

Moam Reikin Te. Maneaba

I aoni Beru. ae Tebontebika

Maneaban Janentoa ni Beru.

Bon akea kaini Beru rimoa ba bon ti Uoman, ao aikai  
araia Tchariki; & Kaingiu-Nouati, Ao temanna ae roko mai  
Jamoa, Te Matāwarebwe, ma buna ae Nei Te-Arcinimatang  
& Kariki i aoni Beru. natina Janentoani Beru, ao manua  
Nei Berniaki; & rinwi wan Matakoka mai Jamoa, ao  
e loka iai bun Janentoani Beru ae Nei Teanonimatang.  
natina. Nei Dewcia, Dewcianti, ao Dewcia, & tiku Dewcia,  
ao Dewcianti, i aoni Beru. ao Nei Dewcia e roko a  
nana mai Jarawa. i ruia Natin Noubwebwe ae  
Ten Tebutoa, Nankaing, Uanumuri, ao a Katikua i  
Konouti, i Baratan & a manga rimoi wani  
Beia, matikai, ao moa Nei Dewcia i Konouti Baratan  
e riki Janentoa, are Uea i aoni Beru. e nangi tika  
Karavaki te Maneaba ba Maneaban Janentoa, ai  
ngaia bulini Karavana.

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Maneaba Tabontebike.

Mainiku

Meand.



ne here fa haka ngunui & Nei. It is  
 really about Bahawara

Maiaki

Maeao.



EAST

TABAKEA

NEI TITUAQINE

TAALI

TE BAKORU  
TE BAKORU

NUKUMAUER

KARONGOR  
-RAEREKE

KATANKAKE

KARONGOR  
-RAEREKE

KARONGOR  
N-UEA

TE BAKOR

TAUNNAMO

UMA-NI-  
KAMAURI

KERKI

TE KIRIKIRI

TE O

NORTH

TE BA

BAKARAWA

TABIANG

TABIANG

TEIKAKE

SOUTH

KARUMETOR

TE KUR

TE BAKRABAKA

PSRBOU

MAERUA

KABURARA

TE WIVI  
TAURAWAKA

NAMAKAINA

WEST



















The bunch of Nanakawa who live the night of leaning against the stone post are known as "Kai-2 to Kua".

The Nanakawa was built by Awatoku on his return journey from Bern south Bern was the first land. He bought the Boki from Bern.

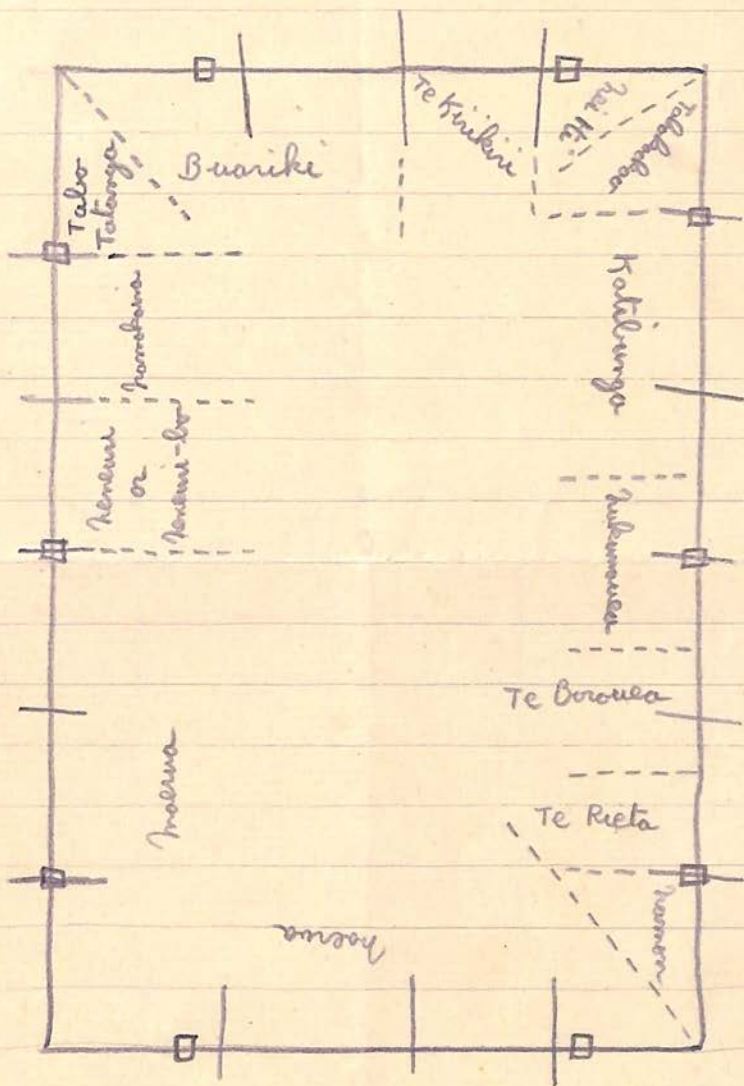
Buanki is the head of the Nanakawa. Noema and Tukunowa are the Tani Nakuni. The Nanakawa is first thatched over Buanki.

Aberawa was divided in the war of Kaitu and Wakasa into Tabrang and Taboishi. There were only two Nanakawa, the one at Tabrang for Tabrang and the one at Banetou for Taboishi. The Bern people landed and conquered Aberawa in the time of Kaitu and Wakasa and took the Bern people from Tabrang in Bern landed over Tabrang & for Taboishi in Bern over Taboishi.

The Taboishi Nanakawa is known as Tabo-2 to Biki.



Maneaba - 2 Tabiang at Alenama.

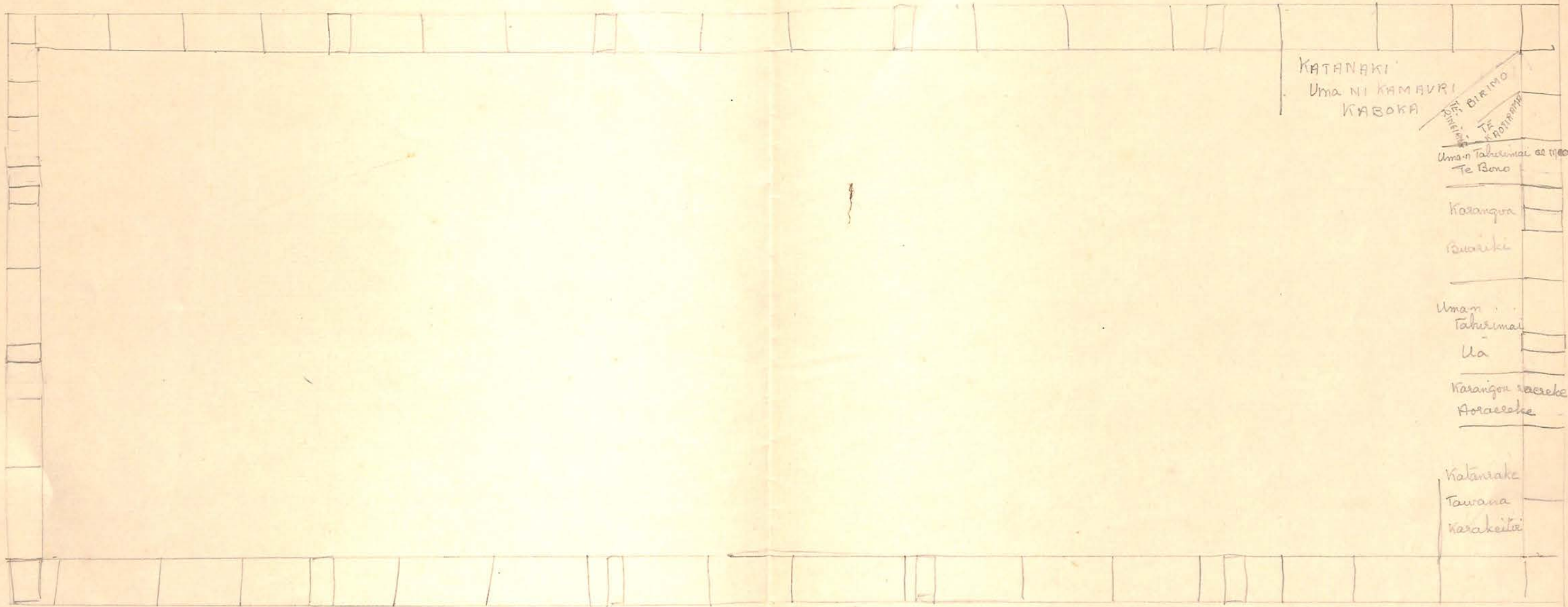








MAEOU



KATANAKI  
 Uma NI KAMAVRI  
 KABOKA

TE BIRIMO  
 TE KATIRAPAKI

Uma ni Taherimai se tiorang  
 Te Bono

Karangon

Kawariki

Uma ni Taherimai

Ua

Karangon Kaekeke  
 Foraekeke

Katanake

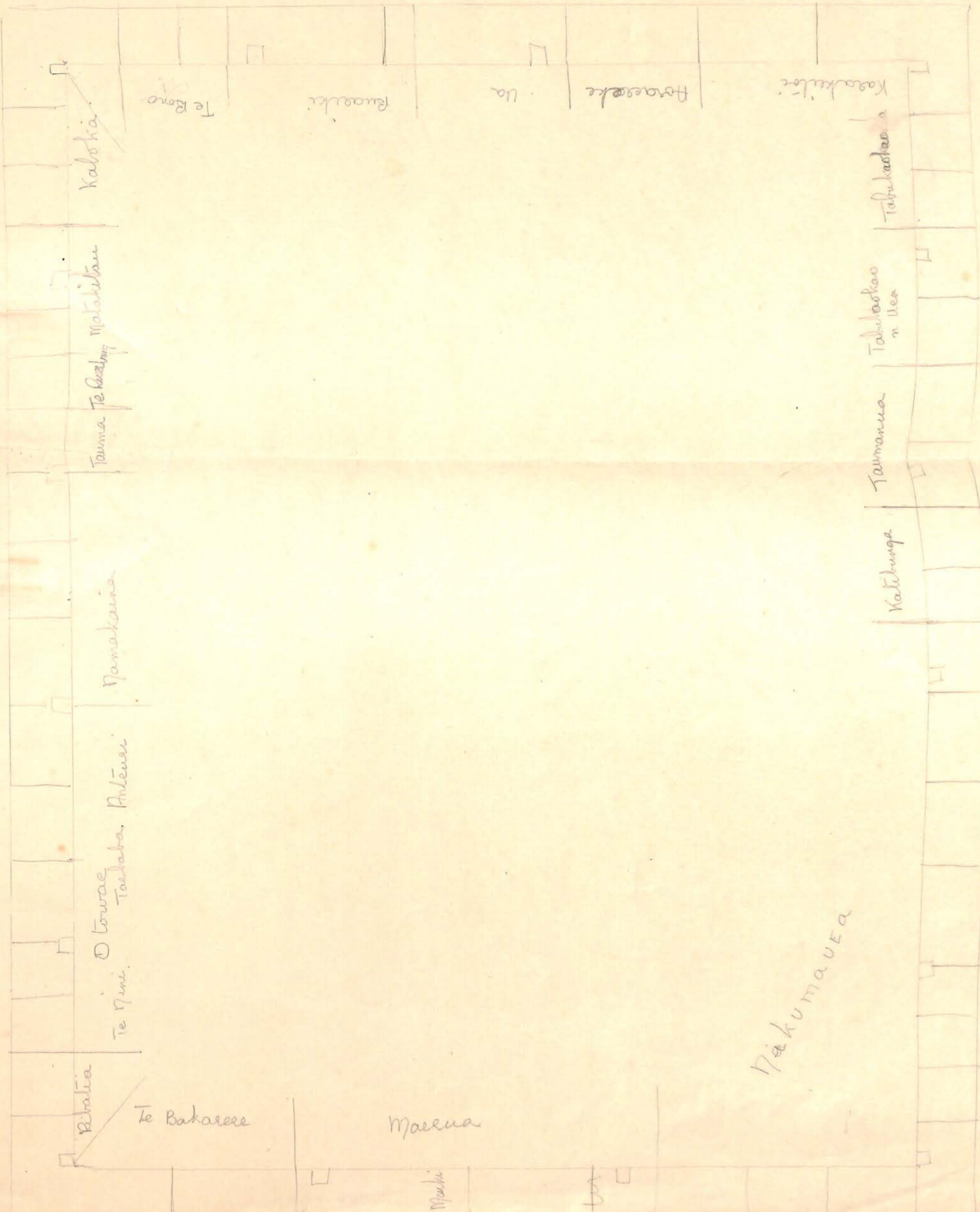
Tawana

Karakeita

MAHINI KU

Mason

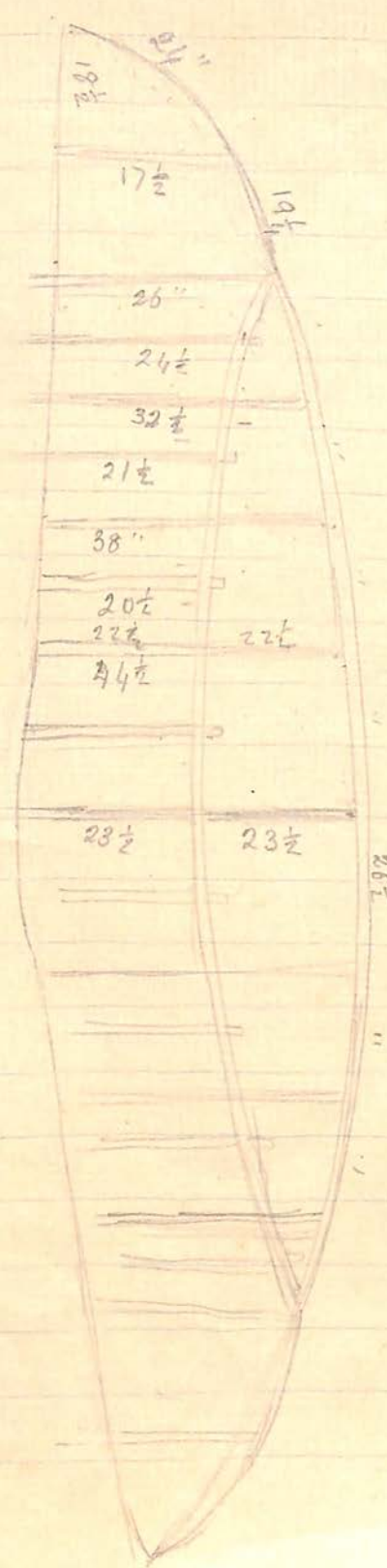
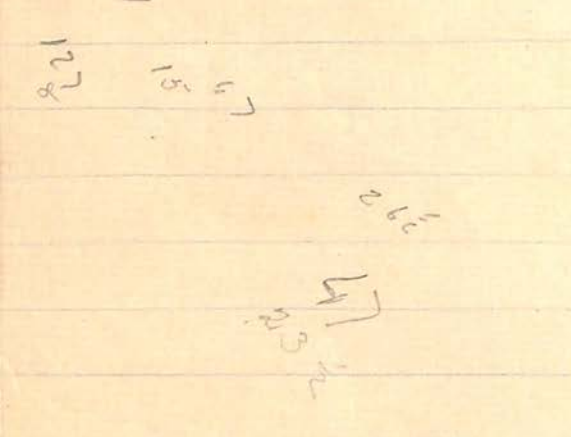
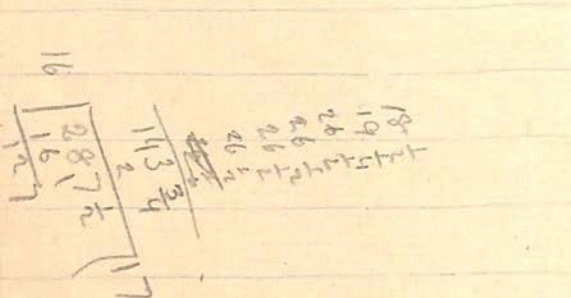
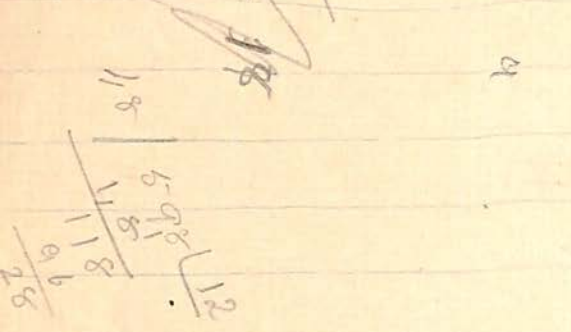
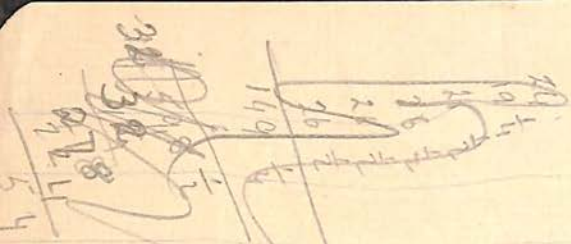
Mang



Nakumauea

Mairikau





$26 \frac{1}{2}$   
 $15 \frac{1}{2}$   
 $127$

Amata	Kainga	Ana bai	Sackana
Sanentoa	Karongoa <small>kan Takurua</small>	Sekua Seika Seon Sekai (ae Koro)	Lokina Maiaki Heito ao meang Buaihan
Ucakan	Sawana	Sekua Seika Seon Sekai	Lokina maiaki Heito ao meang Seanginanti
Sebwe	Semauri	Sekua Seika Seon <del>Seika</del> Sekai	Lokina maiaki Seanginanti, meang Bukibuki.
Salurimai	Kabotua	Atun Sekua Seika Seon Sekai (ae Koro)	Lokina meang Buaihan maiaki Venete



Ao matana	Kaingana	Ana bai i Tāri	Sakana.
Sabuariki	Sebakoa	Mataniwin te bike	Sokina meang Seuang ao maiaki Tabon te rava
Buatara	Sekaotirama	Kamon Seveni	Sokina meang Seinoto ao maiaki te bā
Koura	Keaki	Namoni-keaki	Sokina meang Rōribuni ao maiaki Umanikaing
Saurekareka	Seenginanti	1 Semorikao 2 Vaenikun 3 Zoatan 4 Semotua 5 Sabwere 6 Seatitaba 7 Nei aitia 8 Seanou 9 Rawan non 10 Rawan Tewe 11 Buatua 12 Liebaba	Sokina maiaki Semorikao, ao meang Seaoao Atinroni wana Sekabaeka.

