

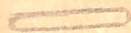
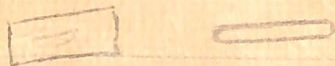
~~Te Basso~~
Te Basso (wood for fish). = 2 pearl shells.

Te Ulaniban = a brace for bowing

Te Rawa = a kind of fish-bone made out of mother-of-pearl.
= a light Pearl shell.

Kanukia and Bu-ba.

The wood used for making fire. 2 pieces, both of Te U.



The stick is worked up and down in the groove in the slab, under barry has placed in the groove. The stick is made for Te U. shavings.

Kekete, n - a Dragon-fly.

Tamake - The East side, the Reef side.

Tamoo - The West side, the Lagoon side.

Nama - a Lagoon.

Noko - a life. (of 2 kinds).

Tetai =

Notes on the Ethnography of Oroton Island.

Te Ubaniban.

To make the Brace (Te Ubaniban) you get one of the vertebrae of the Porpoise. 2 The three projecting arms are the knocked off by ^{hand} hitting the Bone against a rock. 3 The bone, roughly round, has which is left, is cut in half by means of a rough saw made from a sharp reef stone. 4 One of the two resulting sections is smoothed all round by rubbing on a large, rough reef rock.

5 A bunch of the hard-wood "Te Igea" is

the cut and pointed

The pointed end is placed

in the centre of the circular bone and rotated rapidly between the palms. a hole is thus bored through the bone

and into it a piece of Te Igea ^{about 1ft. long} is placed. This wood is shaped at one end and a groove made into which a splint for

~~cut from a tree~~ a human skin warm core is placed & bound into the groove with string. ^{This forms the locking bar.} Two stings of equal length are tied round the

top edge of the stick, and the other ends being tied to opposite ends of another stick about 6 inches in length. This stick is revolved rapidly up & down,

& the stings then wind & unwind themselves round the ~~stick~~ hot iron stick, which consequently rotates rapidly, forming a most effective brace.

4.



¹ References are not looked for but are needed at intervals.

There are two kinds of Targe in use (Kakabai): - and aschotoko etc

1. One small for lifting small cooking articles off the fire and eating

2. TE KAKIBAI.

2. The other large and used for much the same purpose.

An ordinary Te Rgea stick is used for stirring, called Te Kai-Ni-Kabobo.

To Make Fire

Take a dried branch of the "Te Ren" or, if that is not available, of the "Te Uru" tree: a convenient length would be from 2 to 4 feet.

Cut off from this a stick about a foot in length and $\frac{1}{2}$ an inch in diameter. Sharpen the end of this stick. cut off ^{at the other} from the main

stick leaving a smooth flat surface about 6 or 7 inches long and an inch wide.

Sit on one end of the long stick with the flat surface uppermost and gripping the pointed stick in both hands move it to the point slowly up and down the flat surface - a groove will thus soon be formed and a small heap of saw-dust will collect at the fore end of the groove. The stroke should be hard and slow until the saw-dust begins to turn black, then fast until the heap begins to smoulder. Dried Coconut husk is then placed around the smouldering saw-dust and by means of judicious blowing a flame is soon made.

The Stages of a Coconut

1. Nunaimoi - a very small, young coconut.
- 2.
3. Anilua - a young coconut.
4. Matani - a young coconut whose kernel is very soft.
5. Mamoto - Well-developed, but soft.
6. Amakai -
- 7.
- 8.
9. Moi - Ripe & ready to drop.

Ben = a general name for a ripe coconut.

Te Buno - a loose shell.

Buneroa - " " "

Games

1. What is the game of Kabane, among the feathers of the eiter in a Clacase?
2. Kambamba - a method of Surf-riding.

The ravelous sense of the carcase direction.

Togo = The Mangrove.

Tungamba = a Mushroom.

Sibs in the Buauki Manaba.

Children's Games

1. Te KAREBANGA.
2. Te KARE-KARAWA.
3. Te KIRE-BAUBAU.
4. Te WAE-KIEKIE.
5. Te BĀTETEI.
6. Te KARANGARANGA.
7. Te BOIRE. (The Ball is made with either coconut or Pandanus leaves.)
8. TE IMAIMA.
9. Te Kabuzinako.
10. Te Wae ni Koroa.
11. Te Berara.
12. Te Karewae.
13. Te Katua.
14. Te Kabare.
15. Te Karebinobino.
16. Te Karaberiba.
17. Te Karebineli.
18. Te Koarimare.
- 19.

Fa Inquiry:

1. Children's Games.
2. Types of Kites.
3. Method of growing Balai.
4. Te Koa.
5. Sed Ete to obtain loti pieces.
6. What is a "Uma-a-uma"?
7. What is "Te Buroon"?

