

Genealogy of the Early High Chiefs of Tarawa

[Footnote to pedigree. This ^{genealogy} pedigree was not taken from the authorities of a single island. As it stands it represents a far more comprehensive knowledge than any individual school of Gilbertese genealogists now commands, having been built up out of a host of separate (and jealously segregated) narratives collected in the course of twelve years' research from island to island of the Group. Each separate detail of the ^{genealogy} pedigree, however, represents a point of view at which half a dozen authorities, whatever else may be their differences, agree, and the whole may, I think, be regarded as the greatest common factor of Gilbertese knowledge about ^{the} Kiristax today. It may be added that ~~the pedigree is but an extract from a table of much wider scope, which must await publication with the Gilbertese Traditions of Origin and Migration already mentioned]~~

It is obvious that the early names given in the pedigree are merely figurative, and represent individuals only by reference to the groups or countries to which they belonged. By the "Trees of Nabanaba" in column 1, we are to understand the distinguishing mark, perhaps

the totem, of a race or sib that inhabited Nabunaba; by Na Aream Tokikiteia in column 2 is meant a person claiming descent from the separator of heaven and earth. In column 3, the name of Tabuki-Tarawa, the man "created by Na Aream on Tarawa", means "The Eminent Man - of - Tarawa", and signifies the ^{chiefly} representative of an autochthonous group considered to have grown with the land. In column 4, Taburimai is the name of a sib-^{deity} ~~ancestor~~, and stands for all the persons of his sib who migrated from ~~Tarawa~~ ^{the North} to Samoa. ^{N.P.} ~~It is still a common~~ It is still a common Gilbertese practice to designate a whole group of people by the sib-^{deity's} ~~ancestor's~~ name. Taburimai te Koraki aei (lit. Taburimai the company this) in modern speech means, "These people belong to a Taburimai clan." E. roko Taburimai i abafra (lit. He arrives Taburimai at land-our) signifies, "Some people of the Taburimai clan have arrived at our island."

The implications of the ~~early parts of~~ Kiriataa pedigree are worth ~~examining at~~ ^{examination} and ~~with~~ ^{and} the four lines ~~from~~ ^{from} which ~~some length~~ ^{some length} analysed in the following notes. Kiriataa the ~~Eldes~~ ^{and his successors were} ~~was~~ ^{descended} will be analysed in the following notes.

Genealogy

Pedigree of the early High Chiefs of Tarawa

MALE SIDE

FEMALE DISTAFF SIDE

col. 1

col. 2

col. 3

col. 4

Na Areaku the Elder who started the work of Creation, making first Tarawa, then Samoa, then "all lands" in the darkness of Chaos

na areau should be spelt nareau throughout

single quotes

The Trees of Nabanaba, a land far to westward of Tarawa. The Trees were called the Man and the Woman

Na Areaku the Son, called Tekikiteia, who separated Heaven from Earth, made the Sun, Moon and Stars, and finally created Man - the Breed of the North (Tarawa, Benu), and the Breed of the South (Samoa)

Tabuki-n-Tarawa created by Na Areaku Tekikiteia on Tarawa, with his "sisters" Nei Temaiti, Nei Baia, Nii Rote-benua. Married Nei Baia

Taburimai of the North, created by Na Areaku Tekikiteia. Also described as the son of Tabakea (~~Temaiti~~) and Nei Unikai (Grey Nurse). Migrated from the North to Samoa

Tauaba, King of Nabanaba & Nii Tekarara

(Unknown number of missing generations)

Kourapbi of Samoa married Nei Aeriki and Nei Tekawai-ni-Mone, both of Samoa

Nei Tekanuea of Nabanaba, who migrated to Tarawa with "a root of the Tree of Nabanaba"

A person of Tarawa called by the patronymic Na Areaku Tekikiteia, who made three Voyages to Samoa

Nii Batiauea of Tarawa, who "held the anchor of the Land" - i.e. was a person of chiefly rank

Baretoka of Samoa, who fled northwards to Tarawa, in order to avoid an unwelcome marriage

Te Ariki-n-Tarawa made a voyage back to Nabanaba and returned to Tarawa.

