

通
達

Aobiti, Uma,
17.10.29.

Mataniwi ni kawa,

I tangiri araisa aomata ake ko a tia
n rinea man am kawa ba tan takakaro n takakaro
ake tenua are Uotakin te boro n te tibun, Te
Wae-tennai ni biri n uoman te aomata, ao Te
Wae-teaina ni biri n temanna te aomata ba ana
roko irou i main te Kaonobong sei.

Te Batere ao takakaro akana tenua
akanne, kam na katauraoi ba N na roko n tuoi
n te Kaonobong n te aoa 12 n tawanou.

Ngai,

Mingoshi
.....
Te Kauoman ni Kamitina.

RONGORONGON TE BUAKA N TIABAN

N te Kauabong ae nako, a tia ni bo buaka Tiaban ma America ao England n te buaka ae moan te korakora i rarikin Solomon n te marawa ae, Betebeke Maeso. N aia bo ni buaka sei boni moan te waki raai ana kekeiaki Tiaban n tukia ba ana bon aki roko naba n te tabo are a tangiria ni kawaria, ao n aki kamania naba i nanon te marawa sei.

A bati kaibuke ma wanikiba ma tobito ao tabomarin ma aki reke maitia.

Aikai maitin aia kaibuke ma aia wanikiba aika a uruaki ao aika a mate naba :-

| | <u>Aika mate</u> | <u>Aika uruaki n aki</u> <u>manga bongana</u> |
|--------------------------|------------------|--|
| Manuao aika bubura | 2 | 2 |
| Manuao n ua wanikiba | 7 | 2 |
| Manuao ni buaka | 19 | 2 |
| Manuao ni kati tobito | 16 | - |
| Tabomarin | 13 | - |
| Manuao ni kati Main | 2 | - |
| Manuao n uabai (kako) | 18 | 1 |
| Wanikiba | 777 | - |
| ao tewana riki te Manuao | <u>1</u> | - |
| | <u>855</u> | <u>7</u> |
| | === | === |

Miyoshi
006

Oyoto - 17. 10. 31.

31/10/48.

T A R A I A

TEMOA

ao

TOANIKARAWA

Uma

Tabiang



Aomata aika uoman aikai a tia n reke n iraea aia Titoa Tautian Tiaban, ao e a reke motina n tuan te Buaka n Tiaban ba a na TIRINGAKI.

A na bus maiuia n te aoa 11 a.m. n tain Tiaban. A tangiraki aomata ni bane n roko n aia Rua-ni-Mate I-Tiaina i Tabonaba n te tai ae 11 a.m. n tain Tiaban ba kam na nora aron te makuri ae te Ira.

Miyoshi
.....
Resident Commissioner.

Nobemba 5th. Siowa 17.

Office, Uma,
12/11/42.

Mataio,

Ko na uringa ba man te bong aei, so ko na
keiaki riki ni karaoi am makuri, ake ko a tia ni
mwiokoaki iai, n ai aron te buraeki, N nang tiba ataia
raoi ba ko bon tuai naba mani karaoa te buraeki so boni
ngaia oin am makuri, so ngkana ko aoraki tuanga am
kauoman. Tai mwiokoia Bureitiman iai. Te ran kona
tai kabukia nakoia bureitiman, ba ko riai naba ni
buokia.

Ngai,

.....
Te Kauoman ni Kamitina

告

特別、此等

每股各人所有、英債、日本債等、下
交際元子に決定せり。

依り各村長、個人別英債、所指定
の調査、其に十月十七日迄、是迄新
の報告せり。

交際期、是迄の通知

交際割合、一磅十圓ト又

納 ~~納~~ 且、已發行、金券、
英債ト認ト又

昭和十一年十月十日

民務部

T A R A I A

Nakon te Kaubure

-- Te Mane n England --
=====

E kona n rairaki n te mane n Tiaban n te
tai sei.

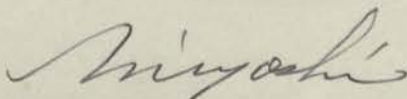
Ti kanakoa te taeka nakoimi ngkami Kaubure
ba kam na tuangia aomata maitin aia mane ba e kona n
rairaki n te bong ae 17th November.

N te tai are e na rairaki iai te mane e na
reko te taeka nakoimi. Aio aron katauana 10 Yen. ae
£1/-/-.

Te mane are e makoro iai Mr. Garvey e aki
tangiraki irouia I-Tiaban. 12/11/42.

12 te bong, 11 Namakaina, Showa 17 Te ririki.

Minseibu

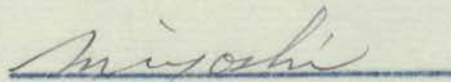


(Resident Commissioner).

MECHANICAL AND ELECTRICAL ENGINEERING DEPARTMENT, OCEAN ISLAND

Mataniwi ni Kawa

Koa nakomai ma am Kaubure ao am kauomen ni Kaubure ni kawara aia botaki I-tiaban n te Rua ni mate n Tiaban i Tabonaba. Kam na roko ni ngabong (Kaabong) n te aoa 6.30 a.m ae ai aron 8.30 n tain Banaba.



Kamitina n Tabo,

Oioto.

Office, Uma,
27/11/42.

Nakon te Tia Koro-Boki.
-- --

I a manga kanakoa riki te rete aei nakoim
ba ko na manga kakaei riki n am kawa, so ko na kawa-
etatai n nikiri n te Aobiti i Uma bai aikai :-

Te BUNG so te MATE n te
namakaina ae September.

Ti ngaia anne ma kawaetatai.

Ngai,

Miyoshi
.....
Te Kauoman ni Kamitina.

Aobiti, Uma,
27/11/1942.

Nakoia Kaubure -

Kam na uringa ba n ara tai ni kabowi
ma ngkami n te Kaonobong are e a tia n nako ao
~~ma~~ iai te taeka nakoimi ba kam na kareke
tatabeai te kai-ni-wene man ami kawa, ao a bon
tuai naba men roko ni karokoa te bong aei.
Kam riai ni kawaetatai ba e rawa ni kua n
tataningai te Kamanta.

Ngai,

Miyoshi
.....
Te Kamitina n Tabo.

Office, Uma.

30th November, 1942.

Nakoia Mataniwi ni Kawa -

Iai karineemi irou ni kan tuangi-ngkami bai aikai, ba kam na karekei maitia nakoiu nakon te Kaonobong aei (5 n Ritemba, 1942).

1. Maitin aia ni kain ami kawa
 - (a) Maitin ae ua.
 - (b) Maitin ae akea uana.
2. Maitin aia mangko kain ami kawa
 - (a) Maitin ae iai uana.
 - (b) Maitin ae akea uana.

Tuangia kain ami kawa ba ana wareki maitin aia ni, ao aia mangko, i aon abaia nako, ao a nikiri iroun te tia Koroboki n te kawa, ba e na tau maitia, ao ngkana e tia irouna, ao e na anganiko ba ko na noria, ao ngkana ko tia n noria; tiainia aram iai, ao anganna ba e na nikiria n te Aobiti, i Uma.

Taina ae I tangiria iai, bon te Kaonobong ae na roko aei. (5 n Ritemba, 1942).

Ngai,

.....Miyoshi.....
Te Kauoman ni Kamitina.

Ooma , Oiooto.

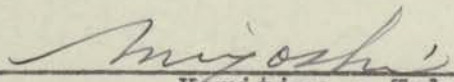
14 . 12 . 42.

Nakoia Kaubure

Iai karineami irou ni kan tuang ngkami ao kam na tai maninga naba n tuangia kain ami kawa ba ana boni katoka te nano ni kani iraei aia bai aomata ke te kani mataiakin aia bai aomata ke te kan ring baai ake tiaki oin aia bai ke te aro ni kani kimoa ana bai te aomata ba moan te buakaka ao moan te ribaki naba n te Tua n Tiapan.

Ti ngaia anne ao kakaonimaki raoi n tuangia kain ami kawa ao tuangia naba ba anne aia tai n reieeiki ao ana bon toki man aki manga karaoi man te bong aei.

Iai karineami irou.


 Kamitina n Tabo.
 Oiooto.

Aobiti, Uma,
18/12/1942.

Te Kaubure,

Ko na tuangia kain am kawa ba
a na buokia kain te Kambane so Kain Etani-
Banaba, ni karekei aia karewe man aia Nii.

Ngai,

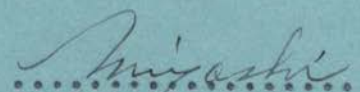
Miyoshi
.....
Te Kamitina n Tabo.

Aobiti, Uma,
18/12/1942.

Kain te Kambane & Kain Etani-Banaba.

Kam na ururingnga raoi ba bon akea
ae na boni kariaki nakonakona i mwin
te aoa 6 p.m. ni karokoa te aoa 6 a.m.