Ao matana	Raingana	Ana lui i Pāri	Saekana.
Kieunari	Neiati	Rawani make	Sokina maiaki Nautonga ao Meang Nan Tareti
Sakurimai	Kabotua	<ol style="list-style-type: none"> <li>1 Serawa-buakaka</li> <li>2 Neinein Sakuamama</li> <li>3 Sebaenata</li> <li>4 Bangan honou</li> <li>5 Niharo.</li> <li>6 Seitibo ni mane</li> <li>7 Sauraken te na</li> <li>8 Sabon te na</li> <li>9 Heito</li> <li>10 Sebakaran</li> <li>12 Nei Kamanging</li> <li>13 Nanon te reka</li> </ol>	Sokina Maiaki Serawa-Buakaka ao - Meang Nanon Tereka
Kotoro	Sebuno	<ol style="list-style-type: none"> <li>1 Meangin-heito</li> <li>2 Uman Robei</li> </ol>	Sokina Maiaki heito ao. Meang Uman robei.



Anti aika iai atibuia.

Aran tē Anti	Te Kainga ae antiā	Te tābo ae mena iai.
1. Auriaria	Karongpa	Teo i Nuka.
2. Sabuariki	Sebakoa	Sebakoa i Nuka.
3. Saburimai	Kabo tua	Wenete, Sabrang.
4. Kabunang	Semauri	Semauri i Eriko
5. Buantoronteba	Eriko	Eriko
6. Lanentoa ni Beru	(Sebakoa n uea)	Nuka.
7. Sematāua	Ana utu	Tetongo Sabrang
8. Semamang	Searikua	Saboiaki.

Iai niki n nen Auriaria tuana ae iai atibuna iai  
ba are i Saebaba i Sabrang.



Ngkana e teke te taba. ao e tabu te nako tarrake n akawa.  
 E aranaki ba te tabu. E tabu naba te ora ao e bunraki te nei.  
 E taningaki tawān te tou. Ngkana e tawa te tou, akea ae na okaia  
 n aki akaka ba ti ngkana e a teirake okakina nako Umani  
 Taburimai ao ngkana e a tia naba ni kanakoaki kanan  
 Auriaria ao e a tiba uki te oka tou. Aron te oka tou a  
 teirake kain te maneaba tao tatabeman ke kakauoman mani  
 inakin te maneaba. A bwena uaki te koraki ba te korakina  
 nako iang ao te korakina nako aiaki. aroia ake a nako iang  
 a waerake; Bakarawa ba tokia mai meang ao aroia ake a  
 nako aiaki a waerake; Umani kamauri ba tokia mai maiaki.  
 Nake a nako Bakarawa a oka tou nako meang ao a nake a  
 nako Umani kamauri a oka<sup>tou</sup> nako maiaki ni uai rawataia. Ngkana  
 a rawata nake a nako iang a kanakoa temanna n tuangia  
 nake a nako aiaki ba a rawata ma a nang ruruon nakon  
 te kaininga ao aroia naba nake a nako aiaki a tuangia  
 naba nake a nako iang ngkana a rawata. aroia nake a  
 nako maiaki a rinanon te kawai ma uotia ni kaeta  
 Uman Taburimai, i main rokoa; Uman Taburimai, e kaeta  
 i nanon te kawai te I. Nikutengetenge n ana tawān te tou are



uotāna ba ana bai. Imwin aci a kaetā kawāia nako Uman  
 Saburimai. Te koraki are mai meang a ti kainetā kawāia nako  
 Uman Saburimai. Ngkea bane n roko te koraki are a uotā tetou  
 a karinaki i ān te batā areekateia Leweia are arana te "Siweve" ao  
 aroia a bon tekateka i ān aia inaki ba e koro inakiaki te batā  
 batā anne. A nikiranaki te koraki ni kabane ake a poko i roun  
 Uman Saburimai. Ngkana a tia te koraki ao a nako. Aron te  
 tou are tikw. E a manqa roko te I- Katannaki - riku<sup>n ana</sup> tawān te  
 tou ba kanana. Ngkea a tia n ana kanana te I- Katannaki ao  
 e kanakoaki kanan Suriaria ni win twairoaki, e kanakoaki  
 moa kanan are i Saebaba ba kioina ngke e raroa ao imwina  
 e kanakoaki kanan are i Bakarawa ao rimwi e kabane are i  
 Umari kamauri. Bon ti temanna Suriaria ao tenina nmena  
 ao nikiran te tou i mwini kanan Suriaria e karaoaki  
 kanan Sabuariki are uton te tou ni karaoaki ba te karababa.  
 Aroni kanan Sabuariki ngkana e a tia ni boaki te karababa  
 ao e kanoaki te kumete are aia kumete I- ~~kumete~~ Uman  
 Saburimai are arana Tokirarana ni uo taki nakon te  
 maneaba ao e kaboaki ma ana kumete te I- Senquiqui are  
 arana Seimone. Aron uotāia a boni uotā aia kumete



I- Karongpa nako ān aia inaki, ao I Senquingui a uotā naba  
aia kumetē nako ān aia inaki ao ngkana a bane aomatā,  
a kabaki kumetē ake uai n noraki ae aki on. I mu in aei ea  
itiaki kanan Sabuariki mai nanoni kumetē ake uai. Bukin  
uotakin te tou nako Uman Saburimai, kanga rinen natin Seinai  
ka tibanqana. are Seuribaba.



Bron te bonobono.

Tentana t̄ari ao tentana te ran ao tentana tebā  
ko tei i aon te atinari ngkana ko te bokiko

Aio kunana.

Ki matata ni matata Ki maunauna e ma kam aki  
biri mai ma kam aki nako mai nakoim natimi aiei  
ti boni ngai — bu akea be a tiringaki be a boaki  
be a waewaeaki wainaban abana o. ē, matana mai  
rau te wawi matana mai bain te wawi e matana mai  
rau te wawi e matana mai waen te wawi e  
matanatanana ē, ba te ai ba te ai ni wawi ao, e bue  
meang e bue maiki e bue mainiku e bue maeas  
e bue mai eta i nano, E riribue e riribue tei  
ikanne te Anti ni wawi tei ikanne te Anti ni  
kamamate tei ikanne te Anti ni kakanako ti boni ngai —  
ma au wawi ma au kamauri ma au bonobono, e  
ti warewarekia kain te mate ma te main nako te  
te mate ao ie-mai te main.

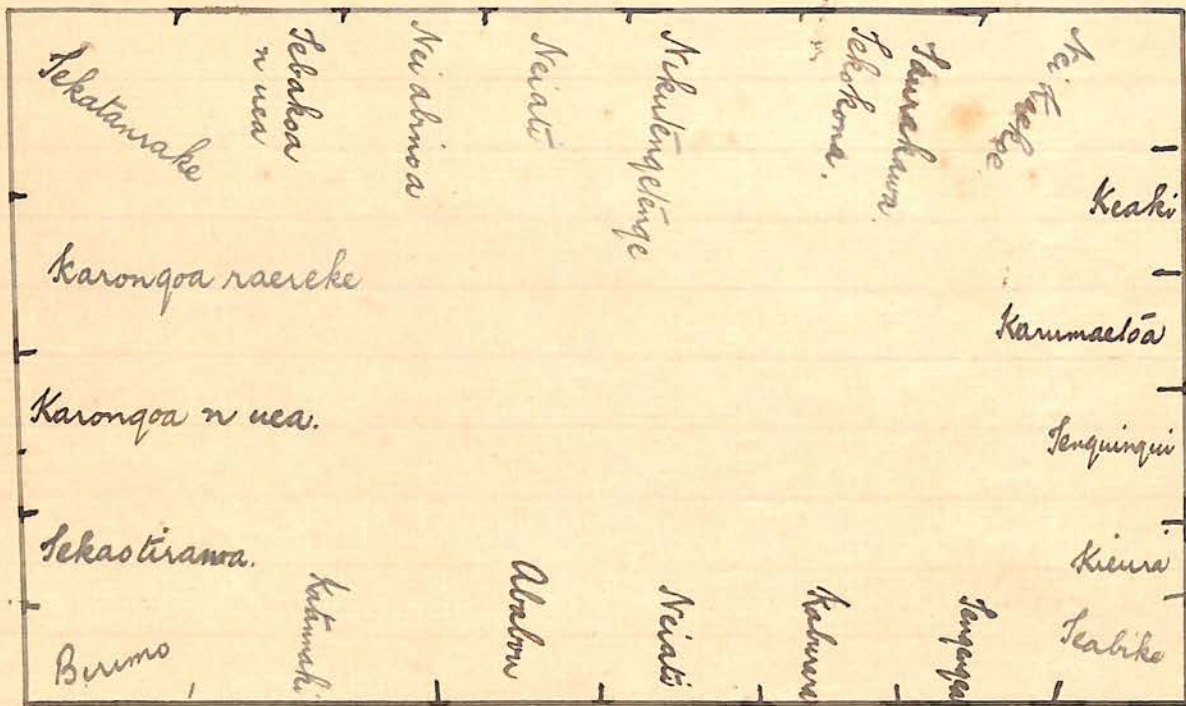


Le kabira te bā.

Ko na ira tābeka kabiran natia Saburimai ma buraria  
Riiki ma hei Situabine, ma Kaobunang aie, Ibitia I tēwea  
ba kabiran n ra, kabiran n aki bua man aki tēke  
ma n aki bo man aki mate man aki raka i aou  
te aba aia ia Beru, ai raba ba I taningo i an rabunau  
tē bā tōatinari, a na hei i aou Sai ma Namakaina a na  
uotai ana tubetabekai ana katokai i aou karawa  
iē femauri.



Le Tuwese.





Kunan tē Abi.

Moan tabekana.

Ko ititi i mata ma ko ititi i mone ma ko ititi riaoneaba nako aiaki kangao  
Nan Seinai ko roko i roun Auriaria e, ko ititi i mata ma ko ititi i  
mone ma ko ititi riaoneaba nako iang kangao Nan Seinai ko roko  
i roun Naka, tēra Naka tē ba Naka tēra Naka tē nari Naka  
tēra Naka tē koromatua e

Katikana.

I tiunebo I taunebo I ti nebonebo naba Nan Seinai i nanoni  
maneabana ma bangotana aei Sabontebike tēra butiam Seinai  
tē karau butiam, tēra butiam Seinai, tē ikabuti butiam, tēra  
butiam Seinai, tē anqi maeso butiam, tēra Seinai tē ba Seinai  
tēra Seinai tē nari Seinai tēra Seinai tē koromatua e.



1 Matais	E taona Senamoua i nanon te ma	Tui Toti
Bauro	E mate n Aoraki	Natanui
Raoua	E unimane,	"
Bemata	E kabua te "mane"	Tui Kaulaki
<del>2</del>		
2 Raoua	E unimane	Tui Toti
Anekiba	E kabua manen aon te aba.	Natanui
Rota	E kabua manen te Lua	Tui Kaulaki
3 Lio	E ana bona n aki ataki iroun te tia Koroboki	Tui Toti
Anekiba		Natanui
Kaitu	E kabua te mane	Tui Kaulaki
Sautongo	E kakirivea aon te aba n taekau ana ririaa	Kaba (one epea hi)
4 Luari,	E a Unimane.	Tui Toti
Sotia	" " "	Natanui
Saveti	" " "	Tui Kaulaki
Simona	" " "	Kaba
5 Etera	E karaka te Lua i aoni Bem	Tui Toti
Uerei	E hinano ma te cine.	Natanui
Keritebo	E bua te mane.	Tui Kaulaki



6 Luari

Iuta

Keritebo

E a Mhinane.

Tia' Gole

Natani

Tia' Koolohi

7 Iuta

Ioteba

Naumata

Iuotirawa

"

"

Tia' Gole

Natani

Tia' Koolohi





(2) Na Uluakwe = Na ...

Samui

Na ...

Te ...

Na ...

(...)

(3) Batuker (King of ...)

Na ... = Na ...  
(...)

Te ... = Na ...  
(...)

Utoata na ... = 2 ...

Te ... = Na ...

Na ...  
(High Chiefs of ...)

Thatching of the Tabou to Hei Manaka

1. The first make to be thatched is Te Bakoa n Hea, about 10 thatches are strung up by a young man of Hei Abroa after that the rest of the manaka is thatched.
2. The ridge capping is put on by Alabou. The coconut leaves for constructing the ridge capping is obtained from the lands between Te Matabarake and the manaka. Coconuts in bunches are also brought from these lands on the way they stop at the land Te Ngearua and cut the fringed staves for the ridge capping. They staple there and take them to the manaka. The nuts are eaten and drunk by all present.
3. Alabou have the right of cutting the leaves starting from Te Bakoa's corner and proceeding clockwise around the manaka. The husks of the nuts brought when the ridge capping was begun are not thrown away into the sea until the manaka is completed with the cutting of the leaves. This takes soon after the ridge capping. The core cuttings and the husks must not be burnt but should be thrown into the sea.
4. After the completion of the manaka the rain is awaited to fast the thatch straight. This rain should always come soon after the manaka has been completed together with a shoal of small fish which should get washed up on shore.

For layers of the house see Division of Food



Types of Tauluki (also the Totaia).

Lowest Pitel

1. Tauruta
2. Takalova
3. Takamanoa
4. Nunakaba
5. Nunawete

all these five have as their man or bird  
Te Kibui or any other small birds Te Io, Te  
Mangini, Te Kanakana. If one of these birds does  
not eat in the tauluki (or fly over it) the builder  
will die. (Between the layers of the tauluki & the  
inflection of the maraka).

6. Karala
7. Teieta
8. Ngonia
9. Te Ki Matang (or Kawarotang)
10. Talera - or te Kai.

all these five as their man Te Eitea and  
Te Toake and their types of birds.

Highest Pitel

any of these Tauluki can be used for either Mangotolu or Tala te Biki.

Nim-Roro E moan roko Sam. Sam.

E mananga Te Utuaa aei mai Samoa ba wan Sebuke  
ba von Rabatan tinana ae Hei Situabine. E m waia  
mai Samoa. Ao e a moti rona mai wanoni berina. E  
rimwina n nako maiaki e moa Arora. so e arana  
te tabo are e moaia ba Uman Sebuke. ao e moa naba  
Samana ao Onotoa ni Karokoa Tabitenea n te Kawa  
ae Utuaa. Ao e Kunea wana ba e a baka iai Aran  
te tabo are baka iai Teutuaa, Teukim. E nangi iei  
I-Tabitenea ao e buna Hei Kaabong. Teniman natia  
ba Hei Seraki so Hei Seranti so mania Kairo, ai  
ngaia are uota Teutuaa ni Karokoa n te Kanga  
ae Heiati-maiahi.

