

Polynesian Kinship Appendix
Polynesian Language and Culture History (in progress)
PhD Thesis: Department of Linguistics
Research School of Pacific and Asian Studies
Australian National University

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Organization

The materials for the individual languages are given in the following format:

1. The sources are listed. In each instance the first source listed is an ethnographic work where such were available. In each instance the final source or sources listed are dictionaries where such were available.
2. Notes from the sources are given, materials from the first listed source being unreferenced, materials from other sources being referenced with a unique identifier based on the author's last name or the author's last name and a date where more than one work by a single author were employed.
3. Vocabulary are given in alphabetical order, materials from the first listed source being unreferenced, materials from other sources being referenced with a unique identifier based on the author's last name or the author's last name and a date where more than one work by a single author were employed. Where the dictionary or dictionaries give different spellings than other sources, these are indicated and referenced at the end of the materials from the other source(s).
4. Materials in the kinship chapter which do not appear in this appendix are taken from Biggs (1994) or the dictionaries cited in the introduction of the thesis as the standard sources.

XXX.I. Tongic

XXX.I.1. Niue

Loeb (1926:60-66), McEwen (1970)

“It is said that every village was first settled by a family.” pp. 60

“First cousins are classified as brothers and sisters, and marriage between first cousins is regarded as incest, regardless of whether the cousins are cross-cousins or parallel-cousins. Thus the word *matakainaga* is used by a man in speaking about the male child of either his father's brother or his father's sister. In like manner the word *mahakitaga* is used by a man in speaking about the female child of either his father's brother or his father's sister. Children of the mother's brother and mother's sister are likewise regarded as brothers and sisters.” pp. 62

“Relationship terms are never used in addressing a person.” pp. 63

“Frequently the husband is merely a stranger who has married into the family and has taken up his residence with his wife.” pp. 63

“It is to be noted that there is no linguistic distinction between the names for the brothers and sisters of the mother, and the brothers and sisters of the father. These sets of relatives will supply the same function; for if the mother is residing with her husband’s family, she will join in the family meeting of her brother-in-law and sisters-in-law; if, however, the father is residing with his wife’s people, the mother will seek advice from her own brothers and sisters.” pp. 64

“Thomson believes (18, 136) that the people of Niue were in a transitory state between patriarchy and matriarchy.” pp. 65

“..first cousins are regarded as brothers and sisters. In the past they had the same authority as brothers and sisters and today a marriage with a first cousin is regarded as being equally incestuous as a marriage with a brother or sister.” pp. 66

“It must be presumed that the brother-sister relationship of Niue is connected with the Tongan power of the father’s sister. This same status of the father’s sister is also to be found in Tikopia, a Polynesian island bordering on Melanesia, and within Melanesia itself, in Banks Islands, and in New Hebrides. On the other hand, certain Melanesian influences which have affected Tongan society, for example, tapus between brothers and sisters, and the power of the mother’s brother, are unknown to Niue.” pp. 66

“a man might not marry his sister, or any first cousin... from the study of five hundred marriages in my genealogies I find only one first cousin marriage, and none of brother and sister.” pp. 81

(Overall, Loeb seemed less informed about the distribution of kin system traits and the (pre)history of certain words relative to other ethnographers working in Western Polynesia at the time). - J.M.

Vocabulary

fangai ‘people who eat together’ (L.) ‘to feed’ (M.)

fifine ‘woman, wife’ (L.) ‘woman, female’ (M.) see *hoana*

figona ‘child-in-law’

figona fifine ‘daughter-in-law’

figona taane ‘son-in-law’

fungawai ‘parent-in-law’ (M.)

matua fungavai taane ‘father-in-law’ (M.)

matua fungavai fifine ‘mother-in-law’ (M.)

gomaea ‘parent-in-law’ (L.) *ngomaea* ‘one’s child’s parents-in-law’ (M.)

hoa-na ‘wife’, *hoa* ‘helper, follower’

kaina ‘premises; house and land adjoining; cultivated land around a house; home’ (M.)

maa ‘spouse’s siblings and spouse’s siblings spouses. Two people standing in the *maa* relation to each other may marry.’ (L.) *maaa* ‘sister-in-law of a man; brother-in-law of a woman’ (M.) The L. def. is generalised and the M. def. is the opposite of what is expected. (J.M.)

