

Petition from Islanders

1. Pit.

2. Latines. Keep on repairing the Latine but the waves
break the down. ~~They~~ Sometimes they have to
rebuild the Latine 12 or more times in a year.

Mukunani Complaint re Magistrate. It seems he is not fair.

Disspleased at Kam being mentioned.

Preferential treatment of Kam

Angry at Kam's name being mentioned.

Prosecuted them all. Refused to let them get their food
etc for 2 days a week.

nei Raita of Rungata. The Dresse cut down some of
her Pandanus trees with the permission of the Latine
Government, but without asking her. 3 trees were
cut down. all bearing fruit. She has received no
compensation. They are inside the Hospital fence. They
were planted before the hospital was built on that land.

Rape of Nei Tuna

Fete, Native Dressa. I examined Tuna at about midnight. There was much blood and injuries. I consider that the injuries were made by someone's finger on the "labia majora" on the side nearest the anus. The Hymen was completely broken and was bleeding badly. It took two days before the bleeding stopped. I consider that penetration took place. The wound was dressed 3 times a day. The child stated to me that she saw no one but only felt that she was being opened by someone. The child was frightened and upset. She fainted when touched. On the third day the emission of blood stopped but some semen was emitted from the vagina. I examined it carefully and I have no doubt that it was really semen.

Warden never gets a match to light the Puroani's lamps.

nei Timai of Rungata. Can't get to Inkarani to go to her lands as she is forbidden to go by the Native Government because of Mr. Turner. Her lands are at Telabu where her village is. Two pieces of land are to the south of Mr. Turner's house.

Ter abrita of Rungata. 2 Coconut trees were cut down against his will & by order of the Native Government. They were fruit-bearing and planted before the Hospital fence was built. The Desso asked his permission and he objected - however his objection was over-ruled by the Native Government.

The Magistrate about Raita's trees. The Desso asked if the trees could be cut down as they stood too close to his buildings. They sent word to the

owner. She refused to give the trees to be cut down.
He told her that whenever the Government had
land for building there must be enough space
given them for building houses. She did not agree
so they held it over for the Bowi, who decided
that the trees should be cut down.

The same applies to Ten Abuita's Coconut trees.

Her Telmar of Nanuki, states:- on that night
Telmar visited us in our house and stayed
there until after 9 p.m. I asked him, "Why don't
you go to your house and sleep?" He did not
answer. Late we went Tack fishing on
the reef. Telmar left the house at the same
time. We continued fishing until our children
shouted for us. The children said, "Tara has been
assaulted." We both ran up and I went to the
child to find that it was lying in blood. My
husband went to call a Kaubone. We did not
see the man when we ran up. The child says
that she ^{did not} recognise the man. We have three
children sleeping in the house, Tara is the youngest.
They were both asleep and say they saw and heard
nothing. They woke up when they heard Tara
crying. Her Kaubone left at 9 p.m., before we
left.

My husband asked Telmar when we came back from fishing
whether he saw anyone entering his house. Telmar said

that he didn't because he was sleeping.

nei Kakasa smelt Tebarana's breath and he was drunk.

T. Niteru says that he saw 4 shells full of son
toddy under the floor of Tebarana's house ~~before~~ before
9 p. m. that day. I saw him drinking from the nuts.
We both smelt that he had been drinking son Toddy
when he came to us. Tebarana is our neighbour.

The child says she couldn't recognise anyone. She only felt
that someone was putting clothes over her face to
prevent her seeing.

nei Kakasa. I left the horse first. I smelt that
Tebarana was drunk.

Telao, Kanbue of Manike. I was asleep when Niteru
told me to go & see Tui. I got & saw blood.
We couldn't find anything that caused the blood so I
told the facts to King up & see the doctor.