Types of Kites

1. Te NĀNIMAN.
2. Te BĀRAITOA.
3. Te KAUMOMOKIA.
4. Te BURĒROA.
5. Te RABATAKARAWA.
6. Te TAKE.
7. Te UBANETEI.
8. Te NENONGAL.
9. Te KABANE.
10. Te INGTENANG.
11. Te TAREITI.
12. Te KARĀUN.
13. Te MAREMARE.
14. Te BOTI.
15. Te BOKAMU.
16. Te NIMRORO.

East

TANARA-
MANRA

KARUMASTON

TE BAKOQ

TE BENUKURA

TE KAOTIRAMA
KEAKI

TE KAITARA

ITANUNAMO

(Kavirga & Uca)
called a Suta
Kavirga RAEBBA.

NORTH

Kavirga RAEREKE

TE BUKINIKAI

ABEMANA

TE MATONG

TE KUM

AUPINANO

BAVEA

TABURINARA
or
TE BOU-
NANTI

in Tuteche
~~Waka~~
TAIKI

in Tuteche
see Tuteche
TAIKI

SOUTH

West

TANENTOA = N. TEUNANG.

TENAI = N. UMAI.

AKAU = N. TERENGA - N-1 Matang.

TENAI TE TAUMAN = 1. N. TEKORI
= 2. N. BANAE.

* AKAU = 2. aoniba

+ TEURIBABA = 2. MARUS

TEMONE = 2. TAMANA.

the people of BUARIKI.*²

1. 2. JEREIBUAMI = RUBETEITIS^N

Ella Temblata a his own way to Ben to the house at

2. 2. TOATARAWA

Tabo-n to like and fetched one of the wood for the tree of
sanea, with this they built the house at Buariki & lived there.

3. 2. TEANAKO

1. KIEURA = 2. KARABUNG. 2. TAITAI = 2. TERIARIA 3. BAKUA = 2. KATEIA.

TAUNIA =

TABANGA

1. TEBEBE
2. N. TAU

1. TEVAMORI
1. 2. N. TEBUAE
2. 2. N. TEUIA

2. TAKUA
2. N. KAMBA

(1) TARAWARIKI

(2) TEBAITOI

(3) TEBOI

(4) TAUTETA

(5) TOANI-2. ATANG

(6) BARO

TEBARUAKI

TAKUIA

TABANGA.

RABAN

BOPU

TAUKORO

RUKA.

Who did T. Tarbo carry?

11 1020
276
1656

2. Jereibuami came from Aborang. 2. Toatarawa from Motoa. 2. Teanako from Alabama. P.T.O.

* Akau continued to sit in his Father's lot which was called Kangoa & he.

* Temblata was given the lot of Kangoa & he to sit in. This was divided off
from Kangoa & he.

There is a place in Te Kawa called "Te I Katang". People who own land in that place can either sit in their own loti or can sit in the loti "Te I Katang". They are the only people who can sit in the loti te I Katang except white men & strangers who have no loti.

This loti was found by Terara - i Katang - she came to the island after Tanerua had founded the Pareaha at Taneang & was given the loti of te i Katang. She had no children.

Tanerua came here from ~~the~~ Roniti via Bem. He built the Pareaha at Taneang. He lived here a long time. He left a son or daughter - Terari, who lived in the village ~~Maerua~~ Maerua beside the Pareaha at Taneang. The Pareaha was called Tokamua.

Tanerua had 2 Fathers TABUTOA and NANIKAINA - they lived in Roniti. Tanerua's Mother was N. TEWEIA.

2. Teurako came from Aloraria with T. TATAVA.

Before this but during Rubentati's life T. TARIBO came from Bena and sat in Kanogoa & Kea. Tando the visit to Aloraria & discovered a skull & he went then to Aloraria & obtained 2 more skulls. He returned to Onotua & tied a big coconut tree across the ~~top~~ top of the manceba near the reef - on top of this log he put the three skulls. Later he took them down & buried them at Tabuarora where they still are. The log is still at the manceba at Tancang. No one knows why he put the skulls there but they are probably the skulls of Kugo. Tando is buried in Tabuarora. He built the manceba at Tabuarora & married a Tabuarora girl.

Tatava went to Aloraria and brought 2. Teerubawa to Aloraria later he set sail for Onotua with Teerubawa & his sister Teasaka.

Rubentati married the girl.

1. a man's son sits in the Boti of his Father.
2. a man's daughter when she marries can either sit in her husband's boti or in her Father's.
3. an adopted son will sit in his true Father's boti.

In the *hauaka* at *Tangany* the oldest man in the boti of *Karogoa* & *Hea* will speak. The oldest man of *Karogoa* & *Hea* will speak in an ordinary voice, slow and distinct, his words will be taken up by the oldest man in the boti *Karogoa raeake*, who shouts the words across to the stone *Hei* *Tetualine* & the boti *Te* ^{*Trike*} ~~*Te*~~ *Te*; the oldest man there shouts it across to the stone *Taa* & the boti *Te* *Bakoa*. *Te* *Bakoa* will shout it to the stone *Hei* *Hei* *Hei* & the boti *Te* *Te* *Te*. Then *Te* *Te* *Te* will shout it to the rest of the *hauaka*.