Nei Tepepepe of Tarawa

Kiratape the Eldest (the lover of Kabubie) of Tarawa: married Nii Kimoaneua of Samoa, who was fetched to be his wife by Na Areaku, his paternal "grandfather". Nii Kimoaneua was a descendant of Nii Temaiti, the "sister" of Tabuki-n-Tarawa (see col. 3 above) and was thus of Tarawa stock settled in Samoa

Kiratape the Second of Tarawa: married Nii Tevraqiti, the "sister" of a traditional clan ancestor named Bue, who claimed the Sun as his progenitor, and migrated into Tarawa from a western land called Tevbonqirororo or Kororo.

Kiratape the Third of Tarawa: married Nei Beia and Nei Kobwebwe of Samoa, who came to Tarawa at the time of a mass migration from the South into the Gilbert Group

There were (Forty two generations) to adult living descendants in 1920

Genealogy

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~~DISTANCE~~ SIDE

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of Tarawa: married Nei Beia and Nei Kobwebwe of Samoa,
who came to Tarawa at the time of a mass migration
from the South into the Gilbert Group

There were ^{in 1920}
(Fifty-two generations) (to adult living descendants)

Statement of Butaritari by Rairaneana.
(see genealogy)

- ① When Rairaneana's son Teimani was ~~grown~~ up he married Nei Rakentai, the daughter of Beia-ma-tehai with ~~Na Koki~~ Nei Kirirere, on Tabiteuea.
- ② Teimani and his wife went to live at Tarawa, the home of Beia-ma-tehai: they had 3 children there: Rairaneana II, and Mankia, and Na Atanga.
- ③ Rairaneana II grew up cruel and hot headed, his amusement was to kill the people of Tarawa, and to threaten his own brothers with death. So his mother reproved him, saying that Tarawa was not great enough to hold his insolence, and telling him that he had better set out and conquer another land. He decided to make war on Butaritari. It was arranged that when he had subdued the island his mother and brothers should follow him.
- ④ He set forth with a fleet of Tarawa canoes, manned by his mother's people: his captains were named Karibantarawa, Joannea, Tranoki-ni-bong, and (name lost). Tradition calls them his brothers on his mother's side.
- ⑤ They landed at Ukiangang (S. End) and fought a battle at Tennewe and defeated the inhabitants: thence they swept up the island, by land and lagoon at same time to Kenea, where another battle was won by them. A third engagement was won at Kurua, and a fourth at Little Makia. On this last island Rairaneana

settled down to rule as High Chief.

⑥ When news of the victory came to Tarawa, Nri Raken tai with her husband and sons sailed for Butaritari. But when Ravianeana saw his brothers coming, he hated them and made ready to kill them. But his mother reproved him again, saying, "If you cannot ever be at peace with your brothers, then go again and find another land that will contain your violence." So he left in anger and set sail northward, until he came to Mire (Mille, Marshalls). He conquered it and his descendants are there until now. Some of these came back to Butaritari about ten years ago, and established relationship with the local descendants of Ravianeana's brothers.

⑦ So Na Atanga and Mangkia stayed on Butaritari & Makin when their brother left. Na Atanga was the elder, and became High Chief. He called the warriors who had conquered the islands and distributed the land among them. The captains were his "brothers" on his mother's side. To Karibantarawa he gave the chiefship of Makin; ~~Joanna he sent to him:~~ ^{these were his instructions to him:}
 "Your perquisite there shall be Ikānareke () and deep-sea fish, and the binobino ni Kamai; none but you shall use them. And you shall remember to supply me with food, for that is my right over you."
 To Joanna he gave Kuma; these were his instructions: "Your perquisite there

3
Katu-ma-te-ataata = N. Rabatanabuaniki,

shall be the inner parts of the porpoise, and the fish called okaoka, and the banarereke () and the binobins ni Kamai, (); none but you shall use them. And you shall remember to supply me with food, for that is my right over you."

To Teauokini being he gave Kenea; these were his instructions: "Your perquisite there shall be the toba-n-tewe () and the fish called nirimai and the okaoka, and the binobins ni Kamai and the banarereke. And you shall remember . . . etc, etc."

To the fourth chief (name lost) he gave Janimaiaki; these were his instructions, "Your perquisite there shall be the ava (mullet, grey) and deep sea fish, and the bobo-n-tewe, the okaoka, the banarereke and the Kamai. And you shall remember . . . etc. etc."

So they all went to their districts and collected the conquered people to work on their lands, and they subdivided their lands among their own companions.

