

BANABA GAMES.

There were certain amusements and games for which the people of Tabwewa had the sole right of fixing the season. There were the Ruoia, the Ore-ano, the Kare-tika and the Kare-motu. If another of the villages took the initiative in opening the season for these games, it might lead to bloodshed.

The term "season" used in this connection is perhaps too precise. There were no regularly recurrent periods at which the amusements were cultivated. They were entirely guided by the sentiment of the Tabwewa folk. When these decided that the time was ripe, they appointed a date for a particular game. When this game had been played for the first time in Tabwewa, then and then only might the other villages also follow suit.

Often the villages would compete with one another in all the games mentioned. They would, however, never meet in advance to discuss proceeding; nor would one village send word to the other that it would visit it on a given day. If a community felt that it was highly proficient in a particular sport, it would call a meeting and decide that on a particular date it would be ready to compete with all comers. No invitation to any chosen village was sent out; the news simply trickled through informally to the other communities. Any or all of the latter were then free to consider this general and unofficial challenge. In their turn, they decided, in public meetings, upon the teams that they would send, and on the appointed day proceeded without further notice to the challenging village, where the contests always took place. There the visitors would be feasted during the whole course of the tournament; but they were also expected to bring presents of ~~food~~ food with them.

Games.

Banaba.

Games which the village group of Tabwewa had the right of fixing the season at which they could be played:-

1. Te Itau. (Boxing).
2. Te Katua.
3. Te Karemotu.
4. Te Kāti. (Bow and Arrow shooting).
5. Te Kakuri.
6. Te Karanga. ^{with a Koro} (any Dance).
7. Te Tirere.
8. Te Buka. (A Dance).
9. Te Kabure.
10. Te Tie. (Swinging).
11. Te Oreano. (a ball game).
12. Te ~~Kabanin~~ Kabure.

The Bow and Arrow shooting was only distance shooting as the natives of Banaba have never practised shooting at targets. 2 teams of 5 each shoot and each man is allowed 1 shot.

Large stones are put where the arrow falls to mark the distance shot.

Boxing. A man is not allowed to box with his Ai Tama or Ai Tibu but only with his Ai Tari and only then if he is one of his utu ae raroa and a member of another village group. This custom is said to have grown up in the endeavours of the Old Men to regulate the boxing which at times tended to become too serious.

Je Ruwia.

Aruia Takakaro ni bane E bainaki mai Jabwewa ha tei rake-
ana Mai aron Je-Ruwia, Je-Karanga, Je-Karengutu,
ao Jekatua, E Takakaro moa Jabwewa, Ao ngkana
aongo ^{the women} Aningina kawa nako ao e tei-rake Uma,
ao i mwina Buakonikai: Pon aia Takakaro anne
i nanon aia kawa:

Je Mananga ni kabo. E nangi tiba I a ngoaki te moti ngkane
Je-kainga ae Au-Rakeia ao ngkana e moti ana moti
ao e kaongoa ^{informed} Jeharia, te tai are e na ma-nanga te
aba iai: Ao ngkana e roko te bongi ni ma-nanga
ao e kawaraki ^{went to visit} Je kawa ae Uma.

Rokoia i Uma E bo Je Takakaro ae Je Ruwia, E moa n
tei kain Jabwewa ni bairea ^{recount} aia Takakaro, ao
ngkana E a tauravi E ma-nanga kain Je-Kainga
ae Burakeia n tei n to Ruatu, ao ngkane e bo
Je-Ruwia, E bane kumaia ao a Jekateka ni
motirawa

Kaitarana mai Buakonikai Pon kain Je-Kainga ae Jeaka
ke Je-Maekan anti, E kona naba ni Kaitara Uma,
ngkana e tuangaki n ai aron naba Jabiang.

Te-Karengutu

Te-Karengutu, ngkana e te-rake Te Takakaro aei
E moa ni mananga mai Jabwewa, nako Uma, Ngkana
a nangi mā'nanga E Kainaki Te Kawai ae ana ^{tread} toua
nako Te tabo n Takakaro. Aroa ngkana E wia
Kaiuaia n Rieta ae a Toua, ao ngkana E wia Kaiuaia
n Rinano, ao a toua

Bokua i Uma, Aroa a roko nabo n tei n Temarae
Ao ngkana a ki naki ba kain Te Rieta E Kaitara Kain
Te Rine, (ke) Barikin-te-Kawai, ao ngkana kain Te Rine,
E Kaitara Kain Te-Kainga ae Te Maekā n anti,

Tāni Katei Ngaun . Poni Kain Te Kainga ae An-Tebonobono ao
Baona n Katei Ngaun, Te Kainga ae Te Maekā n anti, mai
Duakonikai, Imwina ngkana e a kani bong ao akea
ae na tāetae wina ni Kabara Te Takakaro. ba bon
ti Kain Te Kainga ae Aurakeia, ngkana e noraki be
ma-nanga nako eon Te Ngaun ao e mā'nanga nabo
Te Maekā n anti n tei i Rarikina, Ao auia ni Ka-
reke baia n Te Ngaun, Ao e Kongai Te uare mai Jabwewa,
ti nangi mā'nanga, Ao a buti aia ngaun ni Kaboi
ni wareki, ba an-tai are rine ana ngaun, Ao
are rine boni ngaia E Ukonikai!

Kaitini-Kain Te-Karengutu, Poni Kaka 5. niman aine
mai Jabwewa ao 5. niman mai Uma,

Te-Katua

Ngkana E nangi tei-rake te Takakaro aei; E moan
Teirake mai Jabwewa, Ngkana E bo TeKatua E moan
tei naba Kain TeKainga ae Aurakeia, ao e Kaitara
TeKainga ae TeTarine ke Rarikin-teKawai TeKaoua
n tei mai Jabwewa, Te-Karia, E Kaitara, Te-Kainga
ae-TeMaekha-n-anti, mai Buakonikai,

Aron Te Takakaro aei, ngkana Te-Kabo E buireaki
te tia (Tekana) ironia Kain TeKarieta ngkana e bo i Uma,
Te Takakaro. Ao ngkana E bo i Buakonikai, bon te te
bo naba, ma Uma, Ao ngkana E bo i Jabwewa TeTakakaro
e moani-Kora ni Katitia Buakonikai, ao e moa ni Kare
Kain Uma, ae Te-Kainga ae TeTarine, ke Buituitora, ao
Kaitarana mai Jabwewa, boni Kainga naba akekei

Te Takakaro ae Te Kati, Boni Kainga naba akekei aika moa
n tei, Te moan tei mai Jabwewa, Ton Aurakeia, ao
mai Buakonikai Teaka, ao Uma, TeTarine, ke Rarikin teKawai

Taekai Irua

Aron Teirua ngkana e roko. E boni bainaki mai Jabwewa
ngkana e roko Te wa, mai Tarawa ke Abaiang, ke mai
Maiaki i Banaba, E roko Kain Jabwewa n titiraki
ni kangai! Au-tena borau aei? Ao Kain Te wa, a
boni Kaota te aomala are ana borau te Borau,

Aron te-uare Kaira Teborau, E katikaki ni Kana-Koaki naka
Te-Kainga ae Aurakeia, Ao ni Kirani Kaina a tibiaia
n Tema tibana, ba tiban TeKarieta, ao tiban TeKaria,
ao teuana tiban TeKainga ae Au-Tebonobono, ba te
Bukini-wae, N neia ni Kawa-kinaki i rua "Kainga"
akanne:

was the chief of Jabwewa always an
Amakera Marau man?

2. G. elab = Te Hage

5. " = Te Kai ni bai

Banaba = Te Buki ni wae

Te wa n Tieke

Pou ana bai Te-Kainga ae Awarakeia, ngaiia te moan ruo
ao Raona kain Te-Kainga ae Te-karia, E boni Kona
naba n Ruona te wa n Tieke Te-Karia, ngkana e Tuangaki
i roum Te-Karuta. Ngkana tao iai te bai are reke
mai Te wa ni borau anne, Pou ana bai Te-Koraki are
Ruona Te wa, ke Te-kaituke anne.

Taekaw te "Katura"

Martini kain te iterana niman. Enako moa teiterana ni kabanea ana koraki. Etia ao e e manga nako are teiterana ni kabanea kama te toka-nikai, are koro tengann ao e tokamkar. Aron takakoro-nakina, a botaki buakomikai, Uma ao Sabiang ni kabo ma Sabwewan. Ti ara takakaro manei. Aroni keakinana ngkana e tua te kai e takarnaki ni kangai, "E mate o," ngkana e aki toka ba e baka i main te kai, Takarnaki ni kangai, "E we o," ao ngkana e bi tabona i aontano ao tabona i ron to kai, e takarnaki ni kangai, "E baro o." Ngkana e kan ataki martini te ba a kangai, "Te aba o." ngkana a toka aia bai te korakina niman a a ranaki ba te "Bono" ao e aranakai are imwina te Oti, nai aron ai Te Oti tenana, etc.

Ngkana e okoro moa tengann i roun te moa n nako ao a manga nako are i mwina ma ngkana e aki koro me koro are i mwina ao a guo naba.

Tackaw te Kare-ngutu.

