Manceaba... Tabian.

1. Kāroōa-n-nea: Ti moa taeka; ti motui taeka. When he went to manceaba to assembly, he wore a Bunua ni Karamaraia of Te Kakoko. None might contradict him; Kāroōa carried in his hand a Tāmataua. Before the council he made a Tabunea called the Taemataua to clear the way (Kaitiaka noaia) for his words. The Tabunea was done sitting, rubbing the palms together. When done the palms were thrown out towards the people with words, “Speak for I will hear (anaia, ba N na no)."

Ti moa tika: the fruit fruits of the plant; Kaoa no tāmataua: fruit fruits of cocomuts after drought. The first tika over the botai "Fai Tai ai n te manceaba." Bunuaia Taamoa of the village in general made these screens of leaf; but the men of Kāroōa-rārereke brought them to manceaba and put them on the floor with Tabuneas. The first winai to be laid made a line down the W. side of the central pillar; the second down the E. side. The rest followed in any order; the laying down began at south Kāroōa-rārereke brought to Rounaia and te banikunainai for their Tabunea, which was done with the object of preventing all discussion among those who sat on the inai. Thatch of the manceaba, covers of the ridge pole; but they supervised this work.
Nukumanea and Tabakaitea were united in the duty of distributing the food. They received the food in the middle of the maneaba and divided it in order prescribed.

only; they deputed Nukumanea to climb on the rafters and do the work.

3. When Nukumanea climbed to ridge pole to sew on the covering all people sat in absolute silence in their places. The work began at northern end. If the thatching cord broke during the sewing it was a sign of war or an arrival from the sea, such as stranded popohe or strangers. If cord broke at the north end, the event was a long way off (E inira tabian). If cord broke in middle of roof, the purpose would come to taikabati. If the cord lasted whole until towards the south end, the event would happen very soon. The ascent was made from the N.W. stone of the maneaba; the descent from S.W. stone.

When covering of pole was done, the niai were laid.

The covering was done at noon exactly, in order that the sun might look straight down on your work. The sun was the helper (mao - friend or companion) of the builder of the maneaba, and filled him with skill at his work. It was necessary for him to be near (E makaki Taii tel kamaraia): the
mancaba would not be mauuni (blessed or healthy) if sun was not your companion.

4. Abalon: the first divider; the first mawants.

4. Tabukaosa: the receivers of food and distributors for North end: Kamumaleta for the South end. Tabukaosa messengers.

5. Tabukaosa was the lifter of the food. These two clans divided between them the mawants of the food. Tekiriiki shared this.


8. Takakabaka:third share in feast.

9. Abalon: the Killers of the sun (masters of eclipse).

10. Naema: the histories of the sun. In the mancaba the coverer of the ridge-pole (Sec 3).

11. Katurana: to botini Ravia: it was war imminent these people divined the lucky day.

12. Taumawana, same as Kamumaleta and Tekiriiki.

13. Keaki: night of first entry into mancaba.
1. Every man sits in his tafe with contribution before him.

2. Tabokaaskao is divider of feast. He stands and makes remarks either complimentary or otherwise about the food brought by the various tafe. He picks up the contribution of each householder and choosing an old man belonging to a tafe distant from theirs (so that voices may be audible to all) he says, "This is the tafe of So pce." The old man then addressed passes appropriate comment, and the next man's contribution is then considered. Young men of the Tabokaaskao tafe carry the contributions individually to their spokesman in the middle (the mahunara, where the food is piled.

3. The order in which food is taken from the various
Manuaba. There was a manuaba at Buta-nitari before coming from Samoa called Maukantewa. It stood at Itona, only 4 miles.
Ceremony at the erection of the boua Tai

The erection of the middle monolith, or stud (boua), in the eastern side of the maneaba, which is called Tai (Sun), was attended by a special ceremony, in which the senior male member of the clan of Karongoa n uea officiated.

The stone was stood upright in its hole, and all the workers on the maneaba left their occupations, to collect in a complete circle around it. The officiator then with his hands scooped the loose earth into the hole around the base of the stone, and when this was done he seated himself up against the base, facing east, with the stone in front of him. Patting the earth with the open palms of his hands, he intoned, as follows:

I kaneenea, I kaneenea Tai i aon ati ni kaneneana; I kaneenea, I kaneenea Tai i aon ati ni kaiboana; I kaneenea, I kaneenea Tai i aon ati ni kamakana. I kaneenea, I kaibo; I kaneenea, I karoko; I kaneenea, I kamaka.

