coconut-leaf skirts which had been oiled and perfumed; belts of yellow leaf of the young coconut tree (ene) and discs of coconut shell (kabau); a leaf-shawl (karaebari) from the young coconut tree without a trunk (uto); and necklets and circlets of bark (bunna), flowers and shells (ntabo or nta). The men would wear new mat-clothing which stretched from armpit to knee (kabae) tied round the waist with women's hair (nuota); leaf scarves; and necklets and circlets of shells and flowers. Everyone would be washed clean and sweetly perfumed. This was the rite tabe-wa done at the Stone of Well-being.

SYNOPSIS OF BOOK D

A Miscellany from Nikunau written by Iotamo M.K.

1. The Feather Cult of Tioba

(Read with Book J para. 5)

An account of the cult on Tabiteuea with mention of Nikunau slanted towards the Protestant Mission. Cult said to have been founded by Teanningo of Onotoa and conveyed to Tabiteuea, Beru and Nikunau. Establishment on Tabiteuea is attributed also to Tanako.

2. Nikunau. Imminent warfare between Protestants and Tioba averted by N. Tekaruru, a Christian who walked into the ranks of Tioba and took away their feathered banner. They dispersed.

3. Tabiteuea. Bare outline of the two battles between the Protestants and Tioba.

4. How Tioba was established in a village. Feathers of the frigate-bird or brown noddy were tied to a stick and this buraeniman was planted inside a bonobono (kerb) to form a bangota (shrine). Each utu delivered 3 coconuts at moonrise over a period of 6 months to be placed under the buraeniman. Any intruder who stole the coconuts would be accursed and die. Each utu had its own buraeniman and all would gather at the bangota and plant their buraeniman in three rows (circles?). They would sing and pray. The texts of two hymns/prayers are given which differ in detail but not substance from those in Maude 313-5. In one of the texts, there are two lines which seem to imitate Polynesian numerals. After prayer, the leader would tell the congregation to smoke, the smoke being the food of Tioba. Then, everyone would eat before going home.

2. Tabuariki and descendants

5. Tabuariki arrives on Beru from Tamoia and weds N. Kanna to found the lineage of Bakoa.

6. N. Teiti comes from Tamoā and weds Tabuariki. Their descendants are Kirata-n-Tarawa and Beia and Tekai (Beiamatekai) of Tarawa.

7. Tabuariki and N. Nimanoa produce Taunteang who is born on Maiana. (Is this the anti-child Teang mentioned in other stories e.g. Tiroba 8-11?)

8. Text concludes with brief statements on establishment of Tebakoa on Nikunau and Onotoa.

3. Nei Akoia and descendants

(c.f. Pateman 122-4: Karongoa 26-7)

9. Legendary daughter of Teboitabu and N. Mbano who was brought up by her uncles Taburitongoun, Riki and Taburimai who divided Nikunau. N. Akoia (from akoi=kind) weds Naumata a stranger from Tarawa and they settle at the reef-passage at Nikumanu. They make travellers welcome. Bakoa arrives from Tarawa, drives out Naumata and weds N. Akoia. They have issue - family tree given which goes to 1870 in 8 generations. The kainga is Taramarawa the customary rights and obligations of which are enumerated.

4. Ikaboeangina and Ikaboeboe

(Note: In these words the digraph oe is obsolete being replaced by ue or we).

10. A tale of two anti-ma-aomata from Tamoā who were washed ashore on Nikunau in the form of trees. They were received, established and invoked as anti by the Mumuri kainga at Nikumanu. A fire swept through the kainga ~~which continued to be worshipped~~ which Ikaboeboe put out and left for Tamoā. Ikaboeangina continued to be worshipped until the arrival of Christian missionaries.

5. Te Kanawa

11. A large tree without branches upon which Tematawarebwe reached Beru from Tamoā. It was established on the kainga Teakiau-ma and was the ancestor of I-Karongoa. A description of related fishing and food rites is given including the special claims of I-Teweia of the kainga Taunano. The bouananti (anti-pole) was

destroyed by Missionary Eritaia in 1874 and used for a table and bedstead.

6. Origins in Tamoia - Kaintikuaba

(Arrivals and establishments in Beru unless otherwise stated)

12. Tetake - Keaki; ^{Teimone-} Tenguigui; Tematawarebwe - Teakiauma; Taburitongoun, Riki and Taburimai - Nikunau; Taburimai - Beru also; N. Akoia - Nikunau; Teboe - Temaauri; Baretoka - Tarawa; Naunikai and Naurua - other islands.

13. Other people of Kaintikuaba went elsewhere. Beru and Tarawa are the ancient lands where the botanaomata originated.

7. Canoe Crests

14. Listed clans with drawings and brief histories:

- (a) Te bou ni Karongoa.
- (b) Te kaitara. Karongoa.
- (c) Not named. Korongoa-Raereke.
- (d) Temaro - Tabuariki. Tebakoa.
- (e) Not named. Keaki - Karumaetoa.
- (f) Not named. Benuakura.
- (g) Not named. Kaburara.
- (h) Temataua. Kaotirama.
- (i) Taiki.

SYNOPSIS OF BOOK E

(ANONYMOUS, BERU?)