Maitini kaim te iterana kakaniman n aki toki.
E moani kare te koraki-na ni kabanei-a ao arana (te arua)
E a manga kare are aki moan nako n te moa-n taon
Ngkana a kare kaim te korakina me bo konan temanna
ao e a ke aomata ni kangai, "E bo te mutur o" ngkana
ti tenana, ngkana a bo uona ao e kangai, "E bo te mutur te"
mao, ao ai arona naba. Ti aia takakaro mane. Iron te
tokanikais iai are koro rimoa telwina i gouna, ngkana
e bo te wae tenana ao tenana baine ao iai te wae
ae bubura ae tei; mavenan rainin wae aika
kake temnai n tenana te rain.

Timó Timó

Timó timó ba ti tau moa beberere ma ererube
tou | I a ritau | a ruyaria | ae e tatie moa
tou.

Timó, timó

Ba ti tau moa

Beberere

ma ererube

Tou

(tu)

I a ritau

a ruyaria

ae e tatie

Rua

Tou.

Tou in Tou

Games.

Te Ore-ano.

This game is played with a "ball", which differs in shape, weight and name, according as it is used by men or women. The man's ball is a true sphere; it is called taekora, and consists of a core of matting ^{very} tightly packed into an envelope of the same material, the whole being confined in a fine meshed net of sinnet. The diameter of this ball would be from 5-7 inches, and its weight from 3-5 lbs. Stones are often inserted into the core, to increase the weight.

The women's "ball", called ano, is not spherical but a cube. Its core is of old matting and leaves, around which an envelope of pandanus leaf is very neatly plaited. Its weight is about 2 lbs and its size about 4 x 4 inches.

Men and women often join in a game, in which case the lighter ano is used in preference to the formidable taekora; but the rules of the game are the same under all circumstances.

There are two sides in a game, each consisting of 6-12 players. The teams take up a position facing each other across an open space of about 25 yards. Each team arranges itself in three or four rather irregular ranks, one behind the other, the space between ~~any two~~ ^{neighboring} people in the same rank being about four feet. A single member of each team stands forward, some three yards in advance of the ranks. The resultant arrangement ~~is~~ of the players is thus as pictured in the diagram.

Diagram.



A member of one team then takes the ball, and advancing to the middle of the intervening space, generally at a run, slings his missile with all his strength at the opposing ranks. His method of projecting the ball is a special one. As he runs, he carries it in his left hand; on reaching the middle he tosses it into the air towards his right, in such a manner that, on swinging his right arm straight out from the shoulder, he catches the ball just above the crook of the arm. If he times this movement accurately, an uninterrupted swing of his straightened right arm rolls the ball up his forearm into his hand, and slings it from his fingertips with extraordinary force towards his opponents. The ball must reach the first man of the other team not lower than his knees and not higher than his full reach with both feet on the ground. If it is outside these limits it is a "no-ball"; but if properly directed, it must be caught by one of the opponents. The leading player bears the brunt of the defence; but if an especially "hot" shot comes to him, he will often content himself by breaking its first force through cleverly "tipping" it into the air, so that it falls into the hands of the ranks behind him.

If the ball is successfully caught, it is then the turn of the catchers to sling it

at their opponents. But if it has been missed, ~~And so the game proceeds~~ ~~until~~ the successful thrower takes another turn. And so the game proceeds until one side or the other has missed ten catches, thereby losing the set. When this happens, the winning side raises the following chant to the accompaniment of clapping:—

Ang — ang — ang — aa! Tebwi — oo!
Ang — ang — ang — aa! Teu — oo!

Œ baka mai karawa te barerei — oo!
It falls from heaven the thing-that — oo!

Œ rara baroia te Keang — oo!
It leans over ? the seaweed — oo!

Te Keang — oo! Œ tau — oo!
The seaweed — oo! It is enough — oo!

Extreme skill in catching is exhibited in this game. The formidable weight and velocity of the men's ball renders the pastime a dangerous one, and it is not uncommon to see a player half stunned through fumbling a catch and allowing the missile to strike his head or body.

TIMOKORON KIRIBATI.

MAITIN KAINA, 1931.

beba aei, ao rimwi koroi araia ma maitia aomata, &c., n te ingke n te aro ae na matata raoi n

ARAN TE KAWA

uti n reirei, ke te auti ni maeka, ke te auti ni kaikain, &c.)

kaetieti ae koreaki, ke ironun teuare rineaki man Te Tua ba te tia wareki maitia aomata ngkan

una ke akea, a mate Buna ki ana iein ke Kaure ma Buna").	Maitin ana Ririki.	Kain te Aba ra, (nai aron te I-Porinitian, ke iai ana itera ni I-Matang, ke ni I-Tiaina, &c.)	Aran te Atimakoro mā te Kawa ae bungiaiki iai, (ke ngkana e bungiaiki n te tabo teuana, korea aran te tabo ma te Kawa.	Te nakoā ae taua, ke te makuri teuana ae reke maiuna iai.	E kon Wareboki.
	<i>Te</i>	<i>nana ni bitibiti</i>			
	<i>Te nana ni bitibiti ni mata neanea ba a rooi kaibuke uawa ma tiri bobo i te beku beku i e angona teuana ma uoa ma teuana e toki n teuana</i>				

I kakoaua ba koreaki raoi

Te Neveve.

Abotaki Borobuaka aika marurung, i nanon
 Le Manaba, E tei moa temanna i on Seoka ni
 kibaraku n nevea Sekai, Ao e a manga Sei
 temanna i mwina ni karietā riki nakon
 are Eneveia tenarei ni karokoa aboni
 Katobibia Le Manaba n tinetine iai n neveia

Teitabetabe

E nako ni mena te mane, temanna ke te aine
 ni karokoa n ti ngai n te tabo ae ro.
 Ao e tabekaki te aine nakoina, ba angkoo
 Kanan Le buariki, Ao ngkana Se aine are e
 mena n te tabo ane E tabekaki te m'mane

Te Kauni matau

Ekaravaki ironia Uoman te m'mane ao
 a Karekei baia aika Se Longabiri ma bain
 raona are te manna, ni karokoa ba antai
 ae konaki ana Longabiri.

Teitira

E kabaeaki matan Se m'mane ao Se aine n
 Seing. (Koteiria), Ao a Karekeaki bai ni
 Katobibi Sekoraki, Ao ngai a mena i
 nuka i nanon te tabo are Sobibi, Ao e
 nangi taetae temana mai ironia ni
 Kangai ngkana Se-mane Seitira ao e
 a manga Kangai Neierei Seikaba.
 Ahona naba n taetae ni Kangai i nanon te
 takakaro ane. n natonga ae Kamara!

Te Karaba Peti

Abotaki Boronga ma Kikiraroro, Ao a Karekeaki
 Seinna Sebeti n Lou, Ao e anaia te aine temana
 mai buakoa ni Karaba i ani-baina ke
 i nanon Rangana ke ian ana Kunnikai
 Imwin ane, Eroko Se mane temanna ni
 Kaea ironia te aine, E kona naba n ringaki i

Te Karereai Ekaraopaki ni Kawa uoua n ai aron Saboiaki,
ao Eriko, Ekabuokaki n Te ai tabou Sebeti
E bou rineaki ae Kawanwata, ao ai Karekare
iai aomata Eboni bati ae bue n te Sakakaro
anne.

Te Kan Sabakea Atcirake Uoman Te m' mane ni Katei
wacia tatabeai i aon Lano. ao a tau Ibaia
waei are Seaina, Ao a Kauni-bubuani
waei ni wae Kiekie

Te Karaba Abola aomata Sengauu, ao a manga tibaki
ni Kaka himan. Anako moa himan ni
Karabaia, Ao a ukoraki i rouia ake
himan. I main ukoraia, E kangai Temana
mai buakwia, "Siuben" Jaraben" te tia Ukeuke
Katanga,

Seiaie (Seie) — E Karavaki i rouia m' mane ma aine, Ekona
ni botaki Se mane, ao Se aine i nanon Se kie
n tatabeman

Setirere — E Karavaki i rouia m' mane, ma aine,
Atekateka ni kaitara ma aia kai aika
uarereke ni karebwea ibaia.

Sekaruo — E Karavaki i rouia 4 Se somata Atekateka
ni Katabamin ao a orei nanoni baia
n anene n te kuma ni Karuo.

Sekaranga — E Karavaki n Sei n te tabo teuana ae
Itiaki ao Ahane n Sei somata ma Sekai
i nanoni baia ni kaun aia kai ma
raona, are toana

Seboua — Etei te somata ae 4 ke 5 aika a tia n
tibaki n ti tabo maitia, ao a tau
mukaia ni Patokotoko, Ao a biri aika
toaia n Eve iaia ni Karohua bonaia raia.

Sekarawa — Akateaki Himana Sewae ao arana ki ba
Hei Sewana, ao Hei Houa, Hei Senua, Hei Oua, Hei Himana,
Himan Se somata ae nakareia are n Se tabo are
teuana, ao Himan ae nakareia are tei n
te tabo are teuana,

Sekatua — E Karavaki i rouia somata aiki a tia
n tibaki ni kaka teniman, Ao Ekavene-
aki te kai ae bubura i nukan te
koraki ane, Ao a kareia ni Katua aia
kai ae anauna Se manuku ni bai.

Le Kabuti — Ekaraoaki Iroun ti temanna te aine ae Sei
i moan Ruoia, Ao ngkana e a naki te kua
ni Kabuti ao e butirake te aine ni waena
ni Kamamakura Ririna.

