Notes, references etc. for various chapters of book.
For chapter on Tabakea - Naran

1. G. Nui-Nomante creation myths in which Tabakea - Naran group won victory over Bakamanaka - Riike; found apple - sea - beings. hints of this in modern Nomante story when Riike, etc. died from work road to be brought. Nota Tabak - Naranan embroidered. hak. small, skilled in war magic.

2. Naran's rivalry with Anariana in wrestling tales.

3. Freistory prob. most ancient memory.

4. Even in Freistory Naranan went up. Autokh?

5. Flesh union of Tab-Naran. Anariana for external alliance.

6. Tabakea's constant favours to Naran.

7. Naran went never to return because Tongatapu gradually predominated.

8. On Taranu Tabakea collaborated in erection because Tufafofo honoured him.
with Nauruan for help. Tabak's memory not on Banaba, because his father never visited there.

Bōrum and Avuike.


2. G. Magasaue national name Tualeka. Take-thee-tea and thee-take the essentials home of Ithose. Tree of life also mentioned in Libii Pasame. (Tonga).


4. Titivatingi - meaning of Bōrum.

c. Maori Pouki - dark, darkness; and also sorrowful, dishonored, darkness of mind. Joey, sad. Samoan Pouki: to be dim. Tahitian Pouki - darkness. Hawaiian Pouki: Tongan Bōuki: ditto. Also
of. Maori wai = West. Moirini = S.W. Wind.
Samoa wai = a grove of trees.
Tahitian wai = a broad forest.
Hawaiian wai = ditto.
Pamotuan Kura = ditto.
Mota wai = ditto; and also
Tauru = the Spirit World.
Fiji wai (fig.) = the gods.
(Ingray).

5. Maori wai-wai = angry, zealous.
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
association of the place of that
name.

7. Tahitian ouwa = the end or the
point of a thing.
Moirini ouwa = the upper end.
Kouma = the top of a tree,
source of a river.
Solomon ule: end of a club or stick, and outer edge of reed.

Hawaiian ule: top branches of a tree.

Tongan ule: head

Tongan ule: edge of reed.

Mangarevan ule = end; top.

Pamamotan ule = head.

The o in Bōnu is so long as to suggest that it could be the fusion of at least 2 vowels. If the first is the o in Bō, the second might be o in oune, rere, Rolling.

Cf. atlas. East Indies: compare following:

Bōnu Bōuru
Kiroro Gilolo (sometimes called Roso)
Benna-Kura Xulla (Benna- prefix more prefix)
Onouma Gommong (a Onin?)
Mwaiku Waygion
Manna Banda
led by a fierce and terrible warrior, Icho-Kalakah-
Kubany's Idzi-Kolokol. The conqueror
Icho-Kalakah ruled the land and in process
of time died and was burned on Pei-Kap
(one story says Nan-Pukik). He became the
Huni' God of Metlanami. His remains a
dreaded specter to this day.

It is an interesting fact that two of the
septs or clans of Panapa, the Tip. en Thai or
Foreign Folk and the Tip. en Panamani or
People from Panamani, trace their descent
from Icho-Kalakah—Panamani being the
name of the land from which the migration
came. Possibly the island of Panapa
(Ocean Island), or one of the Gilbert or Sidai
islands may be designated, where we
find a mingled Polynesian and Malayan
population.

16. Idea that Melanesian invasion drove
Tongafiti from N. Gilbert. (See map of pp.
64 & 65 id. loc. Or was it that Tonga-

17. Set of books of Mr. Mingiwa's collection. (Contents not clear.)


2. Fr. Michael.

1. Fr. Michael.

On the morning of the 7th, the march began from the village of Tikuna. The mission was to be continued to Tikuna, and then proceed to Biko and further west.


The letters from M. O. P. to Fr. Conquet, were marked for return.
A

Aubrionga. The Giant Claw: cf. Wyatt Gill

"Jott. p. Pac." p. 155. "Natives have a
superstition that somewhere in mid-ocean
there exists a claw of gigantic proportions;
capable of receiving a polka canoe with its
living freight between its values, and even on
the watch for uncanny voyages.

Aunania's tale comments on:-

1) Different reason given for Tafunudic's
flight to Samoa.

2) Songs probably reflect origin of tale.

3) Period of story is placed for us by
its internal detail: before breaking of
Tec (a) because of Tafunudic's adoption by
Namakanua (b) because Burabura or
Tafunudic was still in Matang.

4) Tangaroa's war and Aunania's
war (Nui Tale)
Ana-meang, Ana-maiaki: prob. derivation of Ana, ancient Ponape Cham, Polynesian Han, Ana = (a) Sun (b) King or chief. Christian p. 80

Anti ma Pomata: God-men; cp.