### Anenean Sareti

Lango I-tange I tangira wau Ten Mahabane. E moti rona  
e baka i aon Iano. Aai ngaia mangeangen wai balaremana  
bubutia wawakia ko biri ba Korere ko tokarake i Eta  
wau Sareti ko aki akai nanon ringa taributi ma tari  
Karee, Karere Mahubane, Rani wau mae bete angani-  
moani wau mae bebete Angani-mwini wau mae bebete  
E buki Semoi E baka Semoi E teke Teutuaa. Temauri ao tera  
Temauri naba ngaia wa wau Sareti ao Temauri o.

### Anenean Nim-Roro

He nannaia n nannaia bubutia bubutia Ram au Utuaa, ma  
bete Angani moan wau mae bebete Angani-mwini wau  
ma e bebete Nibete ni Nibete Iaki tungko Nim Roro. ma  
nako tana te Nangini-Kaborau are i Eta o.



Beru Is.

Aran Je Uluao	Aran te Kainga	Man Ia?	Aran ere Konani Karaoia
1 Himi Roro	Teiati maiaki	Beru	Reirei
2 Taroti	Benuakura	Beru	Tamton
3 Tarbareroa	Te o	Beru	Teikauniarua
4 Alote ni Karawa	Bareaka	Beru	Tebakakau
5 Tetake	Keaki	Beru	Kaberiera
6 Teubanneitei	Tokiniwaa	Beru	Rewi
7 Teitonga	Tawana	Beru	Limom
8 Mwomwe ni maiaki	Sabuarorae	Beru	Akim
9 Nei Kongai	Sengeangea	Beru	Tanre
10 Tekabanei	Ngoa ni Kabanei	Beru	Sengata
11 Jeni ni Kamoi	-	Beru	Iuta
12 Tekoitibubua	-	Beru	Kuatai
13 Tetuatiua	-	Beru	Ketara
14 Nei Marera	-	Beru	Baia
15 Teiruru	-	Beru	Bobike
16 Nei Mouakena	-	Beru	Sabaeko
17 Tebaeba	-	Ocean Is.	"
18 Tebureroa	-	Sarawa	Setan
19 Tebokamou	-	Sarawa	Bobike
20 Teboti	-	Sarawa	Lion
21 Kaumomokia	-	Sarawa	Rameka
22 Tenangi ni Kaborau	-	Sarawa	Litera
23 Tebakatara	-	Butaritari	Teraii
24 Teimakin	-	Keakin	Eritai



Beruo Is.

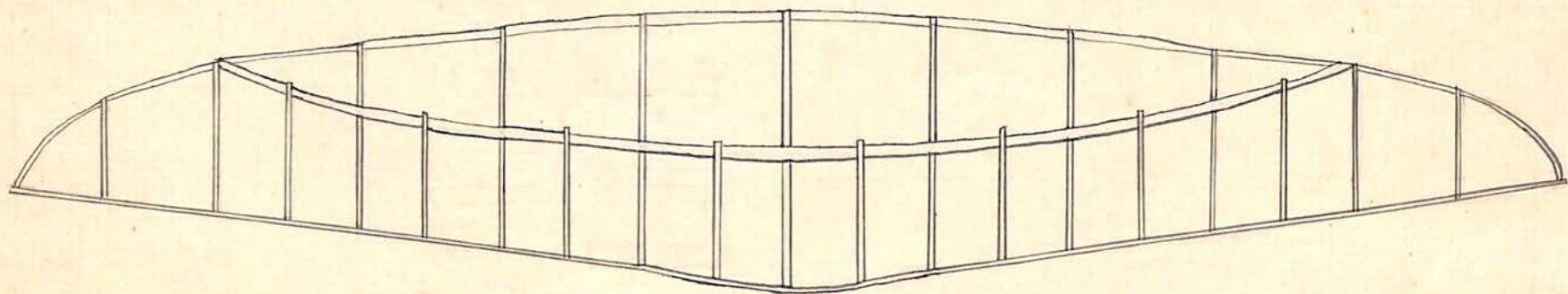
Aran te Uruao	Aran Te Kairinga	Man Ia?	Aran are Kona ni Kamaia
25 Tenanai	-	Honouti	Paunea
27 Tebao	-	Honouti	Mamara
28 Teiaoutoa	-	Honouti	Nikutabu
29 Rabata Karawa	-	Honouti	Sebiri
30 Semanenikai	-	Honouti	Taaba
31 Semaremare	-	Honouti	Maraki
32 Hei Auroia	-	Onotoa	Rameka
33 Tebaraitoa	-	Onotoa	Ringa
34 Tenamakaina	-	Nikumau	Jobu
35 Baimae	-	Nikumau	"
36 Tebaeba	-	Ocean Is.	Tabaeko
37 Tetuata	-	"	Bekoanea
38 Barakinimone	-	Beruo	Onotimo
39 Teiaoti	-	Beruo	"
40 Maunga	-	Beruo	Kango
41 Teubaroro	-	Beruo	Katiton
42 manebaeba	-	Abaiang	Onotimo



# Benu

Aran to Uluao	Aran to Kainga	Man Ia 1	Aran are koma ni Karaoia
Seiantai	-	Nonouti	Sibwere
Senaninan		Nikumanu	Meke
Panutebucerei		Sarawa	Sebitabu
Seharakara		Onotua	Akeribo
Sebao	Sekainga	Benu	Sautongo
Hanngake		Benu	Meteri
Setabakea		Abemama	Kairo
Seangatabiang		Sarawa	Tabiria
Neiro		Nonouti	Kairo
Baon te Sabakea		Benu	Seitia
Sebairikahi		Sarawa	Sekaibo
Keimuwomata		Maiana	Auatabu
Hei Kumro		Benu	Atucru
Hei Sebitilaua		Benu	Bonibatio
Seintenang		Sarawa	Baita
Sebabwena		Onotua	Tokinanti
Mataroanione		Benu	Kiritome
Mataroanikarawa		Benu	"
Seikabuna		Benu	"
Setarakura		Tabiteuca	"
Sekarauu		Benu	Sekeang.

GILBERTESE KITE.



Scale 1/16 in. to 2 ins.



Clan Totara etc. Ben Island

Karanga-n-Uea. Karawa-tree. Cannot climb it & cut it down a a hunch a bit; pick the leaves off. They call it to Karawa tree but it was called "Te Kai-n-tikua ala" and for the tree came the Karanga clan.

"Te Kai-n-tikua ala" grew for Tuacua when he died - it was his back-bone. The first <sup>stick</sup> branch broke down was taken by Banetoka to Tarawa and it grew there and was called "Te Uekera". Te Notamerebue pulled up the whole tree and brought it for Samoa to Ben and planted it. Notamerebue's father and mother were the tree and for his ~~stick~~ descended the Karanga clan. Notamerebue really pulled up the trees called "Kai-n-tikua ala" as well and as back. The people on Ben called them Karawa.

Te Bakua. Takua was one of the ancestors of the <sup>Te Bakua</sup> ~~Wangax~~ clan. His son is the shark. The clan would not eat it.

Uma-n-Tebuke. Totara the Barku. Te Barku was their ancestor in Samoa. When the bird was on the reef they will put oil on it and wreaths and have a feast afterwards in the Karanga. They will not eat it.

Kaaki. Te Takua - The Tokua Bird. The Kaaki people being descended from Koma. They have a big tree and underneath it they have built a Bata rather called Runaboo. The Tokua bird

will call loudly and the people get the underneath the tree in the Bata and have a feast and pray to it. Te Take came down to sit on the Bata and was given food offerings for the feast by the head man of Keeki. The tree stood in the Kanga of Keeki in Tuka, but was cut down by Eitar, together with the <sup>two</sup> Karawa trees, which stood at Te Ake a Umo where the Father's house is at Baiti.

Kalmaru. Tote, te Baiti. They were descended from Tei Tutioaline and Te Baiti as her rotata-ra (a Tei Tutioaline herself).

Uma-2 Tebuke woman Tei Teranti named a Kalmaru son.

Te Wawa. Tote te Bui (a lach shell).

Uma-ne Karawa. These anti was Amara. Tote Unkarawa.

Tei Alwio. The Tote a piece of hen (magetic?) which stood in the Kanga which was sent to Te Bakoa in Tuka. When it rained it was put outside and got rusty and the people considered it was menstruating and used to have a feast. Tei Alwio was a lach of Te Bakoa. 1. Te Bakoa Tabraiki. 2. Te Bakoa as Tei Alwio.

Tei Alwio named Tabraiki. Tei Alwio was their ancestress.

Their case crest was the same "Te Wawa Tabraiki".



Relationship - Bern

2 chiefta  
Kamoo  
Kamuu

Te Kawa ten

Father - Kati

Son - Tama

Kamoo

- Kati

Daughter - Tama

Katam

Mother - Kati

Son - Tama

- Kati

Daughter - Tama

3 chiefta

Step-father - Kati

Son - Tama

Kamoo

- Kati

Daughter - Tama

Kamuu

Sister (n.s.) - name

Brother (w.s.) - name

Bra

Sister (child of brother) - name (n.s.)

Brother (ditto) - name

me the chiefta

Sister (child of another) - name (n.s.)

Brother (ditto) - name

Kamoo

Brother (n.s.) - Tama

Brother (n.s.) - Tama

Kamoo (as noble chiefta)

Sister (w.s.) - Tama

Sister (w.s.) - Tama

Bra

Elder Brother (n.s.) - Te Bura

Younger brother (n.s.) - Te Kamoo

Elder Brother (w.s.) - Te Bura

Younger sister (w.s.) - Te Kamoo

Elder sister (n.s.) - Kamoo (a Bra if youngest)

Younger brother (w.s.) - Te Kamoo

Father's Brother - Kati

Brother's child (n.s.) - Tama

all F's B's are called Tama etc.

Father's Brother's wife - Kati

Uncle's brother's child - Tama

Father's Brother's child - Tama

Father's Sister - Kati

Brother's child (w.s.) - Tama

Father's Sister's Husband - Kati

Uncle's brother's child - Tama

Father's Sister's child - Tama

Uncle's brother's child - Tama

First Wife - name Ee a First Husband

Second Wife - Te Kawa Ee a Second Husband

Third Wife - Kati Ee a Third Husband

Fourth Wife - Ka Ee a Fourth Husband

Functions of Babutina.

Rules of Babutina.

1. Babutina should be obeyed if given by Tara, Tala.
2. When fighting if anyone attacks the Babutina when the sun is near then you must fight the Babutina aside and fight for her and vice versa.
3. If the Babutina wants one he will not be given any work to do and vice versa.
4. A sister's son is more honored by the father's brother than his own son.



## Batika and Kantalo.

1. The wife's Brother and Sister's husband are Batika.
2. The father-in-law of a married couple are called either Kantalo or Batika.  
(In the N. Galleto Batika in the South and Torana usually Kantalo).

## Tnala

1. Husband's Father and Son's Wife.
2. Wife's Mother and Daughter's Husband.
3. Sister's daughter's Husband and Wife's Mother's Sister.
4. Wife of one adopted as Nati a Tulu of a man is his Tnala.
5. Husband of one adopted as Nati a Tulu of a woman is her Tnala.

Rule. Husband of one called Nati is Tnala to the person called Nati  
of the Nati.

## Kanala

1. Brother's wife and Husband's sister.

## Tauka

1. Brother's wives and husband's brothers.
2. Wife's, sister's sister's husbands.
3. The wives of all people called Tau.
4. The people who call the wife Tau.

KAINGA

TABIANG: BERU

Everybody would have his house in his own kainga. People would not live anyhow in the bush but would live in their own kainga. On a visit (pandanus season, etc.) they might live in the kainga of a relative.

✓ A son would set up his house in his father's kainga.

✓ A woman would not live in her own kainga but go to her husband's, unless her father was the head of the kainga and she had no brothers when she would inherit her father's kainga and would live there. Her husband would visit her.

✓ A person called atu-n te kainga, or te ikawai was the eldest descendant in the male line of the founder. He had the largest share of land and spoke first in the maneaba.

Kainga members met in the head's living house. Here the stranger was welcomed.

Descendants on the woman's side could come and live in the kainga if they wanted to.



TE KAINGA

BERU ISLAND

✓ The first born would live on his father's kainga, but if there were many children some would live in their mother's kainga, or set up their houses anywhere.

✓ 1st - father's father's kainga

2nd - father's mother's kainga

3rd - mother's father's kainga

4th - mother's mother's kainga

✓ But for a ceremony they would all go to the father's father's kainga.

✓ If the kainga was big enough all could live on it.

✓ A woman would have her child in her husband's kainga.

✓ In the kainga were small maneaba (4 - 6 fathoms).

✓ The atu of the kainga lived on it.

KAINGA

NUKA: BERU

✓ Size of houses - Te Kaotirama had 4 houses; some had 5 or 6.

✓ If a kainga was full a younger son might go and live in his mother's kainga. He can then sit in either his father's or his mother's boti.

A married woman will sit always in her husband's boti. But their child ~~will sit~~ can sit in either his father's or his mother's boti. He will nearly always sit in his father's, but occasionally visit his mother's.

His mother will not sit in her father's or mother's boti unless her husband allows or enjoins her.



KAINGA

BERU ISLAND

At Eriko there were more kawa than at Nuka.

Most of the kainga and kawa had small maneaba of their own. These were built after the Tabontebike maneaba had been burnt down. There were no boti in them as they were just meeting houses.

In the old days there were only the two maneaba at Tabiang and Tabontebike. Everything south of Tabiang was Taboiaki. Tabontebike was the Taboiaki maneaba.

Tabukin Tamoā was only a small maneaba built with spare timbers left over from the timbers from Tabontebike, and containing spare clans.

At Aoniman Tokiniwae were Keaki, but they had no special kainga. Most people at Aoniman were late arrivals and irua. They had their maneaba - Maungatabu - but Tanentoa burnt it when he chased Koura away. They lived afterwards without a maneaba.

Another report re Aoniman says that when Maungatabu was burnt by Tanentoa they built another maneaba at Te Tokini Wae called also Manūgatabun Tamoā. This fell in a westerly and was burnt by accident by a present villager's mother some time before the government or mission and ~~was~~ none was built until the present one Rarikini Karawa was built in government times.

No boti are known to have existed in Maungatabu. The present maneaba has to copy Tabontebike in its boti.



North

	Baneka (Balou)	Ulu Teytoge (Ulu Teytoge)	
	Baneka (Balou)		
	Karayon Kacika (Karayon Kacika)	Te Katanuho	+ Te Bayama (de Baya Taha)
	Uman Tabal (Karayon Uea)	(Te Katanuho)	
	Banua (Tamskawa) x		
	Te Babon abaki (Te Babon Uea)		
	Te Babon (Kalin Bulca)		Te Kasturano (Te Kasturano)
	Tei Abua (Tei Abua)	Tenganga (Tenganga)	Teakura (Karayon Uea)
	Te Kaba (Te Kaba)		Te Nabab (Karayon Uea) x
Te Karayon (Karayon)	Tamskawa (Tamskawa)		
	Te Kachal (Bakarawa)		Te Tolano (Karayon Uea) x
	Kachi ao Kama (Kachi)		Kabaka (Karayon Uea) x
	Kachi (Kachi) x		
	Kachi Bayang (Kachi Bayang)		Uini Bari (Te Bayang) x
	TO (Te O)		Buina (Buina)
	Uani Kasani (Uani Kasani)		Buraka (Buraka)
	Tamsani (Karayon Uea) x		Te Uini Tache (Kachi) x
	Kamutia (Kamutia)		
	Pantala (Pantala)		Katashi at te Kulu (Karayon Kacika) x
	Kaburua (Kaburua)		Uani Tolani at neang (Teimaba)
			Uani Tolani (Uani Tolani)
			Ulu Teytoge (Ulu Teytoge)

Tokarukide

Te Karayon (Karayon)

Logoon

31 watan

South







Kanga - Inka Village

1. Te Bangauna (Boti - Te haki-a Akawa). By the N of the B.C. Church at Teboiahe.  
By the sea.

~~2. Te huiwi (Boti - Te huiwi)~~

This Kanga lived there as it was their job to fetch the fish for Te huiwi.  
If the cany-stick breaks they go as far as Tamara, who is relative of Te huiwi.  
They see really fish for Kanga. Kanga give the food in return.

Te Ora belonged to Kanga. Kanga allowed them to fish on its grounds  
handed they were handed with fish. The ocean on the S<sup>th</sup> of the island "Te  
aora" where fish were plentiful, belonged to Kanga. These people watched on  
Kanga's rights there and when the fishing was good they'd come and ask Kanga for  
permission to fish. This would be given to them but to no-one else.

Size of Kanga.

Fracture lines.

Te Kachia 4 houses.  
one had 5 a 6.

Te huiwi had 20 houses.