Le Ruoia — Abano n Sei ni mane, ma aine ni katei baia, ao
a kabukibuki wacia ngkana e a naki te
kua n Ruoia.

Leboano. — Ekaraoaki Seano, ae Mareseke, Ao ngkana
e tia akateaki m' mane n te Sabona, ao
aine n te Sabona, ao e Kaurakeaki
Seano. n oreaki n te bai nakua aine
ao m' mane.

Le-Oreano. — Ekaraoaki Seano, ae Fetākora, Ao ngkana
e tia Abotaki m mane n Sei n te Sabona
ao tābeman a Sei n te tābona, Iai tiaia
Imukaia ba n-cia. n oro. ngkana e uotaki
Seano i rouu Se-mane temanna ao e tōhi n
kanikina are Imukaia ane.

Lebokie — Atāi uoman te aomata n tāua tābon Lebokie, Ao tabeman
aomata mai Linanikua ao tabeman mai nanona
Eoreaki Lebokie i rouu temanna man teitēra
are teuana; Ao e Kangai te Litiraki naku
ake ravia; Antai ae boia? Ao ngkana e ataki
ao e a manga boia teitēra are teuana

Letie — Ekaraoaki Seanni ni biraki i rouia aine.
ao ngkana e tia, ao a kabacaki tābona
ni kabangabangaki n te are are kona n
toha te aine i nanona, Ke te mane, Ao e kabac-
aki n Seni ae Bicata, E biri te aomata ni kaurakea te
uare mena i nanona. ti tebo ma te kavoman. et.

Games

Also name of sticks

1. Se katebe. Flicking with fingers. lala time.
2. Se katoka. Throwing & catching one.
3. Se kamumun Dropping one at a time
4. Se kare. One throws all to another who must catch _{one}
5. Se ira Same as spellikinie.

TAIAN TAKAKARO.

1. Te Bwerera (S.Gilberts) Bwereraun (Tarawa)
2. Te Kare-wae (S.Gilberts) Kare-ngutu (Tarawa)
3. Te Katua (S.Gilberts) Kare-tika (Tarawa) Karai (Butaritari)
4. Te Kauntabakea
5. Te Kauniwa (S.Gilberts) Te Bobou (Butaritari)
6. Te Ikaroaroa
7. Te Kabuaneang *a kind of Te te w M*
8. Te Batetei (S.Gilberts) Babatei (Tarawa) ✓
Te Tana
9. Te Ununiki-atu *w*
10. Te tiku-ni Keketi *w*
11. Te Koua *w M*
12. Te Ikakino *w M Te Ikahe*
13. Te Ikarabaraba (S.Gilberts) Te Ikaraba (Tarawa) *w M*
14. Te Tie-bwerei *w M*
15. Te Boiri
16. Te Ore-ano
17. Te Ikatokatoka *w M*
18. Te Karoron
19. Te Kaburinako
20. Te Kaburi-n tamakai
21. Te Kare-banga *w M*
22. Te Kare-makare *has no shell*
23. Te Unikararai
24. Te Kare-baubau *w M*
25. Te Tiri-baba *w*
26. Te Mangau
27. Te Bebeku ✓
28. Te Burita Kana-n Nei Tewenei (S.Gilberts) Te Katiki (Butaritari)
29. Te Katiku-beti *small to Poules - full of light eyes*
30. Te Takam ✓
31. Te Miti-atu *w M*
32. Te Karaba Batin (11) *Te Karaba Bati (5)*
33. Te Kauni-man *w*
34. Te Katiko *w*

35. Te Bakoa
36. Te Moko-raua ✓
37. Te Kabuti-taboa M
38. Te Kabane M
- X39. Te Tau-timoi ✓ WM
40. Te Iaroaroka ✓
41. Te Ubo-Kun ✓
42. Te Rabino WM F
43. Te Rawe-re ✓ Kabutu
44. Te Tie
45. Te Kabuti Keke M
46. Te Kabuti-nangoba M
47. Te Abuabu W
48. Te Iteranga WM
49. Te Kare-karawa W
50. Te Boiri ni warebai
51. Te Koro-aneang (Betuntan)
52. Te Keni-kai like Kabutu
53. Te Tai WM
54. Te Ntaramaurio W
55. Te Kauti
56. Te Kabue-maneaba ✓
57. Te Koro-bareka WM —
58. Te tebo-ran WM
59. Te Borau English dit d'essai, cest pas
60. Te Newenewe M
61. Te ewe-iri M
62. Te Unuwaka (Butaritari) M
63. Te Boua ✓
64. Te Raibaenāta ✓ WM
65. Te Tama-n re ✓ M
66. Te Rikōto
67. Te Babu ✓ WM
68. Te Bobonu in a Teby
69. Te Wae-ni koroa
70. Te Wae-Kiekie Hopping

57
58
21
67

✓ Te Hone-hone

a no holding a rat - a group of sit a little side, and look into the rat in turn - the other side being to guess into it was who hit it. This is done by recognizing the hand appearing on the side of the rat.

If you don't recognize it counts as against the side

... 5 against means a win for the other side



✓ Te Owe-ua

a sticks as short 1 leg

a hole in the ground. The short stick put across the hole and is splintered off with the leg. The other side has to try & catch it. If they miss it counts as against. The distance to the pit for the point of falling is measured by the leg which set on any points marked record against the missing side.

If the short stick be marked downwards on the end so that it flies upwards and then hit away the distance is measured with the short stick - 400 points against was the game.

The score is scored on the ground on a sandy place. There are 40 holes and 10 moves the over 1 hole.

The sandy sticks are called was.

Te Kahu-ta = Te Rau-awa, played on the bank at night. 10 each side.

Te Tira Biri = the name. Te Toko = the stick. each side separately.

Te Kahu-hana 2 lines. Menus are by lanes on the bank behind the lines. People set themselves on the lanes. each side picks at 1 run with a lighted torch & accompanied by his side he runs forward & tries to be on the set lanes. The other side try to prevent him. He's kept in the middle of the circle. afterwards the other side attempts. at night. 20 only.

Te Kawan has one variety from the N. Gilberts. bought by Teheraite of ^{Tarawa} Tarawa, and ~~there are both sorts~~

Te Kahu-hana Five Proclams dropped in deep water. each are thrown down and ~~to pick one piece~~ which he is then allowed to eat it.

Kotikone hana n te Mea.

na & woman. Has a big a queue. go to get his a ke food. i.e. a net of
the opposite side of the other side. The other side struggle.

Te Bai ni ngangai - na ce uno.

Te wae ni Rano. Raring with a leg stick & a shot as

i.e. Raring a race with stilts. - Te Koro bin raka

also fights with stilts. - Te Oro.

Te Hoster .4 fella. i.e. the other look with a leg fee to kill - the

no who kicho the other den - uno.

✓ Te Haraia 1. the sea as studying a another's shoulder. The study as

just each other. The ce who pushes the other uno.

Games Completed and Ready

See

- | | | | |
|------|-------------------------|----|----------------------|
| ✓ 1 | Te Karerua | 1 | Katua |
| ✓ 2 | Te Oreao | 2 | Te Bouri |
| ✓ 3 | Te Bwerera | 3 | Te Kae Kaga |
| ✓ 4 | Te Kae - Kio | 4 | Te Tui Bala |
| ✓ 5 | Te Houton & Te Kouri Ka | 5 | Te Baita Kauri Kauri |
| ✓ 6 | Kauri Takaka | 6 | Te Kouri Ka |
| ✓ 7 | Te Hkararua | 7 | Te Kabea |
| ✓ 8 | Te Kaurua | 8 | Te Bouri |
| ✓ 9 | Kabea Itanakai | 9 | Te Bouri ni Kabea |
| ✓ 10 | Te Hkararua | 10 | Te Tai |
| ✓ 11 | Te Kabea - Kabea | 11 | Te Kabea Kabea |
| ✓ 12 | Tuina Kabea | 12 | Te Kauri Kabea |
| ✓ 13 | Buranga | 13 | Te Bouri |
| ✓ 14 | Te Tau Tui | 14 | Te Bala |
| ✓ 15 | Te Kauri Kabea | | |

10th June, 1939

a. o. c. G.

Sir,

No. 1

1. I have the honour to inform you that, shortly after leaving Tarawa Island, an ex-passenger, Ten Tarata of Bein Island, was discovered on board the a.s. "John Williams" without a Government Passage Order.

2. On questioning Tarata, all that I could elicit ^{from him} was that he was under the impression that his Passage Order had been sent direct to the Master of the "John Williams". Kalmara, my Clerk in Training, stated that he remembered, however, that a Passage Order, presumably No. 1072, had been made out for Tarata and that, when leaving the office, he had seen it lying on one of the Clerk's tables.

3. At the request of the Master of the a.s. "John Williams" I took the liberty of making out a new Government Passage Order, No. 60, ^{covering} Ten Tarata's ^{passage} from Tarawa to Bein Island, debiting Head VI, subhead 18.

1 etc,

a. o.
S. G. Islands.

The S. a. O.,
Island of Tarawa.

Te Poo was a game played outside the Marae outside the Marae in the night-time. All the men had fishing-rocks and looked for the women who lay on the rocks.

Te Karewae ^{a the one-on} played with 12 to 16 on each side. They had to be hit with pieces of stick.