Telamona of Mamiki. I visited Nitem and his wife
in her house. There were some people there already -
N. Kakao and Nei Teanelute. I asked them what
food they had given to the missionary that day.
They said, "Te Kabulu, but you haven't given zomb."
I said, "He'll give it tomorrow." afterwards he brother
called N. Teanelute. I asked them, "Where are you
going to?" They said, "Tack fishing." I said,
"all right, I had better go home." I left them
before 9 and went to my house & slept. I
slept on until I heard a noise - I went to see &
arrived at the same time as the Kaubure - the
Kaubure asked them what was the matter.
3 days after the occurrence the girl's father blamed
me. I had drunk no sam toddy that
night. There was no Sam Toddy under my
house, the Kaubure would have known if I had
had any. I went to collect my toddy between
5 & 6 that afternoon. I collected 2 shells.
I cut toddy the day before that at 5 p.m. - 2 shells

Chief Kambine. one found dug Balai Pit a long led
without asking me. They say they asked my aunt &
she allowed them. The aunt came long ago
& the Balai Pit was dug 2-3 years ago.

The L.M.S. Insurances of Inkurau. 1. The Govt. allow
the Catholics to have a feast for 12 days but they
were only allowed a 2 day feast in their hareala.
They were allowed the feast in March, 1927, when they
finished building their hareala at Rungata.
In August, 1928 the Catholics had a 12 day feast
in their hareala on its' completion. They continue to
have a feast every August. Mr. Bannister
decided about the number of days they should have.
2. Food for Weddings. Protestants give the proper
amount and the Catholics do what they like.

Lease of Land 1. Eune for sister's station. New land.
2 Ruruita's land - renewal of the lease.

Sent to Captain Holland & persuaded of him to
Ocean Islands. Sent about June, 1929.

The School attendance. Inspection by Kambeo.

Traders get people free from communal work 10 people
each.

The agreement Fees. 30/- paid. But nearly useless.
Labour required for building schools.

The Food Question.

The Fish Ponds. One Bay kept by the Father. Atamai.
Ratara.

The Licence - used for religious purposes.

abeta & hei Kaeuna. — Marriage at once.

hei Kaeke — T. Kaeua. = Land.

Talmitengau

1. Tergama
2. Tarawa-i-eta
Tarawa-i-raro
3. Teikitamui
4. Tergama
Tekatamaka

Tekata²ake call Rilua

Tarawa i raro

Katama

Rungata meet & late get Talminai

both go to Haukei & tell Teika-Talminawati & Kakaeka to get ready.

The Rogata & Talminai go to Ikumani - Akora, then Teeri

Akora to Talmitengau - Amuka. all to Pod - bla bla

akora right to Fish left me after fishing 1 day.

"nei Banteite" of ~~the~~ Rungata village. Te Beti hako.
Pantaw Trees.

1. Tem Nakaro. Gift made by adopted to adopted.
Te ala-a-tlew.

~~an~~ The land sold your wife.

~~Tem~~ Antana. Divorce

old men want to sleep in the manacala - not yet.

- By every free side
1. ~~no~~ as to say like manacala is to be the British Government. retitled & to have a feast in it at any time
 2. They do not talk in the correct order.
 3. Tabuntaga & Tabuniai speak first in the Government manacala on the King's Birthday a other day.
 4. Who is to thitch the first row.
 5. ~~the~~ Drifting things (whales - turtles -

driftwood.) clams have naked beaches. But now
the government takes the lot. ~~Mr. Newton~~ Mr.
Newton.

6. Children of hei Akora live near a end of
Mukuan south. No one can fish there when a
strong westerly comes or when the sea is
adverse at (the fish Tekawaniki). Also an easterly
strong wind.

7. Don't play there because we don't sleep there.

8. Passage owing to hei Akora also $\frac{1}{2}$ royal has to
pay with fish.

T. Tengakia - step-mother = N. Bereite. Maniki
- wife = N. Buburanga. Muliama.

Titi - His house is the village.

The Fish Pond "Nem Riki."

