

Notes, references etc. for various  
Chapters of book.

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## For chapter on Tabakea-Nareau

1. Cf. Nui-Nonanti creation myth in which Tabakea-Nareau group won victory over Bakauauku-Riiki: land vs. sea-beings. Hints of this in modern Nonanti story when Riiki, etc. tried from work that had to be brought. Note Tabak-Nareau emulgeheaded, black, small, skilled in war, magic.
2. Nareau's rivalry with Anisiana in wrestling tales.
3. Tui story: prob. most ancient memory.
4. Even in Tui story Nareau went up. Antech.?
5. Flesh union of Tab-Nareau. Anisiana from external alliance.
6. Tabakea's constant favour to Nareau.
7. Nareau went never to return because Tongafiti gradually predominated.
8. On Tarawa Tabakea collaborated in creation because Tui folk honoured him.

with Narean for help. Jabaki's memory not  
on Banaba, because Jersfolk never reached  
there.

9. Na = Ridge of Rock, Caroline (Ponape)  
cf. Na n Jabakea.

Bōrum and Aviki.

1. Gf. Bulotu of Tonga. Household name in N.W. Akamea - the speaking tree and Vaila - the water of life. Also Samoan & Fijian version of gods (Tuzers).
2. Gf. Marquesan national name Te Take. Take-tee-tee and Hee-take the essential name of Tane. Tree of life also mentioned in this Paradise. (Tuzers).
3. Mangai Aviki - the underworld. Great pua tree beside the Vai-oto-Aviki (Royal Freshwater Lake). On this tree spirits of dead receive - fall into net of Akanga (cp. Na-kia). (Tuzers)
4. Derivation & meaning of Bōrum.  
c.p. Maori Powri = dark, darkness; and also sorrowful, distressed, darkness of mind, gloomy, sad. Samoan Pouli: to be dim. Tahitian Powri: darkness. Hawaiian Pouli: Tongan Bouli: ditto. Also

cf. Maori Uru = West. Moriori; S.W. Wind.

Samoa Ulu = a grove of trees.

Tahitian Uru = a broad fruit tree

Hawaiian Ulu = ditto.

Panmotan Kuru = ditto.

Motu uru = ditto: and also

Tawu = the Spirit World.

Fiji ulu (fig). = the gods.

(Inyan).

5. Maori uru-uru = angry, rageful.

6. In Gilberts a fierce fighter is called Tia-Bouru, which may not be in reference to the philology of the word Bouru but to the associations of the place of that name.

7. Tahitian<sup>x</sup> uru = the end or the point of a thing.

Moriori uru = the upper end.

<sup>x</sup> Kuru = the top of a tree,  
source of a river.

Samoan ulu: end of a club or stick, and  
outer edge of reef.

Hawaiian<sup>x</sup> ulu: top branches of a tree.

Tongan ulu: head  
uluulu = edge of reef.

Mangian ulu = crest, top.

Pannotan ulu = head.

The o in Bōuru is so long as to suggest ~~that it is a diphthong~~ the fusion of at least 2 vowels. If the first is the o in Bō the second might be o in ouu, euu, houu.

Cf. atlas. East Indies: compare following: -

- |            |   |
|------------|---|
| Bōuru      | Bōuru                                   |
| Kiroro     | Gilolo (sometimes called Roro)          |
| Benua-kura | Xulla ( <u>Benua</u> being mere prefix) |
| Onouna     | Gounong (a Onin?)                       |
| Mwaitku    | Waygion                                 |
| Maura      | Banda                                   |

led by a fierce & terrible warrior, Icho-Kalkal  
Kubary's Idzi-Kolokol..... The conqueror  
Icho-Kalalak ruled the land and in process  
of time died and was buried on Pei-Kap  
(one story says Nan-Pulok). He became the  
Wangod of Metalanim & remains a  
dreaded spectre to this day.

It is an interesting fact that two of the  
sept or clans <sup>of</sup> Bouape, the Tip-en-thai or  
Foreign Folk and the Tip-en-Panamai or  
People from Panamai, trace their descent  
from Icho-Kalalak - Panamai being the  
name of the land from wh. the invasion  
came. Possibly the island of Panapa  
(Ocean Island), or one of the Gilbert or Line  
Islands may be designated, where we  
find a mingled Polyn. and Melan.  
population.

