

Translation:

There may be some other "boti" of this Maneaba but perhaps they would not be so interesting than the ones which have been shown with each member from 1 - 15. So we will explain about each "boti" as far as we saw from Nos. 1 - 15

To talk about those who are very important and have the first share of food or whose work to distribute food etc. in the Maneaba:—

There are only two sacred "boti" of the King - 1st "Korongoa", 2nd. Taunamo. This is not to be taken as the King of the earth but King of ghosts for sacredness and accidental.

First King Korongoa (w. tanimeang)

1 - 2. the "boti" of Tauntoa who is the head of this Maneaba, who talks about things for the Maneaba and obeyed by everybody. What he says no one is to obstruct. He is the well-known head of the whole of Labriaki, Rew. When anything for the Maneaba is spoken and shown, it commences first from "Korongoa-ni. wa" down to "Korongoa-raveke".

Second King Taunamo (w. tanimainiku)

3. When everything for Korongoa<sup>has</sup> been arranged, the collection will start from this "boti", north, to southward.

At the time of the completion of the Maneaba at Labontelike, Rew, Iki Iweia starts her ways from her place in the forest. Her proceedings accompanied by a gaily mind. All of the people fled but Tauntoa remained. So when Iki Iweia enters the Maneaba Tauntoa told her to go to her "boti".

On Iki Iweia's entering she got her "boti" which is named after her land - Teakataunamo.

9. Hoarumaton (tanimaiki)

Which is the "boti" of the workers or distributors in the Maneaba and who take "te moa ni be" (first standing up & dance).

The owner (or head) of this "boti" is Likake, the son of Hoow and elder son of Iri Ahoia.

10. Kaburara & 11. Munnawi

Which are also the "boti" of the workers or distributors in the Maneaba and who take "te kanoua ni be" (second standing up & dance).

These are the "boti" of Iri Mowa, the second child of Iri Ahoia.

He was not given the first standing up as it was given to Iri Hoow, owing to his committing a very dirty crime, Incest.

8. Hoaki.

Which is the "boti" of Hoowa who came from Tetake, but was disliked until came the time of murdering his children.

There are few more "boti" but there is not enough to talk about them.

12. Boti-ni-irua.

Bue and Koiringa took a trip from Tarawa on their canoe called "te hwe", and took with them the skull of Aniarua which was buried afterwards at the foot of a post of the Maneaba at Labontabike, Rew. They stranded on the weather side and their news about them brought to Lanenton. Lanenton invited them inside the Maneaba on the west side which is called now the "boti-ni-irua".

These people arrived in time of the thatching of the Maneaba, so they were asked to do the top part of the roof (taubeki)

and

and by breaking one of their tools, which is called "to-rika", a luck was occurred — whale and shoals of fish stranded at Berr.

This is the only important story of this Moaneba, and perhaps there is more to say but not acoustomary used beside this.

Ianenton has a sitting place in his "boti"

Leikake also has his own sitting place in his "boti".

14. Ioo.

Which is the "boti" of the magic-tellers in which they always enter and where the skeleton of Hakeia passes or taken in at the turn of the North <sup>where</sup> ~~where~~ the skeleton will be hallelued and sang <sup>for</sup> at the meeting of the people on special appointed occasions.

The two partitions of the Meneaba.

(A) The first partition by Motawanebue.

Kangoa-2 Mea group  
Te Kauterama  
Bakarawa  
Te Ngungui  
Te Bakoa-2 Mea group.

- 1. a. Motawanebue came from "Kai-2 Tiki aba" on Samoa.
- b. Brutana also came from Kai-2 Tiki aba. He was Motawanebue's brother and came with him.
- c. Nei Moa Ani also came from "Kai-2 Tiki aba".
- d. Te I Mue also came from "Kai-2 Tiki aba".
- e. Tabuaiti was already on Beru.

after Za Anau had visited Samoa he made Bem (2 te te taeku), Tabuaiti, Nei Teiti and Nei Temaiti (or Nei Kimoaua) Tabuaiti married Nei Teiti and Nei Temaiti was taken by Za Anau to Samoa and hidden by him underground. Between visiting Beru and taking Nei Temaiti Za Anau visited Tarawa. after hiding Nei Temaiti he returned to Tarawa and married Nei Robe. Their child was Kriata I. When Kriata grew up Za Anau returned to Samoa and married Kriata I to Nei Temaiti. Their child was Kriata Berei who married Nei Teiti. Their child was Kriata who was the third Kriata who married Nei Berei. Their child was Tem Berei.

Tabanaua, later abalou.

f. Tabanaua came from the Waka of Kai-2 Tiki aba. Taretoa sent him to bring Bue na Rurogi when they arrived at tarake from Tarawa. Taretoa then gave Bue na Rurogi his boat and he set behind them.