Tabunitorogou, Tabunai and Riki travelled for Samoa on their canoe called "Te Kabangaki". They first landed at Biri on Nukunui - they call that place Samoa. They were thinking about Nukunui to find the middle. They found the middle that is Maniki village. They obtained their wives from the aborigines - Riki married Muesuere, a woman of Maniki village & of the sub-Buariki - they had 3 children, Nei Barkarawa, Nei Bobo & Nei Tankarawa. Nei Barkarawa was offended and ran & hid herself among the bushes. When her Father found her he turned into an eel & entered into his daughter's vagina. Whenever any man had sexual intercourse with Nei Barkarawa the eel bit him & he died. Nearly all the people of Numbenua & Talutoa died as a result of this. When this was known Tabunai went &

v. e. The South foot locality of Tabernash's land.

told Tabunitongoun who gave him "Te Natanea" (a
sauce for eels & fish) "Te Kapeaena" and "Te
Kalolo." With these (called in the story people) he
went and tied the eel up. When he was tied
up he struggled and in his struggles made
the ponds of "Hei-n Riki", "Kabangaki",
"Bekubeku" and "Tabakea." Tabunrai then
picked him up & hurled him away - he fell
on Benu and formed the ponds of "Hei-n
Tabuariki" and "Hei-niman." He bounced off Benu
and fell on Aranuka at the place called
Kauoke (possibly at abemana).

Tabunitongoun went to see what Riki
had done (Tabunitongoun was half man and
half a God & could see things from far off) and
put his "Kamamaira" (Boundary mark or mark of
ownership) beside each of the ponds with the net
Tabunrai by the Pond called Tabakea, when
Tabunitongoun came back from North he met

(child of the second Rishi.)

Botanica

Nauwaka and said to him, "Wait for me here while I go and get some small fish called "Te Tawa" from Samoa to put in the pond "ie-n-Riki". He returned from Samoa with the fish "Te Tawakai" and fomed his first lot ^{into the reef at Botetown.} and they were called ~~Teranawati~~ ("Rae", being the first lot ~~not seen~~).

~~This is how Teranawati was brought to the Pond. It was taken through the bush.~~

When he sent his first "Tawa" to the Pond they were called Teranawati ("Rae", being the first lot seen). They were taken from Taburating ^{1.!} through the bush to the Pond & ~~the second~~ lot fomed into small feds beside the big one, in order to compare them with the second lot which they fomed direct into the main Pond. The 3rd lot was carried along the road by Taburitingau - he went with the first to the Sili "Te-i Tekatamoke" in the Nareaba at Rungata. These

people, together with the sibi "Tergarua" went & put the fish in the Pond. Tabuntogom also told them to count the number of fish they see putting in & let Tabunmai know. He told them also to tell Tabunmai the width of the net they were going to catch the fish with. (The net was the width of a man's knee).

The Method of Fishing the Pond.

1. The sibi Tergarua goes first to see the fish beside the Pond. If they think the fish are big enough to be caught in the net they have a feast for 3 days. They eat the first fruits of the Padanus tree. They feast with the sibi "Mataruinga" & "Tematalonobono."
2. Then "Tarawai eta" & "Tarawai nara" feast for 3 days. Their food is Te Kaka. (Padanus)

3. Then the sibs "Tei Katamai" have a 3 days feast. They eat Te Kanaemae, Te Kabubu & Te tuae.
4. "Tengama" & "Tei Tekatamake" have a 3 day feast of Te Baneawa. While they are feasting they talk together & when they have decided "Tekatamake" goes to the sibs "Ribuia", "Tarawa i raro" & "Katamai" to tell them what they have decided - about fishing the pond.
5. After that the people of Rungata meet together & decide about fishing the Pond. Then they go to get Taburimai's nets (i.e. to get their nets & to tell the sib Taburima "Uma-n Taburimai" that they are ready to begin fishing).
6. Both clans go to Kauriki village to the sibs "Teika - Taburawati" & "Kabaeka" & tell them. The 2 clans then go on to Hikurangi village to

nei akoia (ni her sib "Uma-2 Tewenei").
nei akoia (ke sib) go to call her father
Tabumitagon (i.e. the sib "Aonuka") in Tabumitang
village. Both come north to the Pond & when
the people see the coming to the Pond they blow
~~then~~ the conch shell & all go to fish in the
Pond.

They fish for one day.

after that day if there's any fish left in the Pond nei
~~nei~~ ~~they~~ ~~say~~ akoia has the right of saying
when they are to be fished. When she is ready to
fish she does not go to "Tergawa" but ^{she tells} ~~to~~
"Tarawai raro" who call up Tabumitang (Uma-2 Tabumitang).