If a Kanga was full a young man might go and live in his mother's Kanga. He can then sit  
in either his father's or mother's lot. a married man will sit always sit in his  
Husband's lot. But the child can sit in either his father's or his mother's - He will  
seldom sit in his father's but occasionally visit his mother. His mother will sit in  
her husband's lot.



- 24. <sup>Berrioki</sup> Mra. Tabunai ae Kavona (Boti - ~~Mra. Tabunai~~), N of 23. ← (31)
- 25. Katanaki (Boti - Katanaki) N of 24 W of road ← (32)
- 26. Benuakura (Boti - Benuakura) NE of 25 E of road ← (33)
- 27. Buino (Boti - Buino) W of 26 W of road N of Katanaki
- 28. Teakuauna (Boti - Kavonga) N of ~~28~~<sup>30</sup> By Father's house
- 29. Kabaoka (Boti - Kavonga) N of 27 ← (34) (35)
- 30. Te Talamou (Boti - Kavonga) N of 29
- 31. Katanaki ae Terabu (Boti - Kavonga waka). Between 24 and 25.
- 32. Te Wi-a toake (Boti - Keaki) Between 25 and 26.
- 33. Uhi ni Bani (Boti - Te Kiwi) Between 27 and 29.
- 34. Te Makoko (Boti - Kavonga waka) Between 28 and 30.
- 35. Te Kaotrama (Boti - Te Kaotrama) N of 28.
- 36. Te Kiwi (Boti - Te Kiwi) S of the Maraka.
- 37. <sup>mahe</sup> Nei ati (Boti - Nei ati) on loggia opposite Lanes to S of Teteneo Teteneo
- 38. Nei ati mang (Boti - Nei ati) N of 37 at S. end of Teteneo.
- 39. Te Kaitiborg (Boti - Te aluke) N of 38.
- 40. Te Kiwi ae namanti (Boti - Te Kiwi) N of 36. S of The Maraka.

41 Kanga  
+ Te Bayana fu tekin Akana

Fishing Rights - Nuka Village.

- ✓ 1. Bina owned for Rogozer to the L.S. in Nuka to about as far out as Tetener.
- ✓ 2. Te Bakoa had "ni Kabuta" i.e. the rest.
- ✓ 3. Te <sup>Heiate</sup> ~~Heiate~~ owned Naro nei Tira in the small lagoon.
4. ~~Heiate~~ Angeinikee owned the Naro nei Tenerei to E of Tokinua.
- ✓ 5. Nika Tegetege owned by the beach where we sat. Naro - a Nua also S. of Bina + W of L.S. Church.
- ✓ 6. Keeki opposite the Government Station. Naro ni Keeki.
7. Te Tokinua.
- ✓ 8. nei aluaa fished in places given to them by Te Bakoa. They had a special place also in the Te Bakoa lagoon.

Fishing in a lagoon with nets is always forbidden outside one's own place but restricted fishing for canoes only when "Te Raku" is up. One can have a Raku or a Keef as well.

nei aluaa fished in the Raku for Te Bakoa.

Ma - a Tokinua " " " " for Keogoi.

nei aluaa had a special fish place in Te Bakoa lagoon.

The place for Nua is the west side of the Mucala - in any lagoon.

Takani-bouri - By nearest Tetara lagoon inhabited by stages for Nara.



- |                    |                   |
|--------------------|-------------------|
| ✓ Kanyan Uda 11111 | ✓ Kanastea 1      |
| ✓ Koon Talmarat 1  | ✓ Te Zungur 111   |
| ✓ Kanyan Paekke 11 | ✓ Te Alke 1       |
| ✓ Te Katarake 1    | ✓ Te Kakin Akowa  |
| ✓ Te Baboon Uda 1  | ✓ Kaburana 1      |
| ✓ Kakin Baboa 1    | ✓ Tengaraga 1     |
| ✓ Tei Alua 1       | ✓ Tei Ate Neang 1 |
| ✓ Tei Ate Muke 1   | ✓ Alalou 11       |
| ✓ Nika Tengenge 1  | ✓ Usani Kanoni 1  |
| ✓ Te Kibera 1      | ✓ Benuakura 1     |
| ✓ Tomokawa 11      | ✓ Kataraki 1      |
| ✓ Koutetea 1       | ✓ Birino 1        |
| ✓ Babanowa 1       | ✓ Te Kastirama 1  |
| ✓ Kake 111         | ✓ Tamulaba 1      |
| ✓ Kakei Rangrang 1 |                   |
| ✓ Te O 1           |                   |

(41 hanga ke)

(30)



The Ceremony of Distribution of Food in the Tabon te Bike Maneaba, Beru Island, performed before His Excellency the High Commissioner on the occasion of his recent visit.

A. Preliminary.

- (1) The Gilbertese Maneaba system was brought from Samoa by the refugees who fled after the victory of the inland people led by the first Malietoa of Samoa. This period is known in Gilbertese legend as "The breaking of the Great Tree of Samoa".

The leader of the first party of refugees was Matawarebwe (Wide Eyes), of the clan of Karongoa n Uea (Karongoa of the Kings). He landed at Tabon te Bike on Beru Island - by the eastern approach to the present bridge.

Teweia, the grandson of Matawarebwe, built the first maneaba in the Gilbert Islands (known as Tabon te Bike), using timber brought from Samoa. Although later immigrants from Samoa established two other styles of maneaba building - Tabiang and Maungatabu - the Tabon te Bike maneaba style has spread throughout the Gilbert Islands, with the exception of Butaritari, Makin, and Banaba, and the Tabon te Bike maneaba is recognized on all islands as the principle maneaba of the island, while the maneaba on Beru is considered the parent of all the Gilbertese maneabas.

- (2) Thirty one clans have the right to sitting places in the maneaba at Tabon te Bike, the principal clans having both duties and privileges in connection with the maneaba ceremonial. The most important clan is Karongoa n Uea, who sits in the middle of the northern end of the building. The head of the clan of Karongoa n Uea is the Uea (King) of the maneaba, being invariably the direct descendant of Teweia, the founder of the maneaba. No one

but the head



but the head of the clan of Karongoa n Uea, or the direct representative of His Majesty the King of England (as the over-lord of Teweia's descendants and therefore titular head of the clan) has the right to sit on the Ati n Toka (The Stone of Chiefs) in the maneaba. Should any other person do it, even by accident, he would be maraiā (accursed) from that day onwards and could have no further luck in any sphere of activity. This stone, the ati n toka, was the throne of Tanentoa, the son of Teweia, who freed the island from the rule of the tyrant Koura and became the national hero of the Southern Gilbertese.

- (3) At a ceremonial distribution of food, such as took place on the occasion of His Excellency's visit, the head of the clan of Karongoa n Uea, or the representative of his over-lord, is seated on the ati n toka throughout the distribution. As the recent ceremony had necessarily to be abbreviated, the following description is of a full distribution such as would take place in the Tabon te Bike maneaba itself.

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B. The Ceremony.

- (4) The clan of Te Bakoa (the Shark), who are the descendants of the pre Gilbertese autochthons of the island and the largest clan in the maneaba, have the right of deciding when a ceremonial distribution shall be held. Te Bakoa informs the two clans of Nei Abinoa and Te Wiwi (the hereditary heralds and messengers of the maneaba) The number of lnai (coconut floor mats for the maneaba) and the Nikira (the amount of food each clan must bring) is also decided by Te Bakoa.
- (5) Te Wiwi then blows a conch to summon the people to hear the decision. The head of the clan of Rautetia arrives first and asks what the conch is being blown for. Te Wiwi replies that it is for the Nikira and that each clan is to bring so much of



each type of food. Rautetia departs and tells each clan what to bring. He then goes to the head of the clan of Uma n Taburimai and informs him the date and time when the Uea is to come to the maneaba. Uma n Taburimai tells the Uea himself.

(6) Before the ceremony the people lay the Inai mats and then watch out for the arrival of the principal clans, Karongoa n Uea, te Bakoa n Uea, and te Wiwi. When these clans arrive they enter the maneaba from the north and proceed to their boti (hereditary clan sitting places). The rest of the people then follow and sit in their respective boti, silence being preserved.

(7) When all are seated the head of the clan of Nei Abinoa arrives and the ceremony proceeds as follows -

Nei Abinoa - "Are all the people present?"

Te Wiwi - "They are all here".

Nei Abinoa - "Is the 'Nikira' ready?"

Te Wiwi - "Yes, it is ready."

*2 a - The Nikira was used by*  
Each clan then places its nikira in front of its sitting place.

(8) As the Uea approaches Te Wiwi calls to him to enter the maneaba. When he has seated himself on the ati n toka a girl from the clan of Te Katanrake comes forward and places a necklace of flowers round his neck and anoints him with oil. The reason for this privilege is that Te Katanrake was Tanentoa's tinaba (classificatory daughter in law) and therefore the correct person according to Gilbertese custom to anoint, garland, and generally minister to his needs.

(9) A girl from the clan of Nei Ati then comes and unties the wreath and takes it, together with the nikira of Karongoa n Uea. (Of recent years, instead of taking the wreath she crowns the Uea with her own wreath and receives a present for her service). The clan of Nei Ati is entitled to this privilege owing to their descent from Teinai's daughter in law and therefore his tinaba.



As Teinai's son was illegitimate he had no other share in the food.

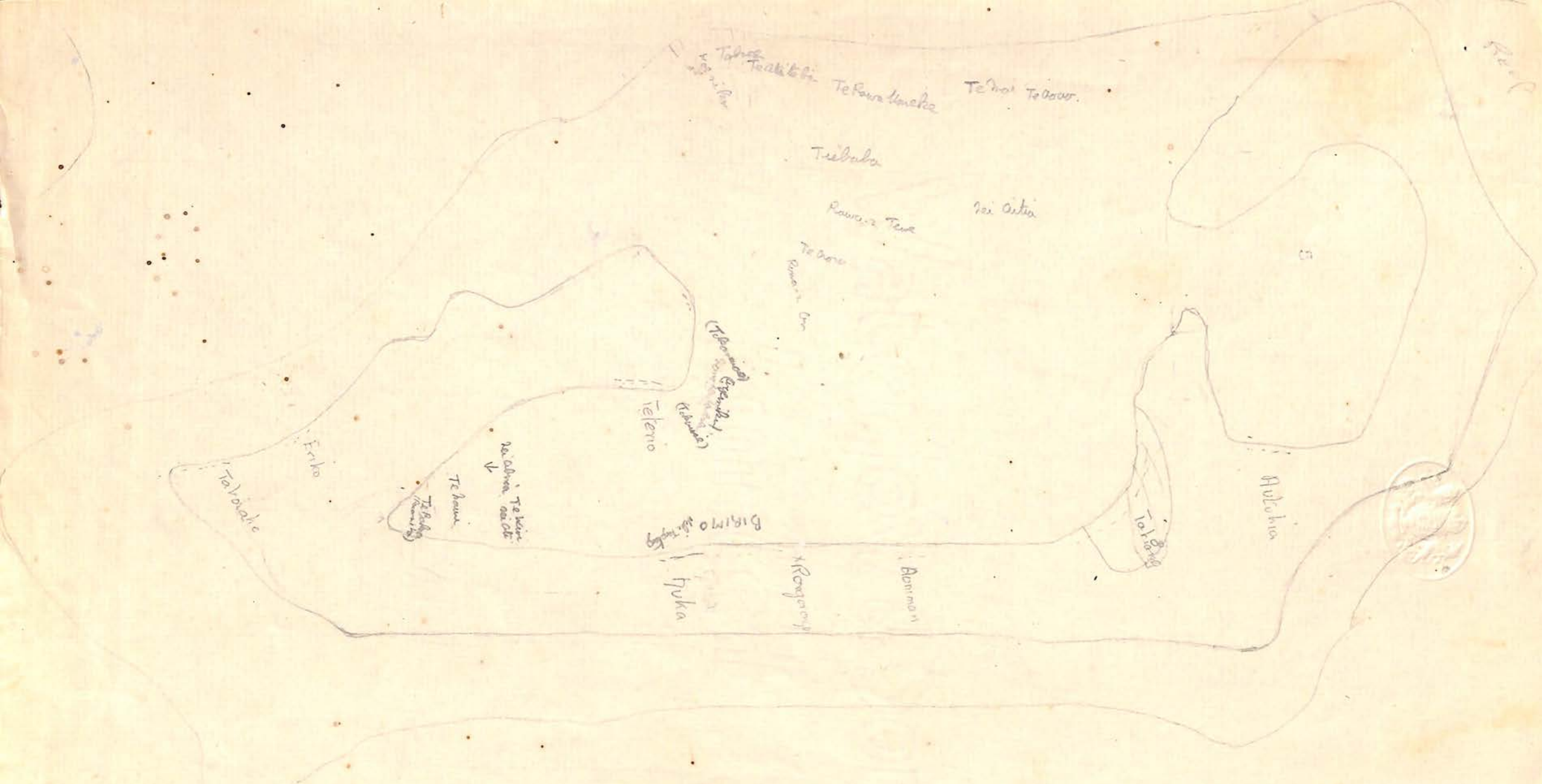
(10) The heads of the clans of Ababou and Bakarawa then compare the various nikira brought by the clans, commencing with that of Karongoa and Te Wiwi. Although each clan prepares quantities of food, Ababou and Bakarawa choose only the finest of each class of food for comparison, the rest being merely counted. The food chosen for comparison is held up by Ababou and Bakarawa and carefully compared in the middle of the maneaba, while the people clap three times and cry "o - o - o" at the losing clan to shame the members. Each pair of clans then exchange the food that was chosen for comparison, retaining the rest of the nikira.

(11) The remainder of the nikira is then divided out among the clans by Ababou and Bakarawa, the division being made in strict accordance with certain complicated rules. After this sharing out the remnant of food, known as the mange, is kept by Ababou and Bakarawa. The remnant is, in actual practice, usually found to be larger than the share of any other clan. Ababou and Bakarawa have the right of dividing the food because, being strangers, they would otherwise not be entitled to any share in the nikira. (Ababou was from the Northern Gilberts while Bakarawa was the leader of a migration from Samoa made after the clan ceremonial on Beru had become stabilized). The Uea, although he receives every honour that can be given him, as befits his exalted and semi-sacred rank, comes off worst in the final distribution of food and may get left with nothing but a single coconut and a small ball of "karababa" (grated coconut mixed with desiccated pandanus and water).

(12) After the division of the nikira the food is eaten by all. The King then gets up from the att n toka, leaves the maneaba, and the ceremony is at an end.

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Te Fawa haka  
Te mai Toaou  
Teaki'ia

Tubaba  
Rawa'ia Tene  
Teaou  
Rawa'ia On

Telemo  
Aunman  
Korogompi

Aulohia  
Te hawa

BIRMO  
Fuka  
Aunman  
Korogompi

Eriko  
Te hawa

Te hawa  
Te hawa  
Te hawa





Te ngāinga. Their totem was Te Kōi - a bird, the ancestor of  
has a special tree at Tamake where the bird sat. They  
would not eat it and treated as Te Tāke when it rested on  
the tree. A Branch of Te Bōkōa by rānanga.



Medicine.

Tan Ala. use Doctor for Wounds in fighting. "Te Hombi".

Tani Kalung. Medicine.

Tani Bobo. albutinists. This is the job of the medicine.

One of a treatment of the fingers or of hitting with a Hombi  
a pad for forcing or a coconut grate.

an oment for water drops is given afterwards to apply  
anything.

Tan Rening. passages and bone setters.

Medicine. for leprosy for leprosy and of burning it.

1. Leprosy.
2. Te Rening.



Incarnations of Anu'i

(unattributed)

Anu'ia took with him from Tamoa the rat, the giant clam and the <sup>roka</sup> shark. The rat is the incarnation of Anu'ia.

One of Mei Tituabine's incarnations is a black beetle (cockroach?) which you can smell when it is near. It is then said that Mei Tituabine is approaching.

The large sword-fish which has small teeth is an incarnation of Taluivai. The kingfish is another.

(hako)  
The shark is the incarnation of Taluivai

List of Mat Patterns presented by Autukia Village.

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1. Te Maukinikini.
2. Te Bai-ni-Beru.
3. Te Kabure te Aina.
4. Te Kanoa-ni-mata uoua.
5. Te Bau-n-tai.
6. Te Raure-n-nangkoto.
7. Te Kabwebwe.
8. Te Kauni-man.
9. Te Itoi ba-ni.
10. Te Kanoa-ni-mata.
11. Te Kaburebangaki.
12. Te Itua-n-rereba.
13. Te Bureinawa.
14. Te Butae-ni-Kitoko.
15. Te Itoi.
16. Te Kabo.
17. Te Kaeinako.
18. Te Kaei-Raka.
19. Te I-Mone.
20. Te Uba-ni-moa-aime.

Notes.