- ⑧ Na Atanga and his brother Mangkia took all of the island of Butaritari south of Janimaiaki as their private share, + they lived in the village called Butaritari.
- ⑨ At that time the chieftains of Bern, Kaitu and Naakeia, had set out with a great host and conquered every island of the group as far north as Marakei. They were preparing to set out from Marakei to overcome Butari.

-tari and Makin. Na Atanga grew alarmed.

(10) Mangkia, the brother of Na Atanga, had grown into a terrible man. He was a giant; his teeth were as long as a child's fingers; and his chief pleasure was to eat human flesh. Everyone hated and feared him. So Na Atanga said to him: "You shall go as a messenger to Kaitu and Kaakeia, taking gifts with you; and you shall prevent them from making war upon our land."

So Mangkia set out in a canoe, with a crew of giant stature. They did not sail, but paddled the whole 60 miles to Marakei; and when they came there, they were told that Kaitu + Kaakeia were at Tarawa. So they paddled another 40 miles to Betio. And when they came to Betio, they learned that the chiefs were at Taratai; so they paddled another 15 miles to Taratai. There they landed, and so amazed the Berians by their stature and fierce manners that they were willing to promise not to invade Butaritari, for they said within them, "Are all the warriors of Butaritari like these?" So Mangkia gave them the presents he had brought—Te Baraitoa (the hood) and te Kie ni Karaba (the mat of invisibility), which wearing, a man became invisible to his fellows.

(11) Then Mangkia and his men set forth to Southward. They never returned to Butaritari, but went to Abemama,

where they settled. Mangkia became the ancestor of the High Chiefs of Abemama.

- (12) Na Atanga lived and died High Chief of Butaritari and Makin. He had three children: the eldest Korrābi, a man; the second Kakiāba, a man; the third Nei Mawri-te-nea, a girl.

Korrābi lived at Tongairua; he was disliked by women and few people liked to live in his settlement. Kakiāba lived at Tebukintake, and had a large harem and settlement, for he was beloved.

So Korrābi was bitterly jealous, and made war on his brother; but he was defeated and fled to Abaiang, where his descendants still live.

- (13) So Kakiāba remained as High Chief on Butaritari and Makin.

- (14) Bunatoo was the eldest son of Kakiāba (see genealogy). The descendants of the various chiefs who had been appointed (see par 7) by his grandfather began to be too powerful and restless; so he decided to exterminate them. First he made war on Makin, and conquered the descendants of Karibantara. He killed every man, woman & child of the family, to the latest born.

Next he wiped out the Kuma chiefs, descendants of Ioanua. Only two were saved alive, Tebāi and Mataiani, because they alone knew the magic connected with a man's initiation ceremonies.

Then followed the extermination of the Keuea and Janimaiaki chieftains, in the same manner.

(15) When this was done, Bunatao went to live at Makin, while his father Kakiāba remained on Butaritari, with his other six children.

(16) One of Kakiāba's favorite resting places was the islet of Bikaati, on the lagoon reef of Butaritari. He spent long months there, and neglected the affairs of Butaritari more and more as he grew older. This gave the opportunity needed by the slave class to make a conspiracy to overthrow the ruling chiefs. A slave named Itinna was leader of the plot. During one of Kakiāba's absences, the people rose and entering the King's settlement, speared all the occupants, including the wives & children of the King. Only two of his children escaped the slaughter, Itabakea and Ititibo-n-uea, who had been adopted by some of the slaves and were hidden by them.

So the insurgents took possession of the whole island, while Kakiāba remained in fear on Bikaati.

(17) When Bunatao, his eldest son, heard the news on Makin he collected all his people and made a swift descent by night on the settlement of Keuea. He found Itinna in the maneaba all unready for battle; he himself had few people with him; neither side dared to force the issue, and the meeting

resulted only in the exchange of a few words. Then Bunatas returned unharmed to his canoes and sailed to the village of Butaritari. Thence he sent messengers to Ukiangang, and in 12 hours had gathered together a formidable army to meet the forces of Itinna.

He began by searching out every relation and friend of Itinna who could be found in Ukiangang and Butaritari settlements, and putting them to death. Then he & his men marched up to the northern part of Janimaiaki district. Itinna with his hastily gathered faction came south from Kenea to meet him, & a battle was fought between the two places. A crushing defeat was inflicted on Itinna; and every member of his tribe, on male & female sides, was put to death.