Ngai,


.....
Te Kamitina n Tabo

Aobiti, Uma.

21/12/1942.

Kureta ao Tekoruru.

E tangiri-ngkami te Kamitina ba kam na kawaria
n te Aobiti i Uma n ningabong n te soa 12 n tain Tiaban,
ae ai aron te soa 2 n ami tai.

Ngaí,

Mijoshi
.....
Te Kamitina n Tabo.

Aobiti, Uma,
21/12/1942.Iete ao Aaron.

E tangiri-ngkami te Kamitina ba kam na kawaria
n te Aobiti n ningabong n te soa 12 n tain Tiaban, ae
ai aron te soa 2 n ami tai.

Ngaí,

Mijoshi
.....
Te Kamitina n Tabo.

Aobiti, Uma,
21/12/1942.

Nakon Ioabo,

E tangiriko te Kamitina ba ko na kawaria
n te Aobiti i Uma n ningabong n te aoa 12 n Tain Tiaban,
ae ai aron te aoa 2 n ami tai.

Ngai, *Miyoshi*
Te Kamitina n Tabo

Aobiti, Uma,
21/12/1942.

Mataio,

E tangiriko te Kamitina ba ko na kawaria
n te Aobiti i Uma n ningabong n te aoa 12 n tain Tiaban,
ae ai aron te aoa 2 n ami tai.

Ngai, *Miyoshi*
Te Kamitina n Tabo

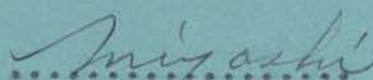
Aobiti, Uma,
23/12/1942.

Mataniwi ni Kawa

Kam na tuangia kain ami kawa ba e
aki kariaiaki te karongoa, ke te katiki, ke
te kaura-ai, ke aro riki tabeua n ai arona
rimoa, n nukanibongin te Kaabong aei, ae tain
te Kiritimati.

E ti kariaiaki te takakaro n te
ngaina.

Ngai,


.....
Te Kamitina n Tabo.

Aobiti, Uma,

28/12/1942.

Kamata.

--
I a butiko i bukin am Kaibaba ba
a tangiri I-Tiabanin te Kambane, tengaun (10)
te oi, ma ko a karau ni koro ma i botoia,
ao ko a nikiri irou n te moaningabong.

Ngai,

M. J. O. H.
Kamitina n Tabo.

Aobiti, Uma,
29/12/1942.

E. Lanyon,
An-te-Ren.

Ko tuangaki ba ko na botia kain am kawa nakon te Kanimabong n te aoa 7 n te ingabong i an te Kai-ni-Man, i bukin te neborebo, ae karineakin te Embera n Tiaban.

Ko na tiruti nakon te Buraeki, so aomata ana bane ni kamauri n te kamauri n Tiaban, i nanon teuana (1) te miniti.

Ngkana e bane anne, so ko a kaira am Kauoman n nakomai ba kam na ira te neborebo ikai n te aoa 8 n ami tai, ae te aoa 6 n ara tai n Tiaban.

Ngai,

Miyoshi
Te Kamitina n Tabo.

Aobet
Aobeti, Uma,

10th January, 1943

Nakoia Mataniwi ni kawa-

Ikan tu angkami ba kam kawa ni kuba
n te bong sei ba iai bai aika ana karebweaki
ba kati aika bubura aika mena iaon banaba
ngkana erebe ao tai maku babon te kataneiai
i rouis tautia

Tu angia ami koraki ba akawa ni maku

Ngai,

Miyoshi
.....
Kametina n Tabo.

Aobiti, Uma,

11th January, 1943.

Te Kaubure.

I kan tuangko ba ko na botia
kain am kawa ma ni butia ba ana keiaki ni buokia
kain te Kambahe ni karekei aia karewe man aia nii,
ti tekaina nakon temanna, ngkana arona ba a roko
ni bubuti nakola.

Ngai,

Miyoshi
.....
Te Kamitina n Tabo

Aobiti, Uma,
13/1/1943.

Nakoia Mataniwi ni Kawa

E buti-ngkami te Kamanta ba kam na karekeia man ami kawa tani batere aika ana batere irouna n 17 bongin te namakaina aei, (te Tabati ae na roko aei), n te aoa 3.30 p.m. ni karokoa 6.30 p.m. n tain Tiaban.

Aio arona - Uma ao Buskonikai ana botaki, ao Tabwewa ao Tabiang ana botaki, ao kaka 10 kain aia batere, ai aron ae kaka 5 mani kawa nako.

Te tabo ni Batere - Rarikin te O-n-Aoraki ni kawai, tiaki are i Anteren.

Ana risi n roko tani Batere n te aoa 3.00 p.m. raoi.

Ngai,

Amosha
.....
Te Kamitina n Tabo.

Aobiti, Uma,

20th January, 1943.

Nakon te Kaubure.

Ko tuangaki ba ko na kaongoia kain am kawa
ba ana aki kuba ma ni birinako, n nukanibongin te bong aei
ni karokoa te ingabong, ba ana kataneiai tani buaka ni
karebwei aia kti i Buakonikai, ma ngaia ae ko na tuangia
ba ana tai maku ngkana a ongo rebweia.

Ngai,

Kamitina
.....
Kamitina n Tabo.

Aobiti, Uma,

24th January, 1943.

Nakoia Mataniwi ni Kawa -

Kem tuangaki ba kem na kaongoia raoi kain
ami kawa ni kabaneia, ma irouia atsei ni karokoa aika
ikawai, ba ana akee se e na manga batere ni ioioa bukina,
a na hon ti tei ni batere, n aki kakamakuri bukia.

Tuangia naba ba ngkana a nekonsko so a kaitibo
na I-Tiaban, ana riai n tei so ana kabaraki raoi atuia
ni kemaui. Akea te I-Tiaban se e na aki kamauraki.

Ngai,

Mingoshi
.....
Te Kamitina n Tabo

Aobiti, Uma,

1st February, 1943.

Mataniwi ni Kawa -

I a manga kauring-ko riki i bukini
kawakinan te kaura ai i buako-ni-mange, ma ko
na tuangia kin am kawa ni kabaneia ba ana bati
ni kawakina raol bukin aia moko ba e kawa n reke
te kabuanibai iai ibukin te bue.

Tuangia naba ba ana aki manga oki n tintin
i buako-ni-mange, ke ni kaura te ai n aro riki tabeua
aika e na reke iai te bue ae ababaki.

Ngai,

Miyoshi
.....
Te Kamitina n Tabo

Aobiti, Uma,

1st February, 1943.

Mataniwin te Kawa

I kan tuangko ba te baire n te Ran ngkai
nakoia aomata, e na manga karakaki riki nakon are rimoa,
ao n aron ane ko na aki ira bangabangan te tin, ma
ko na baireia n ae tao aiti teiterana te inti ao e a
on nakon temanna te aomata.

Ngai,

Miyoshi
.....
Te Kamitina n Tabo

Aobiti, Uma,

3rd February, 1943.

Te Mataniwi n te Kawa

Ko na botia kain am kawa ni kabaneia, ao ko na kaongoraia te rongorongo ae kakukurei ae rongorongon te buaka. --

Kam na ongora!

Iai te buaka ae bo i rarikin Solomon i nanon te namakaina ae nako, ni bongina aika 28th ao 29th.

E buaka te I-Tiaban ma aiana aika America ao England, ao aikai maitin aia bai I-America ao I-England aika a kamateaki iroun te I-Tiaban, ao a bane ni inako i tari:-

- 3 te Manuao,
- 4 te Cruiser aika ababaki,
- 3 te Wa-ni-Kiba.

10 Maitia

=====

Ti anne rongorongon te buaka ae reke n te namakaina ae Tianuare.

Ngai,

Miyoshi

 Te Kamitina n Tabo

Aobiti, Uma,

12th February, 1943.

Nakoia Kaubure.

Kam manga kauringaki riki ba kam na kauringia
kain amikawa, ba ngkana e eki n roko te kaibuke, so akea
ae na manga kania rarikina.

Ngai,

Miyoshi
.....
Te Kamitina n Tabo.

Aobiti, Uma,

17th February, 1943.

Te Tia Kawakinia Rebera.

=====

I kan tuangko i bukini baunaia
Rebera te ran ba e a bon tia ni karakaki baunaia
kaini kawa nako i soni Banaba, so ko na uringa
ba aroia naba Rebera ba ti tebo naba maitin baunaia
te ran ma kain kawa. Am makuri n taraisa raoi ba
ana anganaki maitin te ran se teuana te birikan
nakon temanna ni katoabong. I mwiokoiko naba ba
ko na tarai ran akana n ami tabo ba ana aki
bakataeaki ma ko na ti kantaninga au taeka.

Ngai,

Miyoshi
Kamitina n Tabo.

Aobiti, Uma.

22/2/43.