These 3 sibs decide when the ~~now~~ remainder of the
fish are to be fished.

When the pond is empty it is left in charge
of Tabumitang until he starts filling it again.
He does it according to the ritual 1. He sends one

This entails a few hours work for one day.

lot but in the 3 different ways connected a
alter this the people of Rungata ~~get~~ ~~at~~ ~~the~~ ~~rest~~
provide the rest of the fish for the Pod.

Grand re Boti places.

T. ² Mikiro - Katangirewa. Mumbema.
T. Take - Talunmai "

Lad

~~The Son - T. Tekamiri. Rungata.
The Cousin - T. ~~Batoa~~ Batoa. "
The Kambue - T. Mito. "
also present - N. Tebora Mambiki. settled
- Batoa's wife & daughter. "~~

Lad

The Woman - Zei. Kene.
The Four - T. Takaria.
- T. Foati.
- T. Mitake.
- T. Eulati.
The Father - T. Beth.
The Brother - T. Takari.

Land

rei Kitama v T. Teina. Disputed Land ownership.

rei Tamariki v T. Teaka. Disputed Land ownership.

claims to land through Grandmother.

1. Case of Neglect.

Complainant had no proof & no witnesses.

No law on which they could imprison accused.

(A) Lord transfer the proper course on

(B). The Court to make an order against the
Policeman that he must look after his notes
on duodochice he can be then sentenced under
Law No. 21.

2. The Law as to Kua-kua

2 different kinds of Kua-kua

1. when the person helping is a member of the family
2. when the person is a stranger.

1. If the person has given the land the children, unless they object, cannot make further arrangement.

2. The land is not subject to reversion.

1. Law as to Fishing with Feathers.

Last day of action now.

1. If he was had he must have all. If not he must go.
2. He should witness.

Widow's lands.

1. The old woman can take back her lands at any time before her death if she wants to.

Born

Date of Marriage Nei Nangirang & T. Femei.

Law as to Engaged Couples.

Money given by his son to his Father who gave it to
T. Tenkoro a Joh Williams now working on "Hanno". This was
done before the marriage.

Date of marriage. 7th January, 1920.

The son went to Basala 1 or 2 years after his marriage.

The woman states that her husband sent the money to T Tames
on Ocean Island who brought the machine. at Ocean Island now.

Latusco - Nekusan Island.

Nurebenua	-	4	- 1.	Break down every
Talutoa	-	1	- 0.	Spring Tide.
Rungata	-	3	- 1 1.	Hended 6 or 7 times a year.
Maniki	-	1	- 0.	
Nekumanu	-	0	- 0.	
Talumatang	-	2	- 1.	

The 10 days sleeping in the Manaba.

The machine was bought ~~some~~ some time before marriage.

2 times before marriage.

1 time after. She went with him.

2 times after marriage - once as a single man

1 time before marriage -

attendance of school children.

1. Manriki - Nikumani & Mumbena.

Parents have left Manriki, taking their children with them.

Go for 3 weeks to a month.

4 days school.

Falla - Nikumani

Hotla - Terutu.

1
Nikumani

1
Mumbena

2. Children going to Rongorongo.

Can they be kept at school.

2 boys and 1 girl 16-17.

3. The Land round the church at Manriki.

The owners (1 or 2) don't clean their lands.

- Amiana.

Land Claim

Her Tabinia & T. Takua claim lands now in possession of T. Rebo. Their Father left the lands in 2 parcels one parcel to Rebo & a sister, the other to Tabinia & Takua. If one of the parties was to die, the land to go to the other in the one parcel, so says Rebo but this is denied by the ~~other~~ ^{Tabinia} ~~party~~ as on the death ~~with~~ of their sister Rebo has got all her land. Takua died leaving issue.

2. Tabinia complained to the N. C. about 2 months after her sister died. She states that she took her share on the death but 2 ~~months~~ ^{days} later he told her to clear off. The Magistrate says she never took her lands. Takua was at Ocean Island at the time of death, he died there and so could not come to complain. She took the fruits of the land in common with her brother.