Abatoa = Ada, land; toa, xronom. possibly "continent." If it has this meaning it agrees with P. Smith's interpretation of Nukunono, which was one of the ancient Maori names for the Fatherland. But there are possibilities in the interpretation of Abatoa thus: Ada, land, toa, foursquare, in which case it is another name for Matangi.

Ancestral lands of Gilberts. The name of the island of Kiria in Central
Gilberts may be local form of the name *Tribia*, one of the ancestral lands of the Maoris.


Ancestral beings: *Hauwaiki, Potouwhari, Nga-tha*, etc. (cf. Pe'epae, Hauwaiki p. 161. In *Tonga-Kai-a-Iti* expelled from Fiji to Tonga-nui where he became a mining chief "without a god for he himself was his own god."
1. Books of reference needed:

Forgan: Maori Comparative Dict. Published Wellington, N.Z.; Blair Shandton.

Gill & Myth: Songs from Pacific.


Perry Smith: The Whenua of the Maori.


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


Batiko: Marko's tale of Baranti Marakki calls him son of He Imatang; brother of Jakei Kogonu & Kaniu. Teakamahua's tale says he was offspring of Ninua born in Gilberts who went to Samoa and was thrown out again.
Bne Rishigo. In commenting on likenessto Māui exploits mention Ranoitāian myth of Māui, in whose itinerary is mentioned the land of Bēpera, probably Bera F'Gelleti.
Bunanti meaning and maiaki.

1. References in Mareko's creation tales, showing that Iri people also recognized a sharp difference between N. R. S. Tales of South first, Toa matang and Kanii. A banana rang.

2. Tales of North: Tahumini story already quoted.

3. Story from Nui of the Numanova folk of Kanii line. Shows that even the so-called typical S. stock - the fair skinned race - hailed from North.


5. Tanawa creation versions in which spirits went North South. This might possibly be a confusion with a far earlier breaking of tree in which this actually took place.

6. Division of Iri into N. R. S. seems significant. Deal with this as introduction to chapter.
1. Kuokki's creation tale. 100 bones to north, 100 to south.
2. Taramakana's tale. E niki te moana ake ba
   ba Rauitiruaba, no i muiina Taranua, no i
   muiina Bemm no te kana Takoronga are i Fabiucua.
3. Moi general belief Taranua first, Taranua next.
4. Taramakana's tale of Antetabunou.
The lobe: preserving & distribution of f. insuline
islands, F. Christian, p. 26. "The presence of
hub of the neighboring islands the
Philippines have a curious custom where
also in the Visayas & the S. in Philippine.
among the ancient Incas of Peru, and the
physicians of Eastern bland, of placing
the ear loading it with heavy weights
& causing it to expand Commodities to an
immense size."

Also Dr. Marshall
influenza on this point.
Ni Koroa - ngutu - ngutu.

Ngutu (Maori) the lip; bill of a bird; snout of fish; brim of vessel; entrance, opening.

Guta (Samoa) ditto.

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

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

Gutugutu (Jongan) openings, holes.

Kaukau-gutu (Pamotau) a tentacle.

Korowaha (Maori) a tattooing pattern on cheeks

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

Korokoro (Maori) slack.

Hoole (Hawaiian) being lovely or fat under skin.

Taora (Tahiti) a streamer: mornau, cannibal.

2. Karitikinaka the Tree of Samoa: probably Kai n tokoa be = the Prop of Heaven

The rock, cf. Rua the Mangaiian Support of heaven (Tokop: Maori myth) which was said to be of three stones. The idea of
Toko agrees with Polynesian beliefs of supporters of heaven. Toko, support, was corrupted into Toko, site, because of the Banyan idea of note on Banyan and the reverence for that tree in Polynesia.

Note on locality of Toko: (1) Nurene's land falls about Matalakekipa. The land of Bua - Tavai (Savaii) lay to West of Toko. Land (2) Nui Tafe of Nuuinanoa in which Ulima Tavai are plainly named.

Note on Tikake, bird of cost. Tikake was the name of ancestral land of Mangarevas: see notes on Bunu Havaiki.

Note on Namakamae. King of Tave often identified with Tangaroa. The name meaning Moon supports this, as Polynesian beliefs (Samoa) state he was connected with moon. Namakamae was born in moon during May. Namakamae lived on Matang: e.g. T-matang - a white (fair) man. Mangarevas called Europeans "children of Tangaroa"; god being yellow-haired.

Ancient tree worship among Maoris mentioned by Forgan in connection with Teine.
Maro-Tubuanle, e.g. Male - Hawaii, Samoa, Fiji; Maro, Trust, Mangareva, Maori. a loin cloth.