I make vigorous, I make vigorous the Sun upon the rock of his vigour; I make vigorous, I make vigorous the Sun upon the rock of his separation from the horizon; I make vigorous, I make vigorous the Sun upon the rock of his blazing. I make vigorous, I make separate from the horizon; I make vigorous, I make to arrive; I make vigorous, I cause to blaze.

This was repeated three times, and the workers then broke their circle and return to their various occupations.

The ritual performed is evidently closely connected with the ideas contained in the story of Bue's visit to the Sun, in which the sun in his course through the heavens.

In that story six rocks are mentioned as the 'stopping places' of the sun in his course through the heavens; three are below the horizon, and three are above. The incantation above refers only to three, the first 'the rock of his vigour', which is to say the rock on which he acquires his first strength for the day's journey; the second, 'the rock of his separation from the horizon'; and the third 'the rock of his blazing'.
Covering the Ridge-pole

When the interior of the maneaba was complete and the roof finished, the ridge-pole was covered, as on Marakei. The Master Thatcher mounted on the roof and sat on the ridge-pole facing east, in the middle first. The time must be high noon. Stabbing the ridge-pole with his awl, he repeated the following:


I am just about to - I only stab it the ridge-pole of their maneaba Sun, Moon. The givers of gifts and the enclosers of the maneaba the whirlwind. It stands its enclosure even the smooth stone, it is protected even the rock in the midst of the land. Where? Betio: until a generation, with two generations, three generations, four generations, five generations, six generations, seven generations, eight generations, nine generations; it is ended, it is not lost my maneaba. I am not lost, I am not accursed from within hand of the ruler of spirits, Nei Tituabine; the instrument from heaven, even their instrument Nawai and Aorao, the inhabitants of Aoniman, the instrument ruling heaven; the thatching awl of making safe. Do it, do it, in the name of Tabuariki; do it, do it, in the name of Auriaria; do it, do it, in the name of Taburimai. They are at peace; it is not lost their maneaba.
Notes on the Tabianq-style Maneaba

(1) The first corner-stone was Tabakea at the north-east corner.
Second, Tituabine at the south-east.
Third, Teangebo at the north-west.
Fourth, Teangang at the south-west.
Fifth, Tai in the middle of the east side.
Sixth, Namakaina in the middle of the west side.

(2) Types of maneaba:

(a) Tabiang - narrow (maki).
(b) Maungatabu - broader.
(c) Tokamamao - broader still.
(d) Teriamatan - broader still.
(e) Tetabakea - broader still.
(f) Tabontebike - square (tabarim).

(3) (a) Keaki and Karongoa raereke are the Thatchers.
(b) Bakoa are the Blowers of the Horn.
(c) Karongoa raereke lay the Inai.

(4) The Tatanga at the west is called Bakoa.
That at the east is called Tabakea.
That at the north is called Tabiang.
That at the south is called Taboiaki.

(5) The Inai were hung first at Tabiang.
Second, at Karongoa.
Third, at Bakabaka.
After that, in any order.

(6) First in importance in the maneaba was Karongoa.
Second in importance was Tabiang.
15.12 The Maungatabu-style maneaba

The Maungatabu maneaba is called by the Karongoa group "the enclosure of the Sun and Moon", and the Sun is believed to take vengeance upon any who violate or offend its precincts. Supporting the roof-plate in the middle of the eastern side of this building is a stud named \( \text{\textsuperscript{(Sun)}} \), against which the people of Karongoa+n-uea (Karongoa-of-kings) have their hereditary sitting place. Opposite the "Sun", in the middle of the western side, is the stud named "Moon", against which the clans of Ababou and Maerua are seated. It will be remembered that Karongoa Ababou and Maerua have the Sun-totem in common, and share the monopoly of the Sun-Moon pandanus fructification ritual.

All ceremonial and all speech in the Maungatabu maneaba are subservient to the will of Karongoa+n-uea, as enunciated by the senior male of the group. This individual is called, at Marakei, when taking part in an ceremonial, "the Sun in the maneaba", an epithet more usually found applied to the whole Karongoa group, collectively considered. It is however, a matter of general belief that the Sun "is over" the individual head of the Karongoa spokesman, and will pierce the navel of any who contradicts him, questions his judgment, expresses the least doubt about his rendering of any tradition, or attempts to usurp any of his privileges within the sacred building.
The spokesman wears on his head, while officiating in the maneaba, a fillet of coconut leaf called buna-n Taapi, the fillet of the Sun. He sits alone, slightly in advance of his fellow clansmen, upon occasions of a ceremonious nature, and opens proceedings by uttering the magico-religious formula called te taematako, whereof the object is "to clear the path of his words" and to protect him from interruption or contradiction. The formula is recited with the head bowed, while the hands are slowly rubbed together, palm on palm; after three repetitions, the performer throws his hands forward, palms up, elbows against body, and raising his head exclaims, "Eotu Taapi" (the Sun Mage), after which the debate or ceremonial proceeds.

