



• NEI TITUA A BINE •

Nei Tituaabine lived on the legendary island of Matang, where Auriaria and his wife Nei Tevenei ruled. Beautiful woman, with red skin and luminous eyes like lightning, fell in love with Auraria at first sight. Auraria left his wife for Nei Tituaabine, and they lived together for a while.

However, she did not manage to get pregnant, and her grief was so great that she became seriously ill. To feel the near death, he said to his beloved:

‘Sir, how sad is it now that I am about to die, and there is no child of mine to remain with thee as the comforter of thy sorrow. But eat, still thy heart, for there is a thing that will grow as a memorial of me with thee. When I die, thou shalt bury me, and thou shalt wait the tree which shall grow over me; and if any grow, thou shalt care for it.’

Nei Tatuaabine died, and Auraria buried her. Soon, a coconut tree grew from his head, an almond tree from his abdomen, and a pandanus from his heels. So Nei Tatuaabine became three trees, to console Auriaria from the pain of her loss.

It is said that the parents of Nei Tatuaabine were the ancient gods, forgotten by the inhabitants of Kiribati: Tangaroa, Timirau, etc.



This woman-tree is also associated with lightning, which appears whenever she appears on the scene, and punishes whoever annoys this creature.



Nei Tituabine is a creature originating from [KIRIBATI](#)

Current population: 110.136



Kiribati is an archipelago of coral atolls located in the center of the South Pacific. Inhabited initially by the Austronesians, in their legendary maritime expeditions of 3,000 years ago, their settlers have

maintained contact with neighboring islands and have even hosted some subsequent migrations of Polynesians and Malaysians. The ethnic groups merged and the result is a cultural and linguistic mixture quite homogenous.

Traditionally, the inhabitants of these islands did not form a political or social unit, but lived in small and changing units of coexistence. In the northern islands there was a more complex social organization, even with a real family, and some form of class inequality, while the southern islands were more egalitarian.

In both cases, however, community property was the general rule, with the lands owned not by individual persons but by the 'utu', an extended family form. All the inhabitants belonged to several utu and could enjoy the corresponding rights.

The political system was based on the 'boti', which according to oral tradition was incorporated by Samoa migrations occurred around 1400 AD. In it the 'maneaba' is the most important construction of each town: a meeting house to which families sent a representative, and where community decisions were made.

According to its mythology, the giant spider Nareau was the creator of the world, followed in succession by spirits and people. The spirits, 'anti', were the main figure of the indigenous cult. However, there was a belief that before that story there was another (perhaps prior to the last Samoan migrations), referred to as 'the old gods', inhabitants of the legendary island of Matang.

The Europeans, who came to these islands around the 16th century,

were initially identified as ‘old gods’, and even today they are called i-Matang. Until the nineteenth century, however, they did not intervene directly in local life, nor did they create settlements. In that century, however, Britain turned them into protectorates and tried to change their way of life, imposing private ownership of land and Western forms of government. In 1971 Kiribati would declare itself independent.

Nowadays, the population continues to be basically indigenous, the official language is native, and the traditional way of life is preserved. Almost all the population is dedicated to agriculture and subsistence fishing and the monetary economy is very scarce.