After this, Kakiaba asked Bunatas to remain as High Chief of Butaritari; but he preferred Makin, and abandoned ~~his~~ his claim to the kingship of the larger island, which reverted then to his younger brother Titi-bo-n-nea.

(18) But after a while Bunatas began to be jealous of his brother; he chafed when he saw the food of Makin being sent as High Chief-right to Titi-bo-n-nea. So he decided to make war upon him.

When he came to Butaritari, his father met him, and using fair words persuaded him to go and make war upon another island instead of his own flesh

and blood. After a hot discussion, Bunatao consented to attempt the conquest of Marakei.

Arrived at Marakei, he does not seem to have made war upon the people. Tradition says that he landed and persuaded many warriors to join him in a war against his brothers. After a short time, he led his force northward and made for the land at the place called Nakiroro or Butaritari. His canoes had been sighted long before, and a force descended upon the shoal to prevent his landing. A bloody battle was fought in the shallows called Te-bike-ni-mone. Both sides fought to exhaustion without a definite result. Then Bunatao consented to parley with his father and brothers.

As a result, he sent the remnant of his host back to Marakei, and ~~remained~~ ^{stayed} in peace with his people. Eventually he returned to Makin, and his brother Te-tibo-n-nea ^{continued to} be High Chief: his descendants in the male line remain so until this day.

(Note. This tale is absolutely tabu in conversation from para. 16 onwards, as it deals with a crisis in which the High Chiefs were nearly overthrown.)

(19) Teauoki, son of Te-tibo-n-nea, seems to have ruled in peace, and so did his descendants, Teatu-ma-teataata and

Insert here account of Teitimarooa's
9 was with his wife's people

Teitimarooa* But family jealousy was again aroused in the fourth generation from Teitibo-n-nea. Kaiea I, the son of Te-itima-rooa was High Chief, when Ibeatu, his father's brother's son, began to make trouble. He went about the island boasting that he would soon be King. Kaiea went to Ibeatu's father and attempted to make peace, but the old man was powerless to restrain his son. So Kaiea decided on war. He led a small host to Buariki, the home-place of Ibeatu, and attacked him in daylight. Guns had lately arrived in Butaritari. One of Kaiea's men, named Roroa, with his first shot put a bullet through Ibeatu's head. The High Chief's people then went forward to make an end of the whole faction. But when Ibeatu's father saw his son fall, he ran forward and setting his heel upon the dead man's head, said, "You have killed the offender, my son and your brother. I am your father's brother, I beg you to stay your anger." At this Kaiea was ashamed to go further: he slew no more, but he took possession of the lands of Ibeatu, with those of the rest of that branch and made the ^(except one, his first cousin, Keipahitibo whom he married) owners slaves, their descendants, who number 60 odd are slaves to this day, although quite closely related to the High Chief. The last scene in this drama was enacted before the Lands Commission in 1922, when the descendants of Ibeatu claimed to

reenter as chiefs upon their lost lands.
The answer was a lemon.

- (20) Kaiea I died without issue, and was succeeded by his younger brother Bureimoa, who was ruling in the '80ties when Stevenson visited Burtaritani, and his distant Kussian Buroka was High Chief of Abemama. Bureimoa saw the coming of the Flag in 1892 & was the first native Magistrate to be appointed by Mr Swain. His son Tabu succeeded him but did not live very long. Tabu's son is now High Chief & a man of 40 odd, who is childless. The chiefship will pass if he dies without issue to his brother Aroi, who is also childless; and after him to the third brother Koriri, and his male issue.

The traditions concerning the origin and ancestry of all Gilbertese clans are more or less secret. But there is a vast difference in the degree of secrecy with which they are guarded, as between the clan of Karongoa-n-nea and all the other social groups of the islands. The traditions of most Gilbertese clans are not, and were never, very jealously concealed. Although a man would not go so far, perhaps, as to coach a stranger in the lore of his clan, he would have no objection against discussing it openly before the old men of the manuale. It was not sacred to him, nor was it kept hidden from any member of his own social group.