The task of Karongoga-rereke is the companion and acolyte of Karongoga-n. The native term is tabonibai = finger, or which is to say, servant. Its members carry messages from the sacred clan to other groups and, in the Northern Gilberts, its elder
lifts the word from the mouth of Karongoa-n-uea; i.e., publishes
to the assembly the whispered oration or judgment of the Karongoa-n-uea
spokesman. The privilege of Karongoa-raereka is to take a share of
the first portion of any feast, which is the perquisite of Karongoa-n-uea.
Its duty is to supervise the laying and maintenance of the coconut-lea-
mats (inaï) with which the floor of the maneaba is covered, and to
perform magico-religious rituals for preventing dissension in the sac-
edifice. The time for such rituals is the hour when the Sun is
approaching its zenith; and among the material used is a kuo-n-aιne —
a cup made of half a coconut shell wherein oil has been boiled — which
vessel is considered highly important because it formed the magic boâı
of the Sun-child named Bue, the ancestor of the Ababou clan, when he
visited his burning sire in the east.
Ababou and Maerua

The Ababou and Maerua groups claim both the Sun and the Moon as their totems, and are seated about the stud called "Moon" in the middle of the western side of the maneaba. The ceremonial function of Ababou is to separate the first portion of Karongo-o-n-uea from any food brought to the maneaba for the purpose of a feast, and to hand it over to Karongo-o-ra-reka, for conveyance to the sacred clan.

Outside the maneaba, Ababou and Maerua claim the power of making and unmaking eclipses of the Sun or Moon (as J. H. H. described elsewhere),


of rain-making, and of raising or stilling the wind. These powers are said to be inherited from the traditional clan-ancestor, a hero named Bue, who, by a virgin mother, was a child of the Sun together with his sister Nei Te-raa-iti. Bue's chief exploit, according to the tradition, was to visit his father in the East, and catch him in a noose, for the purpose of obtaining knowledge from him: it was then that the Sun gave him the magic rituals now used by the Ababou and Maerua groups. A whole series of solar, lunar, and stellar myths are now grouped about the name of Bue, and will come under examination in a later section.

But the Sun's greatest gift to Bue was the craft of building maneaba:

"The maneaba of Kings, which is called Te Namakaina (Moon); and that
called Te Tabanin (The Foursquare); and the long maneaba called Maunga-tabu; and the maneaba whereof the breadth is greater than the length, called Te Ketoa. It is by virtue of this gift that the clans of Ababou and Maerua lay claim to their pre-eminent function, namely, that of being, on behalf of Karongoa-n-uea, the master-architects of the Maunga-tabu building. Their duties in this direction are to find a suitable site for the edifice, to lay out its ground-plan, to order the position of all its timbers, and with their own hands to cap its ridge with a covering of plaited leaf or matting. Their acolytes in these works are the Eel-totem group of Nukumauea and the Crab-totem group of Tabukaokao. In all their building rituals, the names of Sun and Moon are prominent; they believe that the Sun dwells in the Maunga-tabu maneaba because he was the originator of that style of building, and will take vengeance upon any person who either offends the edifice or attempts to usurp the functions or imitate the rituals of the builder-clans.

Footnote 2. The free translation of the tradition from which this extract is quoted is exhibited in Appendix 2: see paragraph 7. The styles of construction called Te Namakaina and Te Ketoa are now unknown; that called Te Tabanin (The Foursquare) may correspond with the style now called Tabontebike; (see the opening paragraph of this Appendix); that called Maunga-tabu is the only one of the four in respect of which I have been able to collect particulars.
Because there are still living one or two old men who cling to them. It should, however, be remembered that the knowledge of myth and ritual upon which the beliefs, as they stand recorded, were based belonged, even before the decay of custom, to a very narrow circle of initiates on each island.

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Maunga-tabu building rituals.

The first timbers of the maneaba to be cut and dressed are the tatanga (roof-plates). The heavy work is done by the acolyte Eel and Crab totem-groups, but, before the dressing of the rough logs begins, they are heaped in a pile for ritual treatment by the master-architect of Ababou. Before noon, on a day when the sun and moon are seen together in the sky, this person mounts the pile and, facing east, taps one of the logs lightly with an adze, intoning:


(12) The cutting of the rafters and other scantlings is preluded by exactly the same ritual and formula, the word tatanga (roof-plate) being replaced by the appropriate term.