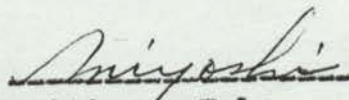
Matsniwi ni Kawa,

Iei karineakimi irou ni kani butingkami ba kam na
kataia ni kerea man ami kawa nako taia ni matau n akawa n ai
aron ae kam kona man ami kawa nako, so n te tsi are e reke iai
a
so kawaetata n nikiria irou n te Aobiti i Uma.

Ti ngaia anne ma kataia kawaetata .

Kam bati naba n raba,

Ngai, Raomi ni koaua.


Kamitina n Tabo.
Oioio.

Aobiti. Uma.

23/2/43.

Mataniwi ni kawa,
) ----

Iai onimakinami irou ni kan tuangi ngkami ba kam
na tuangia kain ami kawa ba ana bane n anai aia bai ma ni
kawan Banaba ba bon akea ae reke irouna te kariaiakaki ni
katu
katuka ana bai ni kawan Banaba ke iroun ana koraki n te tabo
riki teuana. Ana bane n roko aia bai n aia auti i nanon 3te
nua
-nua te bong e teirake man te bong aei, ao tuangia raoi naba
ba are ea manga kuneaki ana bai n te kawa ke ea manga raka riki ana b
riki ana bai imwin bong akana 3bong ao ena bon uotaki anabai nak
nakon te Aobiti i Uma n aranaki bai te bai ni kimoa ke ni IRA
ma ngaia are tuangia ba ana boni kawaetataia ni kabanei aia
bai ni karoko-i irouia i nanon bong akanne.

Tuangia naba aei :- I nanon au tai n tutuo ni kawan
Banaba ao i bati n noria i nanon auti ba akume ni matu, niwene
ao n taetae ni kawai ian aia auti kain Banaba, ao n aki muti
naba ni karine, ma ngaia are tuangia ba akea ae na manga oki n n
noria immin anne.

Ngai. Raomi ni koaua ian te Tua n Nippon,

Miyoshi

Kamitina n Tabo, Oyoto.

Aobiti. Uma.
24/2/43.

Mataniwi n te Kawa,

Iai karineakim irou ni kani kabara au bure ni kanoan au reta are i koroia nakoim ni 22/2/43. are koreaki iai taekan te matau, ao bon aio etina :- Aomata ake a taku ba a boni kainanoia n te matau n akawa ao kam na boni kanakomaia nakoia ba n na kataia ni karekea nakoina, ma kam na taraia raoi ba te aomata anne bon te tia akwa ni koaua.

Tai kanako-maia akana ana bon aki kona ni kabonga te matau n aron anne kam bon atala n aroia nako aomata n tatabemania.

Ti ngaia anne ma kama kabara au bure ni kairuan au reta.

Ngai,

Mijoshi
.....
Kamitina n Tabo, Oyoto

Aobiti. Uma.
2/3/43.

Mataniwi ni Kawa,

I kan manga tuangi ngkami ba kam na manga tuangia
kain ami kawa nako ba ana bon ataisia ba ana manga akea riki
te aomata ae na rin i nanon aia O-Tautia, tao i bukin te
koro-karewe ke te bai riki teuana.

Ti ngaia anne ma kaongo-ia raai kain ami kawa nako
ba ana ataisia man te bong sei.

Ngai

Amisashi
KAMITINA N TABO. OIOTO.

Uma. Aobiti.
3/3/43.

Tan Koroboki ni Kawa,
)) -----

Ia manga kauringkami riki i bukin taekala somata
 ngkana smanga mate riki imwin te bong aei ba kam na kawaetata
 ni uota taekana nakon te Taokita so nakoiu tiaki ti nakoiu
 ma kam na uringa naba ni karokoa iroun te Taokita n aki kamana
 mwin matena, so te tei se ea tiba bungiki kam na boniwaetata
 naba n nikiria irou n te Aobiti i Uma.

Ti ngaia ane so kekeonimeki iai.

Ngai,

Miyoshi

Aobiti, Uma.
2/4/43.

Nakon te Mataniwi-n te Kawa,

Iai onimakinami irou ni kan tuangi ngkami, ba kam na tuangia kain ami kawa; te bubuti man ara botaki n Nibong ba ngkana iai te aomata are iai ana mane ni bauti ae aki kona ni kabongana ao ti butia ba e na uotia nakon te auti n takakaro, ao ngaia naba te kauniwae ke te kau n aki akaka uoti naba nakon te auti n takakaro, ba ti kani kabonganai i bukin ara bukin bonobono tan ara kauniwae.

Ti ngaia anne te bubuti man te botaki n Nibong, ao e bon risai ba kam na buokia kain Nibong n te bai are a kai nanomia iai, ma ngaia ae kam na tuangia ba ana kawaetata ni karekei bai skanne n nikiri n te auti ntakakaro.

Tuangia naba kain ami kawa ba manga akea te tabo riki teuana ae na manga taunaki iai te MATE i rarikin are i Tabwewa ao are i tabon-te-ren, ao ana manga aki oki n roko ni bubuti i bukin taunan aia MATE i rarikin aia auti.

Ti ngaia anne au bubuti nakoimi ao kakeonimaki n tuangia kain ami Kawa nako.

Ngai raomi ian te Tua n Nibong,

Miyoshi
.....
Kamitina n Tabo, Oioo.

Aobiti Uma,
7/4/43.

Nakon Te Kaubure n te Kawa,

Ia manga kauringi ngkami riki ba kam na manga botia riki kain ami Kawa ni manga tuania riki ba ngkana are iai ana ataei ae ea tiba roko ke iai te mate i buakon ana utu ao ke kawaetata n nikira taekana n te tai naba are roko iai ke are mate iaia nakoia tani Koroboki n ami Kawa ao tani Koroboki ana kawaetata n nikira taekana nakoiu ao nakon te Taokita, ao kam na atala ba aki kona n ong aomata ngkana kam ti taetae nakoia ao kamaki karaoa ami makuri nakoia ba te Mate ao te Bung boni ngaia atun ami makuri n ami Kawa, ma ngaia are ngkana iai te Mate ke te Bung n am Kawa, ao nakoia ana utu manga tuangia ba atia n nikira taekana ke a tuai, ao ngkana atuai ao tuangia ba ana kawaetataia n nikira taekan-a nakon te tia koroboki, ao e buakaka ngkana ko atongaki ba te Kaubure ngkoe ao ko aki ata rongorongon am Kawa, ke koaki ata maitin te Mate man am Kawa ke te BUNG.

Kam riai n atala ba tao ai kauruan au taeka aeinakoim i bukin te Mate ao te Bung, ao ia butingkami ngkai ba kam na kakaonimaki riki.

Ti naia anne ,

Ngai Raomi ian te Tua n Nibong,

Miyoshi
Kamitina n Labo.

Aobeti .Uma

3/5/43

Metani-wi ni Kawa

Aio te reta se Iaka uringami iai

I a manga keuringi kami n tuangi kami

ba kam na tangia kain ovi kawa te moti

sei tuangi tuangia tuangia ba mean te

mateatea taningsi somata n aki mitiakina

te moti are stia n tuangaki rimoa

1 I stia n tuangi kami ba akea se na beka

n akawa i main otia Tai, te tai se raairoi

ena bon oti raai tai se kam risi n nako

n akawa aio te tai 4.n teingabong se tain

Hibong

2 Ao kam na bano n aki n akawa n te tanimeesotai

n te aoa 3. n tain Hibong akea se nerimin te tai

anne te Moti

te somata are Pison te moti anne se ena boni katiaki i roia
tautia se ngkana e mate se bon tiki ana bure te Kameta se
te Kametina ba bon ana bure ba erison te moti

E taku te Kameta bakemisi somata beki ira ana moti are engan
te Kametina se ai bon te kabaneen taeka anne nakoivi kakaonimaki
n tuangia ani somata tai maniga

Ngai.

Miyoshi
.....
Te Kametina n Tabo

Uma,

22/10/1942.

Nakoia Kaubure,

Kam na kateirakea te rei batere i nanon ami
kawa ba iai te tai n takakaro n Nohemba 3. 1942, ba
ana hane n roko kaini kawa nako - Buakonikai. Tabwewa
Tabiang. Uma, Bureitiman ao te B.P.C. ao aia tai n
roko n te ingabong n te aoa 6 n tain Nippon.
Te tabo n takakaro - Tabiteuea, are te marae.

Ngai

Miyoshi
.....
Acting Commissioner.

Uma,
26/10/42.

Nakoia Mataniwi ni kawa.

Taiako ma ko a tuangia naba kain am kawa
ba iai te takakaro i main te batere n 3 n Nobemba.

Ko na karekeia ma n am kawa tan takakaro
n takakaro aikai :-

- | | |
|---|--|
| 1. Uotakin te boro n te tibun i bukia aine | = uoman te aine. |
| 2. Te wae-tennai ni biri n uoman te aomata | = temanna te mane, temanna te aine. |
| 3. Te wae-teaina ni biri n temanna te aomata | = uoman te mane. |

Ngai,

Miyoshi
.....
Acting Commissioner.