Kite Patter

- | | <u>Patter</u> | <u>Clan</u> |
|----|--|---------------------------------------|
| 1. | Tareti (Demakawa) | |
| 2. | Nunoro (rei ati ae
raihia) | (These are the only two Ben Patters.) |
| 3. | Tambarerewa (rei ati ae
raing) | The others are for other islands. |
| 4. | Keimongui (Terageangea) | |
| 5. | Te Baraitoa (Pelopo for other islands) | |
| 6. | Te Ubanoneitei (" " " ") | a Tacu Patter. |

T2. Kine-wae.

average width between count holes = 9 ft. 3 inches.

Distance between the two sloping lines = 76 ft 6 inches

5 Counts.

actual distance between two furthest counts = 21' 6"

Distance from original pitch line to furthest count = 49' 4" 48' 9"

Length of Kine-wae 2/4

Te Pae in Reverse.

Te Pae.

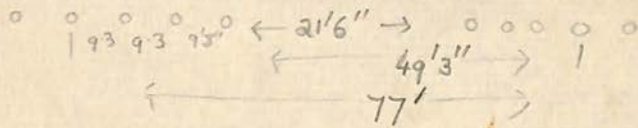
Distance between two furrow lines 48'

Length of furrow lines - "Tani noa" lines 6' ✓

Length of the "tani line" ground 45'

^{Beddell}
~~Length~~ of "tani line" pitch at back 14'

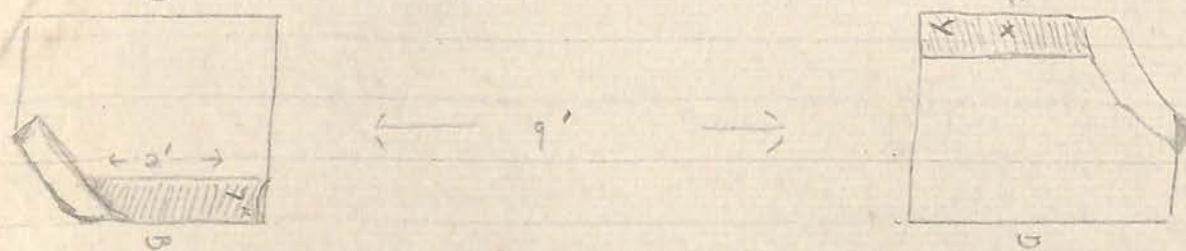
Length of pitching lines 12' ✓



27	9
21	6
49	3
27	9
77	0
18	6
95	6
1	0
37	0

Te Kalua - nako

This kotuhā game is played by four people, two on each side, with ^{ten} flat, rounded discs of turtle shell about ^{two} $3\frac{1}{2}$ inches in diameter. The players roll up two ordinary pandanus sleeping mats leaving about seven feet of the mat unrolled. A third of the ^{rolls} mats are then folded over out on to the flat unrolled part of the mats, which are finally placed about 9 feet apart as shown in the diagram below.



The players, A, B, C and D, sit on either side of the mats, A and C players against B and D. A and B take 5 discs each and throw them in turn towards the opposite mat, the aim being to lodge them on the rolled portion (sketched in the diagram).

The method of play is somewhat peculiar. ^{But the player who gets the disc to the opposite mat} Should A succeed in getting his Kalua rolled on the rolled mat it is taken off, but counts 1.

Should B then get his disc on it cancels A's 1 and is placed in the middle of the mat, at X. Both therefore easy to hit it off with their remaining discs, the one who succeeds counting 1.

But if A gets a second disc on before B has placed his ^{one} first. He counts 2 and his second disc is placed on the front of the mat, at Y. A then tries to place a third disc on but is able to count it ^{first} touch his old disc at Y in the way. Should he succeed in this he counts 3, the second disc being taken off.

B can either endeavor to do the same as A, in which case A's score ~~score~~ would be cancelled, or he can try to knock A's disc off, which would still leave A with a score of 1. The first man to reach a score of 5 in the game should A and B use up all the discs before either has scored 5, C and D will have a turn, the scores being added to the former totals.

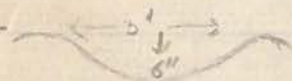
When counting the score, instead of using the ordinary Gallese word Howa for two,

Te Karoro

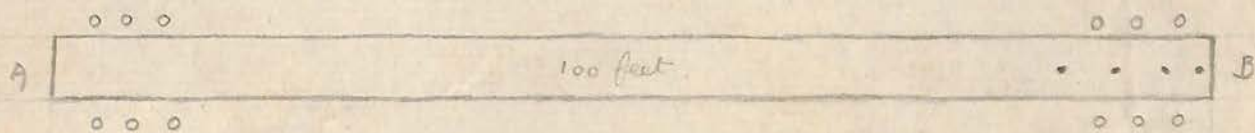
The game of Karoro is played by both sexes in the Maui (annual meetings - houses) or Ben (houses), where it is often seen in progress, and was introduced by the old men that the game had been introduced within living memory from Tarawa in the Northern Gilberts.

The materials consists of six smooth, round balls, ^{like} ~~similar to~~ cricket balls, made from the heavy wood of the Ngau tree (Pongia Acridula), ^{adapted into cricket ball} ~~with~~ light wooden pins, ^{cyprus wood} ~~the~~ ^{one} ~~one~~ pin, made from "mau" wood (Scaevola Koenigii). The set in or possession the balls are in diameter ^{at least} ~~at least~~ each of the pins are inches high, and diameter not more than

an alley is prepared along one side of the Maui by scooping out a long and shallow trough. The sides ^{of the} trough are lined with Te kai (coconut leaf floor mats) or bits of which are placed the mau (hardwood sleeping mats) of the players and their friends, the whole forming a beautifully smooth bowling alley some 100 feet long. In section the alley is thus:-



The players, of which there are 6 on either side, sit themselves on the ground at each end of the alley, as shown in the diagram below, these sitting on the same side of the alley being partners.



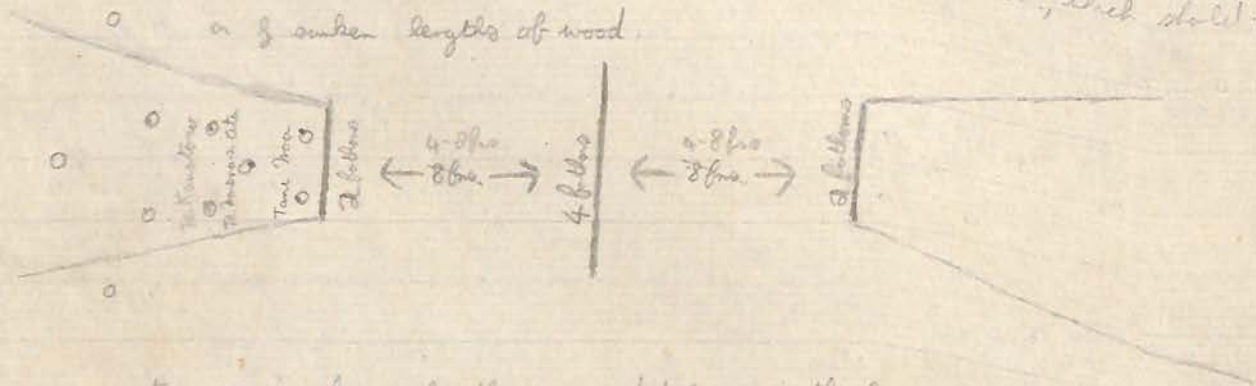
Play commences at the end A & B each side ~~each~~ taking a ball and bowling in turn down the alley towards the four pins placed in a line at the better of the trough at the end B. A player's side scores 1 point for each pin he knocks over, provided that his ball, on its journey towards B, does not at any time pass over the lip of the trough and thus leave dead. The players must bowl from where they are sitting and may not stand up; half the players on each side, therefore, have to bowl from a left-handed position.

When ^{the player at} A have bowled their 6 balls, those at B have a turn from their end. The side which first scores 10 wins the game and has to get up, their places being taken by another team. The losing side continues to play until they win a game.

Hit
To One - one (Beat the Ball)

This game, which is probably the favorite team game of the Gullabese, is played by two sides of about 10 players each on a marked ground near a the outskirts of the village. Either side may play but the game is usually seldom played by the aged.

While the various grounds differ slightly in their dimensions, the following diagram illustrates a typical lay-out for a men's Crewe ^{Crewe} ^{total}. The various side-lines etc are marked with a pointed stick or the ground, which should be level, or of similar lengths of wood.



There are two main forms of the game, popular in the Northern and Southern Islands respectively. In the Southern Gullabese the Crewe a ball is about 12 inches in diameter and is made of layers of hug (the fibrous envelope at the base of the coconut frond that helps to bind it to the tree) enclosed in a network of coconut string. In the north the ball is considerably larger and the hug is wrapped round a core of wood before being enclosed as above, often that it is ^{soaked in water overnight to make it heavy}. The side which has the tree hug is catching is arrayed as shown above, the two tone men (forward) standing immediately behind the catching line with the Penetration (second line) behind them and the naera-ati (middle of the head) between the two lines. The remainder of the side place themselves in advantageous positions behind the Penetration. The catches are known collectively as the tone boone².

The game commences by a tone oro, a pitcher, from the other team running forward with ball as far as the centre line from where it is hit with all his force towards the opponents ground. At the moment of hitting the tone oro may have one foot, but not both, on the centre line; should he pitch far beyond the line the ball will count.

