

Adoption

There is a difference between an adoption as a ^{Tanawa} Nati and an adoption as a Tibu.

An individual may only adopt as a Son or Daughter one who is already a classificatory Son or Daughter.

The same applies to one adopted as a Grandson or Grand-daughter.

Land is given by the adopter to the adopted in each case.

"Te alu-r-nati" or "Te alu-r-tibu".

1. "Te alu-r-tibu" reverts to the adopter's family on the adopted person's dying without issue. He can never alienate the land.
2. "Te alu-r-nati" does not revert but passes on to the adopted person's next-of-kin.

Adoption as a Nati is uncommon.

The adopted person must essentially be of the same blood as the adopter.

Te Tuare

A native oven is first made. Layers of coconut husks & coconut shells being cut all round the hole, when it is fairly small it is ^{packed} filled in with dried chewed pandanus a slight indentation being left in the center. This is covered entirely with large flat stones. The pandanus is now pulled off the top & about $\frac{1}{4}$ cut off the tin end. When the fire has stopped smoking & is red hot the pandanus is piled on to it entirely covering the fire. This is covered with some matting, while two people hold up one side another pours in a little water. This is repeated on the other sides, each time the matting is replaced very quickly to keep in the steam. More matting is then put over & it is left to cook.

Te Baha



2000

... ..
... .. "ST"

Kites

The top

Red Dye (Red)

First collect the root of the tree, the fused root only is used. Next scrape off the bark or skin with a "korkoi" shell. This is not used. Now scrape the root until it is too hard" allowing the ^{scraping} to ^{be} ^{well} ^{prepared} ^{leaves} on to a mat. This is now mixed with lime: about 1 part of lime to 5 of non root. Place in to bag & roll up tightly & wrap out the moisture into a tin in which the rolled & prepared leaves have been put previously. Enough dye is put in to allow it to cover the leaves when boiling. Bring to the boil & remove from the fire. Let it stand for about half an hour about 5 mins. Let it stand until the leaves are cool enough to handle then lay the leaves out to dry. The dye may be used several times until it is all used up.

Scrape shells

Korkoi Terikotona Te utawawa The cutting edge is first redced sharp by pressing against a hard surface so that the brittle edges break off leaving a sharp cutting edge.

* Before the shell is cut back of the "waka" and the hard inner wood is a soft yellow inner bark. This is the material used for the dye.

* If only a little lime is used the dye will be bright red - if a lot of lime is used it will be darker red.

1 a clam shell

Yellow Jay - Berr.

The new nest is wrapped in Teby and exposed into a clam shell
without mixing with lime.

Scaly Bird

To give a flying scale to Bird's nest with own today
be... In the... the... on the... on the... of
the... tree on the red roots of the... tree.

To make a "Riri" take out the "boka" a midrib of a coconut leaf and pound the two resultant strips between stones and then sew them. Finally string the leaf strips into coconut string and before use oil the Riri with "Te Pan zellen".

A man would never wear a Riri for fear of being "nailed".

a few women wore "Te Bakarabu" - a small form of woven Pandanus - when on a special occasion.

Two kinds of "Te Kouti" were worn by women when walking abroad.

1. "Te Bakarabarabu" was worn by women before they'd had their first child.
2. "Te Ananga" was worn from the time of arrival of the first child until it walked.

The former was a large rat worn over the head and reaching to the knees while the latter was similar but was worn around the neck. Both were held fast by being gripped by the hands. Both were decorated with "Te E tete" - streamers made from bleached Pandanus but the latter had fewer streamers than the former.

No woman in any case was allowed abroad without her husband or guardian who walked in front with weapons.

"Te Ananga" = The upper part of the shoulder.

Weapons - Bern Island.

1. Spears. There were 5 main types of spears.

1. "Te Betia" - a long wooden sword studded with shark's teeth.

2. "Te Taumangani" - a Pronged sword studded with shark's teeth.

3. "Te Ke" - similar to 1 but with ~~three~~ cross-pieces as "guards".