Aobiti, Uma.

17/10/27.

Te Kaubure,

Tuanga kain am kawa, ba ngkana
iai ae ea tiba bunglaki natina ke ngkana arona
ba iai ae mate irouia, so ana kawaetataia n
tuanga te tia koro-boki n te kawa n te tai naba
are e bunglaki iai ke are mate iai, so te tia
koro-boki n te kawa e na kawaetata n tua
rongorongona nakoia.

Ngai,

Miyoshi

Aobiti, Uma,
27th October, 17th Shower.

Te Kaubure,

Talaoka ma ko a butia kain am
ba ana kaitiaka te kawai ni koroi bukini ban-ni
ke manga ni mangko akana tutuka nanon te kawai.

Ngai,

Miyoshi
.....
Te Kamitina.

TE EATERE n 3rd NOVEMBER, 1942.

Te Kawa

Tabwewa

Buskonikakai

Uma

Tabiang

Te Kuna

- 1). Vevela o te Laa
- 2). Solomon te Tangata
- 3). Nafala e Solomona
- 4). Telephoni

- 1). Teirake Buakonikai
- 2). Uata Tanielu
- 3).
- 4).

- 1). Te Boki n Areru
- 2). Mataka O te no
- 3). Te Rube
- 4).

- 1). E su Binobino
- 2). Maia te Kai
- 3). Tai maminga
- 4).

Maitini kaina

50


34.

36.

30.

Notes to discuss with Mr Maude

- p.1. (a) Should one explain that Buakonikai etc are the four villages of Ocean Island?
(b) What was at Tabiteuea - the Police lines?
- p.2 From p. 11, it seems that M ni K is not synonymous with Kaubure. At p. 41, however, it is synonymous. What was the O.I. practice?
- p.5 Names of Ellice dances to be checked. Have you an Ellice vocabulary or, failing that, a Samoan dictionary?
- p.7 Oyoto = Oioto on p.11 etc. Is this a Banaban place name?
- pp.8 and 11 Need one explain Tabonaba? Where was its location? Was it an Asian cemetery?
- pp.16-17 Can we say more about Etani Banaba? It seems that there must have been an internment camp there.
- p.20 Do you know the "katiki"? Is it a "tug of war" or some Gilbertese competitive pulling game? Could there have been an inter-village competition at Christmas?
- p.21 Would there have been Japanese in the BPC or do you think "company" here refers to the military unit - compare p.36.
- p.22 Where and what was "An-te-Ren"?
- p.24 The same problem with "company" as at p.21.
- p.29 I found this difficult. What would you make of the Gilbertese text? I decided in favour of this translation in view of p.32.
- p.31 I think this should remain as translated - pp.13 and 38 make it pretty clear that the Japanese received very little in the way of supplies.
- p.34 I am a bit doubtful about the last para. What do you make of the Gilbertese?
- p.38 (a) Do you agree with my note on bubuti. Would you think an interpreter would be deliberately ironical in using the bubuti refused?
(b) Tabon-te-ren. Is this the same place as Anteren - p.22?
- p.41 Perhaps you have record of when the occupation and then the transportation to Kusaie in fact took place?


(Reid Cowell)

6 October 1970.

Japanese description of

Ocean Island: Records re

CIRCULAR NOTICES

DEPARTMENT

OF

CIVIL ADMINISTRATION

Uma,
22/10/1942.

To all Kaubure, ⁽¹⁾

You are to begin dancing practice in your villages for the celebration on November 3, 1942 in which the people of all villages will take part - Buakonikai, Tabwewa, Tabiang, Uma, the Police and the B.P.C. They are to assemble at 6 a.m. Japanese time. The celebration will be held on the square ⁽²⁾ at Tabite^unea.

I, Miyoshi
Acting Commissioner

- (1) Kaubure : elected village members of the Native Government
serving as councillors and court assessors.
- (2) Marae : any open space, playground etc.

Uma,
26/10/42.

To all Village Chiefs, (3)

Please let the people of your village know that there will be games before the dance on 3 November.

You are to choose people ^{from your village} to take part in the following games:

- | | |
|----------------------------------|---------------|
| 1. Ball and spoon race for women | 2 women |
| 2. Three-legged race for two | 1 man 1 woman |
| 3. Hopping race for men | 2 men |

I, Miyoshi

Acting Commissioner

Mataniwi ni Kawa = Village Chiefs.
(3) ~~Village Chiefs~~ : ~~Mataniwi ni Kawa~~ Synonymous with Kaubure which is the official title.

?
-
see pp 11
41

Office, Uma
17/10/27

The Kaubure,

Tell the people of your village that, as soon as a child is born into a family or a member of the family dies, they must let the village scribe know at once. The village scribe must then inform me as soon as possible.

I, Miyoshi

Office, Uma,

27th October, 17th Shower.

The Kaubure,

Please ask the people of your (village) to clear the roadway by cutting down coconut fronds at the base and branches of mango trees which make passage difficult.

I, Miyoshi

Commissioner.

17th year of
Shower = Shōwa, i.e. 1942 — see p. 10.1

Dance on 3rd November, 1942

| <u>Village</u> | <u>Song</u> | | <u>Number of dancers</u> |
|-------------------|--|---|--------------------------|
| <u>Tabwewa</u> | 1) | * | 50 |
| | 2) The man Solomon | * | |
| | 3) | * | |
| | 4) The Telephone | * | |
| <u>Buakonikai</u> | 1) ^{Anise} Stand up Buakonikai | | 34 |
| | 2) | * | |
| | 3) | | |
| | 4) | | |
| <u>Uma</u> | 1) The Book of Psalms | | 36 |
| | 2) | * | ? Gilherkase |
| | 3) The pigeon (dove) | | |
| <u>Tabiang</u> | 1) Slowly the molasses fills the shell | | 30 |
| | 2) Where did that spear come from | | |
| | 3) Never forget | | |
| | 4) | | |

* Songs and dances of the Ellice Islands.

Office, Uma,
17.10.29.

Notice

Circular
Notice

All Village Chiefs,

I should like to have the names of those whom you have chosen to take part in the three games viz. the ball and spoon race, the three-legged race for two and the hopping race for one. They should reach me before next Saturday.

You are to get on with practising for the dance and those three games for I shall be making an inspection at 12 o'clock noon on Saturday.

I, Miyoshi
Assistant Commissioner

17.10.29 = 29 October, 1942.

NEWS OF JAPAN'S WAR

Last Tuesday, Japan met America and England in major battle off the Solomons in the Western Pacific ocean. Japan was successful in this engagement as a result of which her enemies were prevented from achieving their objectives and gaining command of the seas in the area.

Large numbers of ships, aircraft, torpedoes and submarines were engaged but the exact numbers are not known.

Enemy ships and aircraft lost and badly damaged were:-

| | <u>Lost</u> | <u>Unserviceable Through Damage</u> |
|-------------------------|-------------|---|
| Battleships | 2 | 2 |
| Aircraft carriers | 7 | 2 |
| Cruisers and destroyers | 19 | 2 |
| Torpedo boats | 16 | - |
| Submarines | 13 | - |
| Minelayers | 2 | - |
| Supply vessels | 18 | 1 |
| Aircraft | 777 | - |
| One other warship | <u>1</u> | <u>-</u> |
| | 855 | 7 |
| | — | — |

Miyoshi

Oyoto - 17.10.31

17.10.31 = 31 October, 1942

NOTICETEMOA

and

TOANIKARAWAUmaTabiang

These two men were caught stealing Japanese military stores and they have been condemned to death under Japanese military law.

They will be executed⁽⁴⁾ at 11 a.m. Japanese time. The whole population is requested to assemble in the Chinese cemetery at Tabonaba at 11 a.m. Japanese time so that you may witness the penalty for stealing.

Miyoshi
Resident Commissioner

November 5th Siowa 17.

- (4) Executed in the sense of "losing one's life". The text gives no indication of the method.

Siowa 17 = 17th year of Shōwa i.e. 1942

Office, Uma

12/11/42.

Mataio,

From to^day you are to remember without fail to perform properly the flag duty which has been entrusted to you. I have just learned that you have so far not been doing the flag duty allotted to you. Should you be sick you are to instruct your assistant. Do not rely on the Police. You are not to distribute drinking water the police but you should assist.

I, Miyoshi

Assistant Commissioner

Notice

It has been decided that the English money owned by all people at this time shall, by special arrangement, be exchanged for Japanese money.

Therefore the head of each village shall take a census of the English currency held by all individuals and report to the government by (the coming) 17th of November. The date for exchange will be ^{notified} ~~decided~~ later. The exchange rate will be 1 Yen to 1 pound.

Further, vouchers issued by B.P.C. are not recognized as English money.