² Tone, plural tone denotes the agent. Boone = a basket
¹ naera is a smaller ball and hit for a point closer to the tone oro.

is caught against the pitching side, but cannot score for them.

If the ball is a slow one the tane moa of the opposite side will endeavour to catch it, but should it be too fast for them they will try to lessen its velocity by hitting it upwards as it passes, whereupon it can be easily caught by one of the tane baere behind. A very swift ball may have to pass through three or four hands, each one checking its speed a little, before anyone can safely attempt to catch it.

Should the tane moa not be able to either catch it or pass it on they may attempt to drop it beyond either of the side-lines, or in front of an imaginary line connecting their heels and extending to the side-lines. This will prevent the pitching from scoring with that ball but will not entitle the catcher to take over the pitching.

If the tane moa succeeds in hitting a ball fast or over the tane moa ^{dipping it} and inside the side-lines, or even outside the side-lines provided that during its course it has passed between them, the pitching side or tane moa count 1 point. Should the tane baere catch the ball before it has touched the ground they become the tane moa, pitching from their own side. If the ball does not pass between the side-lines the tane moa cannot score with it but the tane baere may endeavour to catch it, ^{and finally} if the ball passes ahead and out of reach of all the tane baere it is a no ball and cannot score.

A game usually consists of 30, or 40 ^{over} (points), or rather of three or four sets counting 10 points each. Should the pitcher succeed in obtaining 3 baere before their opponents have got 1 they score a set or 10 points (tengaur), but should their opponents score 1 before they obtain 3 the first side to reach 5 scores tengaur.

Whenever a point is scored the scoring side sing a chant. There are many varieties of this chant but the following is considered to be the correct form:-

^(3 baere) I e aringa ^(or mo, teva etc) teuara te buri o! ai kamimia are teuana ba! bunita ba! tackia
^(or mo, teva etc) I e aringa one point (o)! How wonderful is the one which I pulled - the point
nga teka te buri!

Should count more!

^(3 baere)

When one side has won a set it is customary for the losers to throw the winner a small piece of tobacco and the following chant is sung:-

The ball, in order to count, must always pass the tane moa above their knees.

(3 lines)

E a bae kama-ia teryour na te kakaw. I e araga te baka o!

The ten is up but we shall play. I e araga to baka o!

(3 lines)

To become skilful in pitching demands considerable practice and often not more than three or four on a side will pitch. In the Southern Islands, with the lighter and softer ball, the aro is hit with the palm of the hand. There are three recognized forms of pitching in the south.

1. Te Kabanake, in which the ball is thrown up and hit with an overarm stroke, the action being similar to that of an overarm bowler in cricket.
2. Te Hinake, in which the ball is hit with an underarm stroke.
3. Te Kabangake, in which a round arm stroke is employed.

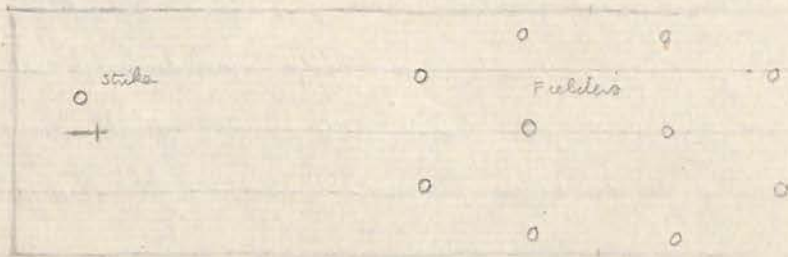
The form known as Te Hinake is a throw and is not allowed.

In the Northern Islands the ball cannot be easily hit owing to its weight and so the ball is felled round in the direction of the tau roa. There are two main forms.

1. Te Kabara-n te bute, in which the fore-arm is raised. The ball is thrown up with the left hand and hit with the right elbow so that it runs up the fore-arm and is felled off in the required direction of the palm.
2. Te Kaba, in which the ball is thrown up ^{with the left hand} as before, and falls on the right shoulder, running down the right arm until it is felled off by the palm as before.

Te Bueera

Te Bueera is played by two equal teams of men, occasionally joined by a few women, on a level ground, freed from grass and weeds. While there are usually about ten on each side the size of the teams is immaterial provided that there are the same number of players in each team. The attractive consists of two sticks, one ^{called Kairi Bueera} 15 and 7 inches long respectively and about $1\frac{1}{4}$ inches in diameter, made from the wood (^{Te Rika}). a groove ^{just} wide like the stick and about two to three feet long is dug in the ground in the center of one end of the field, as shown below.



The game commences by an individual from the striking team, ^{do Tei Bueera,} placing the short stick across the end of the groove nearest ^{Tei Poverant or} the fielders, who spread themselves so as best to cover the area into which the stick might fall. He then holds the long stick of one end and places the other ^{with a firm and rapid movement,} in the groove and with the short stick, which is finally propelled, towards the fielders. Before propelling it he will usually ask the question Baitau' (ready), to which the fielders will reply Baitau. ^{The stick should not pass outside the boundary lines for should it do so it is dead as far as the striking side is concerned, though the fielders try to catch it.} If the stick passes ^{with the bowler's aid} high enough the fielders will endeavour to catch it, but which they will try to kick or push the stick back towards the goal. They may do this so long as the stick has not stopped moving, and should they shove it back anywhere behind the nearest point of the groove the striker is out and a new strike of the same team has a turn. Should, however, the stick fall dead on the ground in front of the groove one of the fielding side must throw it from there at the long stick which has been placed across the front of the groove. If he hits it or succeeds in dropping the short stick into the groove the striker is out as before.

If the fielder should miss he has to stand opposite the striker and throw him the

1 This word is used only in Te Bueera and is the equivalent of the ordinary galleterose ^{and} Tamaoi = Ready.
Possibly from Tei = a kind of thing and Tau = enough, sufficient

... the and not necessarily within the boundary lines.

short stick, which is then hit up with the big one. If it is not caught the distance from where it fell dead to the end of the game is measured as follows:-
If the short stick was hit once it is measured $\frac{1}{2}$ or $\frac{1}{3}$ or any length of the long stick.
" " " " " twice " " " " " " " " " short "
" " " " " three times " " " " " " " " " " " " " " " and long stick
" " " " " four times " " " " " " " " " " " " " " " short stick, and doubled.
and so on

^(2 strokes) Having succeeded in this the striker places the short stick so that half of it lies in the ground and the other half protrudes over the edge. The protruding end is struck downwards, ^{upwards} with the long stick, whereupon it flies upwards and is hit away, and measured off as before. The striker then places the short stick across the ground again and starts a new round by hitting it as before. He continues as described above until he is caught or the game is won.

If at any stage of the game the striker is caught ^{out} his whole side is out and the fielders become the strikers. If no one is caught the game goes on until it is won or all the batters have had a turn. The game is won when one or other side has reached the number of points, usually 70 or 100, agreed upon beforehand.

The game is scored with sticks stuck in holes made on a prepared ^{called 'va'} piece of ground thus:-
Each hole equals ten points, the sticks starting at one end and moving round as the score progresses.
The method of counting is not the form, terava, wawa etc., ordinarily used in counting scores but is the special form used ~~off~~ in counting lengths of mat for making into ~~the~~ cave saola's with fadema leaves for making into bites. This runs as follows to ter, after which it is the same as the usual method.

Terava, wava, tenava, arava, nunava, ononava, itina, wonava, wava, teragaur.
The score is often counted in twos thus, tea tera, wava wava, etc., using wargaur, "twos", instead of Teragaur.

! This is probably because the long sticks are called va a cave, the idea being that of finding found the cave of the score.

Te Kare - kie

Played by both men and women usually in the house. Two men stand up, holding up a mat between them. On either side of this mat, which forms a screen separating them, sit an equal number of players. A player of one side touches the mat whenever the other side have to guess his or her name. If they guess correctly the other side have a turn at guessing otherwise various members of the first side continue until the others have guessed incorrectly five times. The second side then make their attempt and should they make a correct guess within their five turns they have won the game, failing which it is a draw and the evening is re-commenced. The score is kept with links of coral.

Te Itaitai or te Kau-n-hua (Canoe Fighting)

a new game for four players, two on each side. One player on each side stands with his hands behind him, palms upward and fingers inter-locked, thus forming a cradle. On this the other rests his left knee, having his arms around his opponent's neck and his right leg projecting well in front. The performers, called ira (canoes) now face each other and each rider, by kicking and pushing, endeavours to unseat his opponent and thus win the game.

Kau-n-Tabaka (Turtle fighting.)

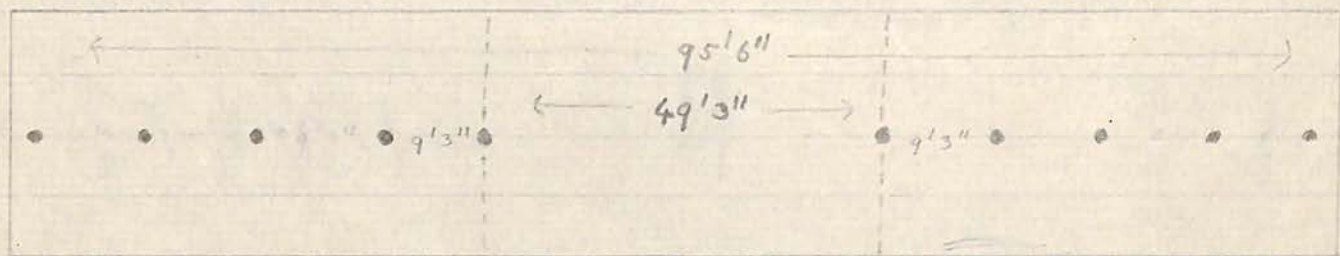
Two men face each other with their left knees bent and their left ankles held with their right hands. Each man hops about on his right foot and, by pushing and knocking his opponent with his left knee, tries to make him fall over or let go his left foot, when the game is won.

