SYNOPSIS OF BOOK F

From a manuscript by Kauno of Abaian, November 1926 transcribed by Rutaru (?).

1. The story of the past.

(1) Story of the separation of earth and sky, by Naroa, Kiki et al.; of the creation of sun, moon, stars, rain, pathway from parts of body of Teakawa; naming, points of the compass, light and darkness, seasons (lunar month), of the naming of Tarawa, Kora, Marawa and Aman; of the two nei (ponds) of good and evil; of sexual intercourse, youth and manhood; of the gender indicators Nei, Mane and Akari; of the peopling of Bora than Tanoea; of Naroa's injunction to Tabariki, Amane, et al., to turn away the causes of Mafatea.

(2) Naroa departs; creation of Tanoea and the tree Te became and its inhabitants; Tabariki et al.; Naka and the bringing of sickness, old age, death, etc.; destruction of Tea by Treevibala and dispersion of its people to Tarawa, Nabana, Tateronga, ketariki, Bora.

(3) N. Teakawa leaves Nabana to Tarawa and meets Naroa-Te Kiki; he plants Tea called Tabelia Tangaroa, or Te Ukeve or Kantukana (sic). They return to Nabana, and he and produce Anikitarawa.

(4) N. Tekeka, descended from Naka, reeds Taukara and produces Abaian-te Pumarne: People of Tarawa who climbed the Tea, killed by fall of tree, falling from Nabana. He, help from his mother and relatives in Nabana; Anikitarawa outlooks three gales and climbs to top of tree where he meets N. Tekeka and takes her back down to Tarawa. They are seen from Nabana which sends gales to destroy Tea; it falls south and spreading branches to southern Gilberts, Ellis and Tanoea.

(5) Anikitarawa and N. Tekeka produce Kiraniparawa who gives Beimaratkai, then of...
Takanua at Buaviki in Yarawa, and siblings; describes various duties of this family; links in with Taburimani (from 2) above) ancestor of Nounubelone, took to Beiamatokai.

(6) Versus of story of Nounubelone and N. Nimana; voyage of N. Nimana and brother, Numanu, Nanika and Tabulua, (UNT) to Tabulua; N. Nimana stays in Yarawa and marrys Nounubelone; brothers continue their voyage N. Nimana leave one child, the winds, followed by four sons named after her brothers and a daughter N. Nona. N. Nimana offered Beiamatokai and they accepted. Children perform great deeds at Buaviki.

(7) Versus of story of Beiamatokai; his Okina got his feathers and took form of frigate bird; prevented from reaching Yarawa by brother, arrives at Okuna — extended version of welcome and rejection of N. Katuna (pic) by the frigate bird: battle of N. Kinana and N. Kinneni, Okina flies off to see his father, Tabulua, but is inspected by his brother and returns to Okuna; leaves again with N. Kinneni for Yarawa; again turned back by his brothers and goes to Tabulua.

(8) Account of aging and death of Naka in Yarawa — a paradigm of the human condition.

(9) Continuation of Nounubelone story (6 above). Nounubelone and children sail again and are followed by Beiamatokai. Nounubelone reaches Nono. They kill Tabuka; Tabuka names his wife, N. Tewena. Beiamatokai arrives; Tabuka dies, accuses Beiamatokai, and names N. Tewena. Nounubelone and other children sail to Tabulua where they meet Okina (Taboa); Beiamatokai follows and continues to Beavon where Tewena is born and N. Tewena dies. Beiamatokai returns to Tabulua and names N. Kinneni (Taboa); their son, Tevori, names N. Kona as Okina. Some further descendants given.