mahakitaga ‘a man’s sister and all female first cousins’, *mahaki* ‘great, excessive’, *taga*
 ‘present participle of a verb’ (L.)
maha-kitaga fakamui, fakamui ‘a man’s younger sister’
mangafaoa ‘people of a village’ (L.) ‘family (*maanga+faoa*)’ (M.)
mata-kainaga ‘a man’s elder brother; man’s father’s elder brother’s son’ (L.)
matakainaanga ‘man’s brother, woman’s sister’ (M.) see *taokete*
matua ‘parents and people of that generation related directly or by marriage’
mamatua pl.
mataoahi ‘ancestral source’ (M.)
mataohianga ‘generation’ (M.)
matua fanau ‘parent by birth’
matua fifine ‘mother and female relatives of that generation’
matua fugavai ‘parent-in-law’, *matua fugavai tane, matua fugawai fifine*
matua tane ‘father and male relatives of that generation’ (L.) *taane* ‘id.’ (M.), *matua*
taane (M.)
matua tupuna ‘grandparent’ (M.)
mokopuna ‘infant grandchild’ (L.) ‘grandchild’ (M.) see *pulu-pulu-ola*
ohi ‘(obsolete) descendant’ (L.) ‘descendant’ (M.)
pulu-pulu-ola ‘infant grandchild’ (L.) NA (M.) see *mokopuna*
tama ‘child, offspring; tribe, people; anything small’ (M.)
tama hiki ‘adopted child’ (m.)
tama taane ‘son’ (M.)
tama ikiiki ‘children’ (M.)
tamatote ‘child’ (M.)
tamaafine ‘maiden, daughter, virgin = *tama fifine*’ (M.)
tama he tehina ‘affectionate term for spouse, lit.: (parent’s) parallel sibling’s child’ ‘I do
 not know why this latter term should be used, indicating as it does the marriage of
 parallel-cousins’ (L.) NA (M.)
tama-hiki ‘adopted child’, *hiki* ‘to nurse’
tane ‘man, husband’ (L.) *taane* ‘id.’ (M.)
taokete ‘elder same-sex sibling’ see *mata-kainaga*
tehina ‘younger same-sex sibling’
tiki ‘incest - after character in legend who commits incest’
tugane ‘a woman’s brother’ (L.) *tungaane* ‘id.’ (M.)
tugane fakamui ‘woman’s younger brother’
tupuna ‘persons of the second elder generation, and of all succeeding elder generations’
tupuna fifine ‘grandmother and female relatives of that and elder generations’
tupuna tane ‘grandfather and male relatives of that and elder generations’
ulu-aki ‘first-born male’, *ulu* ‘head’ (L.) ‘first-born’

XXX.I.2. Tonga

Gifford (1929:17-29), Beaglehole and Beaglehole (1941:72-78), Aoyagi (1966), Decktor
 Korn (1974, 1978), Rogers (1977), Churchward (1959)

“A child must respect his father and his father’s brother who are in many ways tapu to him; but to his father’s sister (*mehekitanga*) he must pay even greater respect. It is she who is really supreme in the family. Her person, food, clothes, and bed are tapu; she often controls the matrimonial destinies of her brother’s children. The respect which is shown her is extended also to her husband. In other words, a man marrying a woman has the same sort of social superiority to his wife’s brothers that the woman herself has.” pp. 17

Material on brother-sister tapus on pp. 21-22. Extended to cross-sex cousins.

“Cross-cousin marriage, which seems to have been common, is a violation of the brother-sister tapu. Yet a decision reached by the family councils will do away with this tapu and a man and woman who could not come into close proximity to each other by their own initiative may be married by the will of those who have the ordering of them.” pp. 22

“the sister is superior in rank to the brother” pp. 22

“Personal names are not used in address, but personal names are so used.” pp. 27

“Woman’s brother’s wife and the wife’s brother are inferior to the speaker on account of the superiority of sisters to brothers... I recorded no term for child’s parent-in-law.” pp. 29

“An outstanding feature of Tongan family life which seems to have permeated society from the lowest stratum to the highest is the brother-sister tapu, called by one informant *fakaapaapa*... ‘to reverence, to respect, to honor.’ ... Individuals who are brother (*tuongaane*) and sister (*tuofefine*), whether lineal or collateral, that is, whether true brother and sister or only cousins, may not be near each other in a house. If a man is talking to other women, his sister must not approach him, and if he is talking to them in a room she may not enter it. If a man were sitting in a house, his sister might enter, but might not sit near him. In the same way a man must not take a seat near his sister nor even enter the house where she is. It is improper even to mention a man to his sister.... If a boy approaches a house where children are playing and finds his sister there, he does not enter.... A brother would not avenge the rape of a sister; the father or mother’s brother would do that.” pp. 21-22