Uma ni Kamaua

g. Amara came to the Meneaba with Motawanebue. He came from Abanirika in the east. Abanirika is the eastern Tonga. (Abanirika ber aba-2 Amara). He brought the rat with him (ber ara man).

Te Ngungui

h. Rangin Fouati arose from the mud of Beru. He married Nei I. Their child was Nei Nonan and Nei Tangy. Nei Tangy married Te I Noni. Their child was Te Ba.

Rantetea

i. Teveia, the grandson of Natanabue, built the maneaba. Natanabue thus lived a considerable time before the first partition which took place after Teveia, his grandson, had built the maneaba.

Te Nganga ad  
nei Ate Mang

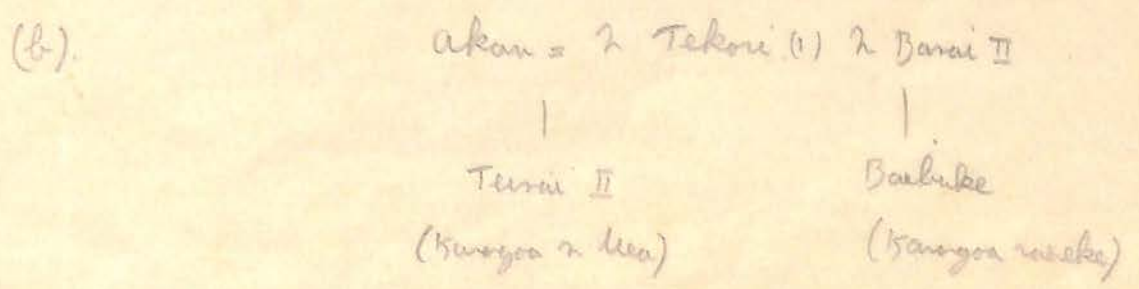
j. Te Kai came from Kai-n Tiki aba. He married Nei Teamanano. He met her in the ocean (bon te aine ni marawa) she was a water spirit. Their child was

Niku Tegete

T. Tabuaekia.  
k. Nei Kameua was the daughter of Tabuaiki II & married Niku Tegete.  
l. see page 6.

The Karogoa group descended from Natanabue were at first one clan. It was later divided among to his numerous descendants.

(a). Ura-n Tabunai was the first offspring of Karogoa. When Tarentoa II had 3 children one died without issue. The eldest then left his Karogoa lot & the youngest Tokoa was given Ura-n Tabunai beside him. Tarentoa II decided this partition.



Karogoa raeke was thus due to Akan having twice. The children of his first wife retained the lot of Karogoa-n Uea and his second wife's children were given Karogoa raeke.

c. Teraai = Rei Barame, who was his third wife.

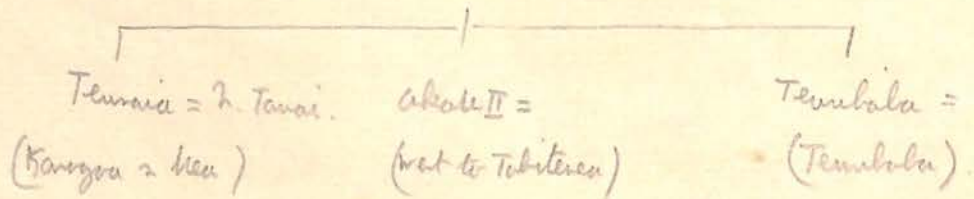
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T. Mataruea, who was given Te Katamaka.

The child of Teraai I and Rei Teraai was Komabi who went to Tabitenua where his bones are still in the Nareaba at Temaroku. There are no issue or lots of Teraai I & Rei Teraai in Dem.

The child of Teraai I and his first wife, Akau, retained Teraai's lots of Karungoa in Dem.

d. Teraai II = Rei Aniba



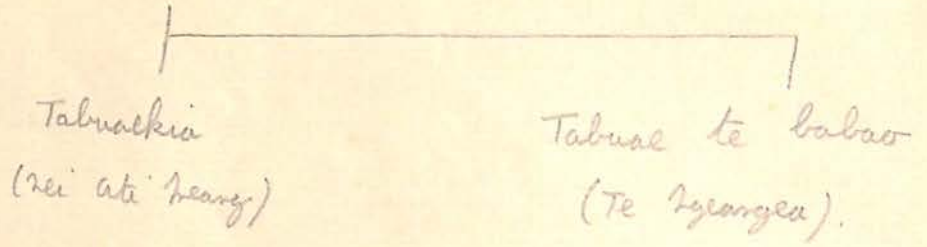
Teraai II had 3 sons and he divided up the Karungoa in Dem lots. The eldest retained the old Karungoa lots. The second went to Tabitenua and has no lots in Temaroku to like. The youngest was given the new lots of Teraibala.