(a) "Te Ke tenia" had 3 ~~cross-pieces~~ cross-pieces.

(b) "Te Ke Houa" had 2.

(c) "Te Waea ni ke" had 1.

3b. "Te Kamawa" - similar to 3 but with no shark's teeth. The sharp point was rammed at an opponent and the cross-pieces were used in defence.

4. "Te Naran" was just a long pointed oiled piece of wood.

5. "Te Butu" a short shark's-teeth sword about a foot long used especially by women. Pointed.

all were made from Coconut Wood.

Warfare - Clubs

2. Clubs

For hitting "Te mare" or "Te mbo" were used. These were Clubs made of coconut wood.

The correct length was 4 fingers higher than the welder's head. The thickness depended on the welder but approximated to the diameter of his upper arm.

"Te mare" was a smaller edition of "Te mbo".
Another name for "Te mare" was "Te anahubietu".
Another name for "Te mbo" was "Te Bun ni Ba".

"Te Ro ni Kiri" was also used in the South - a sharp pointed stick with about 4 yards of Rope attached to it. The stick was hurled at the opponent and retrieved with the aid of the rope.

In the Northern Gilberts - particularly Abemama and Tarawa - a Lasso about 4 fathoms in length was used in warfare.

... .. - "Te mbo"

... .. "Te mare"

... .. "Te mbo"

... ..

Education - Bon Island.

There are three methods of bringing up a boy, according to the result it was desired to achieve:-

1. "Te Katarine" was the method which resulted in a warrior
2. "Te Waemata" made a child big and strong
3. "Te Kamakahi" turned out a hard worker.

Te Katarine - When the child can talk well its hair is cut by some skillful man - first on top, then at the back, then at each side and finally all over. It is cut with a shark's tooth. The hair is burnt in front of the child and then put into a special coconut shell "Te Kuoraine" and mixed with coconut oil. The mixture is rubbed on the head, eyebrows and jaws of the child to make his hair grow well. The child is then put in

a house for 3 days. For the time of Hair-cutting the child is forbidden from eating:-

1. The tail of Te Bon (obscure the bone)
2. The head, tail or belly of any fish. (or inside).
3. The remains from anyone else's meal
4. Any food cooked by a menstruating woman.

These prohibitions continue until his fighting days are over.

When the hair grows again it is cut again until the child is big enough to sit on "Te Ate ni Kara" - a special stone about a foot high on the weather side. He will be about 28.

The boy sits on the weather side at daybreak facing the rising Sun. A crowd is present - four men sit with swords on each side of him. The swords are his hair - his hair is not cut at the top of the back of his head & is long, this is attached to the sword of the man sitting behind him. A fifth man sits in front of him and cuts his hair with a shark's tooth performing magic, incantations at the same time to rouse his companions and so that he'll never run away in battle. The four men keep their swords while the

him - eating is necessary. at the end the Pan is attached to
the fork also which must be "Te Beta". a fire is then lit
immediately in front of him and a specially prepared coconut is broken
over his head the beads falling inside the whole - when the
coconut is broken, a first born daughter who has not yet
restrained gates it and it is placed on a plate made from the
"Kakoko" a lot leaf of the coconut tree - this plate is placed on
the fire and the son eats the food off it. The special long
bees specially placed upright in the ground around him.

When he has finished eating the beads, gate, shell & rind are all
placed in the fire and a big stone is put on top of all - "Te
ate ni Kara" - the son now sits on the stone still facing east.

He carries this until about 1 p.m. a shelter of coconut leaves
was put and he and an attendant who the householder loaned
the rancher he could get up & go and sit under the middle
cross-branch of his house.

He now has a meal with his family and
his first born daughter who has not yet restrained eats the parts of
food etc that he is prohibited from eating.

3 days after this they give him a "Bara-a Tauma" - a lot
side of coconut leaves & a hot rod for the base of a young coconut tree. These
he will use these. He is now a fully qualified rancher.