18. Idea that Melanesian invasion drove  
Tongaiti from N. Gib. to Samoa: cf. pp.  
84 & 85 id. loc. Or was it that Tonga-

- fiti came from <sup>Tarawa</sup> W. to ~~Caroline~~, above  
primitive Melan. pop. to Caroline & settled  
down there. Then passed on to Simoa.
19. cf. Christian p. 94. Turtle stone of  
Icho-Kakakak.
20. cf. Christian p. 214. "It may be observed  
that the sharks Pako and Jimba are  
held in great awe by the Carolineans. The  
cult of the shark is, or was, strong in the  
Ant Is., where mine is a special holy  
place dedicated to that divinity." It is q.
21. Madangadang name of wealthy class  
in Yap. cf. Matang.
22. cf. tale of Anuriana cutting up branches  
of tree of Simoa. Tip became Tabenna  
an island of Bukiroo (Caroline)  
note meaning of name Bu-Kuroo.
23. cf. tale of Nii Manganibuka of Bikara  
the western land.
24. Matang. see note under M.



Aurunga, the Giant Clam: cf. Wyatt Gill  
 "Jott. fr. Pac." p. 155. "Natives have a  
 superstition that somewhere in midocean  
 there exists a clam of gigantic proportions,  
 capable of receiving a double canoe with its  
 living freight between its valves, and even on  
 the watch for unwarly voyages.

Auriana's tale comments on: -

- ① Different reason given for Taburimai's flight to Samoa.
- ② songs probably of later origin than the subjects of the tale.
- ③ Period of story is placed for us by its internal detail: before breaking of Tree (a) because of Taburimai's adoption by Namakania (b) because Burabura or Titrabine was still in Matang.
- ④ Tangarua's war and Auriana's war (Ivui tale)

Au-meang, Au-maiaki: prob. derivations  
of Au, ancient Ponape Chau, Polynesian  
Hau, Au = (a) Sun (b) King or chief.  
Christian p. 80

Anti ma Pomata: God-men: cp.  
Ponape Ani-Aramachi): God men.  
Christian p. 81

Abatoa = Aba, land: toa, enormous.  
possibly "continent." If it has this  
meaning it agrees with P. Smith's  
interpretation of Nuku-roa, which  
was one of the ancient Maori  
names for the Fatherland. But  
there are possibilities in the interpret-  
-ation of Abatoa thus: Aba, land,  
toa, foursquare, in which case it  
is another name for Matang.

Ancestral lands of Gilberts. The name  
of the island of Kuria in Central

Gilberts may be local form of the name Irihia, one of the ancestral lands of the Maoris.

Angitano. Possibly the Ari-take of the Marquesan (Te Take) traditional log-book (c.f. Hawaiki) p. 117.  
Angi = prob. Rangī.

Ancestral being: Anirua, Tabuaniki etc. c.f. P. Smith. Hawaiki p. 161.  
Tu-tonga-Kai-a-Iki expelled from Fiji to Tonga-nui where he became a ruling chief "without a god, for he himself was his own god."

1. Books of reference needed:-

Torgian: Maori Comparative Dict. Published  
Wellington N.Z., Blair & Hamilton.

Gill: Myths & Songs from Pacific.

Churchill: The Polynesian Wanderings. Pub. by  
Carnegie Institution Washington.

Perry Smith: The Whence of the Maori.

G. Turner: Nineteen years in Polynesia.  
Pub. John Snow, Pt. Matarua Row, 1861.

F. W. Christian: The Caroline Islands. Melbourne  
& Co. 1899. Essex St London.

Seligman: The Melanesians of B. New  
Guinea: Camb. Univ. Press.

G. Brown: Melanesian & Polynesian.  
Macmillan & Co.

Banyan tree (Tree of Samoa), cf. W. Gill, "Jottings from the Pacific", p. 174. "The ancient myth is that a pigeon - the favourite messenger of the god Iane - brought the original seed from the moon, and, dropping it on a palm, gave birth to the first banyan tree on earth."

Bue and Rirongo. cf. Samoan legend of La. Rays impregnated Magamagai who had child "Child of the Sun". Asked mother for dowry. She sent him to sun. He took noose of vine: she gave him "Blessings" in bundle.