The styles of construction called Te Namakaina and Te Ketoa are now unknown; that called Te Tabanin (The Foursquare) may correspond with the style now called Tabontebiki. That called Maungatabu is the only one of the four in respect of which I have been able to collect particulars.
Notes

1 Relevant excerpts from Notes in this Section concerned with maneaba building are reproduced or epitomized in Maude 1980, which is a general account of maneaba construction written for the Gilbertese.

2 The principles governing succession to the boti and its headship are discussed in Maude 1963:25-8 and those concerned with the special case of adopted persons in Maude and Maude 1931:232 and Maude 1963:28.

3 For the ceremony of distribution in a Tabontebike maneaba see Maude 1963:57-9.

4 For Tetake and Tituabine on Makin see Grimble 1933-34:109. The Makin narrative concerning the original maneaba on Beru appears garbled as from Beru tradition, which is quite explicit, we find that the first maneaba was built by Teweia at Tabontebike; the second later by Koura at Aoniman; and the third by Tewatu (or Towatu) of Matang later still at Tabiang - see Maude 1963:11, 17-18; 1980:6. In later years Grimble accepted Beru tradition as correct - p. ....

5 The best account of maneaba sanctity is given by Grimble on pp. ....

6 A more accurate description of boti divisions in the Butaritari and Makin maneaba is on pp. .... The rest of this fieldnote has been ignored by Grimble, presumably because he considered that his informant was wrong: it is hardly likely that boti allocations based on rank would be exogamous and traditions affirm that canoe crests originated in various places, but that Makin was not one of them - Grimble 1921:81-5. The boti badges are, however, interesting and may perhaps be verified by further research. For the weapons used see Murdoch 1923:174-5. - Ed.

7 Grimble 1931:212; Rosemary Grimble (ed.) 1972:132-5.
The styles of construction called Te Namakaina and Te Ketoa are now unknown; that called Te Tabanin (The Foursquare) may correspond with the style now called Tabontebike. That called Maungatabu is the only one of the four in respect of which I have been able to collect particulars.

Appendix 1. Notes on the Gilbertese maneaba, or meeting house, with special reference to the style of building called Maunga-tabu, and to the privileges and functions of the clans Keronga, Ababou and Aesrau therein.

(a) General description.

The Gilbertese maneaba consists of an enormous thatched roof, whereof the eaves descend to within six feet or less of the ground, supported upon studs of dressed coral. The largest of these buildings at present in existence has an interior length of 120 feet, a breadth of 75 feet, and a height from floor to ridge-pole of 45 feet. There are three main types of maneaba: that called Tabiang, whereof the breadth is equal to about half the length; that called Tabontebike, which is foursquare; and that called Maunga-tabu, whose breadth is to its length in the proportion of about 2:3. The building of which the dimensions are given above is of the Maunga-tabu type. All styles have hipped or gabled, not conical, roofs.

The Gilbertese maneaba in general is the centre of communal life, the council chamber, the dance-hall, the feasting place of the gathered totem groups comprising the local population. As such, it is sacrosanct; no brawling or dispute may take place under its roof, or upon the marae (open space) of which it is the centre; its supporting pillars may not be struck; and only games (including, above all, the dance) of a definitely religious or social significance may be played within its precincts. The building is susceptible of offence, and may not be spoken of in jest; he who offends it becomes maraja, and liable
to sudden death or sickness.

(2) Each totem-group has its hereditary sitting-room in the maneaba, and its peculiar functions or privileges in connection with the building of the edifice, or its maintenance, or the ceremonials which take place beneath its roof. An account of the allocation of a sitting-room with its privileges, to the ancestor Pewatu of Datang, has already been studi-

To usurp the sitting-room (boti), privilege or function of another group is to become maraia. The hereditary rights and obligations of the various social groups differ considerably in the three types of building.
This is done at midday with the sun directly overhead, and as the worker works with his thatching and he chants:

Ba N nangi tiba - I ti evaria ririka ni maneabaia
Tai ma Namakaina. E toki tera? E toki te mata.
E toki tera? E toki te aoraki. E toki te anangan
taetae mai aon te aba aio. Ia? Marakei. I aki bua
ao I aki tero. Te mauri naba, maneabau - o - o - o!

The thatcher climbs up to his place on the ridge-pole at the north end, from the east side; and he climbs down at the south end on the west side.

The people of the Clan Division Maerua in the Maneaba claimed equally with the people of Karongoa-ni-tea and Tabukaoka the privileged duty of supervising the covering of the ridge-pole. This was the last work in the construction of the Maneaba save only the shaving of the leaves and the burning of the ends of thatch cut off in giving them a straight edge.