The Government.

N O T I C E

In accordance with the special arrangements which have been made, it has been decided that English currency held by the population is to be exchanged for Japanese currency. Each village chief is to find out the amount of English currency by the 17th November. They are to report to the Civil Administration Office. You will be told the date when English currency will be changed into Japanese. The rate of exchange has been fixed at ten yen to one pound. Currency issued by the B.P.C. will not be recognized as English currency.

17th year of Showa (1942)

November 12.

Department of Civil Administration

Translated by Dr. Alfonso and Miss Saito

NOTICE

To all Kaubure

English Money

English money can now be changed into Japanese.

We shall send word to you, Kaubure, so you can let the people know the amount of their money that can be changed on 17th November.

Word will be sent to you about the time for changing money. The exchange rate will be 10 yen to £1.

Money signed by Mr Garvey is not acceptable to ^{the} Japanese.

12/11/42.

12th day, 11th Month, Shōwa 17th year

Department of Civil Administration Minseibu Miyoshi

(Resident Commissioner)

Village Chiefs,

You, your kaubure and assistant kaubure are to attend the Japanese assembly at the Japanese cemetery at Tabonaba. You are to attend to-morrow (Thursday) at 6.30 a.m. which is 8.30 Ocean Island time.

Miyoshi
District Officer,
Ooto

Office, Uma

27/11/42

^{the}
To ~~the~~ Scribe^s,

I am sending you this reminder to check your village and let me have the following information at once:

Births and Deaths for the month of September.

That is all but hurry.

I, Miyoshi

Assistant Commissioner

Office, Uma.

27.11.42.

To all Kaubure -

You will recall that during our meeting with you last Saturday we instructed you to obtain several beds from each of your villages. None has so far been received. You must act at once or the Commanding Officer will become impatient with me.

I, *Miyoshi*
District Officer.

Office, Uma

30th November 1942.

To all Village Chiefs -

I have the honour to request that you let me have the following information by next Saturday (5th December, 1942).

1. The number of coconut trees belonging to the people of your village
 - (a) The number bearing fruit.
 - (b) The number not bearing fruit.
2. The number of mango trees belonging to the people of your village
 - (a) The number which are bearing fruit.
 - (b) The number not bearing fruit.

Instruct the people of your village to count the coconut and mango trees on all of their lands and advise their village Scribe so that he may make a record. When he has done this he is to give the record to you to check. When you have checked it sign it and return it to him so ^{to} ~~that he can take it~~ to the Office at Uma.

I require this information by next Saturday (5th December, 1942).

I, Miyoshi

Assistant Commissioner

Ooma, Oioto (5)

14.12.42.

To all Kaubure

I have the honour to request you to inform all the people of your village without fail to put out of their minds any thought of stealing or coveting other people's belongings, any thoughts of taking things which are not their own or any desire at all to steal any person's property. These are bad practices of which the Government of Japan (6) strongly disapproves.

That is my message. Be sure the people of your villages know of it. Tell them, too, it is a warning and that they are to cease these practices once and for all from today.

I have the honour to be (7)

District Officer,
Oioto.

- (5) Ooma : an alternative spelling for Uma which is the correct Gilbertese spelling.
- (6) [REDACTED] Tua n Tiapan : this could mean "Law of Japan" but Tua (law) and Tautaeka (government) were sometimes used synonymously.
- (7) Iai karineami irou = There is respect to you from me. However, the words were often used to translate the formal, official English "I have the honour".

Office, Uma.

18/12/1942.

The Kaubure,

Tell the people of your village to help men of the Company and the people of Etani-Banaba⁽⁸⁾ to get toddy from their coconut trees.

I,

District Officer.

(8) Kain te Kambane ao Kain Etani-Banaba : I am not sure if "kain ke Kambane" means "men (soldiers) of the company" or "employees of the Company" i.e. of the British Phosphate Commission I think the latter but see pages 17, 21 and 24. Etani-Banaba (Upper Ocean Island) seems to refer to internees - see page 17 also.

Office, Uma

18/12/1942.

To Employees of the Company and the people of Etani-Banaba.

You must remember that no one is allowed to walk about
between the hours of 6 p.m. and 6 a.m.

I,

District Officer

Office, Uma.

21/12/1942.

Kureta and Tekoruru,

The Commissioner wishes you to call on him in the Office at Uma tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,

District Officer.

Office, Uma.

21/12/1942.

Iwete and Aaron,

The Commissioner wishes you to call on him in the Office tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,

District Officer.

Office, Uma

21/12/1942

I
To ~~Loabe~~,

The Commissioner wishes you to call on him in the Office at Uma tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,

District Officer.

Mataio,

The Commissioner wishes you to call on him in the Office ^{tomorrow} at Uma at 12 o'clock Japanese time, that is at 2 o'clock your time.

I, 

District Officer.

Office, Uma,

23/12/1942.

All Village Chiefs,

You are to inform the people of your villages that it is forbidden to make any noise, perform the katiki⁽⁹⁾, light fires or hold any other of the usual Christmas celebrations this coming Thursday.

Celebrations are allowed during daylight only.

I,

District Officer

(9) Katiki : ~~a Gilbertese stick dance.~~

Office, Uma.

28/12/1942.

Kamata,

I ask you to let me have your Kaibaba⁽¹⁰⁾ which the Japanese of the Company⁽¹¹⁾ want. Also 10 coconut-frond torches which you should be careful to cut right at the base. You are to bring them to me first thing in the morning.

I,

District Officer.

(10) Kaibaba = bamboo, whistle or flute. In this context it must refer to bamboo fishing rods.

(11) Kambane : see note (8) p. 16.

Office, Uma.

29.12.1942.

E. Lanyon, (12)

An-te-Ren (13)

You are instructed to assemble your group on Friday at 7 a.m. at the flagstaff to pay homage and respect to the Emperor of Japan.

You are to salute the flag and your group is to pay respect (cheer?) in Japanese fashion for one (1) minute.

When the ceremony is over you and your assistant are to come with me to the celebration to be held here at 8 o'clock your time, that is at 6 o'clock in our Japanese time.

I,

District Officer.

(12) E. Lanyon. I think Lanyon was an overseer in the British Phosphate Commission. "Kain am Kawa", which I have translated as "your group", probably refers to labour lines.

(13) An-te-Ren = Under the "Ren" tree (*Tournefortia argentea*), a place name. See also note 19 p. 38.

Office, Uma,

10th January, 1943.

To all Village Chiefs -

I wish to warn you not to be afraid today if you hear firing. It will come from the big guns on Ocean Island but do not be afraid of the firing for it will only be the soldiers practising.

Warn everyone not to be frightened.

I,

District Officer.

Office, Uma,

11th January, 1943.

The Kaubure,

I request you to gather the people of your village together and ask them to give all the help they can to men of the Company^(1⁴) who ask them to get toddy from their trees. Each man need cut one tree only.

I,

District Officer.

(1⁴) Kambane : see note 8p. 16

Office, Uma.

13/1/1943.

To all Village Chiefs,

The Commanding Officer requests that you select dancers from your village to dance for him on the 17th of this month (next Sunday) from 3.30 p.m. to 6.30 p.m. Japanese time.

The following organization is to be adopted - Uma and Buakonikai will combine and Tabwewa and Tabiang. Each group is to have 10 dancers, that is 5 from each village.

The dance will be held alongside the old hospital not the one at Anteren⁽¹⁴⁾.

The dancers are to assemble at 3.p.m. sharp.

I,

District Officer.

(14)⁵ Anteren : see ^{Para 13} ~~address~~ at p. 22.

Office, Uma,

20th January, 1943.

To the Kaubure,

You are requested to warn the people of your village not to take fright and panic between midnight today and the early morning when the military will be holding firing practice at Buakonikai. Tell them not to be afraid of the firing.

I,

District Officer.

Office, Uma,

1st February 1943.

Each Village Chief -

I again remind you to be careful of setting fire to rubbish. Tell all the people of your village to take care when smoking that they do not cause damage by fire.

Tell them also to stop cooking among heaps of rubbish and lighting fires in any circumstance which could give rise to a large blaze.

I,

District Officer.

Office, Uma,

1 February 1943.

Each Village Chief,

I wish to inform you that the present issue of water to the population is ^{now} to be increased beyond the previous amount.

You are not to permit the use of leaky tins and you should allow them to be filled to within half an inch or so by each person.

I, Miyoshi
District Officer.

Office, Uma,

3rd February, 1943

Each Village Chief,

You are to call all the people of your village together and tell them the splendid news about the war.

May you all hear!

On the 28th and 29th of last month a battle was fought near the Solomons.

The Japanese met their enemies, America and England, in battle. The American and English losses, ^{by the Japanese} sunk beneath the sea were:

| | |
|----------|----------------|
| 3 | battleships |
| 4 | large cruisers |
| <u>3</u> | aircraft |
| 10 | Total |
| — | |

This was the only war news received during the month of January.