“Cross-cousin marriage, which seems to have been common, is a violation of the brother-sister tapu. Yet a decision reached in the family councils will do away with this tapu and a man and woman who could not come into close proximity to each other by their own initiative may be married by the will of those who have the ordering of them.” pp. 22

The man’s sister’s children (his *fahu*) “have the privilege of taking their father’s goods, also the goods of his children, either during his life or after his death. Even one of the uncle’s wives might be appropriated. At the wedding of a man’s child, his sister’s children may help themselves to the presents. The brother’s children must show respect (*fakaapaapa*) to the sister’s children. The institution of *fahu* is a one-sided, non-

reciprocal affair. The victims never have a chance to retaliate, but they exercise similar privilege towards their own mother's brother and his offspring." pp. 23

"So we get license towards the mother's brother and excessive respect towards the father's sister associated together in Polynesian and Africa..." A.R. Radcliffe-Brown in personal communication (1923) to Gifford. pp. 24

"Even today the *ilamutu* has the privilege of making free with a *fa'e tangata's* possessions." (A.) - pp. 163

"Observation in Niuatoputapu suggested that the powers of a contemporary *mehekitanga* over her brother's children became apparent only during the life-crisis of the children: namely, conception, birth, naming, marriage, illness (*mahaki*), and death." (R.) - pp. 163

"Summing up the ideology and role of the *mehekitanga* there is good evidence even today for her to be seen as the focal point of some form of control and authority among the 'father's side'. She exerts this control over her brothers, her brothers' children, and to some extent, over her brothers' wives. The nature of this control is partly economic, partly attributable to mystical powers." (R.) - pp. 165 (Mentions cursing power (pp. 162) and avoidance of suspicion of having used cursing power (pp. 163)).

"mother's brothers in Falehau were observed still to play an important role in the lives of their sister's children by making a great fuss of their sister's children, playing freely with them as babies and young children, preparing food for their first birthday and circumcision, and carrying the baked food at their weddings. They appeared at the funerals of sister's children in large, dirty, ragged mats; they tended the fires, cooked, served and always worked *outside* the house containing the corpse, never sitting *inside*. (R.) - pp. 166

"One usage not recognised in the literature is the relationship terms for the children of the mother's brother. A man's son is referred to as his *foha*, his daughter as '*ofefine*'; there is no collective word for his issue except *faanau*. A woman, on the other hand, does not distinguish by terms of reference her son from her daughter, they are both *tama*. Whereas the children of a father's sister are called *tama 'a mehekitanga*, the children of a father's brother (*tamai*) cannot be called *tama 'a tamai*, but are collectively his *faanau*. *Tama 'a tu'asina* is correct, however, for the children of a mother's brother and suggests that the sister's children *do* regard their mother's brother as a kind of mother, and of inferior status." (R.) - pp. 167

Rogers considers *fahu* pp. 167-168 but it seems transformed from system described by Gifford and Beagleholes. - J.M.

In-law terms were singularly absent in all sources except for Churchward in which various constructions based on *mali* (English "marry") are given.