Te Ika-roaroa (Riding Fishes)

This game for men is played in shallow water in the lagoon. Four men take part, one man on each side mounting on the shoulders of the other as he stands with the water up to his chest. The players now face each other and, by pushing and wrestling, each rider endeavours to shove his opponent into the water without falling off his own perch. The rider that succeeds wins the game.

Te Kae - wae (Throwing at coconuts)

a very popular game played by two equal teams of men, there being usually from five to fifteen in each team. A level piece of ground is cleared of grass and ten wae (shelled coconut husks) are stuck in their ends in the ground, five on each side, as shown in the diagram given below of a typical ground measured by the author on Ben Island.



The only other apparatus required is a Kai-ne Kae wae, a club made of coconut wood being ^{shaped} ~~cut~~ ends and its greatest diameter at the center. The length of the stick should be the wae's Te Unga ne kai - the distance from his shoulder to the tip of his middle finger. While many clubs exceed 3 feet in length, the favorite one belonging to one of the natives is 2 ft 4 inches, being 5 1/4 inches in diameter and the ends of 4 inches at each end. The coconut husks are placed roughly 3 club lengths apart and in a straight line, the game commences by a member of the throwing side running up to the throwing line, which is marked on the ground in a line with the front coconut, ^{a brown side} and holding his club in the direction of his opponent's wae, his arm being to knock as many of them over as he can. When throwing, the club is held by one end, usually with the right hand and is hurled with a round-arm motion ^{turning round and round in the air} ~~turning round and round in the air~~ ^{the air during its flight, but being directed to the ground,} ~~like a papaya turned upwards.~~

Should a coconut, on being knocked over by the club, be less than a foot's distance from its hala (hole) it is replaced, otherwise it is left lying where it falls. The distance is measured by placing the heel in the center of the hole and awaiting while the toes can touch the wae next. Should a second nut be knocked over, not by the club but by the first wae, and be less than a foot away from its hole, both coconuts are replaced.

Each player throws his club in turn until either party coconut has been knocked over ^{except} ~~the whole side has had a throw~~, whereupon the other side has a turn for their end and so on ~~mea = to throw at~~ wae = a shelled, undeveloped coconut including the husk.

until one side has finished one all five of the attempts was. Should the first side
to throw knock over the last of their nuts not at the end of a turn but say
after three clubs have been thrown then the second side have to complete their
toss of nuts with their first, second & third club, & all of which cases a league would
be counted a draw and re-played. But should the first side not knock on all
five attempts and the second side succeed in doing so then the latter become a
win. We have seen a player send all five nuts flying with his first
throw but this feat is rarely achieved.

Kabure Ntomakai

Shells of the Nimatan shells,

a women's game played with ~~sea~~ shells a little larger than coconuts, known as Ntomakai. About five women take part in the game, sitting in a circle round a large pile of Ntomakai, with a basket beside each with a ^{heap} ~~heap~~ of shells beside each. Keeping the fingers ^{of the right hand} straight and close together, each woman passes it into the pile palm downwards. The hand is then withdrawn, with a number of shells lying on the dorsal side, and jerked upwards, causing the shells to fly up into the air. All these shells must be caught with the game hand before any of them touch the ground, after which they are tucked to the player's basket. Should one or more of the Ntomakai not be caught the player is out. The game goes on until all the players except one are out or until all the shells in the pile are finished, whereupon the number in each woman's basket are counted and the one who has most wins. The game requires some judgment and skill as, while it is fairly easy to take up and catch a few shells at a time, should some bolder catcher succeed in staying in at the end of the heap she will necessarily win.

Te Nihararua

Any number of women can take part in this game, sitting in a row or rows. Each woman has three round fruit of the Nen tree (), which she tosses up into the air in succession, keeping them circulating after the manner of European jugglers by catching each as it falls with her left hand, transferring it to the right and throwing it up again. The Nen are kept continuously in the air, any player dropping one being out, until there is only one player left, who wins the game.

While the game is in progress the players and spectators sing the following chant:-

" au nihararua, au nihararua, binini mate binini binirake hei Roum na
hei Baear ko ra kara beti-n taromaurio ko ra kara beti-n
taromaurio te beti te beti te araba i kakawa i kakawa iti aae

iti aae i an mi-e mi-o, mi-n aba-u ba e aiki ba e o naba ba e tau
naa bu ngaa ko teke ngaa ko teke tekeke natan natan ni kakao
i tabo no i tabo naka katarooa nangi-ni maara i roko i sou-n hei
Nabarara, I kura te ba i sou-n hei Takamane la e ba o te wai ike
te wai naba te ana naba. I kakawa, I kakawa."

The women of Ben are very skilful at this game and keep their pen
circulating for long periods. In one case when we had offered a prize to the
winner in a Nikarai contest two women went on for so long that
we had to stop them and divide the prize. Some women can keep four
or more pen circulating at the same time but this is only done as a
spectacular^{feat} and when playing the game there only are employed.

Tieria mokai.

Played by four, eight or ten[?] women, sitting in a circle. One of the women holds a stone in her hand and starts singing the chant given below. When she reaches the words "Tai angan-ra" she places the stone on her right-hand neighbour's left hand, ^{as it rests on the other left hand} This woman transfers it to her own right hand ^{that is a length piece} and then, with that hand, to her right-hand neighbour's left hand and so on round the circle. Each transfer is made in time with the chanting. The girl who has the stone on the last syllable of the chant counts "te-n-ti-ko-i-a" at each syllable pointing at a girl, commencing with her right-hand neighbour and going round the circle anti-clockwise. The girl last pointed at, that is the sixth from her, has to name the man she loves most. The chant is as follows:-

"Tieria tieria, mokai mokai, ne a tau notoi e, me a tara notoi e.
Tai angan-ra kara-ra ba lunitara ni bai-u, na rana ne wai-u, na
Ten Teanki e rana bai-ra, e rana wae-ra, te tiko i mwi-ra, te tiko
i moa-ra, e a tia, e a tau, e a rako ngara ten tiko, ten tiko-i-a"

Burangie

Played by both men and women who stand in a line, holding each other's hands. They commence by bowing three times, each time saying "Burangie", after which the man or woman at one end stands still and the others go round and round him, gradually winding themselves into a human coil. When the last male of the chain has become coiled up he commences uncoiling by going round in the opposite direction; the rest follow, still holding hands and the players eventually end up in a straight line again. While coiling they keep up a continuous chanting of "nira, nira, ne, ne" and while uncoiling they sing, "Kabara², Kabara, ne, ne"

¹ rana = to roll up. ² Kabara = to untie.

Te Tau Tinoi

Played ^{occasionally} by women ~~or by~~ women and men together. A coconut frond is split up into a number of thin strips about 2 inches long, there being one strip for each player. All the strips are identical except one, which has a distinguishing mark at one end. One of the players holds the strips in her hand, spread out fanwise and so that the mark is hidden by her fingers. Each player takes a strip in turn until one of them gets the one with the distinguishing mark, whereupon she has to disclose the name of the man she loves best.

Te Rei Ahooa

Somewhat similar to Te Tau Tinoi but is usually played by men and women together. The coconut strips are longer and two of them are knotted together. One of the players holds the strip in her hand so that the knot is concealed. The other gather round and each takes a strip with his or her teeth. The two holding the knotted pair stand up and one of the others presses down the knot with his hand, thus drawing the couple together. If the two are of opposite sexes they kiss each other when their lips meet and even if they are of the same sex they have to make a pretence of kissing.

Kalae - Nareaba.

Katikani koran te Uea.

Te wae ni hene.

Te Ototo

REPRODUCED FROM
THE ORIGINAL
MANUSCRIPT

Fa Notes on Games in Tongara

see Gill, "Life in the Southern Isles"

Pages 64-67.

Kite-flying "Hame"

String Figures "Ai"

Stilt walking "Rae"

Swinging

Shuttles

Quirt throwing "Tute"

Draughts "Pae" - Galt. Baron?

Reed throwing

Dancing

Snail swimming

Argu tuiam takakaro: — May, 26, 1932.