I,

District Officer.

Office, Uma,

12th February, 1943.

To All Kaubure,

You are reminded and you should remind everyone in your village that, when the ship comes back again, no one is to approach it.

I,

District Officer.

Ba ngkana e oki n roko te kaibuke : the particle "te" identifies the name of a thing - a noun. The phrase could equally mean "that, when a ship comes in again",. It depends whether the Japanese garrison received visits from different ships or whether a particular supply ship was used.

Office, Uma,
17th February, 1943.

The Leper Caretaker,

I wish to inform you about the water ration for lepers.
The ration for all villagers on Ocean Island has been ^{increased} ~~reduced~~ and
you are reminded that the ration for lepers is the same as that
for villagers. It is your duty to see that each person is given
one billy of water each day. I charge you with ensuring that
water is not wasted in your compound and ^{that} ~~trust~~ you will pay
attention my ~~wishes.~~ ^{instructions.}

I,

District Officer.

Office, Uma,

22/2/43.

All Village Chiefs,

I have the honour to request that you collect from your villages as many fish hooks as you can and send them to me at the Office in Uma as soon as possible.

That is all but do hurry.

Thank you very much.

I am, Your obedient servant (16)

District Officer
Oio.

(16) Raom ni koaua = lit. Your true friend. The Japanese text translated as p. 10.1 is, I am told, in formal military language. The opening of this letter is in the traditional and formal British pattern. I have therefore chosen to use the formal ending "I am, Your obedient servant".

Office, Uma.

24/2/43.

Each Village Chief,

I have the honour to ask you to forgive the mistake in my letter about fish hooks which I sent you on 22/2/43. ~~about fish hooks.~~

It should have read as follows:- You should send any person who claims to be short of fish hooks to me and I will consider whether I can give him some. But make sure that any such person is in fact a good fisherman.

Do not send me men who cannot put a fish hook to good use.

You know there are some like that.

That is all but forgive the mistake in my letter.

I,

District Officer, Oyoto.

Office, Uma.

2/3/43.

All Village Chiefs,

I wish you to make quite certain that the people of your villages fully understand no native person will again be allowed to enter the military compound for cutting toddy or any other reason.

That is all but be sure that all the people of your villages know about this today.

I,

District Officer, Ooto.

Uma, Office,

3/3/43.

All Village Scribes,

I wish to add to my reminder about the deaths of people. After today word should be sent forthwith to the Doctor and to me and not only to me. Remember to inform the Doctor as soon as possible after the death. Notice of the birth of a child should be sent to me in the Office at Uma at once.

That is all and be diligent about it.

I,

Office, Uma.

7/4/43.

To Kaubure of Villages,

Once more I am reminding you so that you can again call together the people of your villages to warn them that, when a child is born or someone in a family dies, the village Scribes must be informed forthwith. The Scribes are then to inform me and the ^{Doctor.} ~~Deeter.~~ You know that some people will take no notice if you only speak to them and do not chase them along. Deaths and births are the most important of your duties in your villages. When, therefore, there is a death or birth in your village, go to the family and ask whether they have notified it or not; and, if they have not, instruct them to notify the scribe immediately. It is degrading to hold the office of Kaubure if you do not keep yourself well-informed about your village and do not know the number of deaths in your village or the births.

You are well aware how often I have spoken to you about deaths and births and I request you ^{an} to be more diligent.

That is all,

I am, Your obedient servant
^{under}
of the Government of Japan.

Miyoshi

District Officer.

Notes to discuss with Mr Maude

- p.1. (a) Should one explain that Buakonikai etc are the four villages of Ocean Island?
(b) What was at Tabiteuea - the Police lines?
- p.2 From p. 11, it seems that Mini K is not synonymous with Kaubure. At p. 41, however, it is synonymous. What was the O.I. practice?
- p.5 Names of Ellice dances to be checked. Have you an Ellice vocabulary or, failing that, a Samoan dictionary?
- p.7 Oyoto = Oio to on p.11 etc. Is this a Banaban place name?
- pp.8 and 11 Need one explain Tabonaba? Where was its location? Was it an Asian cemetery?
- pp.16-17 Can we say more about Etani Banaba? It seems that there must have been an internment camp there.
- p.20 Do you know the "katiki"? Is it a "tug of war" or some Gilbertese competitive pulling game? Could there have been an inter-village competition at Christmas?
- p.21 Would there have been Japanese in the BPC or do you think "company" here refers to the military unit - compare p.36.
- p.22 Where and what was "An-te-Ren"?
- p.24 The same problem with "company" as at p.21.
- p.29 I found this difficult. What would you make of the Gilbertese text? I decided in favour of this translation in view of p.32.
- p.31 I think this should remain as translated - pp.13 and 38 make it pretty clear that the Japanese received very little in the way of supplies.
- p.34 I am a bit doubtful about the last para. What do you make of the Gilbertese?
- p.38 (a) Do you agree with my note on bubuti. Would you think an interpreter would be deliberately ironical in using the bubuti refused?
(b) Tabon-te-ren. Is this the same place as Anteren - p.22?
- p.41 Perhaps you have record of _____ when the occupation and then the transportation to Kusaie in fact took place?

(Reid Cowell)

6 October 1970.

CIRCULAR NOTICES

DEPARTMENT

OF

CIVIL ADMINISTRATION

Uma,
22/10/1942.

To all Kaubure, ⁽¹⁾

You are to begin dancing practice in your villages for the celebration on November 3, 1942 in which the people of all villages will take part - Buakonikai, Tabwewa, Tabiang, Uma, the Police and the B.P.C. They are to assemble at 6 a.m. Japanese time. The celebration will be held on the square ⁽²⁾ at Tabiteuea.

I, Miyoshi
Acting Commissioner

(1) Kaubure : elected village members of the Native Government
serving as councillors and court assessors.

(2) Marae : any open space, playground etc.

B.P.C : British Phosphate Commission

Uma,
26/10/42.

To all Village Chiefs, (3)

Please let the people of your village know that there will be games before the dance on 3 November.

You are to choose people ^{from your village} to take part in the following games:

- | | |
|----------------------------------|---------------|
| 1. Ball and spoon race for women | 2 women |
| 2. Three-legged race for two | 1 man 1 woman |
| 3. Hopping race for men | 2 men |

I, Miyoshi

Acting Commissioner

(3) Village Chiefs : Mataniwi ni Kawa synonymous with Kaubure which is the official title.

?
-
See pp 11
& 41

Office, Uma
17/10/27

The Kaubure,

Tell the people of your village that, as soon as a child is born into a family or a member of the family dies, they must let the village scribe know at once. The village scribe must then inform me as soon as possible.

I, Miyoshi

Office, Uma,

27th October, 17th Shower.

The Kaubure,

Please ask the people of your (village) to clear the roadway by cutting down coconut fronds at the base and branches of mango trees which make passage difficult.

I, Miyoshi
Commissioner.

STP
17th Shower = 17th year of Shōwa ~~to~~ ~~is~~ ~~referred~~ i.e. 1942 - see p. 10.1

Dance on 3rd November, 1942

| <u>Village</u> | <u>Song</u> | | <u>Number of dancers</u> | |
|-------------------|--|---|--------------------------|-------------|
| <u>Tabweva</u> | 1) The heat of the Sun | * | 50 | |
| | 2) The man Solomon | * | | |
| | 3) Thoughts of Solomon ? | * | | |
| | 4) The Telephone | * | | |
| <u>Buakonikai</u> | 1) ^{Arise} Stand up Buakonikai | | 34 | |
| | 2) | * | | |
| | 3) | | | |
| | 4) | | | |
| <u>Uma</u> | 1) The Book of Psalms | | 36 | |
| | 2) watch the spectacle | * | | ? Gilledove |
| | 3) The pigeon (dove) | | | |
| <u>Tabiang</u> | 1) Slowly the molasses fills the shell | | 30 | |
| | 2) Where did that spear come from | | | |
| | 3) Never forget | | | |
| | 4) | | | |

* Songs and dances of the Ellice Islands.

Office, Uma,
17.10.29.

NOTICE

Circular
Notice

All Village Chiefs,

I should like to have the names of those whom you have chosen to take part in the three games viz. the ball and spoon race, the three-legged race for two and the hopping race for one. They should reach me before next Saturday.

You are to get on with practising for the dance and those three games for I shall be making an inspection at 12 o'clock noon on Saturday.

I, Miyoshi
Assistant Commissioner

i.e. 1942.

~~17.10.29 = 17th Year of Showa, 29 October. see~~

17.10.29 = 29 October 1942. see p 124

NEWS OF JAPAN'S WAR

Last Tuesday, Japan met America and England in major battle off the Solomons in the Western Pacific ocean. Japan was successful in this engagement as a result of which her enemies were prevented from achieving their objectives and gaining command of the seas in the area.