Vocabulary

'api 'household group' (D.) *'api* 'allotment of ground; home; area of land' (C.)
fa'a-hinga 'a kind of lineage, archaic term' (D.) 'originally meant "Kind' (A.) *fa'ahinga*
 'kind, sort, species, variety; group, class, number of persons or things as
 distinguished from others in any way at all' (C.)
fa'ee 'mother, mother's sister, uncle's wife; all male and female relatives of the mother
 and in her generation' (G.) "mother, mother's sister' (A.) *fa'e* (B&B) *fa'ee*
 'mother, mother's sister' (C.)
fa'eehuki 'male relative who accompanies the bride or bridegroom at a royal or chiefly
 wedding' (C.)
fa'ee-mate 'to have lost one's mother (by death)' (C.)
fa'ee-mo'ui 'to have one's mother still alive' (C.)
fa'ee-taha 'having the same mother' (C.)
fa'ee tangata 'mother's brother'; see *tu'a-sina* (G., C.)
fahu '1. one that is above the law 2. nature of relationship between *ilamutu* and *fa'e*
tangata' (B&B) *fahu* 'man's sister's son or grandson, F. *vasu*. In Tongan custom
 one's *fahu* may take great liberties with one's belongings' (C.) The C. definition
 may be a late usage and differs from the C. *ilaamutu* def. in specifying a son
 rather than both son and daughter. Fijian *vasu* generally refers to the custom of
 the man's sister's children's privileges rather than to the child him/herself (J.M.).
faka-fotu 'woman's brother's child' (G., C.)
faka-paapa 'showing respect... the normal term used in relation to cross-sibling
 avoidance' (B&B) *fakapaa* 'to disclose to a certain extent but not fully, to give
 and idea or inkling or hint of' (C.)
foha 'man's son, man's brother's son, wife's sibling's son' (G.) 'man's son' (C.)
ha'a 'chiefly kin groups' see (D.) *ha'a* '1. proper noun: (preposed) persons having rank
 or status of, descendants of kings etc.; common noun: people, race, tribe' (C.)
hoa 'spouse (lit.: 'companion')' (G.) 'mate, partner, fellow, husband or wife' (C.)
ilamutu 'man's sister's child' (G.) '*ilamutu* 'id.' (C.)
kainga 'ego-based personal kindred that does not include affines' (D. - '74) *kaainga*
 'relation, relative, brother or sister in the sense of comrade of compatriot' (C.)
kui '(great) grandparent and collaterals of those generations' (G.) 'grandparent or
 ancestor', *kui-ua* 'great-grandparent', *kui-tolu* 'great-great-grandparent and so on'
 (C.)
maa 'woman's brother's wife, wife's brother'
matakali 'kind of lineage, archaic term' (D.)
matapule 'man's sister's husband, husband's sister' (G.) 'man's sister's husband and
 wife's brother; woman's brother's wife and husband's sister (same-sex sibling-in-
 law)' (A.) "Gifford thinks that *matapule* is an honorary term which applies only
 to the higher ranks of a man's sister's husband and a woman's husband sister, but
 it is used reciprocally regardless of rank or status." (A.) - pp. 161 *mataapule* 'man
 of honourable rank or status; male's brother-in-law or female's sister-in-law' (C.)
mehikitanga 'father's sister, father's female cousin' (G.) "The *fakafotu* have to observe
tapu towards *mehikitanga*'s children, too. But the *tapu* in this case is not so strict
 as towards the *mehikitanga*.' (A.)

mokopuna ‘(great) grandchild and collaterals of those generations’ (G.) ‘grandchild’,
mokopuna-ua ‘great-grandchild’, *mokopuna-tolu* ‘great-great-grandchild, etc.’
 (C.)

ofefine ‘man’s daughter, man’s brother’s daughter, wife’s sibling’s daughter’ (G.)
 ‘*ofefine* ‘man or couple’s daughter’ (C.)

ohoana ‘spouse (lit.: ‘partner’)’ (G.) ‘*ohoana* ‘id.’ (C.) see *hoa*

tama ‘woman’s child, woman’s sister’s child, husband’s sibling’s child’ (G.) ‘woman or
 couple’s child, esp. son’ (C.)

tama-haa ‘sister of a king’ (G.) ‘woman of royal blood next in rank to king’ (C.) see
 EUV *tama-haa*

tamai ‘father, father’s brother, aunt’s husband; all male and female relatives of the father
 and in his generation’ (G.) ‘father, father’s brother’ (A.) ‘father or father’s
 brother’ (C.)

tao-kete ‘1. elder same-sex sibling 2. man’s parent’s older sibling’s son; woman’s parents
 older sibling’s daughter’ (G.) *ta’okete* ‘elder same-sex sibling’ (C.)

tautehina ‘siblings, cousins’

tehina ‘1. younger same-sex sibling 2. man’s parent’s younger sibling’s son, woman’s
 parents younger sibling’s daughter’

tokoua ‘same-sex sibling or cousin’ see *tuo-ngaane*, *tuo-fefine*, *tao-kete*, *tehina* (G.)
 ‘brother or sister (without regard to sex or age on either side)’ (C.)

tua-ngaane ‘woman’s brother or male cousin’ (G.) *tuo-nga’ane* ‘female’s brother or male
 first cousin’ (C.) see *tokoua*, *tuo-fefine*

tua-sina ‘mother’s brother’ (G.) *tu’a-sina* ‘maternal uncle’ (C.) see *fa’e tangata*

tuo-fefine ‘man’s sister or female cousin’ (G.) ‘male’s sister or female first cousin’ (C.)
 see *tokoua*, *tuo-ngaane*

unoho ‘1. spouse, man’s brother’s wife, wife’s sister, woman’s sister’s husband,
 husband’s brother 2. sexual intercourse’ (G.) ‘*unoho* ‘spouse’ (C.) see ‘*ohoana*,
hoa

XXX.II. Nuclear Polynesian

XXX.II.1. Aniwa

Guiart (1961)

(These data seem neither fully analysed nor fully specified and I have listed Guiart’s data here but not included them in body of the kinship work. I have separated some morphemes where it seems Guiart included a number or possessive. - J.M.)