(a). When Te Baka named Hei Teiti there was only one boat, Te Baka n Mea. His son Te Baka had two children, one huan-Tabraiki II and one got the wind (which was the after-birth-te liti - of Tabraiki II) This afterbirth was thrown into the sea and drifted to Marara where it opened and Tabraiki te Ang emerged. Tabraiki te Ang named Hei Teoruru and their child was T. Temarara. T. Temarara came back to B. Iki and was given the boat of Te haki ni Baka. Tabraiki II kept the boat of Te Baka n Mea.

(b). Tabraiki II named a second wife Hei Alnoa who came on the outrigger of Natakoko's canoe from Samoa. Natakoko's canoe was broken and he landed at Weneti on the north of Beru. He did not care see the Tabraiki to like haneaba. The child of Tabraiki II and Hei Alnoa was Takoro. Tabraiki II gave Takoro the boat of Hei Alnoa and Baruki the child of his first wife, Hei Kanni, retained the boat of Te Baka n Mea.

Te Ngāonga or Nei Ati Neang.

(a) Te Kāi = Nei Teaimomano



Te Kāi divided up his old bits of Nei Ati between his two sons. The eldest took the bits of Nei Ati Neang and the youngest Te Ngāonga.

Kāi



h. Matawaebe's time certain bota were called by different names to now:-

Karanga & Te Kautama were called Teakeauna  
Tiku Tengetege was called Kaneara  
Abalon was called Tabearana.

The present names were those fixed on by Tarentoa.

2. The Manala was not filled up with bota in Matawaebe's time. There were empty spaces between most of the bota. These spaces were filled up by Tarentoa in the second partition.

Fia Abue

Te haki-a Akaua.

1. Te Hamaranga came with Matawaebe from Samoa. Matawaebe told him to stop on the south of Bern at Te Angama to watch his fishing rights there. On a good fishing day he had the right of going out first. When he caught fish the small ones he kept and the big fish he brought to Matawaebe under the Karawa tree. If he found anyone fishing before him on the south end of Bern he reported them to Karanga who destroyed his trees or houses or denied some suitable punishment.

Tanentoa's second Partition.

Te Kōkera

(a). Kotua came from Tarawa on his canoe Te Botakoi. When he was making for here and Bue na Rangi's side a rageic incantation and he lost his way, landing at Inkurou where he lived in the Rangi Tarawa. He later came here. He lived at Te Kōkera.

Taurakawa

(b). Te Kaitan was here before Tanentoa's time but he did not enter the maneha until then.

Kōaki.

(c). Te Taake did not stop in Benu in Kotawamehu's time. He flew to Bebeike and died there. But Kōma came later (his descendant) and, after being king at Mangatolu, was vanquished by Tanentoa. He went to Inkurou, came back under an assumed name and was given the lot of Kōaki by Tanentoa.

Te O

(d). Kōaki was a Benu man but did not enter the maneha till Tanentoa's time.

Kōmātoa

(e) Bākoa came after Tanentoa from Tarawa as a visitor. He landed at Taboung and walked to Talo to take. He went to his father Te Ine who gave him half of his lot Te Inangai. He called his half Kōmātoa.

Te Ine and Nei Motemang were among her sons in the same canoe. They fell in love and she had a child Bākoa.

Kōmātoa

(f). Emata and Kōwi came from Bebeike and Butaitai with Kōma in his canoe. They came to Talo to take when Mangatolu was destroyed.

Alabou

(g) . Bue and Ringer eventually got ready to leave  
Tarawa for Bem. The canoe was Te Kai ni  
Kamato. They landed on the south of Bem on the  
weather side and they walked to Nuka. They looked  
at on the way and saw and opening in heaven. They  
called that place Tabuwanani Kanawa. It was night  
Dy broke at Kaota by Aneman. They went and  
landed at Alabou. Tanatoa called them to the  
Marekaka & gave them a loti.

Kataraki

(R) . Nei Tenaiti went from Samoa to Anae and  
later Tarawa. she later went to Orotoa and then  
Bem.

Benuakura - (i) Tabuamang came to Tabiteuea from Tarawa, drifting away. He married Nei Anotang in Tabiteuea and then Nei Rontete. He came from Tabiteuea to Beu with Anotang. Tanetua called him into the maneaba and gave him the Beti of Benuakura.

Nei Ate Nuiaki. (j) Kelenare came with Tei Nene from Samoa together with Bontoukarawa and Nei Teuwalua. Kelenare married the woman and Nei Ate was born. Tanetua was the first to call him into the maneaba, previously they had just lived on Beu.

Teo. (k) Tukera was a Beu man. His father Taboneala of Abiang and his mother Betio of Tarawa. His father and mother migrated here, where he was born. Tanetua called him in.