Batiker: Mareko's tale of Buranti Maraki calls him son of ~~the~~ Je Imatang; brother of Taburitungou & Kanii Iekawakawa's tale says he was offspring of Nanea born in Gilberts who went to Samoa and was thrown out again.

Bue Rivings. In commenting on likeness  
to Maui exploits mention Rarotongan myths  
of Māui, in whose itinerary is mentioned  
the land of U-penn, probably Bern of Gilberts.

Bunanti meang and maiaki.

1. References in Mareko's creation tales, showing that Iree people also recognized a sharp difference between N. S. Tales of South first. Ie I-matang and Kanii, A bane n rang!
2. Tales of North: Taburimai story already quoted.
3. Story from Nui of the Niuanoa folk of Kanii line. Shows that even the so-called typical S. stock - the fair skinned race - hailed from North.
4. The tree of Abatoa - te Bakatibe Iai, followed by Iree of Samoa. Abatoa: N. Tahiti.
5. Tarawa creation versions in which spirits went North & South. This might possibly be a confusion with a far earlier breaking of Iree in which this actually took place.
6. Division of Iree into N. S. seems significant. Deal with this as introduction to chapter.

7. Kinōki's creation tale. 100 bones to north 100 to South.
8. Te Kawakawa's tale. E riki te moanaba  
2. Ba Raiitikeraba, 20 i murua Tarawa, 20 i  
murua Bern 20 te kawa Takoronga 20 i Tahitua.
9. Most general belief Samoa first, Tarawa next.
10. Te Kawakawa's tale of Auteatabunou.



Ear-lobe: piercing + distension of of Caroline  
 Islands, F. Christian, p. 21. "The natives of  
 Huahine & the neighbouring isles of the  
 Marquesas have a curious custom and  
 also in the Visayas of the S. in Philippines,  
 among the ancient Incaes of Peru, and the  
 Polynesians of Easter Island, of piercing  
 the ear loading it with heavy ornaments  
 & causing it to expand & increase to an  
 enormous size." of also Dio Marsball  
 has alluded to this point.

Ni Koraa-ngutu-ngutu.

Ngutu (Maori) The lip: bill of a bird: snout of fish: bow of vessel: entrance, opening.

Gutu (Samoan) ditto.

(Tahitian) Utu: ditto. Also: the hair from the head of a fallen enemy taken to sacred marae; the first person to be slain in battle.

Nuku (Hawaii) ditto. Also: strife, contention.

Gutu-gutu (Tongan) openings, holes.

Karukaru-gutu (Paumotu) a tentacle.

(Tugear)

Korowaha (Maori) a tattooing pattern on cheeks

Koroa (Gilb.) nearly full or complete as time.

Korokoro (Maori) slack:

ololo (Hawaii) hang loosely as fat under chin.

taoro (Tahiti) a steamer: oronan, cannibal.

2. Kaintikiaba the Tree of Samoa: probably Kai n tokoa ba = the Prop of Heaven the rock. cf. Ru the Mangaiian Supporter of heaven (Toko: Maori myth) which was said to be of blue stone. The idea of

Toko agrees with Polynesian beliefs of supporters of heaven. Toko, support, was complete prob. into tiker, settle, because of the Banyan idea. cf. note on Banyan and the reverse for that tree in Polynesia.