Land Dispute

Hei Naume v Ten Anama

Claims part of the land
now held by Ka Gratta.

Exemption from Communal Work

Hei Rumelewa. Her hand is stiff & there is no feeling
Tabunatang. in it. She can't move it. The chesoon
is not sure how much work she can do
with it. Working will not hurt it.
only the left hand is affected. She has
also got a bad foot, the left one.

Ten Tomaranga.

Magistrate re Felling of Pines - only on Wednesdays

Rule as to Fruit Trees planted in Village.

Warrants - Koro & Tebama Escort & handcuffs.

Handcuffs & Leg hose.

3 hose Handcuffs.

1 taken to tie up Lematic.

2 taken to Tarawa. 1919-20. 1925-26.

2 hose Leg hose.

2 taken away by the 2 hunders 1919-20. 1925-26.

The Lematic at Talumatang.

Teng Kiritiano.

Kleptomaniac when caught he becomes violent. Over 30 years.

The Lefen.

Teng Kaberiri.

Few months.

Land claim.

~~T~~ T. Tentoa & T. Teneaki. v ~~the~~ hei Kene & T. Anare.

claim that adopta left ^{one} instruction that land should go to his 2 adopted sons on death of his son. The son has now died but the Native Government have decided against their claim & left the land in the possession of the next-of-kin.

Land Dispute

nei Nikaewene v nei Anaita. All her mother's land are kept by nei Anaita who is Nikaewene's brother's adopted child.

She was a little girl when her mother died. Her brother took all the land, but instead of hardly he he share when she grew up, he left it all to his adopted child.

Land Dispute

T Tawita & nei Eta v T. Teiaring. Perjured complainant to allow him to write his name in the Land Book, telling him that it would make no difference to the ownership of their land. When he did it he fraudulently ordered the off their land. The women were agreed but the man's name was alone written against their joint land. The defendant's grandfather had originally given it to their grandfather long time ago.

The inter-island trading vessels do not go ^{to} ocean
land so that, before the arrival of the Colony ship
"Immara", ^{unless we had means by which} Headquarters ~~were~~ ^{could meet} ~~at~~ ^{into} ~~a~~ ^{best} touch, with the rest
¹⁰⁰ of the Colony for six months or more at a time, except by
~~This lack of communication has always been a serious difficulty to the administration~~
~~unless as the~~ The quickest way of sending letters for the
galleys to the Colony Headquarters ^{was} ~~was~~ ^{at head office} ~~often~~ ^{via} the
Ellise Islands, Fiji and ~~Sydney~~ Australia it can well be
imagined how serious this lack of communication has impeded
the work of administration. 151. —

bro of Takumata heard that Koro's wife - Nei
Telake was looking for his Lavalava when he came
back from Inkuwamu on the day the woman was
murdered. I heard that he was not wearing
the same lavalava that he went out with earlier
in the day. I heard that the woman asked her
husband, "where is your proper Lavalava?" "whose
Lavalava have you got on?" I heard all this
from 2 men Aneru and Kauia of Inkuwamu village.
When I heard it I went to Haniki to try and
find out the truth but I could find out nothing.
The two didn't say where they had heard it from,
but they insisted that it was true. I heard
this about a week after the woman was murdered.

Tebata of Nikumani village states. Kam visited my house about 6 o'clock. He was in his mother's house but when he saw me coming he went to my house. He waited in my house to get some medicine oil. I do not know if he was drunk when he came to me as I was in a hurry to go fishing & we left the house & parted very soon. He told me that he was in a hurry to go to his village to play - it was a dance night - I wanted to see a fishing companion. He was talking to my mother before I came. He wanted the medicine oil to give to his wife who, he said, was always having bad dreams. I gave him the oil in a small scent bottle - I don't know where Kam put the bottle. Kam gave me about 2 boxes of tobacco which he obtained for his mother's house by sending a boy for it. He kept me a two sticks with him. He was not wearing any singlet or shirt but only a khaki lavalava. I could recognize his lavalava if I saw it again.

His wife was always dreaming about a small boy.
(The ghost, Koolbunung.). It was nearly seven o'clock
when Kari left me - it was after dark.