Whitewashing

Keiahi

Takakoa

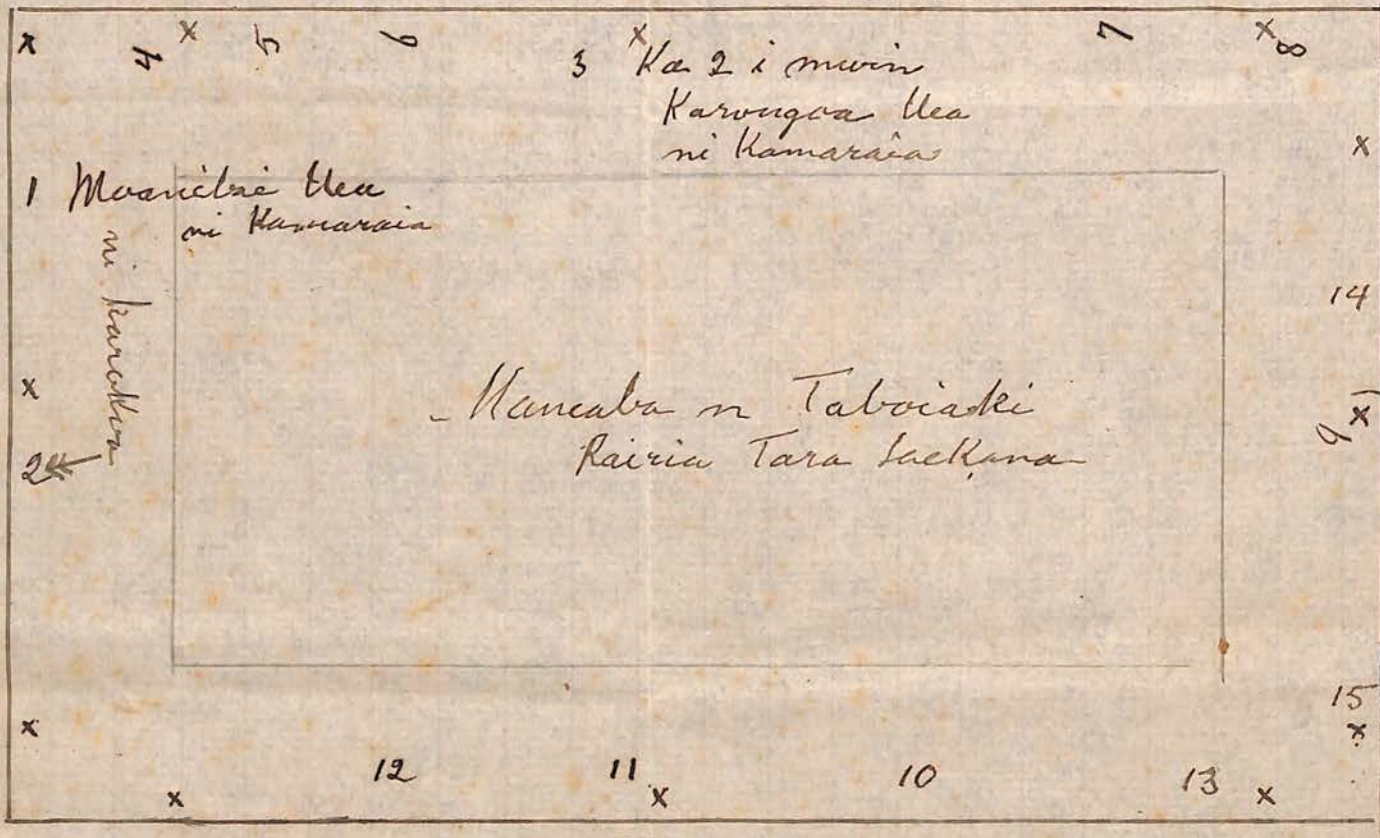
Tamunano

Pravetke

Tamunano

Bakarua

Keaki



Karungoa ni Uea

1 Masiviri Uea ni Hamaraiia

3 Ka 2 i muwin Karungoa Uea ni Hamaraiia

4 Mameaba n Taboiaaki Raicia Tara Saekana

mean N. Karungoa pravetke

2 Karungoa ni Uea

14 Too

9 Karungoa ni Uea

15 Taukawaake

Baki ni Uea

Kalunara

Mamuri

Nelii

Tao hon iai pitki botere te Maneaba aii ma  
tao hon ahea bongaiia pitki naken ahea a  
tia ni kaotaki ma Namboia ni moanaki  
man 1-15 te boti. Ma ngaias ae te na  
kabarsi nanon taekani boti ma arvia n  
aroa ae te kora ni moa man 1-15.