This was the most popular training for a child and was known to all
2 is known to my few. 2 & 3 were rather due to spend a third
was but the first one usually had 1

* The way of his family sit and he & feast the dishes for the fire
reedy he of dishes he with coconut leaves.

Was not moved on after they'd first hatched.



clothing - Bern Island.

Pine The making of a pine "yuzura" from leaves "Ukaha".

The leaves are chosen of founding specimens when the trace of it line out a reddish column it is right for "Ukaha".

1. Preparing the leaves.

Cut down two or three Coconut fronds remove the "noko" - a midrib for each leaf thus leaving two strips to each leaf. Take about eight of these strips and knot the ends together - continue until all the leaves on the frond are knotted. Take a "Bwara" shell and cut off the leaves close to the main stem. Untie a bundle and make the eight leaves of which it is formed into a coil - hold the coil flat on a flat stone and pound well with another stone. When correctly pounded the leaves will be soft, pliable and brown.

Unwind the coil and, leaving the leaves still lying flat on each other, bend up about 2 inches at the top and chew vigorously. Continue chewing until the whole length of the strips have been chewed.

2. The Girdle

A Girdle is now made by looping a piece of Coconut string around the big Toe and knotting the string about 2 inches from the Toe. The ends are now attached to the belt of the operator's own Pine as she sits on the ground with her feet extended. Each leaf is then folded in the middle over the girdle strings and knotted to them by passing one end of the leaf over the other & then between the two strings. Smooth the leaf strips down so that they face the same way and press the leaf knots close against each other.

"Teulerubi" - Kamusetoa

"Te himita-wawa" - Benusakura.

Dance clothing - Bure

Te Nukatang = made of the flat side of big shells threaded with white hair on a rope of woven hair. worn only at the knees & by aila see.

Te toona-n Riri = Women's Belt made of Bure shells threaded on a
Te toona-n Be = Men's Belt. Pandanus Mat Belt.

Bure-n aone Bae = worn by aila over & tied round their arms.

Te Manawa a = Papeete belt & shells threaded on human hair & worn
Te Bure-ni-Bamban as a necklace. E ille see

Te Nta = a yellow shell necklace worn with

Te Burena = a thick necklace of threaded human hair, to show it off. ^{aila see but the toona Bure has a small shell pendant}

Te Anibai = Cowrie shells threaded on Pandanus & Coconut string and worn for one on shoulder to make the other arm. one each side ^{aila see}

Te Koribai = Same as Anibai but struts & worn around each upper arm.

Te Mota = a belt of plaited human hair. The legs type worn by men.

Te Be = a Pandanus mat.

Te Riri = The Black type is human hair.

Te Katani = Coconut shell cut into round discs & threaded through the middle to make a Belt

Mat Patterns presented to the High Commissioner.

1. Te Maunukihine - sleeping mats.
2. Te Bai-ni-Beru - ordinary pattern for sleeping mats.
3. Te Kabue te Ana - Te Kouti or sleeping mats.
4. Te Karoa-ni-mata-uoua - sleeping mats.
5. Te Bau-n-Tai - sleeping mats.
6. Te Rouru-n-nanghoto - sleeping mats.
7. Te Kabuebue - sleeping mats.
- ✓ 8. Te Kauni-man - only used for sleeping mats.
9. Te Hoi-banni - sleeping mats.
10. Te Karoa-ni-mata - Te Kouti or sleeping mats.
11. Te Kabuebangaki - Te Kouti or occasionally sleeping mats.
12. Te Hua-n-reiba - sleeping mats.
13. Te Burewawa - sleeping mats.
14. Te Butae-ni-Kitoko - sleeping mats.
15. Te Hoi - sleeping mats.
16. Te Kabo - for "ngalungali" mats for getting coconuts.
17. Te Kaerako - Te Kouti.
18. Te Kaci-Raka - sleeping mats.
- ✓ 19. Te Imere - sleeping mats.
- ✓ 20. Te Ula-ni-moa-ane - sleeping mats.