- | | |
|-------------------------------|------------------------------|
| 1. Neiabinoa | 25. Te Katua |
| 2. Tekateba | 26. .. bani bokaboka |
| 3. Tekatiko | 27. .. Karuo ket kabu |
| 4. Tenikararai | 28. .. il |
| 5. Tekori te kie | 29. .. bana |
| 6. Tekaraba-man | 30. .. tie |
| 7. TeKauntabakea | 31. .. tenimaomas |
| 8. Puritani Kanan Nei Tewenei | 32. .. makei |
| 9. Katikani Kanan te uea. | 33. .. Kauni-mao. |
| 10. Te bwerera | 34. .. mbo |
| 11. Te Karereiti | 35. .. batetei |
| 12. .. Wae-ni-Koroa | 36. .. battoa itari. |
| 13. .. tai (Ke te wau) | 37. .. Kabane |
| 14. .. itoutou | 38. .. utuao |
| 15. .. Kabuti-nana | 39. .. Karibaba |
| 16. .. Karoron | 40. .. iterana |
| 17. .. Kaburinake | 41. .. Katake |
| 18. .. Kabuti-taboa | 42. .. Kimatorē (Kaiti, gae) |
| 19. .. Kabuanean | 43. .. uaia we |
| 20. .. Kuoa | 44. .. boua |
| 21. .. Kabutu (rawe-pe) | 45. .. iaño |
| 22. .. iKarabaraba | 46. .. Kaburi-n-tamakai |
| 23. .. Karewae | 47. .. tebo-rawerawae |
| 24. .. Tirere | 48. .. Ope-ano. |

49. Te nanani bitibiti

50. .. babu

51. .. bwebweku

52. .. tiki-tan

53. .. bobome

54. .. Katororo

55. .. Katata

56. .. Koto n te atibu

57. .. Kabaebu

58. .. Kaka

Te Bunkat ✓

Te taarate ✓

Te Taran tai ✓

Te Wangdi,

Te Bua ✓

GAME

CHANTS.

Tieria Motai

Tieria tieria, motai motai me a tieri motai e me a
scoop it scoop it, motai motai

tara motai e. / Tai angam-ra kara-ra bo
Do not get him his food

bmatoro ni bai-u na rara-ne was-u na Ten

Teanki e rara bai-ra, e rara wae-ra, te tiko

i nwi-ra, te tiko i moa-ra, e a tea, e a tau,

e a rako ngua ten tiko ten tiko -i-a.

BURANGIRE 3 hrs

Burye

~~Burungire~~ re.

Kama, kama, re, re

Kalua, kalua, re, re.
Kalua

Tanantai

1 in middle study



rest. held hands in wall rest

study & oily altarlog.

Te Rei Alina . Te Tam Tam

— Te Rei Alina

give hand. study to no. of legs.

are. affect. as like like this last

Karalua.

ma = to roll up

kalua = to cartie

Te nana ni bitibiti.

Te nana ni bitibiti ni mata sianca la a na

Kaluku uawa ^{ne} ma tiri bobo i te bekubeku o.

I e angā tēvā na uua ma tēvā e toki

m tēvā.

Te Nukunui

an nukunui, an nukunui, hinihi moto

hinui hinuake hei Rouna na hei Baesoo ko

You shall eat

^{hina} na betin taromauo ko na kana betin taromauake
the holy umbilical cord

te beti te beti te araba i kakawa i

creeping along, creeping

kakawa iti aeae iti aeae i an ui-e ui-o,

along creeps along creeps along side the "Mii" tree,

ui-n ala-n ba e ariki ba e a raba ba e

the "Mii" tree on my land because it is calm

tan rana ba ngara ko teke ngara ko teke

there you are beaten there you are beaten

tekateke matan matan ni kakao i talo ni i

taloo raka kataraua rangi-ni maara i roko i rouna

I set out for the cloud of Hawaii (Hid) in thought too, I

hei Hebarara I kana te ba i rouna hei Takaraneane

read hei Hebarara, I eat the oil for hei Takaraneane

ba e ba o te wai riki te wai maha te ora

naba 1 kabawa 1 kabawa.

1ceet along, 1ceet along.

Tiri Mawe

Tiri mawe, tau mawe, e rakai, e rakai;
e mukeke, e mukeke; e katana, e katana i ro-ro
tamararama n te iiko n iko e bumanu
mai ā-ra e lēro mai ā-ra ke ke toka.
o berang, o berang, toka i ro-ro te rakai a
te rakai a ke ke toka.

Tiri Baba

Tiri bala, tau bala, e ngarentake ni
kalutitake te itu ba-ni Bai-ra

✓ Kare - kaban

✓ Kaban . Kaban Baku

✓ Kare kage - kaban

✓ Baku

Te Tai

✓ Kaban Kaban te kaban

Te Kiti - cti

✓ Te Kaban

✓ Te Kaban

Te Kaban Bati

✓ Te Ba luteki

* Wareka te kaetieti ae koreaki n iteran t

ARAN TE ATIMAKORO

AEKAN TE AUTI (ba te

A na kaonaki taian rain aikai iroun te tia maeka n ai aron

	Te Ara.	Kain te utu n te auti n ai aron, Mataniwi n te Utu, Buna, Natina Mane ma Aine, Natin tarina ke manena aika Mane ma Aine, ana Irua, ana Tia Makuri, Aomata aika maeka i rouna.	Aran ana Aro.	Te Mane ke Te Aine.		Ja ke (c u
				(a) Mane.	(b) Aine.	
	Tieria mokai.					
1	Tieria tieria mōkai mōkai me a tiri moto e					
2	me a tara motor e o tai anganna kanana					
3	ba buritoro ni baiu ma rara-ni wae-u					
4	ma ten Teariki e rara bai-na e rara wae-na					
5	te tiko i mwina te tiko i moana eatare e a					
6	nako ngaria ten tiko ten tiko ^{caha} -i-a					
7						
8						
9						
10						
11						
12						

6X31

A na koreaki maitia Mane ma Aine ma botai
ni bane iroun te Tia Warekia aomata ae
rineaki man Te Tua.

{ Maitia Aomata—

Mane.....

Aine.....

{ Botan maitia.....

Te tiri mane

Tiri mane tara mane e rakai e rakai e
mureke e mureke e katana e katana crown
taumaramara ni te iriko n eka e bururu ma
ana e ^{beroro} ~~taumaramara~~ ma i ana ke ke toka

Obe nang o be nang toka, aon te rakai a kerakai
a ke ke toka.

Te tiri baba

Tiri baba tara baba e ngarem take ni
kabutu take te itu bami kama

Te nikararav

Au nikararav au nikaroro biruburu
& moto biruburu biruburu nei Raun ma nei Baeao
kona betin ~~ta~~ taromaurio kona kama betin
taramaurake te bereti te bereta te onaba i
kakawa i kakawa iti aeae iti aeae i an
urio urio uru-n abau ba e aruki ba e a ^{naba} ruki
ba e tau rara ba ngara ko teke ngara ko teke
teke teke matan matan ni kakao i taboro i tabo
nake katairaea nangi-ni marana i roko i roun
nei nibarara i kana teba i roun nei Takaruae
ba e ba o te wai riki te wai naba te ona naba
i kakawa i kakawa.

Tebalan

Babababu. Toretoe tauria tauria tetarani kinnona
Kauk kaburu makuri. Mani kakarua acetaka
terinara ricieta que mania araraku ao patu ao
Kaburao lo. Bru ni atis kakam makuri aei,

Buritanikanan Seweni

Tia burita kanan nei. Seweni mana katokotoko
tekamamai ni oi abru meabraru teua okabulua

Tauani tetanina

Tibi tan auman tikimoa bakiaatia mamarake
too too tikitiki.

Tekabaka Ue mane

Ea boka Ea loka luea ou mane oiaunia tuanama
uouama karebwe tika karebwe taka kolitini kolotero
i tabru haini komatara ma koma maerere au bai tekab
ne. au bai katinan are i poum ueke. au ae, ueke,

Teburank

Burank. Burank niria niria nei nei.

Kabarana

Kabarana Kabarana nei nei,

Te kona

Kona kōia kama wa-ia samaki nana
tana te beru te iram-ati te ibubal a

Te kabuaneang

Buaneang buaneang kamba kamba te iate re

Te inamati

nako na wetera na kabaneaba ma
te weli te inamati. Tabeka te inamati.

Kuna-n te Ore-ano

Kea-n te moani buri, etc. I e angnga tenana te buri o
ai ka^{mi}miri are tenana e ba I buri ba I taekia
ngnga (~~toke~~) te buri o.
toke

Kea-n tengaun Ea bae kamara tengaun ma ti naog
kakarō i e angnga te baki o.

Te Dreams songs.

1. The ^{shouting} (song) of the ^{first} buri (point). Hark! One point how wonderful the
and I throw, the point should be more
2. The shouting of the Tenth. The ten is up, we ^{will} shall play — Tobacco

Taekana ni Kiribati

1. Kea-ni te moa-ni buri. I e annga teuana te buri o ai kamimira
are teuana ba I kiritia ba I taekia nnga toka te buri
2. Kea-ni te ngauru La bae kana-ia tingauru ma ti kakaro
I e annga te baka o.

Tarian takakars.

1. Te bweren (Bw^{re}grann)
2. Te kare-wae (Te Kar. ngulu)
3. Te karia. (Kar. tiku) (Kari B.)
4. Te karn tabaka
5. Te karn wa (Te bobou)
6. Teika roaron
7. Te kabuanen
8. Te bateter
9. Te ununiki ater
10. Te tikw-ni kekete
11. Te koria
12. Te ikahina
13. Te i karataraba
14. Te te-bweren
15. Te boiri
16. Te ore-ano
17. Te ikatokatoka
18. Te karoron
19. Te katurinako

Played by two sticks

" " one stick + coconut

20. Te katuru tamaki.
21. Te kato banga
22. Te kare makare
23. Te unkarara
24. Te kare bamba
25. Te tui baba
26. ~~Te kare tika~~ Te mangan
27. Te heheku
28. Te huta kanan nei Lewener. (Laturoro) (Te Kaiti B.)
29. Te katiku ~~te bitil~~
30. Te takam
31. Te miti atu
32. Te karaba hehi
33. Te ~~kaniman~~ ^{kaniman}
34. Te katiko
35. Te bakoa
36. Te nokoroma
37. Te kanti taloa
38. Te kabane
- Te tau timo.