As taekia man ahe a moani kaka.  
nato ma n taua te rive ke ahe a moani va  
iaki n te moan Am'arake ke ahe a katanaki  
ba tani m'akuri ni bain te maneaba.

Boti ni Uea ni Kamaraia ahe te moan  
ba 1<sup>st</sup> Karongoa 2<sup>nd</sup> Taunnamo Tai taker ba te  
boti ni uea ae ana boti te amata ae e ueana  
ki i avn te abu; Ma hon te uea n anti i butin  
ke Marara ma te Kabacanibai.

Uea - Moa Karongoa n tanimeang

- 1-2 Ana boti Tarentoa are boni ngaias Mataniwi n  
Te Maneaba aii as te tia taekina arona ba  
ahea temars are e na ahi vago n ana taek  
ni bain te Maneaba ba are e toker as ahea are  
e na waa ana taek. Te Mataniwi Ngaias are  
e pine ma n ataki i avn Taboaki ni Beru  
ni kabuta. Ngkana e kaotaki bain manon  
te Maneaba: — E moanaki moa mai Karongoa  
ni uea ni karokoa paerete.

Uea - Kaura Taunnamo n Tanimeang

- 3 Ngkana e tia bain Karongoa as e moanaki te  
boti aii mai meang n anaki nakeiaki.

Ea tia te Maneaba i Tabontelike Beru  
ao Hei Tenia e a tiva Mananga man ana  
talo i buakonikai: — E tau angina ae kora

Kora nallon te utteulle nantei ave e bane ni vire  
nako te koraki ma e bon tēke Tanentoa. Ma  
ngāia are e rin n tarimāiōnikē ave e a Haeka  
Tanentoa ni kangai " Rin i an am boti Tereia "

Ma ngāia are ngāe e rin Nei Tereia  
ave e a peke ana boti ae bon inguan Abana  
are " Teakataun name.

### 9 Karumatoa (Tarimāiaki)

Are aia boti tani makuri n te manaba ba te mo  
ani be. Ana boti Teakake are naten Kora  
are ana Karimua n nate ~~Nei Akōia~~  
Nei Akōia

### 10 Kaburua 11 Mūmuri

Aia boti tani makuri n te Manaba are  
te (ka urua ni be). Ana boti Tem Muea  
are ana Karimua Nei Akōia. - E aki anga  
naki te mwanstei ba e unganaki Kora  
i bukin te bure are e Kani'ara (Kani'ira)

### 8 Keaki

Ana boti Kora are e riki man te tēke  
ma kanga e piribaki ni karokoa te tai  
are a tiringaki iai ana Kariki

Iai riki boti tubena ma a aki bati  
Karakināia

12 Boti ni irua

A borau Bece ma Riringo mai Tarana ni  
noia Arc se lwe (ao a nota tabanoun  
Aunuaia arc'a taunaki i oin se boitabou  
n te 'manaba i Tabontebike i Beru) A koru  
n tanrake ao e a notaki taakia noken  
Tanuntoa. Ma ngaia are e a karinila n  
te boti ae taumaeao ane ngaia ane e a  
aranaki naba ba " Te Boti ni irua.

Aaitara ma raunakin te Manaba  
uo ngaia are a tuangaki ba a na ka  
barakia ao e reke te kaluaia ni maoton  
aia rika ba a reke te kua ma ikabuti  
aika a bati i avu Beru.

Ti taunou karakin te manaba aei aika  
a kakanato riki Ao tao bon iai riki tabe  
na ma a aki kalonganaki riki noken  
aika.

Iai kain tokan Tanuntoa i au ana  
boti.

Iai naba kintokan Teikake i au ana  
boti.



Aia boki Tari Kaina are a riuu iai. Eri  
riu naba iai te rawati are rawatin Ua  
keia n hain te Maetu arce nouvaki ma  
n Aneneaki ngkuna e bare te abra n te tai  
ae Rakanato

N. Meang  
Puariki

Muariki  
1

Ka mawa  
ni bai  
2

Namakaia

Nekumaua

5

Taluktao

4

Muariki

Maucau ni Tabiang ae  
Arana "Taribo"

3

Maena ni kabuta natto

M  
u  
a  
o

Tarimaiki ba luu Secana

Muariki

1 Te Mānauāi ae arana Buariki aobon  
man te Manaba oei ba e tofo man ana  
maka Taburimāi

2 Ke uua ni bōi Nani'akaina

3 Mācūas Tare teiākina vaim te Mānea  
ba.

Ia bukike: —

— E ben tuai ni bane rōi buan te mā  
neaba n Tabiang ba e bōi kanganqa nke  
ukerana Ma Nna kākāca riki rimwi

— E karako riki te Manaba n Tabiang  
nakeu te Manaba n Taboiki ni ira  
Arana mai Beru.