The people of Maerua, unlike the Karongoa-keereke folk, did not consider it necessary to wait until the sun was precisely at noon before beginning the ceremonial "covering." Any hour between sunrise and noon was permissible with them, their opinion being that the sun was "matoa," or strong, at this period of the day. But the ceremonial must be finished before the sun passed his zenith, because he became "marau," or weak, as soon as he entered the western half of the heavens, and his preserving influence upon the Maneaba and the workers began to wane in strength.
The M^aerua clan mounted to the roof of the Maneaba, as did the Karongoa clan, from the north-east corner of the edifice. The actual workers mounted first in single file, taking with them their tools and the woven coconut leaves used for the ridge-capping. The first man to mount proceeded along the ridge-pole to the southern end; the rest followed him and took up their stations at intervals along the ridge from south to north. When all were in place, the senior male of the clan climbed up to the apex of the northern gable and straddled the ridge with his face to southward; he carried three new thatching awls in his right hand, made of Pandanus wood, which had grown on the eastern side of the island. He caused the most northerly of his workers to lay a piece of capping in position before him.

All the people gathered then in the Maneaba below, sitting in their clan-places (boti). Absolute silence was preserved. Aloft on the ridge-pole the master-capper raised one of his thatching awls in his right hand, and stabbing the piece of ridge-capping before him, first on the east side of the ridge and then on the west side in slow alternation, recited the following words:

For I am about to — I only pierce the ridge-pole of their house Taburimai and Auriaria, Nei Teuenei, Riki and Nei Tituabine. The cohering of my house from what? The rain. The cohering of my house from storm; the covering of my house from heaven. Even the screen of their house — Sun and Moon the covering — ee, the covering — oo.
He uttered these words three times in a loud voice at the northern end; then proceeding to the middle he repeated the ceremony there, this time facing east; and last of all he went through the ritual a third time at the south end, facing north.

If the whole ceremony could be completed without the breaking of one of the ceremonial thatching awls, it was a sign of prosperity and peace. The master-capper would call aloud to the assembled people below, 'Te mauri ma te raoi ma'ane-o. Kam na Xara i a'ini maneaba'mi aion' (Safety and peace, men. You shall grow old beneath this your Maneaba).

But often an awl would break off short as the capper stabbed against the ridge-pole, and the part of the ridge against which it snapped was important in the prognostication. If it broke at the north end, some important event in the distant future might be expected; this might be sickness, famine or war, or it might be something exceedingly fortunate such as the stranding of a shoal of porpoise. If the awl broke in the middle of the roof, a calamity might be expected in the near future, while in the south end the snapping
snapping of the awl predicted a trouble which would be overcome. These rules of divination apply to a maneaba built at the north end of an island; they were exactly reversed if the maneaba was at the south end, or southward of the maneaba of the hereditary enemies of the builders.

When the ceremonious was done, the capper descended from the roof by way of the south-west corner of the building, while the workers proceeded with the sewing of the ridge-capping. When this was done, the capper again mounted to the ridge carrying with him four unhusked coconuts. The "face" of one of these he struck off at the northern end of the ridge, and sprinkling the water over the ridge-capping there he muttered the following words:

Bubunai aba, bubunai aba. Bubunai irou, bubunai irou, bubunai irou. Ko kangikang kanam rara. Matu, matu, anti ni kaoraki; matu, matu, anti ni kamamate; matu, matu, anti ni kamibuaka; matu, matu. Baraki te unene, b'e a bungi te aba.

Smoke of fire, smoke of fire. Smoke of fire with me, smoke of fire with me, smoke of fire with me. Thou eatest thy food the blood. Sleep, sleep, spirits of sickness; sleep, sleep, spirits of killing; sleep, sleep, spirits of evil dreaming; sleep, sleep. Overturned is the foundations, for the land is ready.
There seems little doubt from the wording of this spell that the coconut represents the head of a man and the water his blood, which is sprinkled upon the capping as its food, in the nature of a sacrificial offering to bring good fortune. The practice of human sacrifice and especially the sacrifice of heads at the building of houses and canoes, in the betel-region of Melanesia, is exceedingly common.

When the first sprinkling was done, the empty nut was rolled down the northern gable of the maneaba to the ground. A second nut was cut and emptied over the ridge a little north of the middle and rolled down the eastern side of the roof; a third was similarly treated a little south of the middle, but was rolled west; and the fourth was rolled south from the south end. If the mouths of all these nuts as they lay on the ground pointed away from the
edifice it was a sign of peace and good fortune, but if the majority were turned towards the maneaba trouble was to be expected.

