1. Takento tells me that he killed a man (whose name he refuses to give) by the sorcery known as ti Keketi, the dragonfly. Just before sunset he went with a small-meshed niava (scoop net) to a babai-pit which he knew to be the haunt of the terra-cotta coloured dragonfly called Keketi. He waited about the banks of the pit until he recognized one of these insects distinguished by spots on the wings (baiburebure = wing-spotted). He caught this in the net. Without hesitation he elapped the mouth of the net to the ground, and muttered the following words three times over:

Ba N rang tiaa — I ti tier-in Keketi.
For I am flat about to — I only catch it in my dragonfly.

Ti te ara ni mane, manama, muna man.
in the name of a man, one person, one from among

Tanga ia — In Naewa, E rangi raa-na?
Two-foot — So and so. Is it made his what?

It is made his hand. Is it made his what? It is made

his-foot. Is it made his what? Is it made his heart.

E rangi raa-na? E rangi matana. E rangi
Is it made his what? Is it made his eye. It is made

his what? Is it made his head. Is it made his what?

E rangi, ngaria, to aomata. In Naewa, E rangi,
He is made, the person. So and so. He is made,

E rangi. E baba e baba. E mate e o-
he is made: He is father; he is for the. He is tied. He is

mate.
death.

When this was said three times, Takento put his left hand under the net and closed it
upon the dragonfly. Thus he carried it home.

By his living house was a small hut used for storing odds and ends of fishing gear and lumber. This hut he had carefully prepared in advance for the reception of the insect, closing up all visible chinks in roof, and hanging mats around the sides, so as to render escape impossible. He had also deposited cotton fish, excrement, and all sorts of other filth upon the floor. Carrying the dragonfly into this nook, he carefully bit off its two "beards" (bases), and spat them out on the floor. Then he let the insect go free in the darkness, and standing there clapped his hands slowly together while muttering the following words:


After three repetitions of this formula, he left the hut, carefully closing it behind him. He told me that as soon as he left, the dragonfly began to search for a way of escape from the hut; if it had found escape, Takenta's enemy would have lived. But as it found none, it gradually weakened and died. As it gradually approached its end, so did Takenta's victimicken and lose his senses, his death eventually coinciding with that of the insect, which is thus obviously a "life-index.

In Takenta's possession was also the counter magic to the above death-spells. He told me...
that he could at any stage of his victim's sickness, under the effects of the magic, by muttering three times the following formula:

O! Ni, Kerang-o ma Ni, Komano! Kam a ha!

He would then take a little of the patient's sick fluid and, mixed with a little of the patient's own excrement, would make a charm with this substance.

Ahu, teerahe! An, nako! An, teerahe! Come, arise; come, arise! Come, arise; come, arise!

This might be said anywhere, but preferably by the side of the sick man, whose symptoms thereafter would gradually leave him. Generally, a man would demand a heavy payment of land before he would consent to undo the effects of his sorcery.

The names of the women addressed in this formula mean respectively Mad One (Kerang) and Covered (Komano). It seems safe to assume that though these names are not mentioned in the two original formulae, they are the spiritual powers who carry them into effect. The terms of the curative formula clearly show that the attitude of the sorcerer towards the spirits is as that of a master to a servant, commanding, and not suppliant.
Magic. Waru.

If you have an eneey, you watch him until he makes a fire of embers for cooking his fish. When he has taken his food from the fire and left it smouldering, you secretly approach with a fragment of wood broken from the stem of a shrivelled coconut leaf. Stiring the embers with this in a counter-clockwise direction you recite as follows:

Enana ai ni Kanana! Boario towaraka.
Shutting of the fire of this food! Strike west, strike east.

Koame, boata live! A gung Ramoa na ramaa!
strike death, strike sending apart! They begin to be in pain, this towaraka.

A gung, as a rain, as a mate, as a tabwena. They begin to be in pain, they are continued, they die. They are sent apart.

Mamapia tekekekeia, rafia ato-nai es a ta.
Shame him, turn him, overturn his liver! It is finished.

be a mate-o! Kokonna Konaa! Kokonna.
for he is dead! Strangle him.

Konna, A gung Ramoa na rando, a gung oo
(prob. implored). They begin to be in pain, this towaraka, and a rain, as a mate, as tabwena. Kokonna. They begin to be in pain, this towaraka, and they die, and they are sent apart.

Konna, Kokonna Konaa! A gung etc. Mamapia. Strange him.

Tekekekeia, Ravia atona! Es a ta, be mate-o!
controse him! Overturn his liver! It is unfinished, for he is dead.