Kunan te 'Abi' nakon te mancaba

Engia Ko ititi i mata ma ko ititi i mone ma  
ko ititi riaoneaba nako aiaki kangao  
nan Seinai i nanon kaim koaki bua<sup>ao</sup> koaki  
mate aote mauri ao teraov te mauri  
naba Seinai o.

Kunan te Abi n te mancaba

III Ko ititi i mata ma ko ititi i mone  
ma ko ititi riaoneaba nako aiaki  
kangao nan Seinai ko roko i joun  
Auriaria e III

III Ko ititi i mata ma ko ititi i mone  
ma ko ititi riaoneaba nako iang  
kangao nan Seinai ko roko i joun  
Naka tera Naka te ba tera naka  
te nari Nari Naka tera Naka  
te koro matua e III

Kinika arin te amarake

Kinika ari-na Karewa o

Li ai kabaia kanga

ni kana te amarake aci

ba kanan te uca te anti temanna

Se Saburimai i aba-na i Beru

ba te ari ni kasbo Iaki tua Iaki teki

Iaki mate Iaki mārāia Inakonaki

i aon te aba aio Ia? Beru Iurua

I tokia Irebua

Kinika arina Karewa o Kinika arina

Kinika arina Karewa o

Kinika arina Karewa o

Tabaro

Founding of the Meneala

The Meneala was first built by people from Mauro who are anti na amata. They came from the land Mauro in the west which is the same as Te bungi roo. They travelled to Bem and landed at Te kinkine in the south of Bem and walked down to Tekirao in the middle of the island, south of Tabrang. They were called by Tewaroi of Tabrang. His ike is not known. When the Mauro folk were called to Tabrang they brought with them a new kind of Meneala known as Manakara which is the first kind of meneala to be built on Bem. This was nearly square. No one else can build that kind of Meneala except the Branke clan because they would inevitably become marara and die. The tutanga of the Meneala

Te Tmaniku-n Hma








are nearly all the same length.

The second shape of the meneala is the tabo-n te like type. This is known as Te Koe te wa.

The length of this meneala is twice as long as the breadth.

The third shape is Te Banewa, with a breadth equal to 3/4 of its length.

The pitch of the roof is also different. The Tabrang meneala has a high roof - Tokabete . The Mauro type is either  Karantani or  Tokararao. The ext roofs of the Tabrang meneala should be hitted   this being also known as Tokabete, being a feature of that design.

The other two types are not so lifted.

In the type harakana the height of the roof plate above the ground is about 4 ft. 7 and the height of the eaves 3 ft 9 ins.

The koeteua manaba has 3.6 tatanga and 2 ft 11 eaves. Like

amman.

Barewa a middling one 4 ft tatanga and 3 ft 3 ins. eaves.

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When the manaba had been completed the Manu folk left Bem. When they first left they turned back at a place called Tara Tambo and looked at the manaba. They then left for the back of hakeri and never returned. The Manu people had long legs and long necks and long arms. They did not travel in canoes but walked on the sea.

Tewaroi then entered the manaba on the north side, of the middle foot of te rana. Amman entered on the south-east corner and called it hekumavea. These were the only two first occupants of the manaba. Tewaroi then called the other clans into the manaba. hakerua to the south and the rest of the clans were allotted their lots at the same time.

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Anatabu and the Tabirang Nancala

Anatabu was the son of Kwata III, the King of  
Tanawa. He landed at Bern and was called into the  
Nancala by Tenaroi. Because he was the son of a  
King he was given Tenaroi's own boat by Tenaroi.  
He called it Buanki because his father, Kwata, was a  
Buanki man. Anatabu then married Tenaroi's daughter,  
Nai Bioua. (Nai was the only clan to enter after  
Anatabu.) Tenaroi then went and sat in the north east  
side of the Nancala by the place now called Tabirakao.  
He also owned that fort. Tenaroi then told everyone in  
the Nancala to get Antaba food - this was called Te  
Kabei. This had to be dried in the sun but when  
Buabua in the bush heard that food was being  
prepared for Antaba who threw his way in the ocean  
he rode waves to make rain. He called out for  
Nai Tabirakao to make rain. So Antaba got no food  
that day on the second day Tenaroi ordered the food  
Te Huanoro to be prepared by the Nancala. But  
Buabua did the same again & rain fell. The 3<sup>rd</sup>  
day Tenaroi ordered Morotao for Anatabu but  
Buabua rode rain so that the trees could not be  
climbed. All the Nancala suffered at all this and  
why the King was nearly dying of starvation so  
Antaba told them of Buabua living in the bush.

Tenaroi then hit one of Nukuranea to call Bualua to the manala. He came from the east and looked but then went round and entered at the middle of the west side (called later by him Namakava).