These clans speak in the order just given - i.e. *Karogoa* & *Hea*, *Karogoa raeake*, *Trike*, *Te* *Bakoa* & *Te* *Te* *Te*, after *Te* *Te* *Te* the conversation becomes general.

Te *Te* *Te* divides the food during a ceremonial feast, they are the poets and talk about the old legends, singing them up & getting the *mana*.

Karogoa lays the first *hauaka* on the *hauaka*, and designs & builds.

Karogoa lays the first *Te* *hau* on the floor.

Karogoa blows the ~~hau~~ *hau* cord to summon the meeting.

When building the *hauaka* ^{on row of hauaka} the ~~hau~~ *hau* is finished first, then the South ^{at the *Karogoa* & *Hea* boti & the *hau* side.} _{the *hau* are over *Karogoa raeake*} _{the *hau* *Trike*}

the ^{as now are} ~~the~~ that are the boats Te Babua ^{on} the East side,
then the ^{as now} ~~the~~ that are the boats Te I. Pating. After that
Karongoa gives the order for general thatching to take place.

The Mueala may be entered from any side but Keeki has
the preference if any want to enter at the same time.

When any discussion is on the women are kept outside
the Mueala. When the discussion is over a man from the clan
of Te Kaitara tells the to come in. Te Kaitara do all
the work in the Mueala, they are the slaves.

Tangua-Mana fetch the food for Karongoa when
Te Kaitara have finished ~~with~~ dividing the, they give it to the 2 Karongoas.
If there is any left over after Te Kaitara have divided the food then
Te Bakinikai gets it.

There are 2 Posts in the centre of the Karongoa side of the
Mueala called the "Kuij Posts". These are built against by
the eldest ^{son of the eldest son & so on} ~~son~~ Robertati by his first ^{third} ~~second~~ wife.
The offspring of his first wife sit in the Karongoa or Uea boats, of
his ^{third} ~~second~~ wife in Karongoa raeake, of his ^{second} ~~third~~ wife in a different boat
of Karongoa & Uea.

The *Tea* at *aiaki* was built by TEAKAI of the ~~Tea~~
Tea *Tea* or ~~Tea~~ *Tea* & *Tea* *Tea*.
Who built the *Tea* *Tea*?

Captain Davis was the first man to visit the ~~Assessment~~ Island
for the Government. He came in a man of war & planted the
flag. He then left. Another came later & gave the Laws
He called all the people to the house at Taneang - Katoa
translated for him. He stayed about 2 or three weeks. The
Laws he gave were slightly different. There was no of a lock &
no Communal Work & they could live where they liked. The people
welcomed the new laws because they didn't like the killing that
had been going on. Tata was the first Magistrate - He
was made by Mr Campbell. TEBUKENA was made the next
Magistrate by Mr Hudock. Binoto was next - made by Hudock.
MAKABI - of Hudock. Koata was made solely by Newton.

The Missionaries came from Samoa in a ship before the Government.
One Samoan Missionary landed TUMEAU - He lived at Tubuanae.
There were no Christians before he came. ~~He~~ He was
showered off by the people but wouldn't go & so the people let
him stay. He made some converts after a month.

TABURIMAI.

One from Ben & named at Taburimai - He had a son
NABUTAEM - his wife was called ~~OKABU~~ OKABU. ^{Volunteer}
named UMAI

Amara is a God who lives at Taburimai. He lives in the
bush on an island called ~~Taburimai~~ Tebutakataka.

The people used to bring him food - they used to bring ~~the~~ the
food to Tebutakataka. ~~He~~ He looked after the fish.

Before the Government. Each village gave its own laws & Kangea
gave the laws for the village. The usual punishment was death.

The following were considered crimes:-

1. Stealing. - If he possessed lead - it would be forfeited to the magistrate ^{was} ~~was~~ ^{obtain} death.
2. Murder.
3. Stealing another man's wife. - Forfeiture of a large block of lead to the other.
- 4.

Tindia & a necklace ~~before~~ before a dove.

Te Bai-a-ane.

If A has not got many kids he can send his wife to B who has. She will sleep with B for a long time & B will in return give a portion of his land to A.

If A names the eldest ~~child~~ of several sisters he has also a right to the younger; but if he names the younger this confers no right on the elder.

Irion te aane.

If A wants a woman to raise his son & his son doesn't like the woman ^{the father} gives her to the man in cooperation, since he likes the woman & the son doesn't. The young couple will live together some time before the son finds out he doesn't like her.

Te Ko.