1. The first Maneaba, Mataniwi and Inaki. Tabontebike. Six renowned inaki - Karongoa, Karumaetoea, Tabotarawa, Bakarawa, Tebako, Ababou. Contains brief account of Bue and Rirongo (Ababou).
2. Ancestors of Tanentoea of Beru. Account describing descent of Tanentoea from Tematawarebwe and Nei Teareinimatang incorporating Teweia and his sister Nei Teweia. Account then provides versions of the Beiamatekai and Obaia-te-buraerae stories. Tanentoea goes to Beru and overthrows Koura who is said to have come from Onouna or Roro or Beberiki and who flees to Nikunau. Includes a short account of Teimone and Nei Matannang and their son Bakoa as an appendix. Explains origin of name Obaia-te-kerikaki (koekoerikaki)
3. Very brief accounts of (a) the Bomatemaki (b) Light (c) Kaintikuaba all involving Nareau.
4. Descendants of Bakoa (2 above) and Nei Akoia.
5. Story of Takoronga, Tabiteuea. A sandbank south of Tabiteuea created by Nareau and alive with fish. Myth of descent of Tabiteueans from clams. (Incidentally describes Nei Tekekenu as being without arms or legs and rolling or wriggling).
6. Account of inaki Keaki-ni-Bakarawa (numbered vii in text). Originated with Koura descended from Te Take of Samoa and Beberiki via maggots/worms of its decaying body. Koura in Butaritari, Tarawa Beru and Nikunau.
7. Sanctuary. Two accounts (c.f. Pateman: 79-80):
 - (a) Village sanctuary called Temaui. Place where those who had killed another could take refuge. Established by Tebwe on orders of Tematawarebwe. I do not follow the story-line very well. It involves Tebwe and Teua of Nikunau and his wife Nei Tebwerei, magic and the allocation of land.
 - (b) Maneaba sanctuary. Built by Tebwe and called Bubutei-un-te-un where persons attacked or having attacked could take refuge. Associated building (1) Tetake and (2) Tenibangutu.

These *two* accounts which, presumably, relate the origins of Temauri are followed by Tebwe's inaki (Karongoa), sketches of canoe pennants and a list of descendants.

(c) Inaki. Information on the inaki Kaotirama, Kabotua (Tabiang) and Kaburara with sketches of canoe pennants.

8. Fable of Nareau and descendants. Nareau and Nei Rotebenua produce Nabeinging, a creature of the sea. Nabeinging is stranded on Teongaieta where Tabakea, the ruler, kills him and buries his skull. Issue from the skull - Tekekenu, Bakoaua and Temoa - are counted as children of Tabakea.

Bakewa, ruler of Teongainano, has issue - Teai and Teikaurawata and other sea creatures. Teai is extinguished in encounter with Tabakea thereby establishing a family feud. Bakoaua and Teikaurawata continue the rivalry in a series of encounters encompassing races between sea creatures and a number of dirty tricks.

9. Obaia-te-Buraerae. Son of Taukarawa and Nei Terere. Te Uekera springs from the skull of Baretoka on Tarawa. Obaia, born in top of Uekera, flies down to find his mother; reaches Onouna where he weds Nei Teanti, and Nei Kirirere and Nei Kirimoi are born. Obaia and Nei Kirirere fly to Tabiteuea where Nei Kirirere weds Beia (matekai).

A

SYNOPSIS OF BOOK F

From a manuscript of Kaure of Abaiang, November 1926 transcribed by Rutaru (?). See also Book N.

1. The story of the past:

(1) Separation of earth and sky by Nareau, Riki et al.; of the creation of sun, moon, stars, rain, pathways from parts of the body of Teikawai; naming of points of compass; of light and dark; of the lunar month; of the naming of Tarawa, Karawa, Marawa and Aomata; of the two nei (ponds) of good and evil; of sexual intercourse, youth and manhood; of the gender indicators Nei, Mane and Ainenuma; of the peopling of Beru and Tamoā; of Nareau's injunction to Tabuariki, Auriaria et al. to turn away the canoes of Matang.

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

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

(4) N. Terere, descended from Naka, weds Taukarawa and produces Obaia-te-buraerae. People of Tarawa climb the Tree and are killed by gales blowing from Nabanaba. Helped by mother and relatives in Nabanaba, Arikintarawa survives three gales and climbs to top of Tree where he meets N. Terere and takes her back to Tarawa. They are seen from Nabanaba which sends gales to destroy the Tree; it falls and spreads its branches to Southern Gilberts, Ellice and Tamoā.

(5) Arikintarawa and N. Terere beget Kirata-n-tarawa who sires Beiamatekai, uēa of Tekanuea at Buariki on Tarawa, and siblings; describes various duties of this family; links in with Taburima (from (2) above), ancestor of Noubwebwe (sic) cook to Beiamatekai.

(6) Version of story of Noubwebwe and Nei Nimanoa; voyage of N. Nimanoa and brothers (Uamumuri Nanikain and Tabutoa) to Totoronga; N. Naimanoa stays on Tarawa and marries Naubwebwe; brothers continue their voyage. N. Nimanoa bears one child, the wind,

followed by four (sic) 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 Obaia-te-buraerae; how Obaia got his feathers and took form of frigate bird; prevented from reaching Tarawa by his brother; arrives at Onouna - extended version of welcome and seduction by N. Katura (sic) by the frigate bird; birth of N. Kirirere and N. Kirimoi. Obaia flies to see his father Taukarawa ((4) above), but is impeded by his brother and returns to Onouna; leaves again with N. Kirirere for Tarawa; again turned back by his brother and goes to Tabiteuea.

