

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.

1. Beginning of the social order. 3 accounts of the descent from Tamoa:

(1) The Ibi Tree (see Sabatier). Ibaia and his descendants. Settlement of, and dispersion from Tarawa. Naming of Abaiang and Naiana.

(2) Settlement of Nikunau by Riki, Taburimai and Taburitongou in canoe 'Te Kabangaki'.

(3) The tree Teremoaterere (see tere in Sabatier) on Savaii. Teuribaba under the tree and Nei Tituabine on top with her birds, Te Take and Te Koroungutungutu. Teuribaba turns tree. Nei Tituabine and birds fly off to Beberiki and Motuna. Birds killed. Issue from ino (worms?). Koura sails from Motuna to Butaritari, Marakei and Benu which were already settled by previous voyagers. Genealogy of Koura III in Abemama mentions wars with Marakei and Nonouti.

II-3

Anti and Invocations. Lists 12 original and 4 later anti with 6 others used by priests. Mentions earlier worship of Nareau and the divination Ten Nareau (Pakeman 18, Sabatier under kaiwa); of Nareau II, doubtful; of Tabuanki especially on Maiana and describes shrine and ritual; of Aunana; of Taburimai, uncertain; of Teweia especially on Abemama and Nonouti; of Kaolunang; of Nei Tituabine and the divination Matakoba; of Nei Teiti; of Te Kawarou esp. on Abemama where he lost face when failed to secure death of Mission teacher in 1886; of Riki; of Nei Karua and Rakunene esp. Abaiang, giving extended account of ritual connected with latter; of Rotabunanti, Abemama and 'lost' sandbank off Marakei; of Tekai esp. Tarawa, Naiana

and Norouli; of Riannewekabane esp. Talireua (see Sabatier under newekabane).

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

Boro-boro, to counter evil spells

Kaika, to become renowned

Kanangaraai, to be fortunate

Boa-ni-manawa, to be unafraid

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

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

II-5

Expectation of life after death. Anti is needed to accompany spirit to Naka; to lead it to places of happiness (apparently on this earth) or return the spirit to its body if it should not have died.

Part III Wisdom and Knowledge

I-1

Tools etc.

Taba, shell-knife, sword etc

Angara, shell-hatchet

Tanai, variant of angara

Baintaitain, sharpening stones

Bainikamaran, polishing or smoothening stones

Bai-ni-kabaetae, coconut-fibre string or rope

2. Buildings and Builders. Short statement on importance of skilled builders in society and types of building. No details of construction.

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

(i) weapons and armour.

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

(b) le-teuana, single-pointed maran with parrying fork.

- (c) Ie-uoua, double-forked
- (d) Taumangana, similar to ie-uoua
- (e) Bakafota, navan with sting-ray spines attached
- (f) Uana, 6'-14' lance armed with tiger-shark teeth
- (g) Butu, dagger armed with tiger-shark teeth
- (h) Mto, small club of ironwood or coconut wood
- (i) Bwe, 5'-8' spear or staff of coconut wood for parrying
- (j) Batiraku, heavy 3'-4' club
- (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

Except for futu, all above are in Sabatier though descriptions may not precisely match.

(2) Personal ornaments:

- (a) Ilo, small chest pendant
- (b) Nikatono, small shell pendant from large noua with hole in centre
- (c) Nikatang, necklace of small noua shells
- (d) Tumara, necklace, armband, ring or belt of small (moon) shells
- (e) Kaban, necklace, armband or belt of kaban shells
- (f) Buangi, whale-tooth pendant or necklace
- (g) Wiwiriko, porpoise-tooth chest pendant of three or four strings
- (h) Binaomara, similar to wiwiriko but made of human teeth — the only ornament not made from sea shells
- (i) Buse, highly-prized cowry-shell ornament difficult to get and worn on arm, leg or waist usually by Toka.

First two and third last only appear in Sabatier.

(3) Household utensils:

- (a) Kaibaro (Baro), woven leaf-cup-board with short legs for storage of food.

- (b) Kumake, hollowed-out wooden vessel for water or food cut lower at two ends for pouring
- (c) Ibu, coconut-shell container for liquids with base and string-net cover
- (d) Mangka, coconut-shell drinking cup made preferably from ripe coconut
- (e) Kai ni moi, coconut-shell ladle
- (f) Mamata, half a pointed coconut shell used as funnel
- (g) Raurau, much valued pearl-shell plate
- (h) Kautuani (Koiriki), wooden scraper or grater, with koiko shell blade, for coconut flesh
- (i) Beka (Tuairoa) two-pronged scraper, with pearl-shell blade, for pandanus fruit.

All of above are in Sabatier though descriptions may vary. Sabatier does not directly give above meaning under raurau.

II

Cutting toddy. Brief statement on toddy cutting largely deploring lost skills

III

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

IV

Fishing:

- (a) Reef-fishing for katura and nikatona. Little detail
- (b) Lists various types of or names for fiship. Could be worth checking up against Sabatier/Bingham.

V

Weaving and Spinning:

- (a) List of properly woven from coconut and pandanus palms.
- (b) List of properly made from spun or twisted coconut fibre.

VI

Navigation:

A brief essay on the limitations on ancient voyaging, names of famous navigators and the main arts/science of navigation. A potentially useful introduction for young children — in Gilbertese and English.

VII

Songs and Poetry:

- (a) Lists themes commonly used in composition of songs viz. instructional, joy and sadness, feuds and wars.
- (b) Same themes used in compositions for ruoia.
- (c) Kario means the same as oto-kuna except in relation to tabunea which is discussed. There seem to be fine distinctions in meanings of oto, kario, kainikamaen which Sabatier does not give.
- (d) Tabunea in composition. Incantations in —
 - (i) Kamoi, praise for composer
 - (ii) Kakiheana, meaning ?
 - (iii) Kabururu, meaning ?
 - (iv) Mamra = namira, harmony.

VIII

Curing Sickness:

- (a) External ailments. Treatment of skin diseases, bruises, wounds and broken limbs.
- (b) Internal ailments. Treatment of headaches, stomach aches and mental sickness.

IX

Martial Activities:

- (a) Katikoto. Self-defence, defensive war ?
- (b) Boxing, fencing, wrestling. Last said to be much practised in Ellice Islands (Tuvulu).

X

Sports and Amusements:

- (a) Old-time amusements
 - (i) Ruoia. Said to have originated in Nonouti.
 - (ii) Karanga. Ruoia performed with (walking) sticks
 - (iii) Kabuwa. Sitting ruoia for 4 people striking each other's hands
 - (iv) Tirewa. Ruoia with participants facing each other carrying small sticks
 - (v) Ruoia (add to ii).