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

Matang. Fair skinned people of Macmillan Brown says that stories of Patupaiarangi argue residence of fantochs. There was fair race in N.Z. But P. Smith's idea of contact with such race in Indonesia a Indi appears the more tenable, because Gilbertine, who never was in New Zl, had also a fairhaired folk in tradition. Patupaiarangi was not picked up in Samoa. She came from West with first migration. The fair skin must therefore have been via the West. No idea a reminiscence of Caucasian folk from Northern (Philippine) Islands.
Nakae, cp. Mangaiian Akanga of informal Avaiki who receives spirits of dead in his fateful net.

Natifling and Mi Teakea. Making fun or miscon from eyes of N. is an edition of Polynesian Vatea (Atea) story. Atea means "Nonentities". Prob. name of Natifling's wife in Gilbert story is a corruption of Atea's name - Akea.

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

Nouaia - Portuguese man of war.

Nuniatamien - large small closely akin to Green snail, not unlike the small wh. bears operculum sold as cats eye.
Northwest: approaching on road to Matang. c.f. Randorangian myth of
Kororo-te-Rei, residence of Tari
and Te.motua, "the mute land"
whose language was by signs,
not, grammar.

Narram. Birth from boil. c.p. birth
of Tangaroa from a boil on arm
(or head) of his mother Pake.
Rūkhi. The Tel. c. Mungar. Ran the sky stopwatch who raised heaven. He came from Atrakhi and propped it with strong stakes. It was then thrown by Music and lay where it stood fast. To his body which never fell and made storks, i.e. prominent stone. (Jugur). c.f. also Marshall's (Kadak) two sets in woman, Najman and Ullep. Luthe pushed up heaven with a staff.

2) Called generally Nakhon the Thirty Day.

3) In Khatri's tale the first being in existence long before Nakhon's existence.

4) Tales of Rūkhi connected with natural accidents of country (Nain Khāthi of Nahman).

5) In Mancho's tale the first inhabitant of the North with Turanicean.

6) In descriptions of ancient ceremonies in Persia stories of Atrakhi (p. 167) notes gigantic spider Cupa topo to which sacrifice of turtle is made.
Raro: land in West whence came the wise. This name also appears in Maori traditions as Raro-kenga, a land on the way to Hawaiki and Raro-hana, which latter appears in Orkney 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. Manusko's version: (a) Naaran the Elder, (b) Sand Water, (c) Na Ati'te and Jë Ataka, (d) Riki, Tomanii, Bankamanska, Tabaka, (e) Children of Na Ati'te and Jë Ataka: Je Kawa'i, Nëi Hareina, Je Nao, Na Kikë, Na Arean the Second.

2. Nomani version: (a) Na Ararn (b) Riki, Tabaka, Bankamanska with Bëkamë Bëno, The Butterfly.

3. Marian version: (a) Naaran the Elder, (b) Naaran the Younger (c) Nagato, Butterfly. Riki.

4. Arenana: (a) Na Ararn (b) Riki

5. Tahitanaa: (a) Bankamë Tëi, iatratoni, Rë'iteke, (b) Nëmokai Namomoka, (c) Naaran (d) Riki

6. Bësanen: (a) Kamikëna Tëi, Riki, (b) Naaran

2. *Tarawa, Marawa, Harawa: probably all derived from same word meaning to float or to be raised up, cf. *Tegar*.
   *Tarawa* and comparative under *Reva*.

3. *Tokia* and *Reba* — *Parite* to S. Cross.


5. *Tongafite*. When these returned to *Tilb*.
   *Bland* found own race; therefore though conquerors they introduced no count language.

*Tumara* — a species of *Natica*. 
Ivi-i-Stone, typically Samoan tradition, to be exhibited in Chapters II–V.

1. Nononti Creation Tale: Maliana Tale: Kidoki's and Mareko's (Berm) Tales: Tekarava.
   - Kavan's Tale.

2. Tree of Tarawa — legend of Tekarava and Tekaravea; Obain the Bird-man; legend of Baretoka and Batiamea; comment on the legend of Nibongibong who was also said to have carried the tree.

3. Ahimana Legend of Nakaa; Berm tales of Nakaa & Nakun.

4. Legend of Tetake and Koroaantuata; Berm version of the same.

_ Taranga_ Name of an ancestral land of Mavis. _Kalana_ in Hawaii; Name of a person in Gilbertese myth.
Titirabe, of Matang. Had a brother Titirame. In Rarotongan myth Titirame was King of Sacred Isle and Fisher of Sea. Introduced dancing. Sacred Isle floated sank. *c.f.* Matang. Bakena

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

Titirabe. Red her coloured *c.f.*

Red things on earth & ocean

belonged to Rarotongan Tangaroa