Contents of Kou's Box.

- 1 Excuse Book - Grey.
- 1 Coat - white, torn.
- 1 Singlet - worn-out.
- 1 New Testament,
- 1 Bundle of rags for Bodages.
- 1 empty powder tin.
- 1 English Primer
- 1 Geography Book.
- 1 Kivi tin full of beads.
- 1 Wreath.
- 1 bundle of dyed Pandanus leaves.
- 1 stocking
- 1 tin containing rags and wreaths.
- 1 piece of wire.
- 3 shells.
- 1 soapy.
- 1 empty ink bottle.
- 1 pens.

N. Tabunoko of Nibunaru village states that Kuru arrived at her house just before sunset. He asked me for Tebata & I replied that he was cutting toddy in the village. He asked me to send a boy to fetch him. After I sent the boy I went & asked him why he hated Tebata. He replied, "Nothing, I only want him." I asked him again & he got angry & said, "Mind your business." The boy who took my message said Tebata was busy & that he was to tell me anything he wanted. I told him to leave his message with me but he said he would wait. I then went myself to call Tebata. I went & told Tebata that I felt that Kuru was going to do something bad to him. Tebata then ratched his house & started, "Where are you?" Kuru - "Here". Tebata then took Kuru to the sleeping house to have a smoke. Kuru asked for medicine oil for his wife & Tebata asked me for some coconut oil & I gave him a little in a bottle. Tebata gave it to Kuru & Kuru then left. It was after the 7 p.m. praying bell had gone. The medicine was for Kuru's wife who sometimes goes

nod at night & loses her sense. Kam was wearing
a Kibiki lavalava when he left. He left his talosua
in his mother's house before he left. Nobody gave
him any Sona Toddy - there was none in Tebata's
house & his mother would have none, being an old
single woman. He was talking in his usual way.

Toviss, Kandue of Nukumanu heard from the people that Kan often asked N. Tutara to have sexual intercourse with her. I heard it from most of the people of Nukumanu but particularly from Maroa.

Kauia of Nukumanu. I heard about the Lavalava from Aneru and Kan when they were talking about it. They were saying that Kan was wearing a K loki Lavalava when he first came.

Aneru of Nukumanu. I heard about the Lavalava from Tebata. I asked Tebata what kind of Lavalava Kan was wearing when he visited him. Tebata said, "He was wearing a K loki Lavalava." I said to Kan that Kan was wearing a K loki Lavalava when he went to the trade N-Tamer.

Mekio of Maniki. I did not see Kou at all - I only heard his voice. Nei Rereba shouted out, "Who is there?" Rereba lives next door. I never saw Kou till he was being taken to the Government station.

Nei Rereba of Maniki. When Kou first arrived Zhusad shouted, "Who's there?" Kou said, "I, and where is Taramu?" I said, "Come & have a smoke, Taramu is in the Tarcala". I thought it was Taram. Kou said nothing but went off. I did not see what he was carrying, if anything. I don't know what he was wearing - it was dark. The next morning I asked Taramu if he had met the man who was looking for him and he said yes. Kou went off north.

obetaia

abodial of hanraki. I was sleeping. I suddenly saw a man. I shouted, "Who's there?" There was no answer & the man went off. I did not see the man at all.

hananu of hanraki. I met Kou beside the
haseala. Kou said, "I have been in your house
looking for you but you were not there." I said, "I
was tired of waiting for you." Then I went away.
Kou had his kado beside him & I did not see
what he had in them. I can't say what he was
wearing as it was night time. I saw Kou
about an hour later when he came back to the
haseala. I can't say what he was wearing then.
Kou went north after leaving me. Kou wanted to
see me about a fishing spear. I was waiting for
Kou because Kou also asked me for a piece of wood.
It was about 7.30 when I first saw Kou.

Manoa of Nukumani Tutara's husband is a close relative father to Kou. I heard from Tutara's husband, Iuroi, that Kou had been asking her Tutara to have sexual intercourse with him, before her death. I never heard this from Kou.