But with Karongoa-n-nea it was different. Not only was it forbidden for a member of this clan to discuss the ancestry and early history of his group before an audience of outsiders; he must also keep it secret from his fellow clansmen. Only the senior branch was supposed to possess this information, and although the elder might pass it on to several people of his own generation,

15.
He had the power of forbidding these to communicate it even to their children. He himself would pass it ^{as a rule} only to his eldest son, or if he had no sons to the senior representative of the collateral line who would succeed to the eldership of the clan. He might, however, communicate it to his daughter, generally the youngest, to "console her for a small inheritance of land". In this case, the daughter would be sure of honour in her generation, for she would have to be referred to as an authority when her father died. But on pain of becoming marai (accused) she might not impart the tradition to her own children, since these by their father would be members of another clan.

Only the traditions of Karongoa-n-uea, therefore, among all the Gilbertese clans, may be regarded as truly secret. These are most difficult of access, even today, when the ancient reserves are fast dying and the old teachings discarded as valueless.

Bern conquerors on Marakei.

	<u>Taukoni name</u>	<u>Land</u>
	Kātaneana	Awian
Brothers	{ Taukorini	Onabike
	{ Tetabea	Onabike
Brothers	{ Ikatabāna	Marua
	{ Ikabrinu	Marua
	Kairo	Trokoni borau
	Ikewekewe	Teboitu
	Taatoña	Tinim'ano
Brother + sister	{ Pānaatao	Bino
	{ Mei Timaai	Ikitan tano
	Beru	Abuntana
	Kaotuaa (a Marshall man settled in Abemama who followed the war)	Raweai
Sister of Kaotuaa	Kaotinea	Nanon to
	Nei Taabiria	Hontetai
	Tetoñāna	Teabike

In Rinouua with a small company of the original inhabitants remained at sufferance on Talouteata. There were also a few left on the east side of the island, but most of them fled in their canoes and were never seen again.

Tanentoa-ni-maeas

Raiatao

~~Te Kewekewe~~~~Te Waiwai~~~~Te Bonimane~~

Genitors from Bora coast on Raiatao

Tanentoa ni maeas

Tamao

- 1 Raiatao
- 2 Tabunanaati
- 3 Tabua
- 4 Manku
- 5 Nui Reei
- 6 Iru Manku
- 7 Te Būrea
- 8 Te Kirei
9. Te Iibinoka
10. Te Rubea (11 years in 1922)

Te Kewekewe

Teubanaba = Nui Kuan of Kuea, But.

~~Te Bonimane~~

Teitinaa

7/1/20

The advent of Europeans.

About 80 to 100 years ago - there were no Europeans on Butaritari or Makin.

During the reign of Titi-Mauroa the first European is said to have arrived. At this time, although the people were cannibals, they lived fairly peaceably and did not practice cannibalism unless forced to by lack of food. A ship arrived and a member of the crew was purposely put ashore and left while the ship sailed away. This man was known by the natives as "Bob". He had no possessions of any kind, not even shoes and he was forced to live with the natives in TAKARAKINTONGA. Perhaps the natives held him in awe because of his long beard which is said to have reached nearly to his waist. He soon learned how to cut toddy and it ^{was} apparently not long before he discovered that toddy allowed to ferment made a potent alcoholic beverage. [Robert Gray (observed)]

In return for the hospitality of the natives he is said to have taught them three things. Probably he taught them many more but the following three seemed to have stuck in the mind of my old story-teller. (1) How to make a mosquito net. (2) How to make a lamp & (3) How to drink Pona Toddy.

The native idea of a mosquito net before Bob's arrival was a small erection like a tent with a ridge pole made of a sleeping mat & which accommodated only one person. Bob apparently manufactured a large square affair which allowed room for two or more people.

The only means of illumination which the natives had was by keeping fires going all the time. If the fire died there was no light. They made fire by rubbing two pieces of wood together.

Bob used a half clam shell filled with coconut oil in which was the pounded up dried shell of

of the Spalls of the Coconut (TE RORO) which was weighted at one end by means of a stone serving as a weight. Bouts of drinking Bob Toddy seemed to pass away a lot of spare time.

After some considerable time another ship arrived looking for Bob. They gave him clothing and took him away off the island. Before he went, in return for the kindness he had received he gave a small iron ring to the man with whom he lived in order that he might make a knife to cut his todody. Up to this time todody was cut by means of a small shell sharpened on coral stone. This todody cutter was known as TE KAKATI and this word is used even still for a todody cutting knife. For working coconut wood for building canoes, making weapons etc, a piece of sharpened clam shell was used.