He was met by Ato who gave him his haci mat and one coconut shell and he placed a wreath on his neck. Then Bualua sat down at Namakava where his descendants sit now.

After that Tenaroi told the manala that they should again prepare the food - Te Kakeri - for Anatalu and Bualua. The people from Nukuranea collected the food from the people and put it into the middle of the manala. Nukuranea then moved the food towards Bualua and placed it in front of him. Te Kakeri then was called by Bualua to have the food - she was sitting with Anatalu. Half was given to Anatalu and half left with Bualua. She then returned to Bualua & took rest for herself leaving the makina with Bualua.

Then Anatalu called Te Ma who also had care of the canoe with Anatalu from Tarana. Te Ma took most of the food & left only a makina with Anatalu.

These ma then eat and Tenaroi ordered a dance in honor of them. The people of Nukurua prepared

went to be Anatabu because Tootou's wife, a haena  
woman was Anatabu's tuila. Tootou was Anatabu's  
nephew.

Before the ronia all haena went to Anatabu and bread  
maia was spread in their path which they walked  
to him. Tootou's wife led the haena people with  
her maitho which she tied round Anatabu's neck the  
rest of her people brought food. They all left  
taking some food for Anatabu with them.

After that Teumoa told the maieka that he was going to  
ask Anatabu whether he had brought any new thing  
with him from Tanawa. Anatabu said, "Yes, I have brought  
something with me" and he told her Kabaka to dance  
Te Ika-a-Anti which she did. Then Pukuruaea  
had a dance in reply to her dance. Then everyone in  
the maieka danced the ronia.

On the second day the food asked for by Teumoa as  
Anatabu's need food was prepared & the same ceremony  
took place. On the 3rd day the maieka was prepared  
& given with the same ceremony. That was the end.

This is how the division of food in the maieka  
takes place today. All the clans give a little of their  
food to the maieka and keep the rest for themselves to eat

Narai came with Naturaline from Samoa later. Te Potarua went to Maika at Te Akeana and Narai went to Taburanga and lived in the Ranga Taburanga. They had a fish pond and when Narai asked he took that fish pond - they said he could have it.

When Tenarui heard of Narai he sent one of his subordinates to call him to the maraka. When he came Tenarui called him to sit beside him and said that he (Tenarui) would go and sit facing him on the west side of the maraka. He called his new loti Atonae. Narai's loti was called Taburanga. Tenarui had prepared food for him beforehand together with his people and Narai brought fish (Amara) from his fish pond.

Taburanga & Maika do not speak but Tanarua is his servant (or the N. not S). Taburanga & Taetae are the talkers for the group and Katibanga are their servants. When Narai entered the maraka he brought these people with him and divided the loti Taburanga among them. Taburanga & Maika was Narai, Tanarua was Maraka, Taetae sat in Katibanga, Narai's daughter Maika sat in Taburanga & Taetae.

Taburanga is the head of Maika and Tenarui called her into the maraka. Bakaranga was for the west, Maika for Maika & named to Narai at the loti. Taburanga was the son.

Maika

Tewaroi promised Renai when he left him to sit in that boat that he would be the talker.

Te Bakare

Bureka is the head of Bakare. He came from the north and was a tika of Towatu ni Matang & Tewaroi gave him that boat when he called him into the maraka.

Towatu ni Matang = 2

|  
Te Tongonga = 2 Angang (1)

| 2 Temane (2)

|  
Takiti = 2 Neketora

|  
Tototonga = 2

|  
Bureka

Teama

Te Ataramimimere is the head who came from Teama in Tabitene. He was asked by Tewaroi to enter the maraka and called his boat Te haki in Teama after his village in Tabitene.

Matakiton

Na Butaem was the head. He came from the exarch of Talumui in Bern. Tewaroi called him into the maraka.

Te Boro

Aratata was this boat. He sent his tika Karitaka to sit there.

Aratata = 2 Beresia (Tewaroi's daughter)

|  
Tentako = 2 Baniko

|  
• Baniki = 2 Tekare

|  
Karitaka = 2 Teakita

Araseke

Konika is the head. He was the son of Nguati and Nei Mani. Nguati was a Bern man & Nali came from Motou.

Tewaroi called him into the maraka.

atowae

Three see of 2 late ut atowae before Teruoi case, Taebala  
& Terui. Teruoi made a third for knoll ad called it  
Antem. They all sit together ad call it Te haki-  
atowae.

Terui

Kotowae is the head it is not known when he was for.

Taebala

Temeka a Ben man is the head. Na Tokaba and Rei  
Baouate. Teruoi called him in.

Na Anuan the jungle = 2. Robei

|  
Kunata I = 2. Kamausa (but did not marry)

She saw a rat and Kunata imitated on the ground.