Tebao & Tito, Kaulnes of Manriki, saw Kou come to the dance at the Manaba but they could not see what he was wearing nor whom he was with.

Teo met him on the way to his house, after he left the Manaba. In Kou's house were living his Mother and Father, his wife and children. He only stayed at the dance a very short time. We only know that he assaulted his wife once.

Teo, Village Policeman of Manriki. I met Kou after he left the Manaba. I asked him, "Have you just come back?" Kou said, "yes." Kou was carrying a small basket but I don't know what

was in it. I don't know what kind of clothes he was wearing - he was not wearing a light lavalava. Koro then went to his house.

Tekunei of Nikumani. I met Koro by Maroro's land at Rawa. I said, "Where are you going to?" He said, "I am going to Namiki." Koro then said, "Where are you going to?" I said, "I am going to Nikumani." Then we parted. Koro was not carrying anything. He was only wearing a lavalava, but I don't know what colour the lavalava was. The baskets I came upon later - they were both on the left side of the road & filled with coconut husks. One basket was split.

I mea of Inkumome . . . once my wife asked me what
relation Koru was to me. I told her that she was my
nephew. My wife then said, "Is that how your
nephew should treat me?" I said, "What did he do?"
She said, "He wanted me to have sexual
intercourse with him." I said, "I think he is
joking." My wife said, "Well, if he does it
again I shall carry my knife and fight with
him."

after that she used to carry a knife with her until
the day when she went to the Bowi. On that day
she wanted to take a knife but I told her
that it was forbidden by the law to carry a knife to
the Bowi. So she left her knife behind.

she complained to me about Koru worrying her in
January but I paid no attention to her because she
was sometimes silly in the head.

n. Tutara met Koru on my land in the bush.

1. 2. Wetera = Tekua = 2 2. Teorako

|
2. Tekaraba

|
2. Tutana = Kuria

|
Tubarra

|
Tema

|
Koru

Titi, Native Dresser of Nukunani. I am sorry that I didn't examine the woman to see if she was raped. It never occurred to me till afterwards that she might have been raped. I've no idea whether she was raped or not.

The Native Magistrate

Kuata

Bumbui.

Kei Tamere

Tekaei

Tanane.

Manoa

Kei Banenang.

—

The 2 elder children in the Rapa case.

Kouu, I was wearing a Colored Lavalava when I went to Nukununu that afternoon. I was wearing the Lavalava when I went to Nukununu, when I left Nukununu, I was wearing it when I came home to Maniki. I wore it from the time I got up to the time I went to bed. I am not sure whether I was wearing a Singlet or not.

nei akara of Maniki, I never said anything about Kouu or his wife. I only heard the story from ate - he told me the story written down.

Bakarere of Maniki, I did not say what I was reported to have said.

nei akara of Maniki, - Would tell nothing.

T. Tenota, Baraka, Tabutoa, Tekaei & Taranu,

We all heard the same for the man Taranu in the Naneaba a few days after the murder.

T. Taranu told us that when Kam came from Nukunani on the night of the murder he was called by him. Taranu called out, "Kam" but received no answer. He called him twice again, receiving an answer on the third call. Kam then said, "I've tried after walking for Nukunani." Taranu asked, "Is there any news at Nukunani?" Kam answered, "No" afterwards Kam told his wife to get his bath water while he went to bathe in the sea. When Kam went his wife came over and said to Taranu and his wife, "I'm very surprised with my husband - He's not wearing the lavalava that he was wearing when he went to Nukunani. He's wearing a different one." Taranu told us

that he said to his wife, "These people (Kam
his wife) are, I think, going to have a quarrel."

We were talking about the murder when Tanarei
mentioned this. Tanarei is Kam's next-door neighbor.