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

(9) Continuation of Noubwebwe story ((6) above). Noubwebwe and children sail south and are followed by Beiamatekai. Noubwebwe reaches Nonouti where they kill Tabaka; Tabutoa takes Tabaka's wife N. Teweia. Beiamatekai arrives, Tabutoa dies accursed (kamar-
aia) and Beiamatekai weds N. Teweia. Noubwebwe and remaining children flee to Tabiteuea where they meet Obaia ((7) above). Beiamatekai follows and sails on to Beru where Tanentoa is born and N. Teweia dies. Beiamatekai returns to Tabiteuea and marries N. Kirirere; their son, Teboi, weds N. Komao of Onotoa. Some further descendants given.

SYNOPSIS OF BOOK G

(Anonymous, Beru)

1. A short version of the Creation. Tamoā, Beru and Tarawa. Burning down and dispersal of Kaintikuaba (Teitikuaba in this text - Te I-Tikuaba?).

2. Story of Temamang. Named by Tabakea, adopted and nearly killed by Tabuariki; burned in fire by Tabakea and re-created as an anti-ma-aomata; kills Tabuariki; becomes head of the Kainga Tekaotirama.

3. Tabakea and Bakewa, another version of E-8. Tabakea lived on land and Bakewa in the sea; they meet, plan and hold a ruoia; they exchange ruoia ornaments; Tabakea's gifts to Bakewa, flowers etc, fade and wither. In due course their sons, Bakoāuea and Teikaurawata meet and enter a series of contests as in E-8. In this version the Kekenu, besides having an insatiable appetite, also is a man-eater, gouges out reef passages on Onotoa and Nikunau, kills Teikaurawata on Beru and settles there at Temauri.

2

SYNOPSIS OF BOOK H

(Beru, anonymous, genealogies. 1927)

1. Karongoa:

Nei Teweia through Tanentoa. Includes brief mention of conflict between Tanentoa and Koura; Tabontebike maneaba; division of Karongoa into Karongoa n Uea and Karongoa Raerake.

2. Teweia, brother of Nei Teweia.

3. Teweiariki (Teweianti (?)) brother of 1 and 2.)

4. (a) Kotua, includes a genealogy of Moiwa (the poet?).

(b) I-Birimo, includes an extended genealogy of Moiwa.

5. Te Kaotirama.

6. I-Baretik.

7. I-Teakiauma.

8. I-Karongoa Raerake.

9. I-Umantaburimai.

10. I-Benuakura, containing a considerable amount of myth involving birds and the Mannaba named Aromata.

2

SYNOPSIS OF BOOK I

(Creation myths. Arobete of

c.f. Book M)

1. A brief creation myth. From a pre-existing ocean, Rock and Void beget Nareau. Takoronga, the first land, inhabited by shell-fish. Nareau creates Beru, Tamoā and Tarawa. Names given of first inhabitants. Account of Nei Nimanoa and her brothers in Tamoā. Kautabuki goes to Nikunau.

2. An extended creation myth of more interest than many.

(1) Begins with the Bomatemaki. Creatures exist on high (Tebakatibutai) and below (Nei Teinginimone). They meet and have issue - Nanomaka and Nanokai. In the east, land and water beget rock (Natibu) and waves (Nao, including Tokia, Rebuā and Kamataoa of special interest in navigational lore). In the west, Raira Karawa and Raira Mone have issue including Nei Teakea, Riki and Tekika.

(2) Nanomaka marries Natibu to Nei Teakea and they beget Nareau. Nareau finds his way to top of the Bomatemaki and discovers it is lit by Tebakatibutai while below remains dark. Nareau wonders why the difference and consults Natibu, Nanomaka, Raira Karawa and Raira Mone to no avail. Nareau persuades Tebakatibutai to visit Nanomaka; he brings light and Nareau dismembers his body to create the sun, moon and winds.

(3) Natibu's siblings cut loose the bonds restraining the sky. Nareau emerges, finds partners and sires Te Bunnanti. He establishes Te Bunnanti Meang at Buariki; Maiaki at Tamoā; East at Beru; West at Takoronga.

(4) Nareau models into human form from sand the anti Uka, Karitoro, Nabawe, Riki, Teaba and Ngkongkoa. Riki raises the sky, Nareau strikes him and his body breaks in two, the lower part being the eels and the upper the multitude of stars.

(5) Nareau goes south to Tamoā and creates unspecified lands to north, east and west. He and Nei Bururunnao beget Auterarangaki

and Autewenewene. Weds Nei Kobine on Nikumaroro, north of Tamoā, but she bears no children and he abandons her. Returns to Tamoā and instructs I-Kaintikuaba (Tree of Tamoā) to raid Nikumaroro and take the first-born as food for Auterarangaki and Autewenewene. The raiders' canoes called Teirantimtim and Teatataimoa.

(6) Nareau goes to Buariki on Tarawa and builds the maneaba called Umananti, digs babai pits and wells. He brings up from under the Bomatemaki the human models he made. He has a son Tabukintarawa who weds Nei Baia who bears Nei Robei and Nei Rotebenua.

(7) Nareau bids farewell to Natibu and leaves instructions for him to keep watch over the land - he establishes reefs; and for Nao (the waves) to provide the two sailing seasons (NE and SE Trades).

3. A brief version of the creation myth which has Nareau (te bukibe alone in a void; and two maneaba - Karawa and Kaintikuaba on Tamoā. All people are descended from Kaintikuaba. Tetake offends the people, Taburimai burns down the Tree and the people are scattered.