- (a). All the above, with the exception of No.16, are used for "Kie" or Sleeping Mats.
- (b). Nos. 3, 10, 11 and 17 were also commonly used for "Kouti" or the mats formerly worn by women when walking abroad.
- (c). No.16 is used for "Ngabingabi" or mats for scraping nuts.
- (d). No.2 is the ordinary pattern for Sleeping Mats.



List of Fishing Appliances presented by Animan Village.

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<u>Name.</u>	<u>Description.</u>
1. Te Riema-ni-kibe.	A round Scoop Net.
2. Te Riema-n-urakaraka.	An oval Scoop Net.
3. Te U.	A long Eel Trap.
4. Te Banga.	A fish trap similar to "Te U" but without the inside compartments.
5. Te Banga-n-aine.	A round Fish Trap.
6. Te Binobino-n-ai-onauti.	A Coconut shell float with fishing line attached.
7. Te Kai-ni-matamea.	A stick with noose attached - for catching eels.

List of Cooking Appliances presented by Nuka-n-te-wa Village.

<u>Name.</u>	<u>Description.</u>
1. Te Kaibaro.	A Pandanus Safe for containing food.
2. Te Kumete.	Model of a mixing trough.
3. Te Beka.	Model of a Pandanus fruit grater.
4. Te Kairiki.	Model of a Coconut grater.
5. Te Butika.	Model of a shell knife on a long handle, used for cutting down Pandanus fruit from the branches of trees. The knife alone is called "Te Kawete".
6. Te Binobino.	A Coconut shell bottle. When used for collecting Toddy it is known as "Te Ibu".
7. Te Mangko.	A Coconut shell drinking cup.
8. Te Mamata.	A Coconut shell strainer.
9. Te Kai-ni-moi.	A Coconut shell joined to a short handle, used as a ladle.
10. Te Karibai.	Coconut shell tongs for handling hot objects.
11. Te Ria.	A wooden spoon made from "Te Ngea" wood.



List of Clan Canoe Crests presented by Teteirio Village.

<u>Name of Crest.</u>	<u>Name of owning Clan.</u>
1. Te mata aua.	Te Kaotira <sup>m</sup> wa.
2. Te man-n Nei Ati.	Nei Ati.
3. Te maro Tabuariki.	Tabuariki.
4. Te bou uoua.	Uma-n Taburimai ae maiaki and Birimo.
5. Te bou teuana.	Uma-n Taburimai ae maiang.
6. Kaitara.	Keaki and te Tokiniwae.
7. Te bou-n Tamoa.	Te Ang-n-anti.
8. Te man-ni Kaburara.	Kaburara.
9. Te bou-ni Karongoa ni koaua.	Karongoa.
10. Te man-ni Maetoa.	Maetoa clan on Onotoa Island.
11. Te ruberube.	Karumsetoa.
12. Te nimita-wawa.	Benuakura.

Notes.

- (a). No.1 should be flown by Birimo but Te Kaotirawa are using it at present and Birimo are flying No.4 - "Te bou uoua". The Clans of Birimo and Te Kaotirawa are descended from brothers.
- (b). Nos.4 and 5 are included with No.9 under the term "Bou ni Karongoa" and are flown by offshoots of the Karongoa Clan.
- (c). No.10 is flown incorrectly on Beru Island by the family of Teitiba and also the clan of Tabukaakao. But it strictly belongs only to the Maetoa clan on Onotoa Island.

List of Dance Clothing presented by Teriko Village.

<u>Name.</u>	<u>Description.</u>
1. Te Nikatang.	A necklace made of the flat ends of big shells, threaded with whale's teeth on a rope of women's hair. Worn by either sex.
2. Te taona-n riri.	A woman's belt, made of "Bure" shells threaded on a Pandanus mat belt.
3. Bure-n ac-ni bac.	Armlets - worn by either sex tied round their arms.
4. Te Manawa or Te Bure-ni-baniban.	A necklace of porpoise teeth and shells threaded on human hair. Worn by either sex.
5. Te Nta.	A yellow shell necklace worn with "te bunna".
6. Te bunna.	A thick necklace of threaded human hair. Worn by either sex but the woman's "bunna" have a small shell pendant attached.
7. Te Anibai.	Cowrie shells threaded on coconut and pandanus string and worn from over each shoulder to under the opposite arm. Worn by either sex.
8. Te Aonibai.	Similar to "Anibai" but shorter and worn around each upper arm. Worn by either sex.
9. Te Nuota.	A belt of plaited human hair. The larger type is worn by men.
10. Te Be.	A pandanus mat worn by men.
11. Te Riri.	A coconut leaf skirt worn by women. The black type presented is known as "Te Uiroro".
12. Te Katau.	Coconut shell cut into round discs and threaded through the middle to make a belt. Worn by either sex.



List of Weapons and Armour presented by Taboiaki Village.

---

1. Te Maran.            A sharp pointed shaft of coconut wood.
2. Te Taumangaria.   A sharp pointed shaft of coconut wood with  
two trident-like prongs.
3. Te Ie.              A sharp pointed shaft of coconut wood with  
several side prongs.
4. Te Tanga.          A suit of coconut string armour.

Game presented by Nuka-n-te-wa Village.

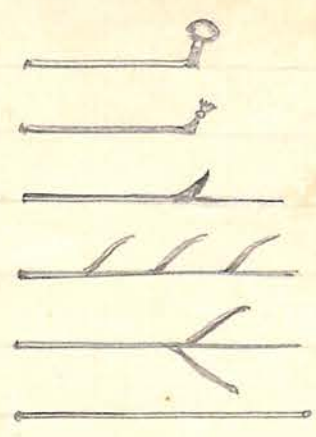
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36 pandanus sticks known as "Te Kai-ni-katebe".

Four games are played with these sticks:-

- (a). Te Katebe.
- (b). Te Katoka.
- (c). Te Ire.
- (d). Te Kaiti.

Sebeka  
 Sekoiriki  
 Sebutika (Kawete)  
 Seie  
 Setaimangaria  
 Semaran



Setaona n riri



Sebanga n-aine



Sekai ni matamea



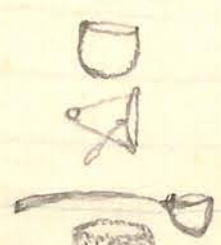
Seee



Seibu



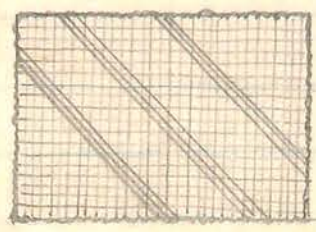
Semangko.  
 Semamata  
 Sekainimoi



Setuta  
 Seria



Sekie



Senta



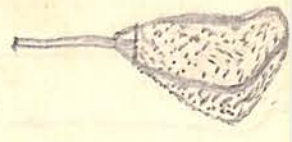
Sekumete



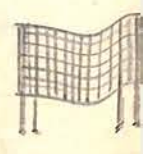
Sebuki ni kanni



Seriena nurakaraka



Sekaibaro



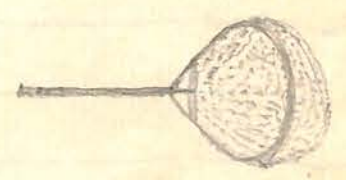
Sebinobino n ai onauti



Sekatau



Seriena



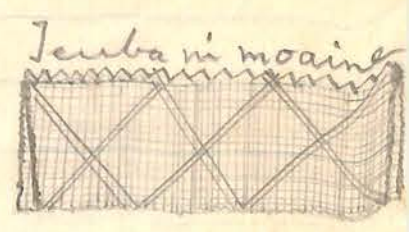
Sebunna



Senuota



Sekabae



Jemankinikin

Jekabwebwe

Jeburei avava

Jengkoto

Jebainiberu

Sekabo

Jeituan rereba

Sekabure ni Paraiton



Kavngsa  
Jebu



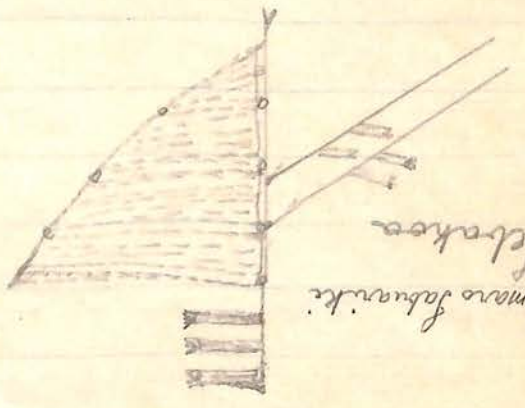
Him fawawa  
Bemakura



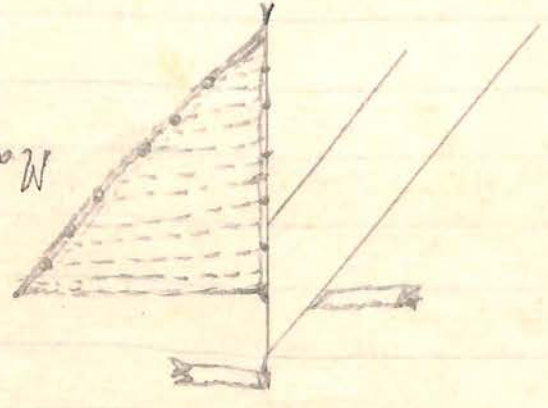
Jenbesube  
Kammata



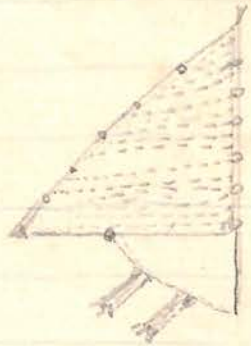
Jemmo Jaburiki  
Jebakea



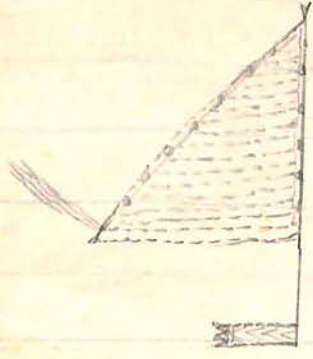
Man Keaki



Man Jaki  
Jaburakea



Man Keaki



Birimo



Iman Jaburama



Je mala ana  
Jekao lirama



Jebanta

Jekoroiki

Jekomami mala

Jewamiki

Jeter



Jebu n foma  
Jeangim-naki



<u>Te. Boti</u>	<u>Anti</u>	<u>Bakatibu</u>	<u>Atua</u>	<u>Man</u>
Karongoa-ni-uea	Tabuariki	Matāwarebwe		Te bou teuana
Karongoa raereke	"	Bairuke		
Te. Katanrake	"	Katānīuea		"
Uman Taburimai	"	Tohia		"
Nei Ati (maeas)		Kieunari		Man-ni-Kaburara
Te-wiwi	Nei Tituabine	Naingin-nouati { Teimone.	Te-baikū	Tera Tabito.
Karumaetōa		Bākoa		Te. ruberube
Nei Atinua	Tabuariki	Takoro.		Te Maro Tabuariki
Te Bakoa	Tebakoa	Bairiki		"
Inaki ni Bakoa	Tabuariki	Tekai		"
Niku Tenge tēge	{ Namomurua Tebu.	Atua		Te bou uoua
Tengeanga	Tabuariki	Bakarawa		Te maro Tabuariki
Nei Ati (mainiku)	"	Tekai	Tebakoa	Man nei ati
Keaki	"	Koura (Telāke)		Te buki ni banga
Tekaotirama	Te. tabanou	Buatara		Te mata-ana
Tekokona	Nei Temaiti	Kotua		Te man aourama
Bemakura	Teitiaro	Taberannang.		Te nim Tawawa.
Inakin Teatike	Nei Tituabine	Toatu-ni. matang.		
Te. ō.	Naotānai	Uakia		Manin Manonie
Uma ni Komauri		Auraria		
Birimo.	{ Bakauaniku Nei Tituabine	Moua (Teiku)		Te bou uoua
Katānnaki		Nei Temaiti		
Rautelā	Kaobunang.	Tebaitera		
Kieura	Temamang.	Kieura		
Ababou		Bue		Kai ni Kamata
Taurakawa		Taurakawa		
Bakarawa		Nei Koaine		Te. Kikannang.
Uman Taburimai	Taburimai	Teuribaba		Te bou teuana







Nei Situabine

Antia Kain Sekainga ae Teruabong. Nei Situabine.  
Rabatana Sebaitu ae Teika i Taki Aronia rimoa  
a katēaki uoua Te-Batā i Buakonikai n te  
Kainga ae Teruabong. ba n neia ni botaki n  
Taromauri. Saina ni botaki n Taromauri  
Uabong i muwin Seitibong Namakaina Ao ngkana  
& roho te tai anue Ao a bane ni botaki Kaina.  
ni Lango ba tera ae a Tangiria, Teika ke tēbai ae  
bongani bukia n te amarahe. Imwin aia moti anue,  
Ateirake nakoni Batāia ba a nangi Taromauri Ao  
uotāia nakon te tabo anue, Teuana Teonibua ba Kanan  
Antia, ao Teobonikai ao Semoimoto boni Kanaia akanne.  
Ao Imwina e tēirake matāniwina ae Bakoa, ni  
n Taromauri & bane aia Taromauri ao e mananga Bakoa  
nako matāniwin Sebike n uoua Rabatana ba aroko ke  
aki, Aon roho uoua Sebaitu ni vene i matāniwin  
Sebike ao e anaia ni uotia nako buakon aia botaki  
ao a kavenea i aon Te-Atibu ao a kabiria n te bā  
ao a manga tābekia nako Sari. Imwina uoua te bong.  
ke tenua ao e roko Teikabuti alē bati. (ni Karokoa  
e uruaki i rouni Metāia te tia Keirei mai Samoa,  
n ririki 1870.)

Taburimai (Bain te Kainga ae Kabotua)

Antini Kabotua. Rabatana ai aon Te-ai ae uoua  
Uoua n nena are memena iai ba Uman-Seanti ao Saboni Vēctē.  
n nena n Taromauriaki ma ni Kamarakēaki Oin Teuri  
e Kamarai te tābo anue ngkana iai ane e urua ao e na  
boni karekea Kaina te Anti aei. Ana man Te-Urua i Sari  
e tābuaki Kanakina i rouia Kain Tabiang, ma aomata  
ni bane. Ana man i Etā Te-Tabakea ao Kanana  
Jamnein te aomata ane e urua ana bai aikai.  
(E tiku Bangotāna ni Karokoa e uruaki i rouni  
Metāia)



Neinuman Sabiang.

Te. Ruomai Karawa Eto ma Neinuman e oti Maroti, e bo  
ma Unimai, E roko Namai, mai an Sekanawa ao  
e nako ni mena i Sabukaokao. - ao e ravea Te nei  
aei mai nanoni baia Kain Sekainga ae "Laebaba" to  
e uota nakon ana Kainga ae "Sabukaokao."  
E nangi veteki Namai, mai nanou Te-Maneaba mai  
ironi Sewaroi, are boni Maneabana te baere.  
E rin Namai n te Maneaba, ao e Karawa ana moti  
Sewaroi, nakoina ni kangai: Nao. am bai te moti  
i nanou Semaneaba. Ao Namai e kaeka ni kangai?  
Sewaroi: baere au bai Te Nei ma e na Kanna  
Maneabam: ao E kangai Sewaroi nakoina dia, ma am  
bai te Kawakima ma n tara abakini Kanoana ao  
ngkana e rāra Kain Te Kainga ae Teibekatin ao  
e na kaevaki te nei aei n aki akaka. E tikū  
te moti aei ni Karokoa te bong aei, (Euma Betaia)

Te Sabui (Aon te maran) Sabiang

Ana bai Lina, E bati Seika n te tabo aei ma ngai  
are e Katea Kaina man riba te somata n Akawa iai  
ao ngkana e nora te somata ao e kaka ni Kamatea  
tenuare n Lina, Ao e reke ironi taekana ba ana  
bai ni Karokoa te bong aei. (Eumaki ironi Betaia)  
bain te Kainga ae Sabouga.