Last of all, the edges of the eaves of the maneaba were trimmed by the people of M'aeura. All uneven ends of thatch hanging down were cut off to the straight-edge of a stretched cord. The north end was first trimmed and the trimmings collected in the middle of the northern side, a little clear of the eaves. Similarly, the south, east and west sides were treated. When all four heaps of trimmings were gathered in the respective positions, the senior male of M'aeura set light to them in the order of their cutting, and their combustion was carefully watched. If all the fires died together, neither good nor evil might be expected: if the south or the west fire remained alight while the others died, it was a sign of either war or heavy weather; but if either the north or east fire remained alight after all others, peace and plenty were prognosticated.
The succession to the boti was in the vast majority of cases traced in the male line (i.e. through the father), but the boti of the mother or father's mother was sometimes allotted to several children (generally the juniors) of a numerous family. The mother's boti was considered a tabo ni kamawu (a place to make room) if the father's boti in a particular family group seemed to be in danger of overcrowding.

An adopted child would nearly always transfer to the boti of his adoptor. Supposing the adoptor to be of the same utu as himself, but on the mother's side, a child would thus leave the paternal boti.

Or again, if the adoptor was of the paternal utu, but had himself by adoption or other circumstance changed his boti at an earlier date, the adopted child would leave the paternal boti.
functions of boti in Tabianq-type maneaba

(1) Karongoa n Uea. Te moan taeka; te motin taeka (the first word; the decision). When he went to the maneaba to an assembly, the head of this boti wore a bunna ni kamaraia made from te kakako. None might contradict him. Before the council he made a tabunea called the taematao to clear the way (kaitiaka i main) for his words. The tabunea was done sitting, while rubbing the palms together. When it was over the palms were thrown out towards the people with the words, 'Speak for I will hear' (Anaia, ba N na ongo). He had the first share of the feast (te moan tiba) and the first thatch was placed over his boti. 'Iai Tai n te maneaba' (the Sun is in the maneaba). Bunaia Tamaa.

(2) Karongoa Raereke. Te inai: the women of the village in general made these coconut mats, but the men of Karongoa Raereke brought them to the maneaba and put them on the floor with appropriate tabunea. The first inai were laid in a line down the west side of the central pillars, and the second down the east side. The rest followed in any order. The laying down began at the south. Karongoa Raereke brought te kuonaine and te banikiniaimai for their tabunea, which was done with the object of preventing all dissension among those who sat on the inai. They are thatchers of the maneaba and coverers of the ridge-pole, but they supervised this work only, deputing the men of Nukumauea to climb on the rafters and do the work.

(3) Nukumauea. When Nukumauea climbed the ridge pole to sew on the covering all people sat in absolute silence in their places. The work began at the northern end. If the thatching aul broke during the sewing, it was the sign of war or an arrival from the sea, such as stranded porpoise or strangers. If an aul broke at the north end, the event was a long way off (e ingira Tabiang). If the aul broke in the middle of the roof, the porpoise would come, or an ikabuti. If the aul lasted whole until the south end, the event would happen very soon.
The covering was done at noon exactly, in order that the sun might look straight down on the work. The sun was the helper (rao: friend or companion) of the builder of the maneaba, and filled him with skill at his work. It was thus necessary for him to be near (e makiki Tai ba kamaraia), for the maneaba would not be mauri (blessed or healthy) if the sun was not his companion.

(4) Ababou were the first dividers of the food and kept the first remnants. Also the 'killers of the sun' (masters of eclipses)

(5) Tabukaokao were the lifters of the food, the receivers and distributors for the north end; Karumaetoa performed the same functions for the south end. Tekirikiri shared this function. Tabukaokao were also the messengers.

(6) Tabiano had the second share in the feast: the head of the porpoise.

(7) Tekua had the tail of the porpoise.

(8) Tebakabaka had the third share in the feast.

(9) Maerua were the restorers of the sun, and in the maneaba the coverers of the ridge-pole.

(10) Kaburara were te boti ni kaiua (the boti of diviners). If was imminent these people divined the lucky day.

(11) Taurauaka. These people had the same functions as Karumaetoa and Teuiui.

(12) Keaki had the right of first entry into the maneaba.
When Tetake came from Samoa and was killed, it was sought by Ni Tita similarities, whose had it was. She it was who planted the coconut over the dead bird's body. Ni Bararae grew from the coconut, and procreated with the maggot of Tetake. The ntu of Konura grew from the union: Konura, Konura-ura, Konura-iti, Konura ene, Konura-rang, Konura-mai.

The ntu migrated to Beren and lived as Kineg on the north end. When Tangentoa came to their manuaba, they leapt into the rafters and tiki' from overhead. This means that they behaved in an overbearing manner to the other chiefs of Beren. So Tangentoa turned their manuaba and destroyed them with it.