Planting

- Rarungara = Planting in which the strips of the are set both across each of the strip
of the other set as in a Papanua sleeping mat.
- Kabura = Planting in which the strips of the are set from one row the one
strip of the other set as in a "Baka Tarawa"
- Bilunokera = Weaving, as used when ending off the work.

String can be made from the inside of the shell of the coconut - "Ania te ni"
very strong & durable.

Miscellaneous Notes - Cam Island

Bedding - Mats near together like a box. The slats kept inside at night to avoid mosquitoes.

Salt was found and collected in the Teling fish beds for early days but not extensively made.

Length of Pandanus cutter = 15 feet.
Length of stocks = 5 ft. 8 inches.

Te Riu Urua

Width of rim at girdle 7" and 8"

Length of fringe 11"

Width at bottom of fringe about 1"

Type of string used for girdle =

Knot made by the middle of each prepared leaf being tamped up behind the double girdle strings, round them in front, and finally behind itself and between the girdle strings. The two ends being smoothed down parallel to the other leaves.

Each leaf prepared (i.e. by having the ribs removed & by being rounded) is split down the middle, this being for leaf strata depth, for a knot on the girdle. The girdle knots are pressed close to each other.

A knot is made on the girdle itself at the side of each fringe nearest the ends of the girdle.

One end of the girdle is a loop and the other two strings



The first sand

1' 0"

20' 6"

23' 6"

Kearney's Ltd

Shelburne St.

W. Cooper

~~Coona~~

CARONIA

TRITONIS.

= Oil Power.

OVOLVUM.

OVUM.

= The White Shell.

References

5 Percy Smith "Notes on the Ellice and Tokelau Groups"

Translated from the "Kareka Mungai" 1899. J.P.S. Sept 1920. p. 144.

contains an account of Anua. States that people considered
the idea to have come from Samoa.

was killed. Tabuika repeated in his title of a song "lege Pana"
(Tudua's skull) - first of birds to him.

Death for stately, adults, not so - billy.

a staid house

Marriage song, song of Gull

only thing I see.

Wm Burness "Some Notes and Legends of a South Sea Island" -
Fakarua of the Tokelau or Union Group.

J.P.S. Sept 1923 pages 143-173.

L.R. Sullivan. Ph.D. "The Racial Diversity of the Polynesian People"

J.P.S. June, 1923. pages 79-84

I have received information that you have appointed an anthropologist to represent you in this area. We have at the moment ^{four} ~~three~~ trained workers ~~at present~~ who have mapped out this field in the various departments of the subject and who have already collected a large amount of material. Their work is now in course of publication and it would therefore appear that the appointment of a new man at this date might result in unavoidable duplication. I have felt that you are perhaps unaware of this and might prefer in the circumstances to postpone the appointment until this groundwork survey has been completed.

The Definite ArticleRule

No word taking the suffix -n or -ni meaning "of" takes a definite article if it stands in a Possessed form.

(i.e. Unless the suffixes -n or -ni cannot be replaced by the Possessive Person Ana)
— See final note to Bingham - Rule 4.

Examples

I aki ata bure-n tenaei = I aki ata ana bure tenaei

Erga noa-n te wa = Erga ana noa te wa.

Consequently

Prepositional Phrases will not take a definite object.

Examples

i buako = amongst, has buako-ni-kai, not te buako-ni-kai

Q. Tera ae ko noa-ni i neka-n te ala?

A. I noa buako-n te nange, not I noa te buako-n te nange.
"I see midst of rubbish"

Exception to Rule

Unless when joined together the words form a complete single concept and are really Adjectival Phrases. These words qualifying nouns and adjectives are not really in the infinitive mood, though they have -n or -ni, the signs of the infinitive, before them.
— See Bingham - Rule 11.

Examples

Te Rua ni hata. Te Hae ni zama. Te Ra ni buaka. Te Ba n the

Te hano n I hataru. Te Buki ni han.

You cannot say Te Buki n te han a Te hano n te aota but Buki n te han a hano n te aota.

4. Note The same qualifying words may be in the infinitive or not according to the words it is desired to stress in the sentence.