The girl was put by herself inside a house - the outside wall was covered with ~~Te vai~~ Te vai - feeding rats, & the inside with sleeping rats. The girl was kept inside & could not go anywhere. She was kept there for 2 or 3 years. She lay there & did nothing - her mother brought her her food. She defecated inside the house & her mother would clean it away. She bathed inside the house. Her mother would rub her body all over with coconut oil 3 times a day - at sunrise, midday & sunset.

To eat she was only allowed Babai & coconuts & a very little fish occasionally. The mother would say a magic formula over the food just before she eat it. The mother said a magic formula when ~~she~~ ^{she} was milking her. The object of the magic was to cause the girl being pretty & white. A girl would be put in about 12 & she would have her first menstruation while in the house.

Directly she came out she was ready to marry. Perhaps her mother would teach her the duties of a wife. When she came out she was especially whiter than when she went in.

There was a big feast given by the father to all the titu before the girl was put in. When she came out again there was another similar feast given. While the girl was inside the mother & near relatives made many sleeping mats and ^{much} coconut oil. These mats & coconut oil were put in the middle of the feast when the girl came out and ^{everyone} ~~anybody~~ in the island could come & take their choice. This was a present to the people in general on the happy occasion of the daughter coming out.

Marriage

When a man wanted to marry the girl who had just come out he would send ^{an} elderly couple to inquire whether he could marry her. These would go to the parents & ask if their child could ~~marry~~ marry the girl. If the parents were agreeable they'd make a little food and ^{bring it to} ~~bring it to~~ the boy, the girl would be out as well. ^{after 2 or 3} days the parents ^{of the girl} would follow with much food. When the girl arrived the parents of the boy would keep her apart in a separate house. The sides of the house would be ~~carved~~ ^{carved} out in the same manner as if the girl had been undergoing the "Te Kor". The couple was put into this house immediately, without clothes but with a sleeping mat. Several intercourse took place, and if there was blood on the mat it was a sign that the girl was a virgin & there would be much rejoicing and an moderate feast given by the girl's parents. If the girl was found not to be a virgin there was much abhorrence & the boy could immediately refuse to have anything to do with the girl. The girl's parents would not care anything with the blood. The blood from the mat was smeared all over the face and body of the 2 parents of the boy, also over the godfathers & godmothers of the boy. This was kept in all day & they had a bath in the evening.

when it was washed off. They accompanied the rat which was taken through the village & shown to everyone.

The couple was kept in there for 2 or 3 days - they were released when the legs faerts are done & fatook in the evening feast. After the feast the legs faerts lived with the legs' faerts for 2 or 3 days & then went home again. The newly named couple began ordinary routine named life.

A girl would say as soon after her first menstruation as possible - if the first menstruation took place when the child was being bleached then she would be named as soon after she came out as possible.

A boy would say about 16 - he ~~must~~ should be a ^{little} ~~more~~ ~~older~~ older than the girl.

A man ^{might} ~~might~~ not marry into his own Bati.

Magie - Onotoa Island.

È kore-aki te atu i bukin te kauna-ki i main iei-n
te aomata, arona, ko katokaki moa iaon am ati-ni-
kana ao e ukoraki nimana ae itua n te taume to moitona
ao e karakeaki te tia kororia ae sabakan ni kaun
e otaki tenai rin iroun te tia kaun. È aronaki te moa
-n rin ba te bunokonoko ao are te Kauai, te rara,
ao te Katennai, te makuri.

Aron te moa-n rin, (te bunokonoko). È kura
tabona tenare te tia tabuna ao e orea tenare iaon te
ati ni kana ngke e ura n te ai ao tenare e orea-ki
e tabu ni kakamakuri.

Aron te kauai-n rin (te rara) e koraki
rahata-n tenare e na kaunaki ba e na bon nima
rarana ngkana e atia n tabuna-ki iroun te tia
kaun

Aron te katennai-n rin (te makuri) e te
tabuna-ki tenai ba e na mama kuri ao tiaki
te un

Bonuas.

a canoe they were made Bonuas - they got them from
the further islands. They had no paper wood or cotton.

The last Bonua was called ~~WIMMA~~ TE ITAI and
it rested at KUMA in Braiki village.

The sails were made of Pandanus leaves.

The old canoes had not a hollowed log keel but were
built of planks of Te Uhi throughout.

"Mavro" anchored 11.30 am. 24th August, 1930.

Peru Tax Copra.

Natives Arrived Govt Station for Bagging Copra 12.55 P.M.

30. tons = 67,200 lb Nett.

Commenced

Weighing 2 AM 325, 291, 335, 322, 312, 321, 311, 326, 324, 281, 326, 295, 313.