40. Liaro aroka
 41. Lento kun
 42. Le Rahio
 43. Le rase-re
 44. Le tai
 45. Le kabuti keki
 46. Le kabuti nangoba.
 47. Le abuabu
 48. Le itera-nga.
 49. Le kare-karawa
 50. Le buri-zu-wareku
 51. Le koro-ang Mantate (Butantan)
52. Le kuni-kai "
53. Le tai "
54. Len taramanio (Lekato-katoka) "
55. Le ianobroka Lekanti ()
56. Le kabue-manaba (Lirawa)
57. Le kauru-bareka (Lekobanka) Mantate
58. Le tibo-ran "
59. Le borew.
60. Le newenew.

- | | |
|--|-----------|
| 61. Se ewe - ru | Mantaka |
| 62. Se nima-waki | B. |
| 63. Se byna | Sebanee |
| 64. Se ^{Se} Raibacnata | Jeremba |
| 65. Se tama n re | Lewaitake |
| 66. Se ru koto | Sebana. |
| 67. Se bibin | Sebanee |
| 68. Se ^{Se} Tebana | Sebana |
| 69. Se wae n kowa | Sebanee |
| 70. Se wae kieke | Sebanee. |

- | | | |
|-------------------|--------------------------------|-----------|
| • • Tami noa | Tan cro | Pitchis |
| • • Te nasa n atu | Tami Baene | Chutikas, |
| • • Te Kavatoo | Ball clay hit a ball in South. | |

Te Kalanika - throw ball up & hit with other stick ori Cribbet

Te Teitika - side on hit up.

Te Kolangaki - Round on

Te Munkaa - really a throw

Kalana - n te butu - ball hits elbow & runs down
 la - no be shalda.

Taian Pakakaro. ni Kiribati

1. Ana mate te Uea. E karaoaki i rovia ataei aika bati, E tibaki aia koraki ni kakaman, ao anene Iaon te bai are a katanea i aon te bike n ai aron aei, ni kotoia i taboni-baia ao a nene ni kangai;

(Ana mate te Uea ai tirako mane o, tenae wae kenuai karebue ti nako titiri ko te tara ai tabonibain koroa tiri ma koroa tara, au bai Sekabine, Ibakaria ba Itaua ba i kento kinta karebue aine o;)

2. Sen-Sikoi. E karaoaki i rovia aomata aika 4 aman. ke 8 waniman, ke 10 tebwina, Abane n taua te kai ae uarereke i nanoni baia, ao a katobibi n te kateka ni kabuta te kai i nanoni baia, ao boni iai tuana mai buakon te kai arei ae aronaki ba te Uea, ao are taua i nanoni baina ngkana e a moti te kuna ao tuana e motikaki be na Ruovia, i muwin te anene, ma e bon aki kona n tau- arona n rawn i muwin aneneana ae kangai;

(Seria tieria Bokai, Bokai, mea tiri motoi e mea tara motoi e ni kai mariri ni kai marara Nan Seariki i baina, i waena, te tikoi muna te tikoi moana ae atiko atiko).

3. Setokoi. E karaoaki i rovia 4 aman te m' mane arona E katoka waena te manna i aoni waen te kauoman, ao waen te kaoman i aoni waen te kateniman, ao waen te kateniman i aoni waen te kaaman, E tia ao a takaminomino ni waeia ake ta tabeai n ti na nikua i rovia, ao anene n ai aron aei ni kangai;

(Nei Sokoie. Nei Sokoia o. -

Seitei Songau ba kainani ngau, ba te awarō, ia
mangau mangau ba are tan rio, ia mangau
mangau ba are tan rake, Ia mangau mangau ba
are tan-nako-iang Ia mangau mangau ba are
tan-nako-aiaki, (E baka te manna mai buakoa
ao e a moti anene ana ao e bara te takakaro arei)

4. Sekoua. E karavaki ni kakauoman te aomata aika
Kareke-baia n tau, ao a tei ni karenaia ni kaka-
uoman, etia ao e katokaki te manna mai i buakoa
i aoni baia uake atei; Ao i muina e a naki te
kuna n anene ni kangai;

(Ia koua koua man ni maeao
Sekirikiri-tau-ororo, ma Sekiri-tau-ororo ō. āe.)

(i muin aei ngkana, ^{e moti} te kuna ao a karenao mai baia nangania
raoia ake atei mai i muina ni karokoa banua).

5. Semangō. E karavaki i Sari i roun Sekoraki aika
tao 20. ke 30, Senibui, arona a karekei baia ni katobibi
ao a rairaki n tinaniku n tannako ao
anene ni kangai;

(Semango terinorino, ko na kana
are i muin te wa, ke ko na kana arei moan
te wa i kē,) (abiri n Takaminomino, ni karokoa e bara baia
ao e toki te takakaro.)

6. Sekaraba-bai, Aona E karavaki i rouia mane,
ao aine, a tiba ai koraki ni kaka ni man ao
5 te m'mane, ao 5 te aine, E karabaki moa i rouia
aine, ao a bane n tannako m'mane, ao Heiere e
Karaba e anene ni kangai;

(Ia kikino Ia kikino Ia mata-
n nangi ni koiko; Enga nangini koiko, E kaoti
Ikao, E karaba ikao, te kawai te aina ō.)
Se bai ae Karabaki te aibu ke Sebeli E kōtaki ni kabutaki
n te tabumbai arka uai;

7. Sekaun-riburibu, E babainaki te takakaro aei i rovia
atae ni kabane aika 9 aia ririki ni karohoa 10. te
Ririki, arona abua Se Riburibu i baia ni kam ron
ronna, ana Se Riburibu ae maraurau n rengan-
na ma te tano ao a kena n nena n taunna i
an tano bae aonga ni matoatoa. I muina ngke a tia
n taunna ao aororea aona i baia ni kangai:
n aneneia

(Maia Riburibu Riburibu Kauake Kauake,
te bā te nari te matoatoa o. maia Riburibu au
man Kauake Kauake te bā. te nari te matoatoa o.)

Etia ao e a naki te bai arei ni kenaki. mari n nena ao e kaunaki bae
a tia n Sabuneaki ni kamatoaki are maibi ana man, ao tuana e aki takakaro
ni karoko abane aia man raona ni kaunaki ke ni maibi;

8. Nei Nongonongo, arona Abotaki m' mane ni kabane i rovia
ao a Sangoia ba an tai ae na karaoa te takakaro.
ao teuare E reke man te moti, ao e onea te
ara teuana ni karekea arana ae Nei Nongonongo.
I muin te moti ane E rineia raona aika 5.
Ke 6. onoman. ni karabaia i bukina, Ao e roko
te manna ae angkōae kakang. ao e anene ni
kangai ana taeka.

(Nei Nongonongo Nei Nongonongo-
ō. Uē, ani kamai kanau te manna, I aki angami-
ngkami ba e baka irini ngkan Sen Nakun, maia
mengarwia naba). ao e biri teuarei ni karekea
kanana mai buakon te koraki arei. Ao ngkana
a bane n reke, ao ea manga Karaoia tabemanna.

9. Le wae nikoroa, Arona Se kai aika karaoia aomata
ni kabaea n neia ni katoha waei iai, aika uai
te kai n ai aron aei; It atoha waei i aoni mangana
akanne, ao a kaun aia kai ba an tai ae na tokani-
kai mai i buakoa, Ho ngkana E tokanikai te mana
ao e a manga tēria ke te manna ai uana naba
ni karokoa ba an tai ae korokoa. irovia

10. Se kareboti, E karaoaki i rovia ataei ni bane
ngkana a botaki n ta kakaro ao a bane
ni kareboti rīaia ni kaboraoa rebwena ba
e naki bure temanna mai buakoa, ao iai
ae mataniwia te botaki anne ni kangai;
Maua nako ti ā nākō aē. ao a bane ataei
n anene ni kangai;

(Biaē biaō bian Seikari, ba
Kanaia m' manen aoni Paiki Sen Loanimatang,
ma Kautoroa ō. ma maneia Nei Bibiana ma
Nei Korokarewe, te uani kareboti, (E roko te
manewe anne ao ho kareboea riam;) te uani
Karebota naboti nabota nabotaua nabuteke.

ngkana iai are bure, n aki boraoi rebwen riana, ao e katuaeaki
ni katukaki mai buakon te takakaro anne.

11. Se neveneve, Abotaki Borobuaka aika bati ni
marurung, ma n tabarekaia i nanon te
Maneaba, ao a karaoa ai takakaro aei n Okani
Maneabaia; E tei moa te manna ao e kitarake
n taua Seoka ibaina ao e neveia ni kanikinaca
tokina, E tia ao e a manga kiba temanna ni manā
Neveia ni karieta iaon are i maina, E tia ao e a
manga eve temanna ni karieta riki nakhon
akekei i maina ni karokoa taubukin te Maneaba

(Boni iai aika a tia ni baka mai ai n te takakaro aei; Ao e maoto
baina ke waena ni karokoa bang aikai).