There was now no manuaba in Beren: a new one was built — the original manuaba-ni-Beren used to the present day — according to Makin traditions by the spiritually Boniki and Bontafo from Matang of Samoa under the direction of Towuetei of Matang. But Beren tradition tells us that it was Truaia and Truaiana, the sons of Towuetei who did the work.
Maneaba.

The maneaba was an object of the greatest reverence when finally completed. None was allowed to kick or chip or strike with a stick the curb of coral stone that stood around it; nor might a man strike either with his hand or stick one of the studs of the roof. If he did so, he would be threshed and trampled on by any present. No offence could be taken by his family, even if he were killed, because it was said that in any case he was maraia after this offence, and would probably die of some sickness in a short time.

'Iai Taai: nanon te maneaba.'
Marquesas, Batanesian, and Makian, instead we are
considered numerous set to subdivisions in divisions of
the divisions of the ancient manakah, of Batanesian
and Makian were only four, as in the sketch plan
followed. Blas are arranged to resemble what
would a manner and more may appear.

Tabahone Kinala

Banabai Mankeia

This was the manakah of Keatun and his people,
who are reputed to have been a large red
skinned folk. They came first to Makian from
Samoa to ascend the development of this folk
which was then taken from a double red folk
accordance to account, had a mugaun deity, the
Golden Pigeon, whose existence at least was
stringray on land, the ladybird and in the
air the Red-Tailed Tropic Bird everywhere known.
The coming of the Kvarua people from Samoa
seems to be a totally different race movement
from the coming of the Karongga people to the
more southerly islands of the Group, that will
read evident from a study of their manakahs.

There are stated to have been only four or
seventeen of the ancient manakah, because they
were only four into among the Kvarua people.

It is said vaguely that a division of one division
never married within his own group, but was
obliged to marry into one of the other divisions.
It is not known whether a child
succeeded to a place in his mother's or father's
There were certain personal ornaments or badges by which the members of the different divisions were recognised. Tahokamo wore a star-shaped badge of porpoise shell and necklaces of porpoise or whale-tooth. Their special weapon in war was the seurum, a lance with shark's teeth (double edged). Teinaia wore a necklace of pierced shell called kī rūa, and another called kī tānāriwa. This weapon was the haua hauaia. A double edged shark's tooth lance with a curved guard. Mānakoia wore the red shell called kī rūa at the head, and another ornament called kāmān. Their weapon was a lance called Teinaia; it was doubled pointed, and was considered dangerous. The general weapon used by all divisions was the haua hauaia, a wooden club. The tradition is that all the companions of the Group originated in that manner. The deity of the Kōkā people, the Tiatiahi, invented these at Makau and gave them to the four divisions. The original events given to each division are not known. The clubs were made general, which the human people left. But at Fa'am and Makau to return into the godless Tiatiahi to Samoa. On their voyage they stopped at Beira, where they colonised the western end of the island. They built their canoes there, but were afterwards all killed by Tahokamo of Beira and their events divided up among Tahokamo people, who until then had no divisions into their maneas, and no events.
Maeaura. Covering of the ridge pole by people of Maeaura.

The people of the Clan division Maeaura, in the
mameaba claimed equally with the people of
Karongora-n-nea and Tahuhandao the privileged
duty of supervising the covering of the ridge-pole.
This was the last work in the construction of
the mameaba save only the shaving of the
saves and the burning of the ends of thatch
cut off in giving them a straight edge.
The people of Maeaura, unlike the Karongora-
n-nea, and the Tahuhandao folk, did not consider it necessary
to wait until the sun was precisely at noon
before begining the ceremonial "covering",
Any hour between sunrise and noon was
permissible with them, their opinion being
that the sun was not weaker or stronger at this
period of the day. But the ceremonial must
be finished before the sun passed his zenith,
because he became maeana (weak) as
soon as he entered the western half of the
heavens, and this influenced upon the mameaba
and the workers became began to evanesce in
strength.

The Maeaura clan mounted to the roof of
the mameaba, as the Karongora clan, from the
north east corner of the edifice. The actual
workers mounted first in single file taking
with them their tools and the woven coconut
leaves used for the ridge capping. The first
man to mount proceeded along the ridge
pole to the southern end, the rest followed
him and took up their stations at intervals
along the ridge from south to north. When
all were in place the senior male of the

clan climbed up to the top apex of the northern gable and straddled the ridge with his face to southward; he carried three new thatching awls in his left hand, made of pandanus wood, which had grown on the eastern side of the island. He caused the most

nothing of this work of to lay a piece of capping in position before him. All the people gathered near on the mancea, below, sitting in their clans' places (but).