4. Another brief version of the creation myth.

(1) Nareau (te bukibe) traverses the Bomatemaki and enters it to find there Uka, Riki etc. Description of raising of the sky and creation of light from Natibu's eyes.

(2) Of particular interest is the part of this tale which gives a system of counting based upon the number 8. Riki, while raising the sky, became hungry and his companions gave him two of the ten tentacles of the octopus (Nakika) to eat. The remaining eight tentacles gave rise to the numbering - aturu, atara, ikoa, kainari, binaro, matuaia, koioio, tebwina. The text says about this: 'they stopped at eight (wanua) but called it ten.' (The only one of these numbers I can trace is ikoa which Sabatier says means 'ten when counting in pairs'. Whether the numbers relate only to the tentacles of an octopus I cannot say.

N.B.

N.B.

I have recently read a review, or heard an account of a book on the use of 8 in counting by an academic (a Professor, I think). Unfortunately, I cannot recall the context.

2

SYNOPSIS OF BOOK J

Tione M.K. at Tabiteuea, July 1927

ANTI of AIWA

1. Te Atua-ani-mwemwe. The canoe 'Tarataraweneina' from Nabanaba in the west meets a giant ray and begets man, Nakabanei who weds clouds from Beru. They beget Te Atua-ani-mwemwe who settles in Aiwa. Parts of his canoe are named Barebatu, the hull; Aiwa, the outrigger; Auenene, the sail.

A fisherman, Kaumomokia arrives from Taungaeaka. He frightens Atua-ani-mwemwe who is stirred to anger by Auriaria on Beru. He returns to Aiwa and is worshipped by inhabitants with offerings of pandanus fruit.

2. Taburitokia-te-rang. Taburitokia or Te Tanai (adze) arrives from Tamoia on the canoe 'Tarataraweneina' (see above). Settles at south Aiwa. Receives offerings of pandanus fruit from inhabitants. If food offended him, he ground his teeth on rock. This is why he was called the adze.

3. Taburitokia-te-aomata. Came from Nabanaba/Tamoia. Settles at Barebatu and is worshipped by inhabitants. Behaviour as above.

4. Kabunang. An anti of war and quarrels. It is said he was a dwarf.

5. Nei Tituabine. Anti of the sea. Totem at Auenene.

6. Karubenimataiti. Fishing anti of islet of Tena-uea. Offerings made before going fishing.

7. Nei Ongaonga. (see next part).

8. Tabuariki. Anti of fishing. Quick to anger.

The above information was obtained from Ten Tanua.

OTHER OLD TALES

1. Nei Ongaonga. Anti of the tidal creek at Auenene. Devotee of the ruoia. She attracts fish when she dances on the beach. Chant given. From Ten Tanua.

2. Taranga and Auriaria quarrel. Taranga has a pet fish (ibaba = lancet fish?). Auriaria sends his wife, Nei Banuri to spy on Taranga. They steal and eat the fish. Taranga and the people of Tewai fight Auriaria who kills several of them. They gave their names to sandbanks and beaches in South Tabiteuea. From Teingoa R.

3. Nei Ku. Came from Takoronga below to get fresh water from Takoronga above. Shallows named after the path she took. From Ten Tanua.

4. Takoronga.

(1) A version of the creation myth. Introduces the tikutaungaunga (name for bat unknown in the Gilbert Islands, (Sabatier) as a messenger from Nareau to the Bomatemaki (function performed by Keketi (dragon-fly) on other stories); and, oddly, mentions Nei Tituabine as cutter of the bonds uniting sky and earth. Inhabitants of the Bomatemaki are scattered and Nareau accompanies some of them to Tarawa where they are welcomed into the maneaba. Nareau misbehaves, incurs wrath and escapes on his canoe *te roro* (black, dark). There follows a variant of the story of the burial of Nareau and his escape.

(2) Nareau returns to Takoronga; seduces Mabine, wife of Taranga and she conceives Tetabanou (skull). Taranga tries without success to burn and drown the Skull. Taranga has a son Autebuanaki who accompanies Skull to Tamoia. They kill Korara, King of Tamoia. Koubatiku, Koururu and Teniwenewene erupt from Skull who is acknowledged as King of Tamoia. Teniwenewene is a cannibal and obtains his human food from Nukumaroro. Auriaria removes them (the three brothers?) from Tamoia to Tauma at Taunibong.

Story from Ten Tanua.

5. The Wars of Kabu and Narim (Hawaiian Protestant missionaries on Tabiteuea.) Kabu established himself at Tetabo, Eita and changed the place-name to Tamaroa; Narim at Tekarara, Utiroa and changed the name to Ierutarem. A third missionary, Mahoe assisted Kabu but did not stay long.

(2) Their major adversary was the cult of Tioba, anti of Tannako of the Kainga Kuria at Tanaeang who learned about Tioba on Rotuma. He brought the cult to Tabiteuea but Eita, Utiroa, Teuabu and Kabuna responded to the gospel.

(3) The missionaries were prevented from visiting Tanaeang, Temanoku, Terikiai and Tauma. On their return from Tanaeang, they destroyed totems of Tioba and occupied (desecrated?) boti in the maneaba.

(4) Engagement occurred near Eita; Christians led by Kabu. Battle hymn - Tai matemate ngkami ba bon raomi Iesu. (Be not faint-hearted, Jesus is your friend). Tabunea forbidden by Kabu and Kainananga who used it was killed by a bullet. Tioba was defeated; adherents chased to Teuabu; maneaba and totems at Tanaeang burned down and possessions pillaged. Some tried to flee to Nonouti but were intercepted at Teuabu. Tannako's Kainga was set alight. Conversions made; three churches burnt - Tokanikai at Teuabu, Tamaroa at Eita and Ierutarem at Utiroa.