Repealed 3 times. It was claimed that the enemy on seeing the fish cooked in the fire would begin to vomit and be seized with sudden contractions of the muscles, and eventually die.
Magic: Wani

If your son comes to you and complains that he has an enemy who always gets the better of him, you make him sit at your feet as you place behind him facing east. You fill a coconut shell with a mixture of sea water and fish water. You sprinkle contents of this shell over the head of your son as he sits, reciting meanwhile the following incantation:


Ma simulan e ne te ano e tona te ano e bela te ano e. Kaina Kaina. Kaina wapate Tumene tohako te wana te moma te acomoata. Ninia twatake e ing, ke e wa, ke e mate, ke e tabwe. Antai te acomoata se te aanaangaiai man katakumai?

Ninia Pewatai, ke e ing, ke e wa, ke e mate, kee tabwe.

Ai Kopedi vira, Keena mana, tiringa, tama,

Kamatae, be o tia, o o mate o o!

This is repeated 3 times; your water must last for all repetitions. When the third is done, you kick your son in the back with your right foot, and he immediately rises and runs to find his enemy and give him battle. You at once fling the coconut shell on the ground where he has been sitting, so that it is smashed into fragments. You pick up the fragments and burn them, take the ashes to the western beach and then carry them on a canoe out to sea, where you cast them into the waves as the food of the fishes. Just as the ashes are consumed and eaten, so will your son's enemy fall.
Magic. Wani: sorcery or killing magic.
(Takanta of Manakei aged 68-70)

Takanta tells me of a method by which the death of an enemy may be caused by cursing his food. You take a piece of the food he is to eat with your right hand; then fold your arms to your breast as if you were rocking a child to sleep. Swinging gently backwards and forwards, mutter the following three times, with eyes fixed on right hand:

Tabeka ni kana n Ten Naela  ce-i-ce
Lifting of food of 50 and 50

Kana-na n ra? Kana-na ni bo.
His food to do what? His food to be smitten.

Kana-na n ra? Kana-na ni mate.
His food to do what? His food to die.

Kana-na n ra? Kana-na ni betinako.
His food to do what? His food to drift away.

Be aba-na Baimnang, ro Roro, ro rabaraba-
For his land is Baimnang, and Roro, and side-

-mi-kara na 3
-of heaven (is the horizon).

After eating the food from which the cursed piece was taken, the victim sickened and died.

1, 2, 3. Baimnang, Roro, Rabaraba ni kara na, was places to which the soul went of one just dead was driven in the ceremony following death called emake (yv) throughout the Gilberts.
Maga. (Katisina of Tavanaku, Tavanaku; aged about 60).

To render harmless food which has been cursed by
an enemy.

1. Lay food on a leaf upon ground, or floor of dwelling,
and cover it with a mat of any description. Sit
before it (no particular orientation), holding in the
right hand the fanciful tip of a dry coconut
leaf. Have this, exactly in the manner of a fan,
to and fro, and up and down, over the covered
food. Occasionally tap the covering mat lightly
with the fan’s tip. While thus occupied, repeat
the following three times—

Usunuru ni mata-ni antu: Kang anti ;

Descendants of face - of spirit ;&t;&p;

tribe of: Kang anti ; taba anti : Antu ni
cheked with food spirit ; cut with spirit ; checked with food

mata - mata era ; o - o - o ;
oo , nako ! Nako

the spirit ; o - o - o ;

ko nivitano ni longi ;
Then sat shoed up at night
ko nivitano ni ingina ;
Then sat shoed up at dayight
Ko Rakana - Rakana - maiteka;
Rakana - Rakana - inho - inho,
mainaka - mainaka - mainaka - maiteka;
North of;
mainana - ko nu Kavunu - Kavunu,
How must but ?
Kuru te Sokku,
Kuru te buni te
poison fish ;

buni kavunu.

Kamu ni manuka - manuka,

spirit of
o - o - o ;

Kamu ni manuka.

Nako ;

Nicki ni noko.

Go away !

As soon as the third repetition is done, go near
and go quickly to the Sacred Tree. Then you throw the
leaf fan handle first, like a dart, into the water.
You must then return and eat the cursed food with
nervousness.
It is claimed that this ritual will preserve the
eater from the evil effects of poison.
Magic: protective. (Takenta of Masakei, aged 68–75)

If a man feared that the food which he was about to eat might have been cursed with the death-magic, he first took a pinch of the suspected food on his right hand and quickly whispered to himself the following:

Tana ni Kana-iia Taburimaia ma Auriaia, Taburimaia and Auriaia;

Nui Tumnei, Rikiki, man Nui Tituaaline, ai-e-i!
Nui Tumnei, Rikiki, and Nui Tituaaline, this!

Jaki gusa, Jaki faro; te mairi, te
I am not fool, I am not dim-witted; health,
peace, excellence and

After repeating this three times he might eat the food with confidence.

The names of the beings cited in this protective spell are all three of the famous ancestral deities of the Gilbertese clans. These are all reputed to have been fair-skinned beings.

Being clan deities they are closely associated with the patriarchal organisation and totemic-exogamy. It is a remarkable fact that practically all the protective magic in the group cites the names of these beings, whereas the destructive magic never mentions them.
Are Spati
or
Are