Finished Weighing 5.30 am	315	300	305	300	313	278	306	291	297	319	304	296	331		
	310	335	312	295	291	313	311	311	323	281	316	317	287		
	327	317	310	290	325	293	277	281	274	301	299	300	305		
	322	305	316	279	296	291	300	291	298	312	294	306	297		
	335	292	345	327	305	320	305	299	302	262	318	315	320		
	306	311	320	321	322	293	310	300	300	284	290	292	106		
	262	303	318	307	281	311	282	306	277	299	342	324			
	307	347	310	307	297	295	292	298	322	313	335	301			
	322	330	316	292	285	265	293	315	325	289	298	305			

Gross Weight 3131, 3131, 3187, 3040, 3027, 2980, 2987, 3018, 3042, 2941, 3122, 3051, 1959, = 38,616. Gross.

Bag Weights 90, 90, 90, 90, 90, 90, 90, 90, 90, 90, 90, 90, 90, 57 = 1137. B. Weights

Nett Total 3041, 3041, 3097, 2950, 2937, 2890, 2897, 2928, 2952, 2851, 3032, 2961, 1902. G. Total 37,479, lbs.

Total Bags 379.

= 16 ^{lbs} 14 ^{lbs} 2 ^{grs} 15 ^{lbs}.

Shortage 13 ^{lbs} 5 ^{lbs} 1 ^{gr} 13 ^{lbs}.

Apollo

Kamata Lente.

Kilimanjaro
for D.O. Binn.
1/8/30.

Gross Weight
Bag Weight
Nett Total

Marino anchored 7.15 am 26/8/30.

Commenced weighing 9 am.

Finished weighing 11.15 am

- Northern end -

Mikunau Tax Copra. 24 tons = 76.160 Nett.

338.	354.	336.	331.	324.	326.	306.	321	282.	299.	309.	316.	319.	313.
327	315.	317.	303.	301.	321	318.	317	287.	289.	315.	314.	338.	298.
331	340.	334.	278.	327.	348.	266.	316.	265.	282.	323.	329.	306.	336.
333.	310	326.	339.	344.	320.	311	333.	314.	327.	294.	373	314.	294.
338	327	338.	319.	310.	279.	317	323.	317.	302.	306.	314	331.	318.
318	338.	333.	309	286.	327.	311	327.	296.	293.	327.	335	293	309.
353.	337.	329.	305	374.	322.	324	278.	301.	323.	300.	322	317.	321.
348.	323.	362.	351	324.	319.	315	318.	297.	299.	338.	348	314	303.
319.	316.	320.	321	308.	357	318.	348	311.	295.	333.	337.	331.	314
353.	340	336.	354.	297.	314.	334	301	302	299	336	327	322.	336.

Gross Weight 3358 3300 3331 3210 3195 3233 3120 3182 2972 3008 3181 3265 3185 3142

Bag Weight 90. 90. 90. 90. 90. 90 90. 90. 90 90. 90. 90. 90

Nett Total 3268. 3210. 3241. 3120. 3105. 3143. 3030. 3092. 2882. 2918. 3091. 3175. 3095. 3052 = 43.422 ^{Nett}

305. 362.

311 351.

Nett Total. 47.437 = 21. 3. 2. 5. ^{lms cwt qrs lbs}

Northern end Tax Copra.

306. 219.

" " 18.496 8. 5. 0. 16.

Southern end Tax Copra.

304

65933 = 29. 8. 2. 21.

315

Tiben

302

Shortage 4. 11. 1. 7. ^{lms cwt qrs lbs}

338.

Mikunau Tax Copra
for P.O. Barro.

369.

314

Apollo
P.O. Barro

333.

Gross Weight 3197 932

Bag W. 90 24

Nett Total 3107.908

Mauvo arrived 2.45 AM. 24/1000
 Commenced Weighing 3 PM

Akumau Tax Copra. Southern end.

342.	337.	340.	313.	344.	354.
352.	305.	325.	346.	314.	363.
346.	336.	331.	321.	332.	332.
363.	340.	313.	316.	323.	322.
327.	352.	349.	337.	316.	326.
356.	347.	328.	336.	326.	343.
342.	319.	350.	328.	331.	370.
250.	331.	323.	317.	346.	87.
329.	347.	309.	339.	309.	
335.	330.	311.	320.	336.	

Gross Weight 3342 3344 3279 3273 3277 2497

Bag Weight 90 90 90 90 90 66

Nett Total 3252 3254 3189 3183 3187 2431 = 18,496 = 8. ^{415 to 16} 5.0 16

Tiben
 Apollo
 Minami Ina Dore
 for D. S. Bern
 T. L. L. S.

Maine Arrived 2.45 PM. 7/18/30.

Commenced Weighing 12. M. N.

First Weighing 3.45 am 18/8/30.

Aroraes. Tax. Copra.