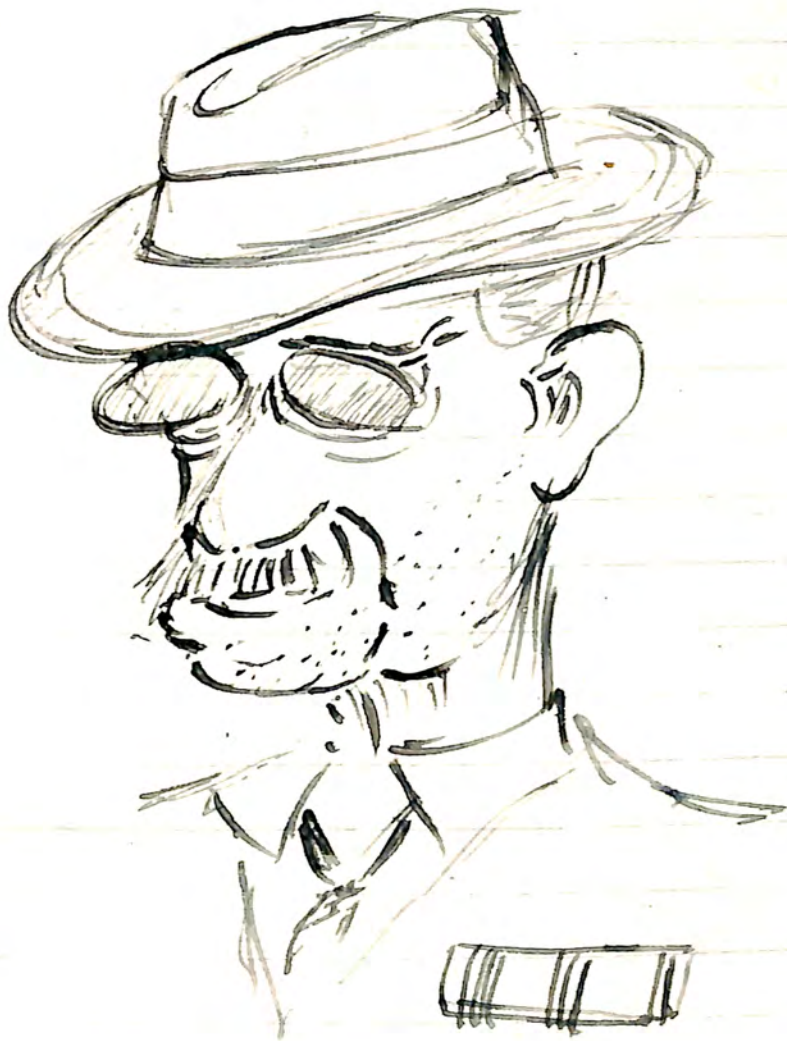
Note on locality of Tree: (i) Nareau's South Tale about Mataakenuku. The land of Bu-Jawai (Savaii) lay to West of Tree land (ii) Nui Tale of Niuaoua in which Uboru + Jawai are plainly named.

Note on Itake, bid of crust. Itake was the name of ancestral land of Marquesans: see notes on Bōruu + Avaiiki.

Note on Namakania King of Iru often identified with Tangarua. The name meaning Moon supports this, as Polynesian beliefs (Samoa) state he was connected with moon. Samoans saw him in moon during May. Namakania lived on Matang: c.p. I-matang - a white (fair) man. Mangaians called Europeans "children of Tangarua"; god being yellow-haired

Tue of Samoa. Niue belief of the origin  
of mankind from a tree. Journal  
Polynesian Society Vol. xi, p. 203.

Ancient tree worship among Maoris  
mentioned by Jorgensen in connection  
with Tane.



Maro-Tubuaniki. c.f. Malo - Hawaii, Samoa,

Fiji: Maro, Tubutu, Mungarewa, Maori.

a loia lotu.

Matang. One of its inhabitants was  
Timirau. Compare this with the  
Timirau of Rarotongan tradition,  
who had a marvellous disappearing  
island called Motu-tapu.

Matang. Fair skinned people of. Macmillan  
Brown says that stories of Patupaiarke  
argue residence of fantochthonous fair  
race in N.Z. But P. Smith's idea of  
contact with such a race in Indonesia  
or India appears the more tenable,  
because Gilbertese, who never were in  
New Zd., had also a fair haired folk  
in traditions. Titahine was not  
picked up in Samoa. She came from West  
with first migration. The fair skins must  
therefore have been in the West. No link  
a reminiscence of Asiatic folk down  
Northern (Philippine) track.

N.  
NG.

Nakaa. cp. Mangaian AKanga of  
infernal Avaiki who receives spirits of dead  
in his fatal net.

Natibung and Nri Teakea. Making of sun &  
moon from eyes of N. is an edition of  
Polynesian Vatea (Atea) story. Atea  
means "Nothingness". Prob. name  
of Natibung's wife in Gilbert story is  
a corruption of Atea's name - Akea.

Nunitawawa - marine animal. A small  
inflated globe floating & having appearance  
of blue glass with one trailing tentacle  
about 6 in. long.

Nouais - Portuguese man-of-war.

Nemiatanin - large snail closely  
akin to Green snail, not unlike the  
snail wh. bears operculum sold as  
cat's eye.

Nontwebee: grinning on road to  
Matang. c.f. Karotongan myth of  
In-ruoa-te-Ki, residence of Tari  
and In-metua, "the mute land"  
where language was by signs,  
nod, grinner.