Large numbers of ships, aircraft, torpedoes and submarines were engaged but the exact numbers are not known.

Enemy ships and aircraft lost and badly damaged were:-

| | <u>Lost</u> | <u>Unserviceable Through Damage</u> |
|-------------------------|---------------|---|
| Battleships | 2 | 2 |
| Aircraft carriers | 7 | 2 |
| Cruisers and destroyers | 19 | 2 |
| Torpedo boats | 16 | - |
| Submarines | 13 | - |
| Minelayers | 2 | - |
| Supply vessels | 18 | 1 |
| Aircraft | 777 | - |
| One other warship | <u>1</u> | <u>-</u> |
| | 855 | 7 |
| | <u> </u> | <u> </u> |

Miyoshi

Oyoto - 17.10.31

i.e. 1942

17.10.31 = ~~17th year of Showa, 31st October - accepted~~
~~31 October~~

17.10.31 = 31 October, 1942

Office, Uma

12/11/42.

Mataio,

From to day you are to remember without fail to perform properly the flag duty which has been entrusted to you. I have just learned that you have so far not been doing the flag duty allotted to you. Should you be sick you are to instruct your assistant. Do not rely on the Police. You are not to distribute drinking water the police but you should assist.

I, Miyoshi

Assistant Commissioner

NOTICE

In accordance with the special arrangements which have been made, it has been decided that English currency held by the population is to be exchanged for Japanese currency. Each village chief is to find out the amount of English currency by the 17th November. They are to report to the Civil Administration Office. You will be told the date when English currency will be changed into Japanese. The rate of exchange has been fixed at ten yen to one pound. Currency issued by the B.P.C. will not be recognized as English currency.

17th year of Shōwa (1942)

November 12.

Department of Civil Administration

Translated by Dr. Alfonso and Iin Saito.

NOTICE

To all Kaubure

English Money

English money can now be changed into Japanese.

We shall send word to you, Kaubure, so you can let the people know the amount of their money that can be changed on 17th November.

Word will be sent to you about the time for changing money. The exchange rate will be 10 yen to £1.

Money signed by Mr Garvey is not acceptable to ^{the} Japanese.

12/11/42.

12th day, 11th Month, Shōwa 17th year

Department of Civil Administration
~~Minseibu~~ Miyoshi

(Resident Commissioner)

2

B

Village Chiefs,

You, your kaubure and assistant kaubure are to attend the Japanese assembly at the Japanese cemetery at Tabonaba. You are to attend to-morrow (Thursday) at 6.30 a.m. which is 8.30 Ocean Island time.

Miyoshi
District Officer,
Ooto

Office, Uma

27/11/42

To ^{the} Scribe,

I am sending you this reminder to check your village and
let me have the following information at once:

Births and Deaths for the month of September.

That is all but hurry.

I, Miyoshi

Assistant Commissioner

Office, Uma.

27.11.42.

To all Kaubure -

You will recall that during our meeting with you last Saturday we instructed you to obtain several beds from each of your villages. None has so far been received. You must act at once or the Commanding Officer will become impatient with me.

I, Miyoshi
District Officer.

Office, Uma
30th November 1942.

To all Village Chiefs -

I have the honour to request that you let me have the following information by next Saturday (5th December, 1942).

1. The number of coconut trees belonging to the people of your village
 - (a) The number bearing fruit.
 - (b) The number not bearing fruit.
2. The number of mango trees belonging to the people of your village
 - (a) The number which are bearing fruit.
 - (b) The number not bearing fruit.

Instruct the people of your villages to count the coconut and mango trees on all of their lands and advise their village Scribe so that he may make a record. When he has done this he is to give the record to you to check. When you have checked it sign it and return it to him ^{to} take to the Office at Uma.

I require this information by next Saturday (5th December, 1942).

I, Miyoshi

Assistant Commissioner

Ooma, Ooto (5)

14.12.42.

To all Kaubure

I have the honour to request you to inform all the people of your villages without fail to put out of their minds any thought of stealing or coveting other people's belongings, any thoughts of taking things which are not their own or any desire at all to steal any person's property. These are bad practices of which the Government of Japan⁽⁶⁾ strongly disapproves.

That is my message. Be sure the people of your villages know of it. Tell them, too, it is a warning and that they are to cease these practices once and for all from today.

I have the honour to be⁽⁷⁾

District Officer,
Ooto.

- (5) Ooma : an alternative spelling for Uma which is the correct Gilbertese spelling.
- (6) ~~Tua n Tiapan~~ : this could mean "Law of Japan" but Tua (law) and Tautaeka (government) were sometimes used synonymously.
- (7) Iai karineami irou = There is respect to you from me. However, the words were often used to translate the formal, official English "I have the honour".

Office, Uma.

18/12/1942.

The Kaubure,

Tell the people of your village to help men of the Company and the people of Etani-Banaba⁽⁸⁾ to get toddy from their coconut trees.

I,

District Officer.

(8) Kain te Kambane so Kain Etani-Banaba : I am not sure if "kain ke Kambane" means "men (soldiers) of the company" or "employees of the Company" i.e. of the British Phosphate Commission I think the latter but see pages 17, 21 and 24. Etani-Banaba (Upper Ocean Island) seems to refer to internees - see page 17 also.

Office, Uma

18/12/1942.

To Employees of the Company and the people of Etani-Banaba.

You must remember that no one is allowed to walk about
between the hours of 6 p.m. and 6 a.m.

I

District Officer

Office, Uma.
21/12/1942.

Kureta and Tekoruru,

The Commissioner wishes you to call on him in the Office at Uma tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,
District Officer.

Office, Uma.
21/12/1942.

Iete and Aaron,

The Commissioner wishes you to call on him in the Office tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,
District Officer.

Office, Uma

21/12/1942

To **I**oabo,

The Commissioner wishes you to call on him in the Office at Uma tomorrow at 12 o'clock Japanese time, that is at 2 o'clock your time.

I,

District Officer.

Mataio,

The Commissioner wishes you to call on him in the Office at Uma^{tomorrow} at 12 o'clock Japanese time, that is at 2 o'clock your time.

I, 

District Officer.

Office, Uma,

23/12/1942.

All Village Chiefs,

You are to inform the people of your villages that it is forbidden to make any noise, perform the katiki⁽⁹⁾, light fires or hold any other of the usual Christmas celebrations this coming Thursday.

Celebrations are allowed during daylight only.

I,

District Officer

(9) Katiki : ~~a Gilbertese stick dance.~~

Office, Uma.

28/12/1942.

Mamata,

I ask you to let me have your Kaibaba⁽¹⁰⁾ which the Japanese of the Company⁽¹¹⁾ want. Also 10 coconut-frond torches which you should be careful to cut right at the base. You are to bring them to me first thing in the morning.

I,

District Officer.

(10) Kaibaba = bamboo, whistle or flute. In this context it must refer to bamboo fishing rods.

(11) Kambane : see note (8) p. 16 .

Office, Uma.

29.12.1942.

E. Lanyon, (12)

An-te-Ren (13)

You are instructed to assemble your group on Friday at 7 a.m. at the flagstaff to pay homage and respect to the Emperor of Japan.

You are to salute the flag and your group is to pay respect (cheer?) in Japanese fashion for one (1) minute.

When the ceremony is over you and your assistant are to come with me to the celebration to be held here at 8 o'clock your time, that is at 6 o'clock in our Japanese time.

I,

District Officer.

(12) E. Lanyon. I think Lanyon was an overseer in the British Phosphate Commission. "Kain am Kawa", which I have translated as "your group", probably refers to labour lines.

(13) An-te-Ren = Under the "Ren" tree (*Tournefortia argentea*), a place name. See also note 19 p. 38.

Office, Uma,

10th January, 1943.

To all Village Chiefs -

I wish to warn you not to be afraid today if you hear firing. It will come from the big guns on Ocean Island but do not be afraid of the firing for it will only be the soldiers practising.

Warn everyone not to be frightened.

I,

District Officer.

Office, Uma,

11th January, 1943.

The Kaubure,

I request you to gather the people of your village together and ask them to give all the help they can to men of the Company ⁽¹⁴⁾ who ask them to get toddy from their trees. Each man need cut one tree only.

I,

District Officer.

(14) Kambane : see note 8. p. 16.

Office, Uma.

13/1/1943.

To all Village Chiefs,

The Commanding Officer requests that you select dancers from your village to dance for him on the 17th of this month (next Sunday) from 3.30 p.m. to 6.30 p.m. Japanese time.

The following organization is to be adopted - Uma and Buakonikai will combine and Tabwewa and Tabiang. Each group is to have 10 dancers, that is 5 from each village.

The dance will be held alongside the old hospital not the one at Anteren ⁽¹⁵⁾.

The dancers are to assemble at 3.p.m. sharp.

I,

District Officer.

(15) Anteren : see ^{h-ka 13} p. 22.