(5) A year or so later, probably about 1880, Kabu, Narim and their adherents decided to convert South Tabiteuea. At first, they were received civilly. Then Tioba followers gathered in opposition and Christians waited at Barebatu and Aiwa for reinforcements. Tioba had a large gun but were defeated; many killed and enslaved and possessions pillaged. Narim ordered dead (and wounded?) to be burned. There was, however, some good news: Aberaam and his wife, Nei Tarai of Buariki, previously converted by Kabu, saved the lives of many who fled the battle field. Two churches built - at Taungaeaka and Taku.

(6) A final note about Kabu. His wife, Maria died and was buried at Utiroa with their daughter Emma. Kabu behaved badly and was removed from office and taken to his home by Kaben Teweti (Davis of HMS Royalist). Narim was also taken away because he

had ordered people to be burned.

References: Kabu, Narim and Tioba.

Maude, H C and H E 1981. Tioba and the Tabiteuean Religious Wars, Journal of the Polynesian Society. Vol.90 No 3: 307-336.

Pateman, May 1942. Aia Karaki nikawai I-Tungaru: 89. Beru, Gilbert Islands (Kiribati), London Mission Press.

Book D: pp - 11.1.

2

SYNOPSIS OF BOOK K

Tabiteuea: author not stated, probably as for J.

A. Kourabi of Temanoku, Tabiteuea.

1. Allocation of lands and boti on Beru by Tanentoa. Teboi of Onotoa sends his daughter N. Teuia to Tanentoa. She is seduced on Beru and gives birth to Kourabi who travels to Tabiteuea on Tenoa's canoe and obtains land at Tekaraun.
2. Genealogy of Kourabi.
3. Offspring of Teuai - descendant of Kourabi.

B. Establishment of Ababou ae Kobou. Keaki Maiaki.

(A truncated version of the Bue story).

1. Sun lies with N. Matamona and they beget Tangea, Tena, N. Teraiti and Moukinikini. They try to visit their father but only N. Teraiti succeeds.
2. Sun again lies with N. Matamona and they beget Bue. He wishes to visit his father. N. Matamona advises him to take with him ba-rongorongo (perfumed oil), atinoum (smooth red coral), bukini-benebene (end of coconut frond) and Kuonaine (vessel for perfumed oil).
3. Bue sets out on his canoe Kuonaine (sic). Approaches Sun and douses rays. Lies with N. Teraiti. Sun disapproves and does not endow Bue with creative skills. Upsets Bue's canoe. N. Teraiti goes to Tarawa.
4. Bue dives down into the ocean to the realm of Bakewa and his cannibal children. Travels to Nabanaba in the west, the home of N. Bungitai (or N. Temaiku). She lies with the Sun. They talk about the sea and sky, the winds and rains and other things which Bue overhears.

5. Bue leaves and reaches another land (aban te aine ae katannaki) and weds. The large tree is blown down by a gale and falls on Tarawa where Bue meets Rirongo, son of N. Tetauti. Bue fishes for Kirata, Uean Tarawa, but Rirongo lets fish out of nets. Bue catches him and they go ashore. Rain pours down and N. Teraiti weds Kirata so that Bue can cause rain to stop.

6. Bue, Rirongo and N. Tetauti sail south on canoe Tekainikamate accompanied by Kotua of Tarawa on canoe Tebakakai. Kotua approaches land but Bue summons up a wind which drives him to Nikunau. Bue and Rirongo land in Beru and N. Tetauti on Onotoa.

7. Bue and Rirongo go ashore at Ababou, Nukantewa. Rain fell to give them fresh water. Tanentoa sends Tabeaua to summon them. He takes them to the maneaba and sits them down in the Kainga Bareaka (and Keaki maiaki and Ababou).

8. Rirongo weds N. Bareaka. Six generations of descendants give.

[The account of Bue and Rirongo in Rosemary Grimble 152-6 is more substantial up to Bue's arrival on Tarawa. The sojourn on Tarawa and subsequently on Beru is better developed in Pateman 56-8.]

C. A History of Kiribati

1-5 A brief, disjointed and confused account of: The Bomatemaki with Nareau te Kikiteia and Nareau (in that order) and many of the usual characters associated with the separation of land and sky. Creation of the sun, moon and winds.

6-7 Kaintikuaba on Tamoia. Baretoka, head of the tree, goes to Tarawa. Kourabi stays in Tamoia.

8. N. Moaine and her breed occupy the eastern branches; Tekai the western; (missing text) the northern; animals the southern; Tematawarebwe the trunk and Teimone the root.

9. Folk of the top of the tree misbehave and pass sickness down to those below. Tree destroyed - perhaps by Nareau or Kourabi - and inhabitants scattered.

10-11 Tematawarebwe goes to Beru with his (unnamed) parents and establishes himself at Teakiauma and his parents at Antekanawa. Taribo goes to Arorae and establishes himself at Tekanawa. Tematawarebwe marries N. Tenaonimatang and they beget Tanentoa.

D. Gilbertese Medicine. See also attachment to Book C

(A full translation of a rather difficult text. Since I know little about Gilbertese medicine and words in the text may have specialized meanings, I have shown where I cannot provide a reasonable translation.)

