

Oral Traditions in Rosemary Grumble

(1) The story of Talavimae and his children.

This tells of Talavimae's journey with Te-aoi to Samoa, and then to Tanawa where his descendants were Kiratan te Reiree and Beia na Tekae; of Te-Me-ete the ancestor of the Niue people; and of Talavimae's descendants on Samoa including Nei Teareia and her brothers, ending with Nei Teareia and Taretoa.

The original is by Anetipa of Niue in B (8) and a published version, with a few omissions and the wording slightly changed at times, is in Grumble 1972: 32-5.

(2) Te Bo na te moke, te Bu n Anta moake, and te Bu n Anta meang

These are at E (39) (a)-(c) and an altered and abbreviated version, without genealogies, is at Grumble ¹⁹⁷²: 39-45. As it omits historical detail concerning settlers in the Gilberts and does not go on to (d)-(k) perhaps the original text should be published. The version published in Folbue 1922: 91-8 is even more abbreviated.

(3) Te Bonga-ro, the Mua of Tanga-a-nang and Samoa the Teareake

These, as reproduced in Grumble 1972: 46-52, is a mixture of the accounts of Te Ihuake and Nei Teareia of Banaba, as given in D (21) and (22), but omitting parts of both. Perhaps both should be published again in their proper form.

(4) Motara Creation Myth

This, as reproduced in Grumble 1972: 53-4, omits the substance with one change, of Tokoi's account in D (24).

✓ (5) Bue and Rerongo

Reproduced from C (13) but Rosemary's version has an important final 2 sentences on the descendants of Bue and Rerongo on Beia and Nukunau - see Grumble 1972: 136.

Checked for text

Antecedents in the Gilberts

- (1) Tabaki - 2 - Tarawa and his wife Nei Baia - E (39) (a): 3 (on Tarawa)
- (2) Tabuariki and Nei Teiti. Also Nei Temiti who left for Samoa - E (39) (a): 3-4.
(on Bora)
- (3) Tabukintarawa and Nei Beia - see (1) - the children of Nareau and his two Tarawan wives Nei Robei and Nei Potibenua, had issue Na Beungong and Kirita-te-nea, who married Nei Kinoo-nea and other wives and had issue the people of the loto Karongoa. The son of Kirita-te-nea and Nei Kinoo-nea was Kirita-te-revee, who married Nei Temiti, the sister of Bue, from whom the loto of Karongoa are descended through her son Kirita of Tarawa. He had many other wives but Karongoa are not descended through them - E (39) (a): 9.
- (4) Apparently one Tautebu who went with Nareau to Samoa with the children of Nei Tinatoutekopa - E (39) (a): 10.
- (5) Taronga and Nei Kobere at Takuanga on Tokiteua - E (39): 15.

But Na Beia
and Nei Baia
are from Samoa

Events in Samoa

- (1) The killing & eating of the people of Nuamanoa (to the south) and their saving by Teboi, the son of Nareau & Rei Mai. Teboi captures Samoa & the inhabitants scatter, while he stayed as king.
E (39): 19.

Voyagers from Samoa to the Gilberts

- (1) Tabureitongoun, Taburimai and Riki to Inurusau on canoe Te Kabongaki - E(39)(b):4.
- (2) Ni Numanoa, Namumuni, Namikain and Tabutoa to Tarawa - E(39)(b):4
The three brothers then went to Benu where they married Ni Teveia and went with her to Furoiti where they died. Ni Teveia married Beri na Tekai on Furoiti and kept Tarastoa (and from him are descended the Kanoga lots of Benu and Nukunoo) - E(39)(b):4-5
- (3) Te Matawarebaw, Koua-abi, Buatara to Benu. Also Te-i-mae to Benu - E(39)(b)
Te-i-mae and Akau with his wife Ni Tira settled at Kabubua-vegara on Tabiteuea (or possibly Te-i-mae left for Benu later - but check). Buatara to Tarawa. - E(39)(b):6.
- (4) Banelu to Aroral, Moui and then sister Ni Te-rano-ni-motang to Aroral, where Banelu stayed. Moui and Ni Tenosomotang went on to Benu where the sister named Temamang and stayed. Moui then went on to Narakai at Pava-n-ai, which is named after him. - E 39 (b):7. For Temamang see E 39 (b):8-9. Gable 1972:45.
- (5) Nareau to Tarawa, where he named Ni Robei and Ni Rotabenua and had some the Kuitas and the lots Kanoga - see (3) in 'Anticlers in the Gilberts'
- (6) Nareau to Tarawa (2nd voyage) with Ni Kirua-nea who named Kuita-te-nea. She first stayed at Tokanga and Katabanga on Tabiteuea -
- (7) Ni Beia & Ni Kabwelwe & their company in the canoes Te-iti-na-te-rube, Te-ata-ata and Te-ata-ata-moa to Aroral and Tarawa where they planted Parawa trees. Then to Kabubuarogara on Tabiteuea, where their partners Akou & Ni Tira left them. Then to Tarawa where they named Kuita III.
- (8) Tembaba, the eldest son of Nareau and Ni Kose, was said to have drifted from Samoa to Utoia where his Kanoga was Uma-n-Aurua.
- (9) Batiku and Kourua landed from Samoa by Aurua and went to Tawma on Tabiteuea; their genealogy and lots came next - A(4)(d).
- (10) Bastoka's voyage to Tarawa from Samoa to avoid an unwelcome marriage. On Tarawa he named Batoua, the local chief. All this was long before the falling of Kantikabra. - D(26) & D(28).
- (11) Ni Moame fled to Benu after the Tree broke where she had a son Tarai who stayed there, but his mother settled at Takoranga on Tabiteuea. - D(23)

Interlocking Genealogies

(1)

Kiata-of-Tanawa = Nei Beia & Nei Kalwebwe

Beia-na-Takae = Nei Teueta

Tarentoa = Nei Besarung

Nei Teunang = Teinai

Nei Nuhka =
(Chieftain on Orotoa)

Teuimato

Aruru

Nei Ongaonga
(lord at Orueneze on
Tabitewa)

Teuimato became a chief at Tebaki on Orotoa, his frequent being the first timber of the trees of Tebaki, i.e. the Karawa trees first planted at Arural & Tanawa by Nei Beia & Nei Kalwebwe when en route from Samoa to be the wives of Kiata III (see the 3rd trip of Nareau - E39 (6): 15-18).

(2)

Nareau = Nei Kibine

Teuibaaba

Teritua

Nei Aetiki

Nei Teza = Aka

(see E39: 18)

Nei Beia

Nei Kalwebwe

(who named Kiata-of-Tanawa)

Gumblé's Theories

- (1) Talakea & Nanson were landfolk; Riki & Balamoneku (stray) were seafolk. The seafolk were and under their lord Amiana they conquered Tarawa & the Gillato. The foreigners are designated by their totems. - Gumblé 1972: 45-6.

Erato in the Gilberts

- (1) Temamang drives out Tabuauke from his Bem lands north of Terowa and set his boundary at Teteiro. He then goes to Temaroku and marries Nei Panoemataz, sister of Moui. - A (2) (e).
- (2) The descendants of Bue and Rurigo lived first at Taratai and Tabukin-Tarawa on Tarawa; but later with Nei Tetoute, the mother of Rurigo, they went to live on Bem and Nukunau, where they constituted the people of Abobou and Noerua. - Girdle 1972:136.