Dain Sekainga ae "Seanginanti" Senaciti

Ana bai Laurekareka, E mananga mai Samou Ao raona  
Semorikao, Waenikum, Sabwere, Seatitaba Semaii ao  
Terawa-uareke, Seanou, Tororo. Raona aika abane n tikū i aon  
Seora i rarikin Terawa, Tokina mai maiaki Sebaba ao mai  
Moang, Seavao, E a manga waerake Laurekareka, nako Ete  
Etiku ti a nakini wana Sekarababa i Tanraken Te-Namo.  
Eroko i Ete e Katuka Atin roniwana ao Ancangina i an  
Aoniman (Seanginanti) ae ana Kainga. (Euma Betaia)



Hei Tabuariki

Bain Sekainga ae Sebakoa. E reke te hei aei mai irom Tabuariki  
are boni kaini Eru. E teveakinako Biki mai Hikuman, ao ngaia e  
noria ni Kibe i Abana. Ao e a manga anai n teveakinako ao e  
tāua te bai aei ba ana bai Ao e aranna bai noana Tabuariki  
E mananga Tematāwarebwe mai Samoa, E tiku i e tān Te Hei i  
Jannakoroa ao e a manga mananga Etiki i tabou Seriakhi, Ao  
e bo ma Tabuariki, Ao e arangan Tematāwarebwe maiaki ba  
ana bai Ao ngaia e baina Meang. Ngai ane rekeia i Karongoa.  
E moti tāekana nako Te-Kainga ae Rautetia ba tani punia  
ao tān tāekana tāekana Eriana. Ao ngkana e Rara Kain  
Sekainga ae Sebakoa. ao e a Eriaki naba Te Hei naki akaka

Eriana Ngkana e nang Eriaki e vetaki moa Sekainga ae  
Rautetia, ba e na Karongoa Hei-Abino, ao e nako ni Karongoa te  
Kainga ae Te-wiri ba e Katanga Tebu. E roko Te Kainga moa  
are Kawakina Te Hei, ao Rautetia, Ao ngkana e a tia n ongo te  
moti Ao e nako ni Karongoaia Sebakoa, Karongoa Te wiri ni  
Kastia ba e nang Eriaki Te-Hei. ao e moti kahi bongina n Eriaki

I mwin aei Abane n nako Aomata ni Katuravi aia Riēna  
ao Kanaia, ao e nako ni māo. i e tān Te Hei. Etiku Temanna  
mai Sebakoa, ao mai Karongoa, ba tāiani man E Karavaki  
Teamarake ao Tāian Takakaro i Etān Te Hei E mananga  
E wairio Karongoa e moa Heiati e aranganaki te Amarakē  
ae bati, ao a Sekatoka i Sekiriawa Ao a manga mananga  
ao a Kaitibo i Temumuta E ritani maēao Karongoa.  
ao Eritani mainiku Sebakoa, ngkana a noraki ao e naki  
naba Te Hei (Euma Eritāna)

ngkana e moani Mananga Sebakoa E moa Sekainga ae  
Jawana n Teinang. n rimainiku ao Karongoa e  
tōua tāni maēao.



Ana bai Karongoa. E bainna mai Monoku ni karokoa e toki  
vrouni Meakam. ao Sebwo. n tawrio i an Jabwaki  
Ana bai Sebakoa. Monon te Nama, <sup>ni bane</sup> ~~mai Sebubunnai e an Muka~~  
~~ni karokoa tokina Kamaraki-mori i an (Jabwaki) buton~~  
rekena E an Jabwaki Sai naba ana bai Semamang. tentana  
i nukan Se Nama tokina mai meang Kamaraki-mori ao maiaki  
Jebubunnai i an Muka. Butkin rekena E an ma Jabwaki  
ao e tena Janingana ao e tercanako avon SeJanigambā ni  
Karokoa te bong aei.



BĀI AIKA E TANGIRI TE TIA-TAUTAEKA-N TABO BA A-NA  
KAREKE-1 UNIMANE-N BERU

Boti	Kainda	Anty ANTI	Anty BAKATIBU	Titea TABU KE ATUA	Anty MĀN	Kite UTUAO
Tebaroa (Teinani Baroa) (Nei Ahinoā)	"	Tahuariki	Bairiki	Tebaroa	Temaro Tahuariki	
	"	Tahuariki	Temaiana	"	Temaro Tahuariki	
	"	"	Taroro	"	"	
Nei Ahimān	"	Tahuackia	Tekai		Temani n neiali	Taubarereua
Nikutentene	"	Teanitaururu	Nikutentene			
Teokona	"	nei Tutuabine	Kotia	Te baike		
Taurakawa	"		Tauia <sup>Te Riatai</sup>			
Rauteta	"		Tewia			
Nei Kackoe	"	Nei Tewari	Tahua	Te huni	Te rikannan	
(Keari) (Anabaini Keari)	"	nei Tewenci	Te take	Te man aoteika waura	Te Raitara	Te take
	"		Kobou	"	"	"
Teo	"		Uakia			
Karumatō	"	nei Tutuabine	Baroa	Te baike	Te ratāhilo	
Tenuinci	"	"	Naininociati	"		
Teahike	"	Te korōtutu	Te wātunimān	Te man <sup>all ends</sup>	manin Teahike	
Tebanama	"	Te manan	Te <sup>Kiura</sup>			
Kahurara	"	Te kuma	Emā	Te man <sup>all ends</sup>	Temani Kahurara	
Teicauca	"	Tahuackia	Barakawa			nei Nonai
Neiali maiari	"	nei Tutuabine	Kiunari	Te baike		Timporo
Ababoci	"	Tai	Buea Piroro		Te kai ni kamata	nei Atatanikarawa
Umanikamari	"	Auraria	Kateata			
Benuarara	"	Tabarantari	Teberannan		Te nim tawau	Tareti
Katannaki	"	Tahuariki	Teohi <sup>Temaiti</sup>		Te hou	
Birimo	"	Te baike	Moiva tikū	Te baike	Te hou 2	
Te Kadhinama	"	Pei ma Tekai	Buatara		Te mata ana	
Uman Tahurimai	"	Tahurimai temara	Teerubaba		Te hou	
Karonā	"	Nareau	Te matawarehe		"	
	"					
(Karonā Paera) (Uman Tahurimai) (Karonā Paera) (Te Katarake)	"	Tahurimai	Te matawarehe		Te hou ni Karonā	
	"		"		"	
"	"		"		"	

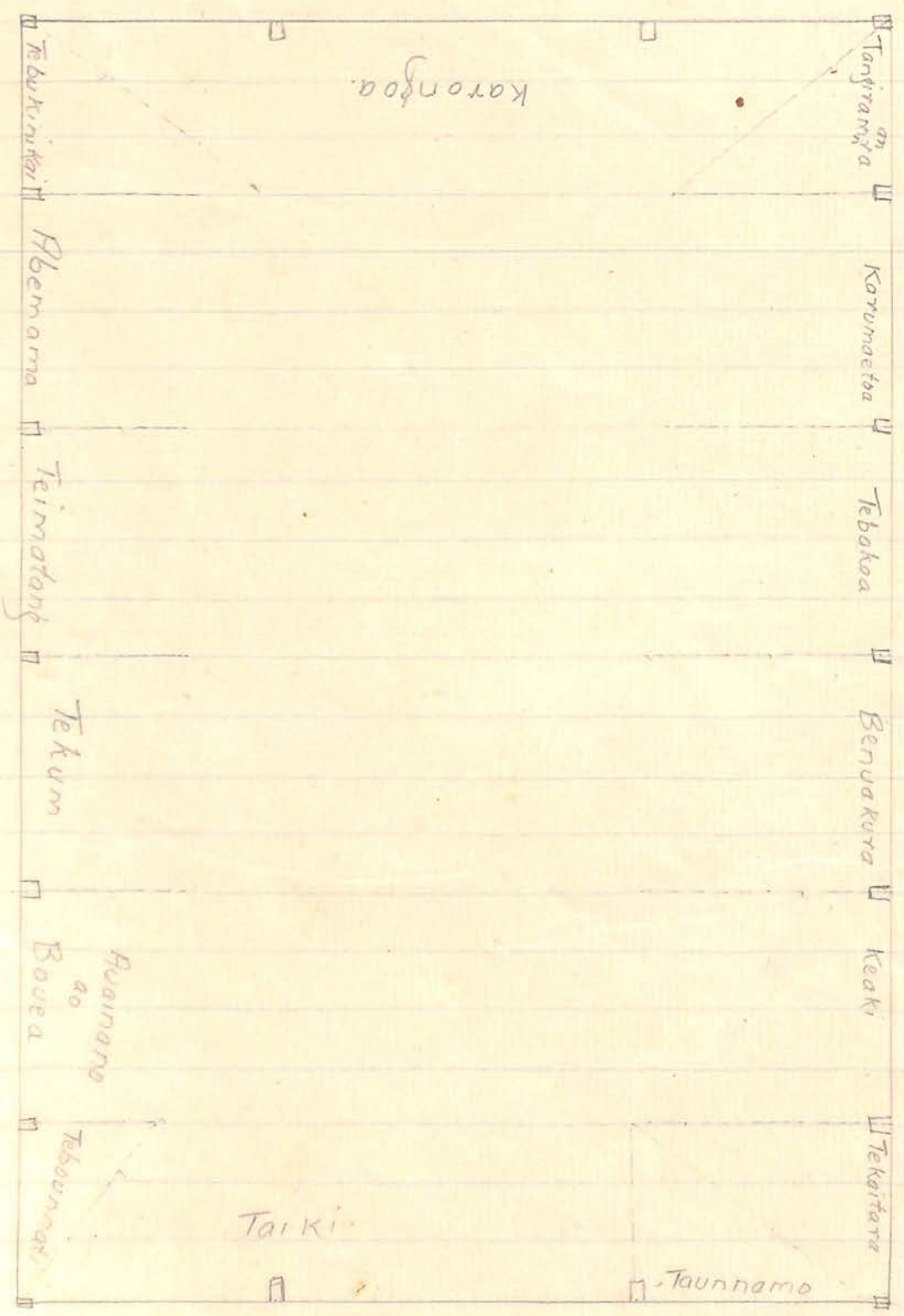


AKAU.

Tokamauea.

Meang.

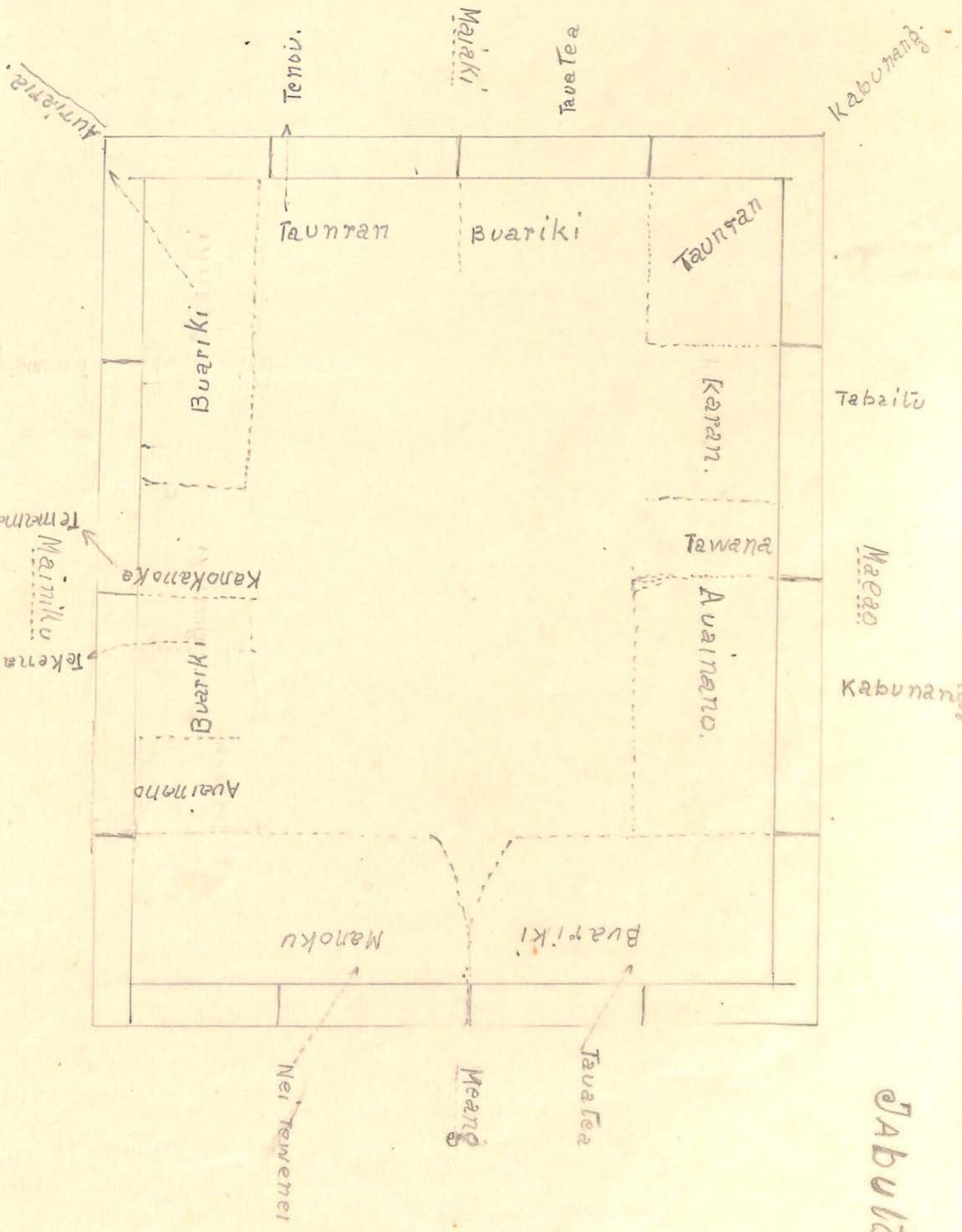
Maimiku.



Maeano.

Maiki



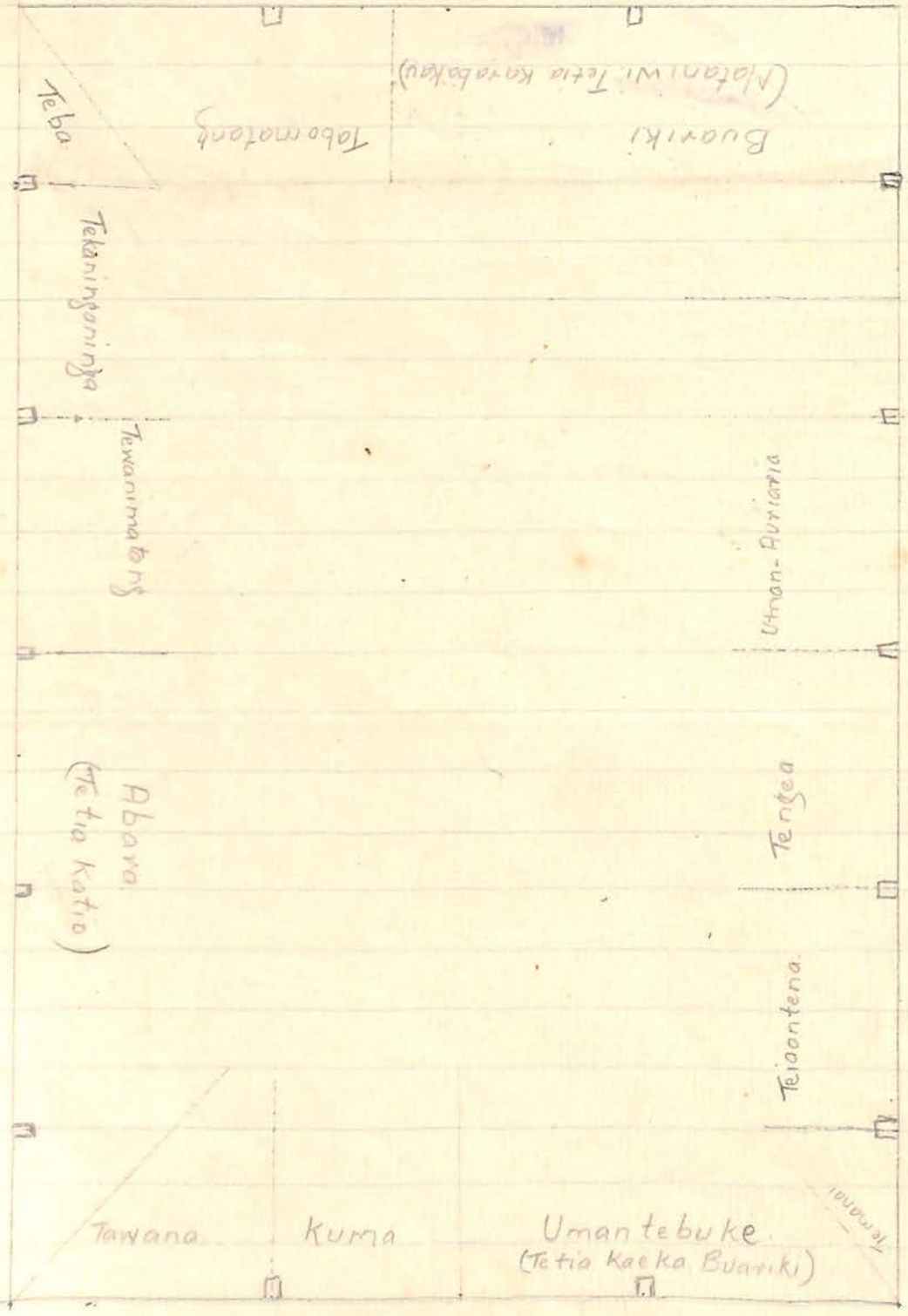


Jabulöa



TERPAPANIMATANG  
TEATUNIUER.

