A Story about Taburinai

Taburinai was a man, the son of Bakoa and \( V^{u} \) Ani; his brother was Taneai. Taburinai left Tamaoa when he was one of three people who lived under the Tree Raimipluka. Before he left Tamaoa, a whale was stranded in the catch and all the people of the Tree fell upon it. But Taburinai was not among them and was not included in the distribution of meat. The king, Namakaina, received the head of the whale.

When Taburinai arrived, the other said to him, "There's nothing left for you. Go away and ask Namakaina to share with you." He went to the king and asked him, "Namakaina, may I have some of your stone?" He was given some.

Some time later, a puffin fish was stranded out far from Taburinai. "Leave it alone!" he cried out. "I'm going to divide up this one." They left him and he took the gizzard and squeezed it over the flesh. Then he called out, "Come here all of you and take your share." They came, ate the flesh, and they all came to the ground to witness. Taburinai received them and then ravaged Tamaoa with lime. The people of the Tree, Raimipluka, fled for their lives from Tamaoa. Taburinai went with Teiatai who lived in the top of the Tree and Taburinai fled with him.

When they reachedMan, the bird flew off and perched high above the church. Taburinai followed and tried to throw the arrow, but he only succeeded in striking the nest which fell to the ground. This event was called Fesiinatapu and the name of the nest that fell was Rumbao.

The Bird flew off, Taburinai chased him and again but he flew. Poor he only hit another nest.
which also fell to the ground. It was called Te Ngao
in Takis, (nest of the Tropic Bird).

Teinarina stayed in the Windmill (Manuha'a or
anti) in that place and it happened that he was
sickening with severe stomach pains. When his
ana cooked, a man called Nairatana came for it. In
due course, he kept them for Tarawa and made
with Tare in Tarawa and their child was called Buratara.

One day, Nairatana's canoe, Takikinikinike, sailled
in to Bem from Tarawa. The crew were
Nairatana, Bakesi, Nai; Karoka and Eka. There had
been a fifth member of the crew, Nai; Buratara; she
had been cast overboard but she had
reached Bem before them. The place she landed
was Waratara. Then the canoe came in, Nai;
Karoka went ashore to fetch water and saw that
someone was already there. 'Do you have any
water you can let me have?' she asked. 'No,' replied
Nai; Buratara, no. Nai; Karoka returned to the
canoe. 'Did you find any water?' demanded her
companion. 'No,' said Nai; Karoka crossly, 'there
was a woman here and she wouldn't tell me
where the well was.' Her companion then decided
to cast a spell and send to send her back again
to ask for water. When the spell was complete,
they took Nai; Karoka to wrap her skirt around
her shoulders and sent her, leading, back ashore.
On shore, she met Nai; Buratara who beckoned
her, 'Here's the well, come and draw your water.'
Nai; Karoka dipped her hands into the well but,
not as she might, the water would not flow into
it. That place is called Tefakoa.

After this, Buratara stood up and ran off to
the north to the place called Takini. She ran on
a little, crossed a creek and finally at the place
called Karanga-te-Bua. She went was
seen just off the shores of Atonai and the spot
she stood in was called Nai; Karinging because
she squatted in the sun light there. Then she
went further to the north where she met Koniki.
who asked her for drinking water, "wait here," she
answered him."I'll go and get you some," then she
had gone a little way, she made a circle with her
and at this place, called Taka'i and a huge
post appeared... Still further north she met
Tanenau and, because she did not know how
to pass him, she went back south over the
shallows. On her journey, she met Aunia,
Tanenau, whom she charged to look up after
every trip. Continuing south, Bura-bura came to
the eastern shore opposite Ruakau; she then
turned west towards her kainga at Tumanteang
where she met a man who had before him a
large net of coconut leaves with food laid out
in it. He saw her and drew lots and ruled
that it was the right of Bura-bura to distribute
food in the marae.