1. For open sores. First method. Take from the base a leaf of a very young coconut tree (ene)(?) Holding the leaf in the palm of the hand measure off the centre against the inside of the elbow. Chew and squeeze about an inch of the juice into a coconut shell (nana). Rub it in.
2. Second method. Take the terminal leaves of an uri tree and fill a small basket, such as is used for picking flowers, with them. Pound, crush and squeeze out about an inch of juice into a coconut shell and rub it in.
3. If the patient is gravely ill, give the first preparation above as a potion and use the second as a lotion.
4. A linament for the body. Find a lone mao bush which has wide-spreading branches. Walk around it and collect the terminal leaves Repeat this in the centre of the bush and then pick three terminal shoots from either the branches or a main stem. Next, take six blossoms from the tips of an uri and a tufted(2) fruit and terminal leaf of a non tree. Pound all these things and mix into a half-full shell of coconut oil. Rub the lotion into the head(sic) of the patient morning, noon and evening. He must wash himself on each occasion. Do this for three days.
5. Katutu (3) lotion. Find a mao bush out in the open which has wide-spreading branches. Pick and place in a basket 25 berries from each of the north, south, west and east sides and from the top; six mao buds; six terminal leaves, six berries (one with a tuft) and one unopened leaf of an uri tree; and the tip of one swelling shoot of mao. Mix these with four fruits and twenty

leaves of the Kiaou and stem of Wao. Pound and crush, and stir into salt water. Squeeze into a coconut shell and put it down in a fire to get rid of the salt. Decant and rub into the patient.

6. A second lotion for rubbing into the head. Take the terminal leaf of a ... (4) pandanus tree the edges of which have not yet separated from the envelope; and a fruit in its envelope. Cut around and drop them into a clam shell or other solid vessel. Grind and crush them and mix with salt water. Put it on the fire. Rub into the patient.

7. Potion for stomach ache. Take a root of uri cut it and let the sap flow. Scrape away the skin from the top and then from the bottom letting the scrapings drop into a coconut shell. Next, take fibre from the root of a pandanus tree growing on the ocean shore, pound it and spread it out. Put the uri scrapings on it, squeeze and strain to clean and mix *with* coconut (moimoto) water. Give to patient to drink.

Notes: 1. Irouia ataei ban te ene uraura ke ana ae i marenan maiao ao maiaki.

2. Tufted. With remains of petals and sepals still attached.
3. Katutu. lit. ooze, trickle. A weeping wound?
4. Gilbertese word illegible - looks like te rakororo(?).

SYNOPSIS OF BOOK L

Nikunau. Unattributed

A version of the creation of the ponds of Nikunau related
in Pateman 122 - 3.

2

SYNOPSIS OF BOOK M

A version of the Creation: unattributed.

(Of interest and complements Book I)

1. Starts before separation of heaven and earth with Tebakatibutai and N. Teingimone who beget Nanikai (the Ignorant) and Nanomaka (the Skilful).
2. Nanomaka causes sand and water to produce Natibu.
3. In the east, Natibu holds back the waters but a head builds up and he is swept away accompanied by his siblings the Waves (Tokia, Ribua, Kamataoa et al. - see Sabatier).
4. In the west, Rairakarawa and N. Rairamone control the waters. They wed and beget N. Teakea, Riki, and Tekika.
5. Natibu weds N. Teakea who gives birth to Nareau. Nareau wanders over the Bomatimaki and discovers that part is in darkness and part in light. He asks Natibu why and is sent to see Nanomaka who in turn sends him on to Rairakarawa. Nareau sees Tekika who flings out his ten tentacles and collects the darkness into his bladder. Slowly the darkness lifts.
- 6-7. Nareau goes back to Natibu complaining that there is bright light above and only murkiness below. He is again sent to Nanomaka who tells him to fetch the light. Nareau brings back Tebakatibutai who tells them to break his body to form sun, moon and the four winds.
8. Nareau seeks to open the Bomatemaki. Natibu again sends him on to Rairakarawa. This time, Nareau sees Riki who is reluctant to move. The Waves rise and, with Nareau, roll north to loosen the bonds holding the Bomatemaki together. Nareau weds N. Kameang and they beget the Bunnanti Meang (Northern Bunnanti). As the waves work at loosening the bonds, the sky begins to fall and they erect the boua ni kaua at Buariki. They go south to work and erect the boua ni kaua on Tamoia where Nareau weds N. Kamaiaiki

and they beget the Southern Bunnanti. They continue their work in the east and erect the boua ni kaua in Beru where Nareau and N. Kamainiku mate to produce the Eastern Bunnanti. In the west, they establish the boua ni kaua at Takoronga where Nareau weds N. Kamaeao and they beget the Western Bunnanti.

9. Nareau fashions human forms (biketibutibu) in the sand under the Bomatemaki - Uka et al. The Bunnanti help Riki to raise the sky. When finished, Nareau shatters Riki's body which becomes the eels below and the Milky Way above.

10. Nareau and N. Marena who lives between earth and sky produce Burannang who marries N. Moanikua. These are children of the sky. Later, Nareau mates with N. Kobine of Nikumaroro. He sends her away and she reaches Takoronga. Nareau leaves Tamoā, bypasses Takoronga and meets N. Tinatautekoka. They beget Bakewa. Nareau travels on to Tarawa where, at Buariki, he and the Bunnanti build the maneaba, dig (babai) pits and wells and construct a fish trap called Tenananikatura.