Narrah. Birth from boil. c.p. birth  
of Tangarua from a boil on arm  
(or head) of his mother Papa.



Riiki the 1st: cf. Mangaiian Ru the Sky sup-  
-porter who raised heaven. He came from Awaiki  
and propped it with 5000 stakes. He was  
then thrown by Maui into the sea and stuck  
fast. As his body rotted bones fell and made  
stones, i.e. pumice stone. (Tangaroa).

c.f. also Marshall Is. (Kadak) two sets of women  
Lejman and Ullip. latter pushed up heaven  
with a staff.

- ② Called generally Hainora the Hickey Day.
- ③ In Kiriaki's tale the first being, in existence  
long before Hareau & Teuira.
- ④ Tales of Riiki connected with natural and  
-arts of country (Nainkiki of Nickeruan).
- ⑤ In Mareko's tale the first inhabitant of the  
North with Teuruaia.
- ⑥ In description of ancient ceremonies in  
Pouape ruins of Mt. Christian (p. 75)  
notes gigantic deeped Caves into which  
sacrifice of turtle is made.

Roro: land in West whence came the rains. This name also appears in Maori traditions as Raro-henge, a land on the way to Hawaiki and Raro-hana, which latter appears in Deluge tales and must be very ancient. P. Smith conjecturally links name with Gi-lolo but does not decide on question because he is unsure of language to which "Gi-lolo" belongs.

Stratification of mythology.

- (1) Marsko's version. (a) Narean the Elder. (b) Sand & Water (c) Na Atibe and Te Akea (d) Riiki, Teanani, Bakananeke, Tabakea (e) Children of Na Atibe & Te Akea: - Te Kawai, Nui Marua, Te Nao, Na Kika, Na Aream the Second.
- (2) Noront's version. (a) Na Aream (b) Riiki, Tabakea, Bakananeke with Baba ma Bono. The Butterfly.
- (3) Mairana version. (a) Narean the Elder (b) Na Aream the Younger (c) Maggots. Butterfly. Riiki
- (4) Ahemama. (a) Na Aream (b) Riiki
- (5) Tabitene. (a) Bakatibe Tai of Abatoa: Te Atibe, etc. Nanokai Nanomaka (b) Narean (c) Riiki
- (6) Berman. (a) Kamitiheneke & Riiki. (b) Narean.

1. Treger. The Maori Comparative Dictionary.  
Pub. Lyon & Blais, Wellington, N.Z.
2. Tarawa, Marawa, Karawa: probably all derived from same word meaning to float or to be raised up. cf. Treger Tarewa and comparatives under Rewa.
3. Tokia and Rehua - Pointers to S. Cross.
4. Taburimai. Insert in Ch. IX The Nui account of Taburimai's arrival in Tamoia.
5. Tongafite. When these returned to Gill. blands found own race: therefore though conquerors they introduced no court language.

Tumara - a species of Natica.

Tree-stories, typically Samoan traditions, to be exhibited in Chapters II-V.

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1. Nonouti Creation tale: Maiana tale: Kiri-oki's and Mareko's (Benu) tales: Tekawa-Rawa's tale.
  2. Tree of Tarawa — legend of Tekarara and Tekanua: Obaia the Bird-man: legend of Baretoka and Batiua: commentary on legend of Nibongibong who was also said to have carried the tree.
  3. Abemama legend of Nakaa: Benu tales of Nakaa + Nakun.
  4. Legend of Tetake and Koroaintuaintu: Benu version of the same.
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Taranga. Name of an ancestral land of Maoris. ~~Kalana~~ in Hawaii. Name of a person in Gilbertese myth.

Tongafiti. Expulsion of from Samoa  
see Journ: Polyn: Society, vol. viii  
p. 258

Tituabine, of Matang. Had a brother  
Timirau. In Rarotongan myth  
Timirau was King of <sup>Motu-tapu</sup> Sacred Isle  
and Fishes of sea. Introduced  
dancing. Sacred Isle floated &  
sank. c.p. Matang. Bakeua

Te Rāka the voyager. In Rarotonga  
was God of winds. Given by his  
mother a basket of useful inventions  
c.f. Te Rāka's story.

Tituabine. Red her colour. c.p.  
Red things on earth & ocean  
belonged to Rarotongan  
Tangaroa.