282.	300.	305	271.	297.	318.	309.	315	341.	310.	322.			
311	296.	281	304.	308.	319.	308.	289.	330.	309	311.			
300	295	272	298.	316.	348.	318.	309.	339.	357.	326.			
261	296.	322	300	315.	315.	305.	339.	326.	326.	246.			
260	283.	265.	282	320.	299.	332.	306.	317.	310.	325.			
310	292	246.	269	298.	320.	334.	327.	311.	321.	312.			
292	291	283	287	311.	309.	328.	314.	318.	298.	20.			
265	279	291	279	312.	323.	345.	278.	334.	331.				
305	307	273	275	314.	300.	296.	313.	344.	307.				
304	280	297	293	276	309	291	317.	337.	329				

Gross Weight 2890 2919 2835 2858 3067. 3160 3166 3107 3297 3198. 1862. Total = 32359.

Bag Weight 90 90 90 90 90 90 90 90 90 90 57. Total 957.6

Nett Total. 2800 2829 2745 2768. 2977. 3070. 3076 3017. 3207. 3108. 1805. = Total Nett 31.402. #.

31.402. # Nett. $\frac{1}{100}$ Cut. 9r. 6.
14. 0. 1. 14.

Maine
Apakko
Mhaichore
for 50 Ben
T. K. K. K.

Mauro arrived 29/8/30. at 5.15 am
 Commenced Weighing 7.15 am
 Finished Weighing 10.45 am

Lamana Tax Copra T. 19. = 42.560.66 Nett.

	340.	323.	360.	350.	335.	323.	347.	321.	322.	355.	329.	320	319.
	341.	323.	356.	349.	341.	317.	333.	349.	373.	358.	328.	317.	370.
	329.	349.	363.	349.	351.	331.	353.	339.	367.	374.	352.	323.	419.
	322.	344.	344.	344.	327.	326.	315.	330.	379.	366.	329.	339.	400.
	345.	331.	350.	334.	350.	312.	340.	344.	356.	337.	335.	337.	378.
	339.	312.	355.	309.	324.	306.	355.	334.	324.	360.	324.	337.	391.
	341.	326.	339.	346.	357.	344.	319.	336.	313.	361.	333.	318.	386.
	321.	339.	336.	332.	347.	306.	337.	304.	351.	368.	332.	354.	390.
	322.	367.	347.	360.	363.	348.	351.	346.	360.	364.	338.	340.	361.
	301.	341.	354.	303.	329.	328.	331.	322.	337.	375.	304.	328.	377.
Gross Weight	3301	3355	3504	3376	3414	3241	3381	3302	3482	3618.	3314	3313	3114 = 43.715 Gross
Bag Weight	90	90	90	90	90	90	90	90	90	90	90	90	75 = 1155 lb.
Nett Total	3211.	3265.	3414.	3286.	3324.	3151.	3291.	3212.	3392.	3528.	3224.	3223.	3039. = 42560 Nett.

42560. Nett = 19 tons.

~~Ullaram d/o Jore
 for D.O. Ben.~~

Rancho
 Apollo
 T. 19. ki:

Gross Weight
 Bag Weight
 Nett Total

Onotoa Tax Copra. T. 20.

322.	344.	331.	334	376.	346.	332.	360.	380.	331	334.	324	300.
328.	325.	367.	322.	339.	345	336.	382.	365.	314.	306.	311.	325
356.	324.	365.	340.	341.	347	322.	359.	343.	334.	337.	295.	330.
303.	335.	357.	347.	350.	330	333.	342.	344.	347.	337.	308.	295.
341.	317.	370.	351.	338.	354	334.	371.	337.	354.	316.	303.	342.
355.	317.	349.	350.	344.	359	354.	351.	345.	338.	313.	314.	345.
339.	320.	315.	343.	345.	341	345.	359.	334.	324.	304.	292.	351.
318.	280.	332.	359.	335.	310	345.	357.	333.	325	323.	314.	336.
370.	324.	357.	317.	360.	339	360.	339.	343.	334	324.	317.	361
308.	288.	345	347.	327.	362.	321.	345.	354.	329.	333.	339.	328

Gross Weight 3338. 3174. 3488 3410 3455. 3433 3382. 3585 3478. 3330. 3227 3117 3313 = 43730,

Bag Weight 90. 90. 90. 90. 90. 90. 90 90 90. 90. 90 90 90 = 1170.

Net Total 3248. 3084. 3398. 3320. 3365. 3343. 3292 3495. 3388. 3240. 3137. 3027 3223 = 42560 Nett.

42.560 lbs Nett = 19. tons.

Temaia

Apalo

William H. Bore
for D.O. Bore
T.M.C. Co.

Tebetirako deposes:-

Teeke complained ~~me~~ about his nephew attending Taututu's classes.

Late in the day he quarrelled with a woman Torena.

He said that "his nephew had a job there."

On the same night they took the boy to Teeke and they were in Teeke's house for some time. We left him about 12 o'clock that night. Soon after I reached my house I was told that the eating house was burnt.