Later on a third ship arrived whose name the natives remember as Kabunare. He it was who brought tobacco to Putaitari. This he traded for coconut oil.

The King - Teiti marooa was the first to have tobacco and it was made a law that if any native acquired tobacco that native was to bring it to the King to sample first. This custom was known as TOTOMATANIWI. This was all right when the people of the King's village came singly to his house. But a crowd of people from far away villages arrived with their tobacco one day and the King had so much smoke that he was violently sick & fainted whereupon he abolished the custom of Totomataniwi.

After this many ships arrived for the purpose of trading & acquiring oil. The pots which are now at Kiebu were first landed at Putaitari so that the natives could prefer coconut oil. Later Copra was wanted and the pots, no longer required, were taken

to Kiebu for the purpose of holding rain water in account
of the difficulty in getting good well water.

From one visiting vessel a man whom the
natives called Koa Koa and who informed the natives
that he came from Parramatta was left ashore
at the small island of Tikusee in the Butantani
Lagoon and he opened a trading store. For coffee
he traded such things as rifles & ammunition, food, canoes
whisky gin & rum. There was thereafter, much
drunkenness & fighting & many people were killed. The
cannon, some of which were quite big affairs were
used for making a noise & frightening people. [Richard Randall]

On one occasion a ship came to Ukiangang and
many Butantani people went on board. A sailor prepared
to fire a cannon and when the people saw this they
jumped overboard & stayed under water in order not
to hear the explosion. One man - Tokaman - stayed
on the ship. After the explosion the natives came to
the surface except one man - MAEKATI, who was slow
in coming up. Tokaman dived into the water & met
Maekati under the surface; intimated to him that the
cannon was to be fired again whereupon Maekati
stayed under water & was drowned. Tokaman and
all the other natives climbed back on board & while
there stole as much as they were able before going ashore
in their canoes. Tokaman and another native TEMWEMWE
went ashore in one canoe & proceeded to show the things
they had stolen to one another. Temwemwe produced an
Eatherware cup whereupon Tokaman said it was a
poisonous thing & ran away & hid himself in such a
position as to be able to spy on Temwemwe. Temwemwe
believed that the cup was poisonous & also ran away
whereupon Tokaman returned & stole the cup for himself.
The flag was brought to B'ari by Capt Davis who hoisted it at

The King's Nidua. In Campbell was first A.O. (1911)
 The play of the humana.
 Yakra was a my place grant who fought in
 the Southern Ghats and later went to Khatang
 (a grant's name) who he died. He was killed by
 Naumane. The my place grant who fought in
 the breaking of Yakra came out as low protest
 - all grant - TABOTA, NAVAMVRI, MANIKHANG &
 NEI NIMANGA. He humana lived at Farawa
 And in name NAVURE RUI who was a servant of the
 BEI MATERAI who was King of Farawa at that time
 and who lived at Buar. He has four children -
 Shaka & 1 female. His humana & Navure RUI lived
 at Tabumata. Later they went to Marawa as
 Navure RUI did not wish to remain a servant. Their
 cause was called TEKRBUTATA (cause of the grant). Beia-
 malhar followed them in his cause - TEKRBUIA.
 When he arrived at Marawa he found that humana
 & Navure RUI had gone to Gramak. He followed but
 first went to Chumawa when he lived at Tabawa. When
 humana heard this they left Gramaka went to Marawa.
 When they lived at Marawa. At this village there was a
 grant named YAKRA and his wife was the daughter of
 Kullu & YAKRA & Yakra married Yakra's son.
 Beia malhar came after them. Yakra said he would
 hit his head with Beia malhar but he did as he said
 this. Beia malhar arrived & Yakra took him to his
 death. Beia malhar knew that this was because of the threat.
 Beia malhar married Yakra's son. He then left humana
 and his wife. ~~Beia malhar~~ humana & Navure RUI
 (one son had died) went to P. Talawa but Beia malhar did
 not follow as he was now married. Humana family fought with the
 people of N. Talawa but did not harm. Beia malhar

wife was a native of Beru called TEWEIA. Their son was called TANINTOA (Note ATIRABABA was the name of the place at Beru when the Manaba was burned down).

When Ruanatekai's wife died he married hei KIRIRERE at Tabit Cua.