Kamausa then came into contact with the mine and was born

|  
Kunata te renei. Kunata saw the race of

his father & te renei saw the race of his mother as she was the most beautiful woman of her age.

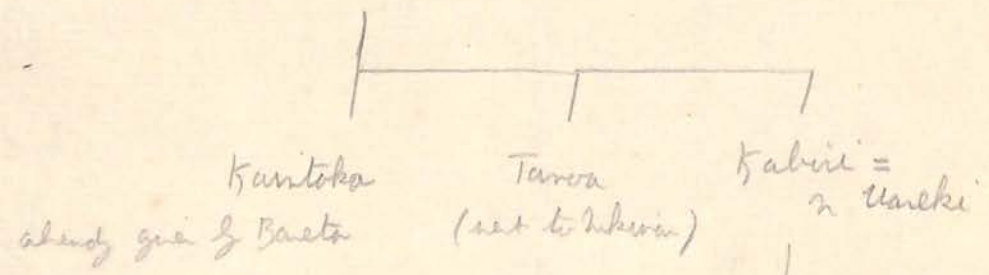
Kunata te renei = 2. Teratei.

|  
Kunatata = 2. Matemangy

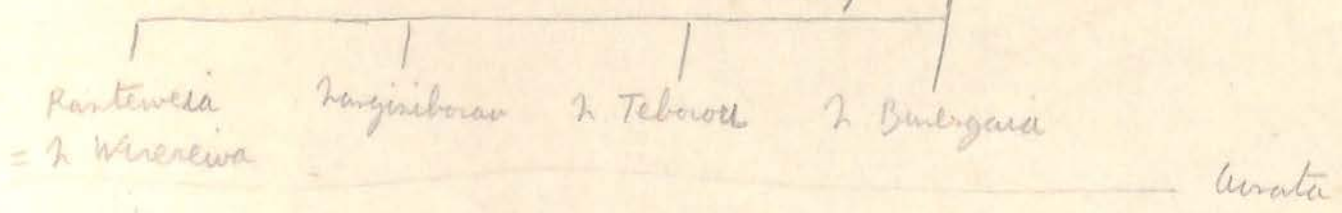
|  
Anatata = 2. Broua

|  
Tentako = 2. Baneko

|  
Buanke = 2. Tekari



|  
Kaitabunea = 2. Kateniski  
(Tawana of Tolnaki)



|  
Kabiri = 2. Terantango

|  
Teuker = 2. Roi

|  
Tawaa = 2. Telana  
|  
Tawaa II



Tabuang, Nancala - clan rights and division of food.

Tewari, the son of Batache built the Nancala at Tabuntelika the Tabuang Nancala was ~~made~~ people of Nancala (the half-ghosts). To see how it they lived there a rat, probably not, Tewaroi a Berman was the first to live there.

Koma came down from Bataitai & lived at ~~the~~ Amman. Tarentoa was at Keruti uka Koma came. They did not meet.

The Tabuang Nancala has a King and also a Bati which has the right of speaking first.

TABIANG

The Nancala was built for Tewaroi, who was of the Sib Antemi. His eldest male descendant speaks first.

Tabukaokao speaks second, the third word is ~~one~~ of the prerogative of the "King of the Nancala". The Sib Antemi should be the King of the Nancala but QUATABU from Tawana married Tewaroi's daughter so Tewaroi let him be the King of the Nancala.

When Antemi speaks he addresses Tabukaokao & speaks about Braniki (Braniki food offering).

Tewaroi should have sat in Braniki's place but he gave that also to his son-in-law. ~~But~~ Tabukaokao also see strangers & he put them in the best place to answer him. Kama came from Saroa & sat in Tabukaokao

after Braniki, Karama & after that the conversation is general.

Antemi & Tabukaokao do all the decisions about division of food etc. Braniki & Karama eat first

Tawamara & Katibaga take the food for the people &

~~throw~~ it out in the middle of the Nancala

Kaloka & Na take the food to Buaniki - they are Buaniki's servants - they take the remnants left over.

Buaniki & Tamakauri Kaloka & Na buy no food they get their food from the rest. all the other clans buy their own food & give a bit of it to Buaniki etc.

Anteina summons the people.

Ikuromoea build the Maecaba they call the ridge-pole, cut the eaves. when they have done up job the

people of the Maecaba call "te i ami Karoua"

a man skilful in Rogie who is close by the people of the Maecaba, who notes the central post of the Maecaba, call "Te BOUTABU."

when he has finished watering the central post he prognosticated future events such as a drought of fish or rain. while he's watering he says one Rogie incantation he can foretell the future of throwing "Onibua" = coconuts of 3<sup>rd</sup> stage and in the Maecaba. If the eyes of the hut are turned away from the the event will be long delay off. when the eyes face him the event will come very soon. The event will be either a drought of fish or rain.