Office, Uma,

20th January, 1943.

To the Kaubure,

You are requested to warn the people of your village not to take fright and panic between midnight today and the early morning when the military will be holding firing practice at Buakonikai. Tell them not to be afraid of the firing.

I,

District Officer.

Office, Uma,

24 January 1943.

To all Village Chiefs -

You are requested to let everyone in your village both young and old know that they must not wiggle their bottoms when dancing. They can stand up to dance but they must not move their bottoms about.

Tell them also that, when they are out walking and meet a Japanese, they are to stand aside and bow their heads in greeting. No Japanese is to be denied a greeting.

I,

District Officer.

Office, Uma,

1st February 1943.

Each Village Chief -

I again remind you to be careful of setting fire to rubbish. Tell all the people of your village to take care when smoking that they do not cause damage by fire.

Tell them also to stop cooking among heaps of rubbish and lighting fires in any circumstance which could give rise to a large blaze.

I,

District Officer.

Office, Uma,

1 February 1943.

Each Village Chief,

I wish to inform you that the present issue of water to the population is ^{now} to be increased beyond the previous amount.

You are not to permit the use of leaky tins and you ~~should~~ ^{need not} enter the caves with the tin but you may allow them to be filled to within half an inch or so by each person.

I. Miyoshi

District Officer.

Office, Uma,

3rd February, 1943

Each Village Chief,

You are to call all the people of your village together and tell them the splendid news about the war.

May you all hear!

On the 28th and 29th of last month a battle was fought near the Solomons.

The Japanese met their enemies, America and England, in battle. The American and English losses, sunk beneath the sea^{by the Japanese}, were:

| | |
|----------|----------------|
| 3 | battleships |
| 4 | large cruisers |
| <u>3</u> | aircraft |
| 10 | Total |
| --- | |

This was the only war news received during the month of January.

I,

District Officer.

Office, Uma,

12th February, 1943.

To All Kaubure,

You are reminded and you should remind everyone in your village that, when the ship comes back again, no one is to approach it.

I,

District Officer.

Ba ngkana e oki n roko te kaibuke : the particle "te" identifies the name of a thing - a noun. The phrase could equally mean "that, when a ship comes in again",. It depends whether the Japanese garrison received visits from different ships or whether a particular supply ship was used.

Office, Uma,

17th February, 1943.

The Leper Caretaker,

I wish to inform you about the water ration for lepers. The ration for all villagers on Ocean Island has been ^{increased} and you are reminded that the ration for lepers is the same as that for villagers. It is your duty to see that each person is given one billy of water each day. I charge you with ensuring that water is not wasted in your compound and ^{that} you will pay attention my ~~instructions~~ ^{instructions}

I,

District Officer.

Office, Uma,

22/2/43.

All Village Chiefs,

I have the honour to request that you collect from your villages as many fish hooks as you can and send them to me at the Office in Uma as soon as possible.

That is all but do hurry.

Thank you very much.

I am, Your obedient servant (16)

District Officer
Oio.

(16) Raom ni kosua = lit. Your true friend. The Japanese text translated as p. 10.1 is, I am told, in formal military language. The opening of this letter is in the traditional and formal British pattern. I have therefore chosen to use the formal ending "I am, Your obedient servant".

Office, Uma,

23/2/43.

All Village Chiefs,

I have the honour to request you to tell the people of your villages that they must collect their possessions from other villages on Ocean Island since no person has permission to leave possessions in another village on Ocean Island or with relatives living elsewhere. In three days from now, all possessions must be back in their owners' homes. Make sure you also tell them that anyone whose possessions are found in a village or anyone who still has more than his own possessions after the third day, will have his possessions taken away to the Office at Uma and that they will be regarded as stolen goods. Warn them, therefore, to hurry up and collect their possessions within the time

Inform them of this, also: - When I have been inspecting villages on Ocean Island, I often see Banabans ⁽¹⁷⁾ in their houses fast asleep or lying about gossiping and paying no respect at all. Tell them that conduct like that is not to be repeated.

I am, Your obedient servant
under the Government of Japan,

District Officer, Cyoto.

(17) Banaba : the Gilbertese name for Ocean Island.

Office, Uma.

24/2/43.

Each Village Chief,

I have the honour to ask you to forgive the mistake in my letter about fish hooks which I sent you on 22/2/43. ~~about fish hooks.~~ It should have read as follows:- You should send any person who claims to be short of fish hooks to me and I will consider whether I can give him some. But make sure that any such person is in fact a good fisherman.

Do not send me men who cannot put a fish hook to good use. You know there are some like that.

That is all but forgive the mistake in my letter.

I,

District Officer, Oyoto.

Office, Uma.

2/3/43.

All Village Chiefs,

I wish you to make quite certain that the people of your villages fully understand no native person will again be allowed to enter the military compound for cutting toddy or any other reason.

That is all but be sure that all the people of your villages know about this today.

I,

District Officer, Oioo.

Uma, Office,

3/3/43.

All Village Scribes,

I wish to add to my reminder about the deaths of people. After today word should be sent forthwith to the Doctor and to me and not only to me. Remember to inform the Doctor as soon as possible after the death. Notice of the birth of a child should be sent to me in the Office at Uma at once.

That is all and be diligent about it.

I,

Office, Uma.

2/4/43.

To Village Chiefs,

I have the honour to request that you tell the people of your villages about the bubuti⁽¹⁸⁾ from our Japanese unit. If anyone has a money belt for which he has no use, we ask that he bring it to the recreation hall. Also, bring any shoes or leather of any sort to the recreation hall for we wish to use them to repair ~~our~~ our boots.

That is the bubuti from our Japanese unit. You must help the Japanese obtain these things which they urgently need. You are, therefore, to tell people to collect and take these things at once to the recreation hall.

Also tell the people of your villages that no place is to be used for burying the dead other than that by Tabwewa and that at tabon-te-ren⁽¹⁹⁾. They are no longer to bubuti to bury the dead near their houses.

That is my bubuti ^{to you.} Be sure to tell all the people in your villages about it.

I am, Your obedient servant
^{under}
the Government of Nippon.

District Officer, Ooto.

(18) Bubuti : request. Traditionally, a bubuti cannot be refused within a prescribed family circle. In normal social relationships it retains something of this force being stronger than the phrase "ti butia" (= we ask them) in the fourth line of the text. There is irony in the bubuti refused in the third paragraph.

(¹⁹~~18~~) Tabon-te-ren : The place where the "ren" (^{Tournefortia argentea}) trees grow.
see note 13 p. 22

Office, Uma.

7/4/43.

To Kaubure of Villages,

Once more I am reminding you so that you can again call together the people of your villages to warn them that, when a child is born or someone in a family dies, the village Scribes must be informed forthwith. The Scribes are then to inform me and the Doctor. You know that some people will take no notice if you only speak to them and do not chase them along. Deaths and births are the most important of your duties in your villages. When, therefore, there is a death or birth in your village, go to the family and ask whether they have notified it or not; and, if they have not, instruct them to notify the scribe immediately. It is degrading to hold the office of Kaubure if you do not keep yourself well-informed about your village and do not know the number of deaths in your village or the births.

You are well aware how often I have spoken to you about deaths and births and I request you ^{to} be more diligent.

That is all,

I am, Your obedient servant
^{under} the Government of Japan.

Miyoshi

District Officer.

Office, Uma.

3/5/43.

All Village Chiefs

This letter is a reminder. I remind you again to let the people of your villages know about this regulation. Impress it especially upon those people who are disposed not to heed the regulation which they have been told of before

1. I have told you that no one is to go fishing before sunrise.

The only time when fishing is allowed is when the sun is well up, that is at 4 a.m. Japanese time.

2. Everyone must return from fishing by 3 p.m. Japanese time.

The regulation allows no one to be later than this.

Any person who breaks this regulation will be shot by the soldiers.

If a person should be killed it will not be the fault of the Commanding Officer or the Commissioner but that person's own fault for breaking the regulation.

The Commanding Officer has expressed surprise that the people do not obey the regulations which the Commissioner has made. This is the final warning to you. Make sure you warn your people. Do not forget to do so.

I, Miyoshi.

District Officer.

Office, Uma.

3/5/43.

All Village Chiefs,

This letter is for general discussion in all your villages. The rain water which has fallen this month is not to be wasted and the instructions which are given daily to members of the Government are to be obeyed. I am aware that the people of your villages are not saving water because they think they are about to leave here. Tell them to content themselves for the voyage to the place they have been told about is not likely to occur for 4 or 5 months or perhaps longer. Therefore, do not let thoughts of the voyage win but let the saving of water win. No one is to complain again about water while waiting for a further decision from the Government of Japan.

I most strongly request you, Kaubure, to conserve water.

That is my message to you,

I am, Your obedient servant

under the Government of Japan.

Miyoshi.

District Officer, Ooto.