When I reached the house it was nearly burnt down but I told the people to try and put water on the fire. I asked the people why that fire should occur after I had got the boy for Taututu & afterwards I turned to the woman upon Teeke had quarrelled with & said "You quarrelled with Teeke in the day & this happened at night." The woman said, "are you blaming me?" I said, "I'm not blaming you but I ask you why this happened after you have a quarrel?" The ~~people~~ ^{owner} ~~was~~ ^{is} saying, "The house is burnt in its' time." I said to ~~the~~ ^{the owner} ~~people~~, "Who said that the time for its' burning has come, God won't set fire to anything."

When I arrived on the scene some were helping & some were not - to put the fire out.

The ass Police arrived first, then me and the other 5 men.

The people think that the fire came from God.

Tiki deposes, Hera told me, "Don't you be sorry, God did this and He asks him not to burn all your houses." After that he said, "Please God don't touch this other house", but while he said this people were putting water on it & it consequently did not burn. Hera first saw the light coming from Heaven to my Faty house before it was burnt. She spoke about it to Teitei.

I travelled ~~with~~ with this man Tera because my nephew ^{wanted} food for a beast & I wouldn't give it because I didn't want him to be there.

Hera deposes, "I consider that God burnt down the house because when I asked him not to burn the others they were not burnt." I think that God burnt the house in his own initiative and that no one asked him to do it.

I asked God not to burn any more houses because God has powers to stop these sort of things.

I. Iona	Kuruaia	
Tewaiwi (1)	Telano	
Teuani	Tennarebu	Tauai & his wife
N. Benira	Kaia	N. aketa.
N. aketa.	Batiri	Kuruaia & his wife.
N. Torena		
N. K-uneta		
N. Teutina		

N. Kateri	<u>Taututi</u> : Sunday services.
N. Iona	9 a.m. - 10 a.m.
N. Kaia	3 p.m. - 4 p.m.
N. Telona	6 p.m. - 7 p.m. or later.
N. Iona	Sunday school, after 10 a.m.
N. Eto.	Tuesdays & Thursdays 6 a.m. or 6 p.m.

6-7 everyone goes to church but Taututi prays in his own house.

Taututi has been here since Dec 1929. They state that N. Easton is trying to stop the knowledge, their own knowledge is teaching the to speak with God.

Tatonga.

nei mere deposes, "When I first saw the light, it looked like the light of a torch - I woke Teitei and told him all about it. Teitei went and woke the Assistant Police and when they went to ~~the~~ the house they found it was a fire. The light looked lighter than a ordinary light - it was shining a white the houses. I saw no beam at all. There was no one near the house. I went with Teitei to the Assistant Police - his house was next door. We didn't notice the house was burning until we reached it. I think the fire was caused by someone.

~~What is the name of the house?~~

Tamaraha said, "When I was coming I was called from one house - I was asked where I was coming from. I said I had come from the burning house. The people in the house asked whether the Native Government had found the man who did it. The R.C. are ~~thinking~~ thinking about the people they got that man's nephew from. A girl Telora said, "Do the R.C. blame those people - I don't think they did it." I said, "Don't you say that because the man is very angry." I heard that these 8 lighters would come upon Tuke's bulidigo and Tamaraha, alitan, Iete, Merea (Telungata). I heard about Tamaraha from Tuke.

Mr. Telera said the man talked first. He said, "There will be a big trouble among Tabuarane people." Sereae said "Why?" He said, "We've found out the truth." Sereae then asked "What truth?" He said, "Tieko & I are going to see the Commissioner about the house being burnt."

Telera said, "Did you find out who burnt it?" He said, "We think the people from whom Tieko's nephew was taken ~~from~~." The woman said, "But you don't know who burnt the house."

Tatango, "I heard all the school-children discussing Taitubio's remarks about Thude and lightning outside the mission house. I don't know who they were or who it was. The children said, "The lightning and thude is coming because the rain is coming."

Tebungata said, he heard nothing about thude & lightning. Nobody told him anything. I didn't ever hear that my house was going to be destroyed by thude and lightning. When I was called by the Kambine I helped to put out the ~~fire~~ fire.

In the days before the Mission and the Government a ship used to come periodically to collect coconut oil. The people used to extract it ready for trading by the following process:-

A hole was made in a coconut tree about 3 feet from the ground - into this a stick was inserted. About 2 feet from the tree a trestle was made with two sticks and a crosspiece. The coconut meat was boiled & then pressed a top of sheets of "Tery" the oil being collected below.

In exchange for the oil the islanders obtained knives, iron and sundries. (They didn't realise how to use the sundries but did with their possession of bulby ray fessons by and saw who was sleeping in the huts.)

In those days there were three Nareabas in Orotua, at Braniki, Taneang and Aiaiki. There was much intermittent fighting between the various clans but the clan of Braniki at Braniki really ruled the island - the other clans living at Braniki were ^{not} really their slaves and were sent out to enforce their ^{edicts} ~~orders~~.