11. Nareau returns to Tamoā and takes Uka et al. to people the maneaba at Buariki.

12. Nareau instructs the waves to spend six months of the year in the north and six in the south (sailing seasons) and asks Natibu to protect the works he has accomplished.

BOOK N

Annotated 'Kaure' (of Abaiang)

This text seems likely to be the original manuscript from which the text of Book F (PP-6) was copied. I have made spot checks of the two texts and no errors or omissions in the transcription showed up.

SYNOPSIS OF BOOK 0

(Part I (and Part II?) by Tetaa of Taboiaki, Beru. October 1921.

I The Creation

1. Bomafemaki. Creation by Nareau Tekikinto of Natibu, Nei Teakea and pre-humans Uka, Riki etc.

2. Natibu and Nei Teakea, enjoined to procreate by Nareau who then vanishes, produce Teikawai, Nareau II, N. Marena, Tenao and Nakika. Separation of earth and sky. Creation, from the body of Natibu, of light - sun moon and stars; rock; Kaintikuaba; and seasons.

3. Continuation of creation by Nareau II:
 1. Tamoā.
 2. Tarawa, peopled by Tebukintarawa and N. Taia.
 3. Beru, peopled by Tabuariki and N. Teiti.
 4. Nareau weds N. Aromaiaki in Tamoā and they produce the feeble-minded Bunnanti-maiaki; the white I-Matang; Tebukintamoā from whom aomata sprang; and Taburitongoun.

4. Nareau mates with N. Aromeang and they produce the vile Bunnanti-meang, Taburimai and Riki.

5. Taburimai, Riki and Taburitongoun establish themselves on Nikunau. Pateman 122 - 3.

6. Nareau = (1) N. Tinatautekoka begets Matuakikina, Matuakeniken, Matuarenoa. (2) N. Robei and Rotebenua, daughters of Tebukintarawa begets Kirata and Nabeingia. Kirata = N. Kimoauea begets Kirata-te Rerei = N. Teraiti begets Kiratantarawa = N. Beia and N. Kabwebwe = Beia ma Tekai and N. Rakentai from whom all I-Kiribati are descended.

II The Story of Beru

7. Tabuariki and descendants inhabit Beru. Tree of Tamoā destroyed and people scattered. Tetake and companions reach Arorae then

Beru. Tabuariki puts them to flight and Tetake goes on to Tarawa and changes name to Korongutungutu. Baretoka reaches Tarawa from the south bringing Te Uekera, an offshoot of Kaintikuaba. I-Karongoa the stock of Te Uekera; I-Keaki of Kaintikuaba. Arrival of Temata~~u~~awarebwe and Teimone from the south. Tabuariki ejected. Canoe Tekabangaki brings Taburimai, Taburitongoun and Riki. Then Matannang and Teimone (sic) arrive.

8. All the above were anti. Aomata came from Tarawa and Te Ukeke-
ra. First was Obaia-te-buraerae who was skinned and feathered by I-Keaki (Kunnikeaki) and who brought the names of Kainga to Beru including Karongoa. (Note: text associates Kunnikeaki with Kone (see Sabatier); and Karongoa with rongorongo).

(Note: paras 9-10 are full translations).

9. 'Obaia met Tabuariki who had returned to Beru to find a maneaba had been built on Tabontebike at Nukantewa. Teweia had built it for Obaia and its only people were I-Tebakoa n Nei Abinoa and I-Tenguigui. Obaia sat on the stone in the north end but, when Tabuariki returned he fled south and was driven away to Temanoku on Tabiteuea. He took with him the titles to Kabubuarengana, Tetoat-
oa, Tebaona and other Kainga. After a short time, he went to Taratai on Tarawa which is the second name of Onouna and later returned to settle at Kabubuarengana on Tabiteuea with Nei Kirirere whose mother was Nei Teanti.

10. Nei Teweia, daughter of Tanentoa of Beru set out to visit Obaia. She met giants from the north on her way and mated with them at sea. They landed on Tabiteuea where they met Tebweka who was also a giant. They found their steering-oar was wedged in the rocks and they couldn't release it. "We're about to leave", they grumbled, "and you'll throw it at us." Tebweka pulled the oar free and took it away. They drifted to the northern end of Tamana, Tebweka threw the steering-oar at them and it knocked off Ten Tabutoa's head which became the Great Smooth Stone of Tamana. And Nei Teweia, Uamumuri and Nanikain continued to drift.. to Nonouti..." (Note: Tabutoa was the brother of Uamumuri and Nanikain, sons of Nei Nimanoa).

11. The story continues with the landing at Bareatau, the arrival of Beiamatekai from Tarawa, the death by magic of Uamumuri and Nanikain, the mating of Nei Teweia with Beiamatekai and the birth of Tanentoa - te nati ni buoka n ni kauatabo. (Note: Pateman covers these events in greater detail: 25-8 from the north Gilberts and 44-7 from the south).

12. Dissatisfaction with Koura te I-Keaki on Beru. Envoys sent to Nonouti to summon Tanentoa. Tanentoa voyages via Tabiteuea where he marries N. Beiarung daughter of Beia who had mated with N. Kirirere daughter of Obaia. He goes on to Beru, overthrows Koura and sits on the stone seat in the Tabontebike maneaba.

13. Nei Teuia, grandchild of Obaia, travels to Beru from Onotoa. Teinai, son of Tanentoa, declines to marry her. She becomes pregnant by old men of the maneaba and gives birth to Kourabi who becomes chief at Kabuburengana at Temanoku on Tabiteuea. His bones are kept in the maneaba there.