Absolute silence was preserved. Aloft on the ridge pole the master-capper raised one of his awls thatching awls in his right hand, and stabbing the piece of ridge capping before him first on the east side of the ridge and then on the west side in slow alternation recited the following words:

Ba N. range tua — if " towa in tombuki in
For I am about to — 2 only piece of ridge pole of
uma in Tafuveni mai Tawara, Kiri Tawara, their house; Tafuveni and Atunani, Mt. Tawara.
" Ruki mai nei Tafuveni. Rukina in uma in
Ruki and nei Tafuveni. The covering of my house

tera? Tawara. Rukina in uma in to b Markus; "
what? The covering of my house (from) storm;

rnikoa in uma in Kararai. Ba 8ukin Kirikiri in
the covering of my house from whatever. Even the covering of

uma in Tasi mai Namakaina to rukina ce, to
their house Sun and Moon the covering is, the

rnikoa ce

He uttered these words three times in a
loud voice at the northern side; then proceeding
to the middle he repeated the ceremony three

times facing east; and

last of all he went through the ritual a
third time at the south side facing south.

If the whole ceremony could be completed
without the breaking of one of the
thatching awls, it was a sign of prosperity.
and peace. The master-capper would call aloud to the assembled people below, "It mainu ma-
terasi mane-o! Kam na Kana i ad-nil
maneaba-ni aia!" (Peace and peace, men!
You shall find it beneath this your maneaba.)

But often an awl would break off short
as the capper stabbed against the ridge pole,
and the part of the ridge against which it
snapped was important in the prognosisation.
If it broke at the north side, some important
event in the distant future might be expected;
this might be sickness, famine or war, or
it might be something exceedingly fortunate
such as the standing of a shoal of porpoises.
If the awl broke in the middle of the roof,
a calamity might be expected in the near
future, while in the south end the snapping
of the awl predicted a trouble which would
be overcome. These rules of divination
apply to any maneaba built at the north end
of an island; they were exactly reversed if
the maneaba was at the south end, or
southward of the maneaba of the hereditary
enemies of the builders.

When the ceremonial was done, the capper
descended from the roof by way of the south
west corner of the building, while the workers
proceeded with the setting of the ridge capping.
When this was done, the capper again
mounted to the ridge capping with him
four unhanked coconuts. The "face" of one
of these he struck off at the northern end
of the ridge, and sprinkling the water over
the ridge capping, then he muttered the
following words:
Bubunai jaba, Bubunai jaba, Bubunai i-row, smoke of fire? smoke of fire? smoke of fire with me.

Bubunai iron, Bubunai iron, Ke Kangikang smoke of fire with me, smoke of fire with me. Then satet.

Kana ni rara, Matu, matu, anti ni thy food, the blood. Sleep, sleep, spirits of sickness; sleep, sleep, spirit of Kilagi.

Kasaoki; matu, matu, anti ni Kamaamatej; matu, matu; anti ni Kamaamatej; matu, matu; sleep, sleep, spirits of soil dreaming; sleep, sleep.

Basaoki te tarena, be a lungi te ase. Overturned the? for the land is ready.

There seems little doubt from the wording of this spell that the coconut represents the head of a man and the water his blood, which is sprinkled upon the capping as its food, in the nature of a sacrificial offering to bring good fortune. The practice of human sacrifice, and especially the sacrifice of heads at the building of houses and canoes, in the Tetal region of Melanesia, is exceedingly common.

When the first sprinkling was done, the empty nut was rolled down the northern gable of the house to the ground. A second nut was cut and emptied over the ridge a little south of the middle and rolled down the eastern side of the roof; a third was similarly treated a little south of the middle, but was rolled west; and the fourth was rolled south from the south end. If the mouth of all these nuts as they lay on the ground pointed away from the edifice, it was a sign of peace and good fortune, but if the
majority were turned towards the manæaba.

East of all, the edges of the caves of the manæaba were trimmed by the people of M'acana. All uneven ends of thatch hanging down were licks off to the straight edge of a stretched cord. The north end was first trimmed and the trimmings collected in the middle of the northern side, a little clear of the caves. Similarly, the South, East, and West sides were treated. When all four heaps of trimmings were gathered in their respective positions, the junior male of M'acana set light to them in the order of their cutting, and their combustion was carefully watched. If all the fires died together, neither good nor evil might be expected: if the South and West fires remained alight while the others died it was a sign of either war or heavy weather; but if either the South or east fire remained alight after all others, peace and plenty were prognosticated.