Tarentoa's Nareaba was at Taneang where Karagea was naturally the chief clan. Braniki ruled by virtue of their superior

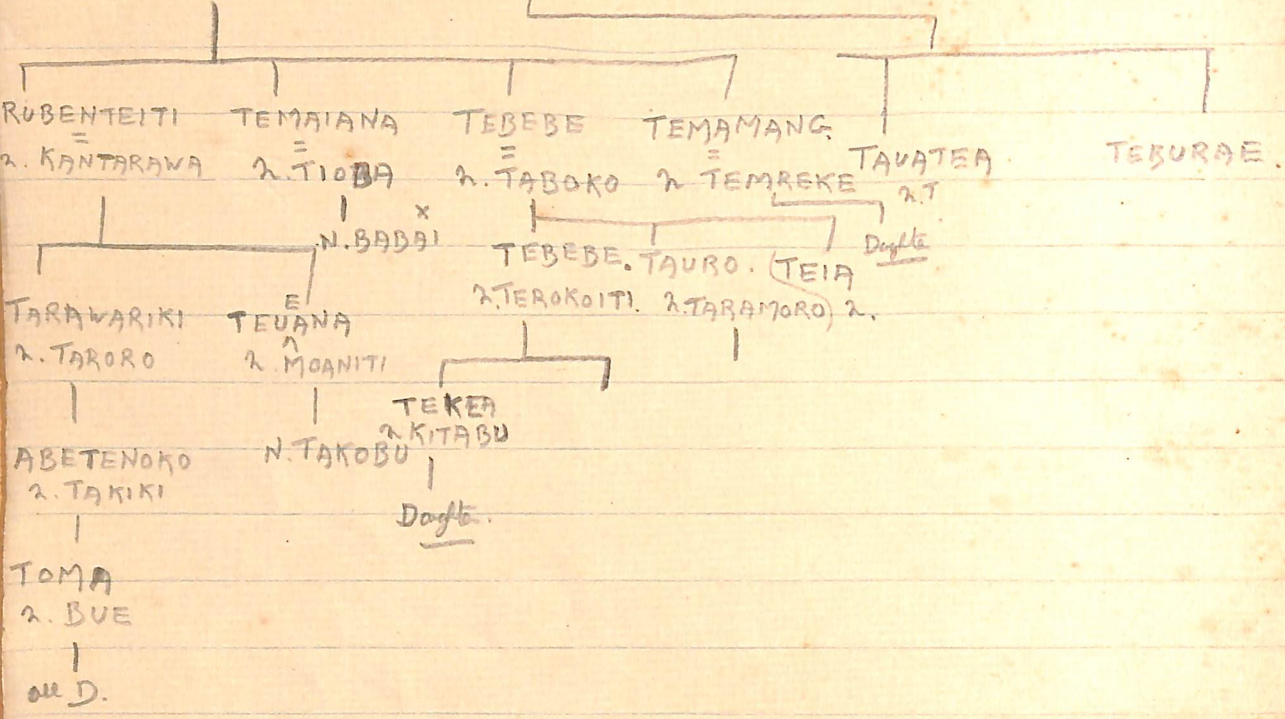
knowledge of magic, which was taught them in the distant past by a man named Rated. They were much feared, though. When a canoe a log of driftwood suitable for paddling into a "Rama" was stranded the clan of Buanki set out to collect it and no-one dared stop them. They also made various laws for the island.

The decisions, chiefly with reference to fighting, were made by the old men sitting in the Maneaba. Death was the usual punishment for the violation of a Law but if the offence was that of a trivial nature ~~and~~ appropriate punishments were inflicted. For example, if a man stole a few nuts for another's land he would be ordered to find one a father of his land to the man for who he stole.

(When the community as a whole was wronged the individual criminal was invariably punished by death but when an individual was wronged an appropriate remedy designed to restore the status quo was often substituted for the death penalty).

— What actions were regarded as crimes in those days?

Tarawariki = 1 2. TEKOKA. = 2 2 TENIKOBUAKA.



TEVAMORI = Tevua

TAITAI = 2. TEBUTENCE

2. TEKOKA = BERETARA

2. URIMAMA

Tevaron = Tema

TEARAWA
n.n.

Takua = Kamua

BOBU = 2. TIETIE TAVKORO
n.n. n.n. TEKEI

2. NIKOTAKE = RUKA

BARO = 2. RERE

BUREBURE

Rolan = 2. BABAI

* TEBUATAKE = ~~TEJENGA~~ = 1. 2. TEKATO = 2. 2. TEINGIA

~~BAITONGO = 2. TEKATO~~

BAITONGO = 2. RERENGA

2. TEKAOBO = ITIBONO

TEWE

BARABARA = 2. ~~BWEBERE~~
2. 2. BWEBERE

2. TABWERE

Tebanuki = 2. TEAROKO

2. RITIA

Takua = 2. TEMAERE

KAIONA = 2. TAKU

TAUNAIA = 2. BWEBENITI