Mainiku



Meads

Maeao

Maioki



S

Nu. 1000000000

NEI TITUBINE

TEKAE

Bakurawa

Karumakta

Te Wini

Taurawaka

Keaki

Te O

Kimi-ne-Kamawia

Kakurawa

Taurama

Maurua

Te

KARONGA

Karonga

Katamake

Katongamake

Katongamake

Katongamake

Katongamake

Katongamake

Ala tau

MIMIKAPINE (Ka Nison)

M

E

TAAI (Ka Nison)

TABAKEA

Te Kiri

Te Kiri

Te Kiri

TAAI

Te Kiri

Te Kiri

Te Kiri

Murakura

Z



Te Kaenimama (Kaka ni mawo te roopu).

When a stranger comes to Bora he sits in the haka which he considers to be his. Any member of another haka then arrives and proceeds to question him as follows:-  
(The haka he sits in would be advised to question his visitor in sitting in their haka)

Q. Korebu, why are you in that haka?

A. I stay here because it is my haka.

Q. What is the name of the haka you are sitting in?

A. It is Bue.

Q. Who is the head of that haka?

A. The heads are truly Bue and Ruwango.

Q. Where did they come from?

A. They came from Tarawa.

Q. How do we know they came from Tarawa and so did you (To the haka). How about this group of the haka. Do you know this man or not?

The haka. Yes, we know him.

Q. Karika ba te roopu.

A. Bue na mawo had so ad so fa children.

(He works his genealogy down from Bue and Ruwango to the present day with himself.)

Q. Eti (It is correct).

The members of his haka will then greet him with a mat to sit on in the haka. Later they will feed him and give him tobacco etc, and last of all to give him his fare home with all robes of the haka will invite him to sleep with them in turn.



He may be forced through all the villages of the island in turn if his boats are scattered.

In the northern Galleto if he returns with presents (the man returned to Betio with £30 from Tabiteuea) he will show it out to his whole village, but so in the south.

In the north it is shameful to enter the *maneaba* until invited. A man will go to a *baeaka* or other house and live there in obscurity. The people will then find him and invite him to the *maneaba*.



Boti — Ber Island

Tabo — te Bika

Karogoa ni Uea

Uma — ni Tabiumai

Karogoa Raereke

Katamake

Te Bakoa ni Uea

haki ni Bakoa

nei abina

nei ati

hiki Tergetege

Te Kikona

Tamakawa

Rauteta

Bakarawa

Kenke

Kenke rangrang

Te o

Kaumatoa

Te Niini (Nguringu on Beru)

Te abike

Te haki — ni akuwa

Kabura

(nei ati)

Tengarga

alabou

Uma ni Kanau

Berakura

Katamake

Burua

Te Kautiana

Temulaba

Tabuki — Tanua

Karogoa

Tawana

Te Bakoa

Tabu Tanawa = Kaitenaka

Bakarawa

Kaumatoa

Tealike

Netiu

Kabura

Burua ni te rana

Te hami & nei datokera

Uma ni Kanau

13. Te Ringing

Tauko

Buaniki

Ua

araerike

Karakaitoi

Tabukakao

Tabukakao ni Uea

Taumarua

Katibunga

Nekumaua

Maewa

Te Bakarere

Ribatea

otowae

Kamakana

Tauna

Natakita

Kaloka

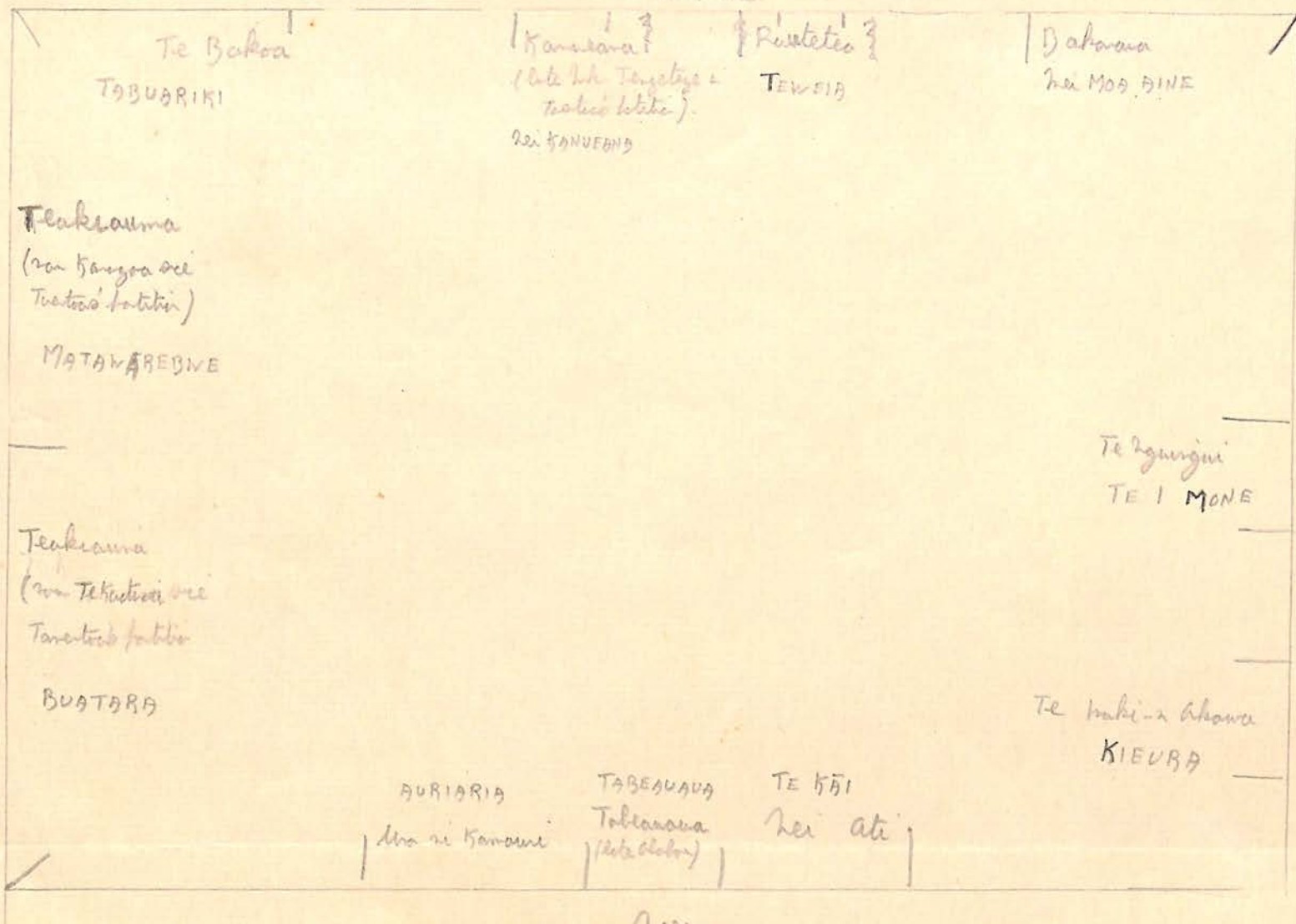
18. Te Boro

The form a complete list of all the  
clans on the only 3 genuine ritual  
nareabas of Beru.



Tamā te Bika oceding to the Father of Natavabul.

Manaki



Manaki

Manaki

Nesoo



The people who inhabit the Range of Taumarua at Puka are the descendants of Tewera who built the maraka of Taku te Dike. They have no special lots in the maraka at Benu (of Rewera Alana) but, in consideration of their having built the maraka, they are able to sit in any sitting place they choose in the maraka.

---

Te Buma ni KaramaraBenu Island

This buma, together with its taburea, was obtained by Beri ni Tekau on Tarawa. Tarentou obtained it from them and wore it when he came to Benu to visit Kama. It enraged the women so much and any adverse action taken by either against him would rebound on the other.

Two Tewera had 3 husbands named, Hanikera and Ten Talutea. Talutea died "i rurewa, i taku Tamara". Tebweka threw a kushey stick from Tabiteneu and killed him. When Beri ni Tekau came in their canoe from Tarawa they were wearing the buma ni Karamara. Haneri and Hanikera met them as they landed at Porouti and insulted them. Such was the love of the buma ni Karamara that they both died in their sleep that night.



see Tencia then <sup>was</sup> called <sup>by</sup> Beia na Tekuai but she wouldn't come because  
she was frightened of her husband's whom she believed to be asleep.  
Beia na Tekuai then said, "Wake them up!" She tried to but found  
that they were dead. see Tencia then went and helped Beia na  
Tekuai to carry all the things of their canoe ashore. They named  
her. She was already pregnant with Mamui <sup>namoi</sup> & but Beia na Tekuai  
had intercourse as well. The resulting child, Tamatou, was said to  
love 4 babies Tencia, namoi, Beia and Tekuai & was called the Native  
Korotabo because to groups of people helped to preserve her.

---



allied Bots

		<p>The land lots of each group is solidified.</p>	<p><u>Bekitiki</u> (a Atiu-ia) Te Katarawaebe " " " " " "</p>
9.	1. <u>Karanga &amp; Uea</u>		
	<u>Karanga meke</u>		
	<u>Uma &amp; Tabunai</u>	(Kamahi)	
6.	<u>Te Katamake</u>		
9.	<u>Teurabala</u>		
9.	2. <u>Te Bakoa &amp; Uea</u>		Tabuaniki
	<u>Haki ni Bakoa</u>		" "
	<u>Hei Almoa</u>		" "
	3. <u>Hei Ate maraki</u> ✓		Kienuare
	4. <u>Hiku Tengetenge</u>		Hei Kamueana
	5. <u>Te Kikona</u> ✓		Kotua
	6. <u>Tauakawa</u>		Te Kaitau
	7. <u>Rautetea</u>		Tewia
	8. <u>Bakarawa</u>		Hei moa Ane
9.	9. <u>Keaki</u> ✓		Te Taake
9.	10. <u>Keaki Rangirang</u>		Kobou
	11. <u>Te O</u> ✓		Makera
	12. <u>Kamuaetoa</u> ✓		Bakoa
	13. <u>Te Ngungue</u>		Nangin Houati & Te I Mone
glorified	14. <u>Te alike</u> ✓		Tawatu ni Matang
	15. <u>Te Hahi &amp; Akawa</u>		Kienua
	16. <u>Kaburua</u> ✓		Emuta & his sister & Nene
	17. <u>Te Ngeangea</u>		Te Hui and Tabuaikia
	<u>Hei Ate Nang</u>		" " "
	18. <u>Alabou</u> ✓		Bae na Ruongo
	19. <u>Uma ni Kamoua</u>		Amama
9.	20. <u>Benuakua</u> ✓		Tebuia & tau & Tokouang
	21. <u>Kataraki</u> ✓		Hei Temati

22. Dinima ? The old men enquired at Inkwani & the answer  
is that there is no anecdote of Bura's loti there.  
As this was the main support of those who contended  
that there was such a loti the old men now wish  
it to be exchanged for the Talon te biki naseba.

23. ✓ Te Kastinana. Buatara (Bekatibu).



Te Kanga

~~Chairman would live in it~~ but

People would The father would live in his father's father's Kanga but if they see  
many children one would live in their father's Kanga or set up their own house  
anywhere

- |                 |                |                 |                |
|-----------------|----------------|-----------------|----------------|
|                 | Father         | Father          |                |
| 1 <sup>st</sup> | Father's Kanga | 2 <sup>nd</sup> | Father's Kanga |
| 3 <sup>rd</sup> | Father's Kanga | 4 <sup>th</sup> | Father's Kanga |

But for any reason they would all go to the Father's Father's Kanga  
if the Kanga is big all could live in it.

a man would be the child in his father's Kanga  
in the Kanga we would include 4 fathers & 6.

The son of the Kanga lived in it.

Minutes. Resolutions of Study

1	Te Hae	=	.025	47	.025	.033	.080	.032	<del>.045</del>
2	Te Riera	=	.037	47		.033	.089	.039	.073
3	Te Kaha	=	.049	45		.033	.089	.036	.029
4	Te Ao	=	.087	<u>55</u>		.038	.090	<u>.043</u>	
5	Te Hira	=	.084	4) <u>194</u>		.045	<u>.095</u>	4) <u>.150</u>	
6	Te Kaka	=	.126	485		5) <u>433</u>		<u>.0375</u>	
7	Te Ro	=	.245				.0866		

.125	.070
<u>.107</u>	85
.239	97
.248	84
.249	<u>84</u>
<u>.243</u>	5) <u>420</u>
4) <u>979</u>	84
.245	



Kona - Aunui Village, Pele Island.

~~in Aunui~~ ~~to see~~

1. Ua-a Teveni 20 Yards N of Te Kastrama.
2. a-a te ren N. of 1.
3. a-a te uni, N. of 2. Rongorongo.
4. Te Kungung N. of 3.
5. Te Karikiri N. of 4. The Karikiri is the old site of a Kona house.
6. Te Kerebo Just S. of Aunui. Kerebo.
7. Ua-ni ~~Bokoua~~ Bokoua N. of 6. *see above*
8. Te Ratoa N. of 7.
9. Rua-a Riki N. of 8. The Aunui house site.
10. Te Katedwe N. of 9.
11. Te Tiki-ni-wao N. of 10.
12. Rangotolu N. of 11. Kona's house Rangotolu.
13. Te Tiki N. of 12.
14. Te Ang-n anti N. of 13.
15. Natouka N. of 14.
16. Kaste N. of 15. an old house site.
17. Ua-a te man N. of 16.
18. Namon N. of 17.
19. Tarabutei N. of 18.
20. Terabutei N. of 19. *see above* N. of Aunui. The next house is Tanager of Tehu a few yds off.
21. Terere in bush opposite Rangotolu.





1. Tawarangi (Boti - Nukunaea) Really divided into 2 Te Tawa-n Tawarangi and  
te Kawa-n Tawarangi. The first was south of the second and both Kanga was  
just south of the Tabung Nareaba to just N of Kanga also.
2. Te Rieta (Boti - Nukunaea). From N of 1 to just past the Kavaes fence i.e.  
in the site of the Nareaba.
3. Te Boranea (Boti - Nukunaea). N. of Te Rieta, about 5 houses breadth.
4. an te buka. (Boti - Nukunaea). N of 3 Just 1 house - Bank's.
5. Banetiu. (Boti - Nukunaea). N of 4. about 30 Yards.
6. Maema. (Boti - Maema). N of 5. about 60 Yards.
7. Te Bakare. (Boti - Te Bakare.). N of 6. about 2 1/2 houses back to Cemetery.
8. Ribatui. (Boti - Ribatui). N of 7. about 2 houses.
9. Taebala. (Boti - Otawa). N of 8. 3 houses.
10. Antem. (Boti - Otawa). N of 9. 6 houses.
11. Natohitan. (Boti - Natohitan). N of 10. 2 houses small.
12. Kabotua i Ete. (Boti - Buaniki) N of 11. 2 houses E of main road
13. Kabotua. (Boti - Narekama). N of 12. 6 houses. E of main road
14. Te Makokoko (Boti - Tauma). E of 13. 2 houses.
15. Te Twa-n Rango (Boti - Kaloka) N.W. of 14. 3 houses.
16. Buaniki. (Boti - Buaniki) west of 12 & 13 to the road.
17. Te Baw. (Boti - Te Baw) west of 16.

all these as now living in Tabung Village. The others are at Tabukokoo shee  
the old Kanga is.

Kanga Tahany Village

Everybody would live his house in his own Kanga. People would not live anyone  
in the bush but would live in the Kanga. On a visit (Perhaps from the) the  
right line in the Kanga of a relative

a son would set up his house in his Father's K.

a woman would not live in her own K but go to her husband's, unless she has no brother <sup>(1/2 the F. in  
the house)</sup>.  
she she will inherit the F's Kanga and would live there. Her husband would not live

a man called Ath-n the Kanga <sup>or Te Kanga</sup> was the eldest descendant in the male line of the  
founder. He had the largest share of land and stock first in the Kanga.

They set in the land's living house. Here the things were collected.

Descendants on the woman's side could not live in the Kanga if they wanted to.