Example

ko roa te (buki ni man) ari, a

ko roa buki a te man ari

Gill's tone

Connectives of Location

Rules

1. The Connectives of Location vary according to whether the object or objects qualified are near or far from the speaker or person spoken to in time or space.
2. When the intention is simply to affirm a quality or action of an object or objects near or far use the connectives having the least power of location - that is "ae" or "aika".

(Rule 1 also applies when using Pronominal Adjectives).

Examples

(1). I kōea te rēta ake or I kōea te rēta ake kōtoto ake.

- Since the latter, when read, will be near the person written to

(2). A kō rōa te kōhūke ake māua?

- The ship being far from the speaker or person spoken to

A Te kōhūke ae alobaki.

- As it simply affirms a quality of the ship - Rule 2.

(3) Consequently, when two things have been mentioned by a speaker, the former when mentioned subsequently will be referred to as "ae" or "ake" (being further in time) and the latter as "ae" or "aika" (being nearer in time).

Kuenereme = v. to be in a state of perfect calm.
to sit unobscured. Peacefully unobscured.

Ika = n. appearance.

Ririka = watchful, unobscured.

Ti: tebataka ni kuenereme - ni ririka - ni ika name.

We sit watchful in a state of perfect calm, looking like men.

n na wai bokaresa

last year ^{full} ~~year~~ ~~was~~ ~~the~~ ~~best~~ ~~it~~ ~~is~~ ~~the~~ ~~year~~
can better than last. But this year I was especially
satisfied - after June and was really satisfied.

S.K.C. (Aitkenvale) : With regard to male papaws, I have seen the sex change from male to female in a few months, by driving iron bridge-spikes, criss cross into the trunk of the tree, but in these days when you can get bi-sexual seed, it is hardly worth while bothering with these trees. I have sent you a packet of seed to the office, to be called for.

I'm my friend about to be able to do it
ad are you find - yes. I'm so glad
please to hear the way that I see the
But you all my ~~subscribed~~ ~~to~~ ~~the~~ ~~offer~~
we fulfilled in act. I'm glad that you
as a friend I want you to be
my at see in the future or you will
that you if you will see in
has are my pull you in
Antony to the Teachers in the schools, just as
in help the Government in its
message healthily and clean.

1. Notice of impending Lands Commission.
2. Rules under section 8 of the Ordinance.
3. Appointment of Native members.

Photographic Records.
Royal Anthropological
Institute

1. Illustrations of physical types.
2. " " " Technical processes.

A. - Physical Types.

1. Head & face: Two views - (a) full face (b) left true profile. (1 1/2 in. from crown to chin)
2. Full length: Same views. Native dress, nude when possible. Best results when neither camera nor subject exposed to direct sunlight. Background lightish, not tropical plieige. Skin colour, hair colour, eye colour & hair texture.

B. - Technical processes.

Should be in series illustrating stages in manufacture
close-up views of hands of operator. Written
description of process.

To - Hon. Sec. Royal Anthropological Institute.

The "Manda" Library of Books relating to the South Sea Islands.

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21.2.38.

Polynomials

Exercise III.

1.	$4/4$	$4/4$	$1/4$	$4/4$	$4/4$	=	$17/20.$
2.	$2/5$	$1/5$	$4/5$	$4/5$		=	$11/20.$

Exercise IV. 3 feet. 4 feet.

External I.

	<u>Eye-color</u>	<u>Complexion</u>	<u>Hair</u>	<u>Beard</u>	<u>Clothing</u>
Mr.	2	3 fair, reddish	3 black	3 mustache, fair	3 black dets, white shirt.
H.H.	1	3 burnt up	1 brown, grey	3 .., ash	2 suit, white or brown.
Wells	1	1 fair	3 brown	3 none	3 long white
Mr. Mr.	3 hair dark	3 darkish	3 dark brown	—	3 dets & blouse.
Mr. B.	1	1 fair	3 brown & ash	—	3 tan & white
Mr. S.	1	3 fair	1 brown	—	3 black.