T. Tanarei of Vaniki. I was not there when Kam
came back from Nukunani. I was in the Marakala,
dancing. When I came from the Marakala I
saw Kam lying on a coconut mat. After
that, as my wife was sleeping, I went and lay
down between my sleeping and eating houses - I
called out Kam's name, Kam didn't answer. He
didn't answer till the third time when he said,
"You were talking to me but I am very
tired after walking from Nukunani." I asked
him, "Is there any news from Nukunani?"
He answered, "No news." I asked Kam, "Where
is your wife?" Kam said, "She's sleeping,
we had a quarrel." I said, "Why, what's the

matter?" Kan said, "we were quarrelling about
the bath water. I told her to get my bath
water while I went to bathe in the sea. I
left my lavalava & my wife came along and
picked it up & asked me when I came back
whose lavalava was and whose she had
picked up." ~~I then went to sleep.~~ I
went to my wife & woke her and told her that
I thought Kan and his wife were going to have
a row.

Kan, "I told her to get the bath water while
I went to bathe in the sea. I left my
lavalava behind - when I came back my
wife was quarrelling about the lavalava. She
was ~~at~~ looking for the lavalava I was wearing ^{before}
and was asking whose lavalava I was wearing
now."

Net Banerang of Manriki, I only remember my husband was waking me up and saying, "Just see, I think these people are going to have a quarrel." We had been to the dance in the Kanchala, I can't remember if Kam was in his house when I came back, I put down my mosquito net and went straight to sleep.

Bulbul of Manriki, I and my wife and Barekian and his wife set Kam going to Sukmanar, just south of the Manriki graveyard. He was wearing a khaki laralawa. (Picked out for 3 exhibits.)

Kou of Kousiki, while I was coming from
Inkumun it was dark I saw the baskets
by beside the road. I didn't think anything
of them but went on until I ~~was~~ met Tekunai. I
talked to him a bit & then went on till I
got home. I went first to Karamu's place but
he was not there. Some people called out &
said, "Who's there?" I said, "I". They asked me
to have a smoke but I didn't go. I saw
Koran in the Kacala. ~~He~~ Koran said, "Have
you just come back?" I said, "Yes". Koran asked
me to have a rest but I couldn't stay. I met
Teo. I then went straight to my house. I
told to my wife about the medicine oil, I
didn't ask my wife to get me any bath
water. ~~And I did not~~ I went to have a bath
before going to sleep - there was water already
in my bath house. I did not quarrel with
my wife that night. I got a well with Zei
Tutara.

Nei Tenati, of Nanuki, I saw the naked woman -
she visited me in my house & left no later, going
south on the main road.

Nei Teeko, of Nanuki, I saw Nei Tatana ^{leaving} ~~at~~ the
south end of Nanuki village and going towards
Nikumani. She was carrying 3 coconuts.

nei Tebake of Nanike, wife of Kan. Kan left
my house for Inukuanu about 3 p.m. He said
he was going to buy tobacco at Mr. Turner's.
He came back about 8 p.m. He did not talk
to me - he gave the tobacco & 6d. to his
Father. I said, "Give us a smoke because we
want to go to sleep" after smoking we went
to sleep. He had nothing in his hand but the
tobacco & pipe. He also had a bottle of oil.
He went straight to bed and he didn't have a bath.
He was not lying on a coconut mat beside the
house. When he left me he was wearing
a lavalava made of colored materials. We didn't
have a quarrel that night. I didn't say anything
about his lavalava - he was wearing the same
one when he came back. The only time my
husband assaulted me he was put in goal for it.

Bakarere of Naniki, we were talking in the Pansola
about the man who murdered Nei Tutana. I said,
"Koru may be the man, because it is known that
once he assaulted his wife and wrapped her up
and went fishing." I heard it from the Mother-in-Law
of Koru. I heard it from her after Nei Tutana
was murdered. She said it to me while we were
going from Naniki to Tukumanu - I was going to
buy some things from Mr. Turner. There were
just the two of us. She told me that Koru
was a cruel person - once he assaulted his wife and
wrapped her up in Coconut Mats - If I hadn't have
come the woman might have died.

Titi

nei Teeko

Kumbate

Teoti

Tekunee

ni Tuna Bumbui

Tebata

nei Taburoko

Huro

Titi ✓

Bumbui ✓

nei Teeko ✓

Kumbate ✓

Teoti ✓

Tekunee ✓

Huro ✓

Bumbui ✓

ni Tuna ✓

Tebata ✓

nei Taburoko ✓

Tanaree ✓

Muala.