18. Uru-<sup>2</sup> Tangere (Boti - Uru) a few yards - 2 houses south of Tabakheke by the sea.
19. Anareke (Boti - Anareke) nearer to the big fish traps than to Tabakheke by the sea.
20. Kakaiteoi (Boti - Kakaiteoi) N.E. of the Catholic Church 20 Yards. other side of road.
21. Tabakookoo<sup>2</sup> Uru (Boti - Tabakookoo<sup>2</sup> Uru) N of 20. other side of road.
22. Tabakookoo (Boti - Tabakookoo) From the old to the new Protestant Church.
23. Katibuya (Boti - Katibuya) They lived in the bush E of the first house in Antikoa.
24. Tamama (Boti - Tamama) S.E. of Katibuya in the middle of the island.

↑

KAINER - TABIANG VILLAGE - BERV.

when Tabakheke or Uru are the Kakaiteoi is split in half and Tabakheke half the west half of Tabakheke or Uru the East. Boti are co-called (Tabakheke called Uru & South).

when Tabakheke is S. they took the west side at Tabakheke or Uru.

Because the accents of Tabakheke, Bokewa, are from the sea i.e. west

Lagoon Fishing Rights - Takang Village

The Takang people had no fishing rights in the lagoon.

Reef Fishing Rights - Takang Village

1.



1. The 2 Baka of her ate.  
Did we live in her ate Naisake & one  
in her ate Neang?
2. Did Temibala & not Berwaki live in  
Uma - 2 Tabunmai are Kanoua.
3. Where did Keaki Rongrong live?  
Did they have either of Keaki's Kanga,  
Keaki or Keaki are Koma? a Te  
ni - 2 Taake?
4. are all Kanga listed under Kanoua & Uea  
really that clan's.

Boti

Kaunga

1. Kaungoa n Mea
2. Una-n Tabumai.
3. Kaungoa Roereke
4. Te Katamake
5. Te Bakoa n Mea
6. Maki ni Bakoa
7. Zei abroa
8. Zei ati noiake
9. Niki Tengetenge
10. Te Kookona
11. Tamakawa
12. Rantetea
13. Bakarawa
14. Keaki
15. Keaki Rangirang
16. Te o
17. Karumaetoo
18. Te Iguingui a Te Waiwi
19. Te abike

- Taunamo \*
- Una-n Talne
- Teakiauna
- ~~Kalacka~~ \*
- Te Tabarou \*
- ~~Te Hakoko~~ \*
- Una-n Tabumai.
- Kaungoa Roereke
- Katanaki ae te rebu \*
- Te Katamake
- Te Bakoa Abaki.
- ~~Te Bakoa~~ Maki-ni Bakoa
- Zei abroa
- Zei ati noiake
- Niki Tengetenge
- Te Kookona
- Tamakawa
- Bauna \*
- Rantetea
- Zei Kookoe
- Keaki \*
- Keaki ae Koma
- Te Wi-n Taake\* (not a kapa Kaunga)
- Keaki Rangirang
- Te o
- Karumaetoo
- Uu ni Bari \*
- Te Waiwi a Te Iguingui
- Te Waiwi ae mamante \*
- ~~Te Kantaborg~~ Te ab.



BotiKaonga

20. Te haki-a akawa	Te Bangaema. (see File 4)
21. Kaburana	Kaburana
22. Te Hgeangea	Te Hgeangea
23. Sei ati neang	<del>Sei ati huiaka</del>
	Sei ati neang
24. Ababou	Bacaka ae bue
	* Bacakae urongo
25. Uma ni kamoue	Uma ni kamoue
26. Benuakura	Benuakura
27. Katanaki	Katanaki
28. Birimo	Birimo
29. Te Kaotiana	Te Kaotiana
30. Temibala	Uma-a Tabuniai asakamoue?† ae neang.

\* Not proper Kaonga but lands & kawa. Place the people of that Boti used to live.

† Benuaki was the first Boti originally but she died without issue and Temibala took her place. He was her nephew. Kaonga in sea was his Boti.

Taluki - a Tawa

1. First Taluki - a Tawa posts put in middle of Te hang and built a second one at Te hang
2. Second one was removed & general ad a new one built at present site
3. Old staves used here are still in the roadway.

Fishing Rights - Enkeri Village.

1. Te Mouri at S ed of small lagoon
2. Te Tjehoa had Te Kauri wa at S ed of lagoon.



Mareaba

Types - Bem Island.

Katers

1. Te Katoa - narrow Government Mareaba.
2. Te Barewa - broader. Talo-n te like. Enki, Tabaki
3. Te Namakawa - square. Tabaki (should be).

Jacked at  
RokoPitch of Roof.

also for houses.

Utara

These are three.

Utara

1. Kaiawawe - Highest roof  $\Lambda$  requires too much wood & thatch - none known
2. Tokamaw -  $\Lambda$  Talo-n te like & all others. or Tokamaw
3. Tokabete -  $\Lambda$  rare Tokabete.

a Mareaba could be described as Barewa-Tokabete etc.

Names of Posts in Mareaba - not apparently known.

Anyone apparently who was skilful could build the Mareaba at Talo-n te like  
at Tabaki it was the clan Nukumaua.  
Enki not clear yet. Find out these.

Tatanga names. Talo-n te like & Tabaki.Utara

East - Kai Tabaki.

Routaba

West - Kai Barewa.

Raiaba

North - Tokawa

—

South - Toka tatanga.

—

3 different heights for the wooden posts supporting the roofs. - Names unknown.

Te Buta - shortest.

Te Manu -

Te Banga -



Clan rights and privileges in the Maraka.

Takurua

Takurua are Thatchers - cut the eaves and put on the ridge-capping.

Maama lay the base.

When Takurua put the ridge-capping on they may climb any tree & cut a bunch of manoto as their payment.

Maama by Te Maui and the buy food and meats to the King of the Maraka, Branki.

Tamama and Kaitianga divide the food. Placed at the loti of Manakani & go back. The King sends his servants, Kaloka and Ma, to buy the food.

They take the food out at Manakani & take half but only a small bit (say a manoto) to the King and leave the rest between them. Manakani calls out for his servant, Tamakena at Natokitau, who give Manakani their food and go back.

Takukookoo speaks first and is answered by Otorae (Antei). After this conversation is general. Otorae & Takukookoo discuss the sort of food. <sup>when they have decided they tell Tamama & Kaitianga to take the people they want each shall carry.</sup>

~~Takukookoo~~ Otorae - Ko a roko? Then she engare sits there with their food in front of them. They don't eat their food until Takukookoo comes.

The Otorae says - Ko a roko?

Takukookoo - Eng. !a roko.

Otorae - a hara ~~want~~ on tataneiker atoci inkai.

The child are see unity for you.

Takukookoo eat. The clans get ready Te Maui - the food for the King. The 2 clans go road and get a little for each clan and show it to the people, says, "here is the food for --- (me & clan)." When they have finished with eng. cl. they place the food in front of Manakani loti.

Te Maui

First dance is usually Kaloka who dance a dance called "Te Noa-n Anti." The head of the cl. by himself does it - a short song and a short dance.

2. Te Noa-n Be. The whole village in 2 rows facing each other.

3. Te Rona. Facing the people.



In the old days there was only Tabung and Tabouaki - roughly south of  
Tabung was Tabouaki - Tabou te like was the Tabouaki house.

Tabouki - n Taron was only a small house built with shal tubes  
left over from the tubes from Tabou te like and eating shal clams.

Amanan - Technique was Keoki. but had no special Kanga.

most people at Amanan were late arrivals and here.

They had the house - Mungatolu - but Taron te like burnt it when he  
closed Kona away. They lived afterwards without a house.

Lagoon, Fishing Rights in Ben Island.

1. Te Kaitiama and (Te Ru aranga  
interim (Ben)).
2. Te Toki ni Wae (Tuelaba. namo hei Te wae. Rawa ni Teue. Te mai.  
Te Rawa Waeke. Te ati te ba. Tabori. Wae ni Ruan.)
3. Te Bakoa (The remainder of the lagoon).
4. Kaeki (opposite the Government Station - namo ni kaeki).



Kanga - Enko Village

Tabouki

- 1 Te Bokaboko (Bati - Kabwana). S of Tabouki west of the Pond. (See 3) NO PA.
- 2 Te Bangann (Bati - haki - akona) N of Caltobe creek. N of 1 (See 3) NO PA.
- 3 Te Bua ni Kamba (Bati - haki - akona in Tabou te haki). N of 2 NO PA.
- 4 Uru - nei haka (KAWA). N of 3. W of road.
- 5 Tanasawa (KAWA) N of 4.
- 6 anlokooarai (Bati - Kabwana). N of 5.
- 7 Nene (KAWA) N of 6.
- 8 Tanatara (KAWA) N of 7.
- 9 Te Baro (Bati - Te abiko) N of 8 at Tabouki hucaba. Both sides of road.
- 10 Te awa (Bati - Kabwana) N of 9.

Other

- 11 ~~Te ni~~ Te ni Bangann (Kawa) W. of Cesty a Tabouki
  - 12 Bawangang (Kawa) Tamoko N of Poda. BUSH
  - 13 Ten Rike (Kawa) middle of the island E of Logon
  - 14 Te hang (Kawa) (Kawa of Bawangang) (Nucala see wall). Te Bawke.
  - 15 Tawara (Bati - Tawara). E of Te hang. S of the island.
  - 16 Kabwana (Bati - Kabwana). N of 14. S of the island.
  - 17 Rautetia (Bati - Tabo Tawara). N of 16 E of road. E of Ribuh.
  - 18 Naotou (Bati - Bani hui to wana). N of 17. (Old Nucala Tibiki - 2 Tawara street see).
  - 19 Uru - ni Tutuobine (Bati - Kawueteu) N of 18
  - 20 Tauramo (Kawa). N of 19. See Huka list 1 & 5.
  - 21 Uru ni Kanami (Bati - Uru ni Kanami) N of 20.
- 
- 21 Te Nami (Bati Kawa) (Nucala see wall. Te Nami) Balutei - 2 to un. W of Ribuh.  
W of Te hang & standing.
  - 22 Te Nami as nei Natikama (Bati - Te Nami as nei Natikama) N of Te Nami.

23. Kawa-ue wa (Bote - Te Bukwa). Mansa at Enka to Protestant Church.

24. Kataroko (~~Bote - Kawa~~) (Bote - Te Abike). Mansa.

25

Most of the Kawa had small mansas of their own. These were built after the  
Tolon to like was burnt. There were no lots in the city  
were just neatly houses.



Si kariaia n nako ni maeka n te tabe are taku  
te Unimano ba e raorion; bukiva; aonaba tabena  
Kiriwati ke; Ieti ke n te aono n Phoenix ke  
Nurakita ke Tabuacerau ke Teraina Si atara rasi  
ba akea ruama babai ke Antu ke kawai ~~seto~~  
ike ti na katukaki iai ma ti kariaia ba ti na  
karao bai n kabane ake a piari bukiva

Ngkama <sup>e Kanakopira to Unimano</sup> ~~anona ba to Kanakopira~~ nako Phoenix  
ti bubuti ba ti na mena; an tuam te korone  
ali.



We, the undersigned heads of families living on the island of Beu, desire that this our petition shall be forwarded to His Honor the Resident Commissioner.

2. We want the Resident Commissioner to know that we are unhappy on our island of Beu as the population is now so great that we have insufficient land to feed ourselves and our families.

3. Since <sup>Beu is now so crowded and</sup> so many of us have ~~now~~ too little land to live on and are hungry we beseech the Resident Commissioner to find us some other island or place where we may live together with our wives and families.

4. We are willing to go and live anywhere that the Resident Commissioner thinks best for us either ~~on~~ on some other island in the Gilbert Islands or in the Ellice Islands or the Phoenix Islands or New Britain or ~~Washington~~ Fanning or Washington Islands. We understand that there will be no labor pits or houses or roads ~~where~~ where we might be put but we are willing to make and build all necessary things for ourselves.

5. If should the Resident Commissioner desire to send us to live in the Phoenix Islands we request that we may continue to be under the government of this Colony.

Ngaira aika ti koroi arara aika ~~atun~~ utu aika maebai  
aori Beu ti tangina ba aio nanora se na kankooki nakon  
to Unimane.

Si tangina bae na atara to Unimane ba tiki bakurai iaon  
abara ae Beu ngkai e a moa ni naiti kaina ae tia ahi man  
rao ni to amara ke na ara utu

Ngkai e a moa ni naiti kaina Beu, ara <sup>naiti</sup> ~~na~~ mai buakora  
aika e manereke abara ake ti naiti ia i ae tia kaimano ia ti  
bubuti a to Unimane bae na kankooki to tito ke aba are tina tiken  
iai na kaimabara ae ara utu



It will be noticed that frequently in the clan genealogies inheritance is claimed through a woman. This was possible under the following

circumstances:-

If a man dies with only female issue the eldest daughter becomes the head of the Utu. If her father's branch was the senior in the clan she is recognized as the head of the clan but takes no active part in clan ritual etc. and cannot speak in the *manacaba*. Her place in ceremonial is taken by her father's brother. Her own son, however, will become head of the clan, on *utu*, and on arriving of age will take over his duties from his grandfather's brother.

The woman thus "passes on" her father's *boti* to her son. She is the "kawai" of clan rights.

This is illustrated in the following genealogy extracted from Te Kaitiama:-

Toataing = 2. Temabine  
 |  
 Nei Kataroua = Teraoitoa I.  
 |  
 Norua = 2. Teramweai.

Here Toataing had no sons so his *boti* passed by means of his daughter Nei Kataroua to his grandson Norua.

1. Te Koro-a-tauka - Kanga-a-Mea  
He tells Ma-a-tahurangi what to say and
2. Ma-a-tahurangi would tell it to ~~Te Koro-a-tauka~~
3. ~~Te Koro-a-tauka~~ who talks to
3. Te Koro-a-tauka who "kateru ana he".

When Kanga has something to say he will just go and sit in the  
 Koro-a-tauka <sup>Te Koro-a-tauka</sup> ~~the other~~ <sup>along</sup> ~~him~~ <sup>there</sup>, will follow.

When Te Koro-a-tauka sees Kanga tells him to blow his conch as he has some news  
 He blows and ~~all the other~~ <sup>Rantatu</sup> comes.  
 Rantatu asks Te Koro-a-tauka what the conch is for. Te Koro-a-tauka tells him that there  
 "Te Koro-a-tauka?"

will be a meeting in the Koro-a-tauka now. Rantatu goes round the Kanga and  
 tells all the people to come. They sit from one side.

Then. After 1, 2 and 3 come after which  
 Te Koro-a-tauka gives out the news to the people.  
 Ma-a-tahurangi and Te Koro-a-tauka discuss it between themselves.  
 Te Koro-a-tauka <sup>and Ma-a-tahurangi</sup> ~~gives~~ <sup>decide</sup> ~~the~~ <sup>and</sup> ~~announce~~ <sup>their</sup> ~~their~~ <sup>decision</sup>  
 The people act on the decision.

objeto for colling

1. To decide on food for a feast.
2. To decide on a stages food presents.
3. To decide on the food present for Talora should they come.
4. To decide on ~~give~~ a day's contribution to Talora.
5. To decide on the legs of the first bar.



was not a family affair only  
justice was also only a family affair

Goes in the Nacaba

Te Rangi

Te Tahi

Te Koro

Te he lay contents of it.

Conner Sacting

Te Rangi was "te nua ni koro" If anyone committed a crime he could  
run to one later in Te Rangi when he was seen the one of the house would  
do his duty to call his anti which would effectively protect him  
as much as fight against him this would be turned if the anti against the  
lunge. Have forgotten that it was near Eriko.

Te Rangi was the ~~building~~ builder of the Nacaba

The Stage

was for the ago

Karikiro or Balua

they had the stage by asking questions about the a-cities.

He trekked Boti Ima at Tebetelike  
but able of it side in any late  
(see Niharua at Teulo)

~~Marikora has divided it~~

who also has divided it Bakawa moves it a bit

Tegangea divides it into 2 halves.  $\frac{1}{2}$  to Te Mui and  $\frac{1}{2}$  to Kawaetao.

Te Mui's share is shared by	Te Mui	Kalawa
(Tegangea shares it)	Te Ahiki	Tegangea
	Te haki's Ahawa	Tei Ate

Kawaetao's share is shared by	Kawaetao	Keeki I	Tamokawa
(Bakawa shares it)	Te O	Bakawa	Te Kikawa
	Keeki I	Wahau Kaitika	

Each clan takes it to his or her

Alakawa's share is the Kai ni kai

Te Kaitiaki

Tegangea

Bakawa

all get the Kai ni kai when they share out

when they share the business of Alakawa is to decay and laugh about the share of the various clans. He jokes about each share. Standing in the middle of the marakau he holds each article up and puns ridiculous on it. Bakawa stands and moves him for his or her both ridiculing it. At any trifling bit anyone claps and says O.O.O.O! to show the value of such a small gift.

✓