14. Teinai became chief in the Tabontebike maneaba at Nukantewa. His bones were kept there until the maneaba was destroyed by Taure Mataio (see K1 and B 10 (2)).

SYNOPSIS OF BOOK P

This unattributed book has ~~two~~ parts, one about the Bomatemaki and the other about Bue and Rirongo.

1. The Bomatemaki

1. Before man there was Tekikiteia (the All-knowing) and the Bo ma te Maki (sic). Natibu and N. Teakea appear (no explanation of origin) and produce Nareau. After consulting Tekikiteia, Nareau creates the sun, moon and (two) seasons from *Natibu's* eyes and arms.

2. Nareau could now see that earth and sky were still stuck together. He found a hole in the sky, saw there were beings down below and consulted Tekikiteia who lowered a taura-n-iri (plumb-line, Sabatier), went down and named the beings - Karitoro, Uka, Nabawe and Riki. Brief and standard account of lifting the sky.

3. Nareau wanders around and finds Natibu's skeleton, takes it to Tamoa and buries the backbone which becomes the Tree Bakatibu ~~or~~ Te Uekera. He carries the skull in a basket and it becomes aomata as Nareau ~~te~~ Tabanou.

4. Nareau returns to Tamoa (sic). Finds the Tree grown large with many inhabitants. Tetake is on top, Baretoka on the branches, Tematawarebwe on the upper trunk and Teimone at the base. Nareau sees Tetake defecate and the others pick up the faeces, which were called te renga, and rub them on their cheeks. Nareau is angry at this behaviour, burned down the Tree and scatters the inhabitants to Kiribati.

2. Bue and Rironga

(p. 7 of text is missing)

5. The text ^{up} to Bue's journey north to Tarawa is conventional and closer to Rosemary Grimble 132-6 than to Pateman 56-8. The text of the Tarawa-Beru segment has echoes in Pateman's extended account.

6. On his way north, Bue finds a tree growing in the midst of the ocean in which there is a beautiful woman - queen of the fishes. Bue joins the woman in the tree-top but the fish came to rescue her and stayed close by the bumanranra (smell of earth or mankind, from manra). Bue calls up the west wind by magic learned from the Sun and ^{N. Bairara} (N. Bairara in Rosemary Grimble). The tree splits and Bue and the woman escape the fish; meet Rirongo, son of N. Tetauti, at sea; and land on Tarawa.

7. Bue finds N. Temaiti and her family on Tarawa. Kiratantarawa, the chief, welcomes Bue. Rirongo spoils the fishing, is caught by Bue, drenched by the rain which washes away his taste for the sea and joins Bue ashore.

8. Bue, Rirongo and N. Tetauti set out for Beru on the canoe Tekainikamata accompanied by an unnamed mariner (Kotua in Pateman) in Te Baurua. Bue calls up a wind and (Kotua) is blown off course to Nikunau. N. Tetauti is put ashore at Onotoa. Bue and Rirongo land in the north of Beru. They travel south naming Kaota near Tabiang and Abatou near Nuka on the way. Tanentoa hears of their arrival and sends Tabeaua to bring them to the maneaba at Tabontebike. They and their descendants settle on Beru.

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SYNOPSIS OF BOOK Q

Three legends in the hand of Tiroba of Tarawa.

1. Nei Aai and Kaobunang. N. Aai is a witch and a cannibal who is able to shed her arms and legs to win sympathy. She entices two gangs of young men, persuades them to ruoia until they fall asleep exhausted and then, re-attaching her limbs, kills them. Kaobunang, the child-anti, had attempted to warn the young men of their danger but they disregarded him. A third gang listened to Kaobunang who helped them to avoid N Aai's trap and killed her.

2. Teraka and the Midwife. Teraka's pregnant wife had a craving for porpoise flesh. He is helped to find the fish by N. Tituabine, his anti, who warns him against the Mannaba (mythical bird). On a second expedition, Teraka dawdles and the Mannaba snatches up him and the canoe and takes them to its lair in a big tree on a small island. The Mannaba flies off each morning but sleeps on the canoe at night with Teraka inside. N. Tituabine devises a stratagem which enables Teraka to escape and be carried to the land of the Midwife on the tail feather of the Mannaba. In that land, no one knows about the normal delivery of babies. All mothers are cut open by the midwife and die. Teraka instructs the people in normal delivery. They are delighted and, for good measure, he teaches them how to make and use fire. He returns home.

3. Story from Nabeina village on Tarawa. Nei Tabuki and the Child. A baby girl is left in care of a nursemaid while the parents go fishing. It constantly cries and the nursemaid impatiently invites the anti to take the baby away. N. Tabuki, at first reluctant, assumes the form of the mother, takes the baby and brings it up. The time comes when the child realizes she is not an anti and N. Tabuki agrees to her visiting her real parents. They are surprised and delighted. Arrangements are made for the girl to marry a well-to-do young man. N. Tabuki is consulted by the girl and approves. The anti are invited to the wedding bringing vast amounts of food with them. Guests are astonished by the variety of food and how the girl hands it and water to drink into the empty air to be consumed. The girl and her husband go to see N. Tabuki

after the ceremony

(The text is cut short at this point but I think the story is close to the end anyway.)

The stories do not warrant full translation at this time but, if Traditional Stories from the Northern Gilberts (Tiroba/Cowell) were to be reprinted, they could be added.

2

THE PATEMAN PAPERS

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