“Marriage is said to be customary with father’s sister’s daughter...; it does not seem clear from the information recorded that the marriage with mother’s brother’s daughter is in the right line, too; the fact that the mother’s brother’s wife is classified with father’s sister and considered as wife’s mother might be taken as an indication it should be so; on the other side, the mother’s brother’s children are classified as children of Ego, which appears to preclude any marriage in this direction.” pp. 40-41

Vocabulary

cakwa: fine ‘wife, father’s sister’s daughter’
cakwa: togótogó ‘wife, father’s sister’s daughter’
caku mama ‘mother, mother’s sister; father’s brother’s wife’
caku néli ‘husband, husband’s brother; brother’s wife (woman speaking)’
caku tata ‘father, father’s brother, mother’s sister’s husband’
caku tata taurumutua ‘father’s elder brother’
hnana mama ‘father’s mother’
kaka ‘mother’s brother’
mahaway ‘father’s sister; mother’s brother’s wife; husband’s mother; wife’s mother’
pua ‘father’s father, mother’s father’
ta fine a tuku só ‘brother’s daughter (reference)’
ta fine hmay ‘brother’s wife (man speaking)’
ta fungoku ‘father’s sister’s son; brother’s wife (woman speaking)’
ta kawé ‘sister (woman speaking)’
ta kawé tata ‘father’s sister (reference)’
ta tane ca ta kawé o tata ‘father’s sister’s husband (reference)’
taman ó fafine ‘wife’s father (reference)’
tamasisi a tukusó ‘brother’s son (reference)’
tambu puyu ‘son’s son; son’s daughter, etc.’
tambu puyu tane ‘daughter’s son’
tambu puyu fine ‘daughter’s daughter’
tohnaku ‘wife’s father; husband’s father (address)’
tuku awe taurumatua ‘elder sister (reference)’
tuku fine ‘1. mother’s brother’s daughter 2. daughter; brother’s daughter; brother’s son’s wife; mother’s brother’s daughter (address)’
tuku kawé ‘sister (man speaking); elder sister (address)’
tuku kawé t’esisi ‘younger sister (reference)’
tuku ma ‘husband’s sister’
tuku ray mutu ‘son’s wife; daughter’s husband; sister’s son or daughter’
tuku safe ‘sister’s husband, wife’s sister’
tuku só ‘brother (man or woman speaking), wife’s brother’
rufey só ‘two brothers’
tuku só taurumatua ‘elder brother’
tuku só t’esóre ‘elder brother (reference)’
tuku só t’esisi ‘younger brother (address)’
tuku tariki ‘1. mother’s brother’s son 2. son; brother’s son; brother’s daughter’s husband; mother’s brother’s son (address)’
tupunóme ‘father’s mother; mother’s mother’
woway ‘father’s sister’s husband (address)’

XXX.II.2. Anuta

(Feinberg 1979a, Feinberg 1973, 1977, 1983(1979b), Kaeppeler 1973)

“Kinship on Anuta is intimately bound up with *aropa*, a word denoting positive affect as manifested through material assistance and cooperation.” pp. 327

“Information gleaned from Anuta traditions by Firth (1954:102, 121-122) pointed to Tonga as the homeland from which the ancestors of the present Anutans migrated. Green’s recent analysis, however, claims that ‘...the linguistic data do not support the traditional notion that primary settlement was from Tonga’ (1971:361), and suggests that the language of Anuta is closer to Samoic than Tongic (Ibid:356). When Feinberg’s social-structure paper is considered in a cross-cultural context, however, one is immediately struck by the similarity of Anuta kinship terms and concepts with those of Tonga and Uvea and by the differences between those of Anuta and Samoa. Even more surprising is that there is some comparability even in the larger societal units in spite of the vast differences in demography--Tonga having today nearly 90,000 people, while Anuta has only 200.” (K.) - pp. 21

Vocabulary

iraamutu ‘man’s sister’s child’ (F.) ‘female (second, etc.) cousin’s child’ (F.-’83) syn.

tama tapu

kainanga ‘the closest thing to a group whose membership is based strictly on descent (patrilineal)’

kainga possibly archaic meaning “relationship”, “residence”, “kindred”, “family”... apparently presented to them as a possible word but they did not know it (F. - ’77:62)

kave ‘cross-sex sibling, cross-sex first cousin’ (F.) ‘second cousins, etc.’ (F.-’83)

ma ‘ego’s same-sex sibling-in-law’ (F., F.-’83)

makitanga ‘father’s sister’

matua ‘husband’

maatua ‘father-in-law, son-in-law’ (F.-’77)

maatuaa ‘parent’

mokopuna ‘grandchild and collaterals of that generation’

nau ‘mother-in-law, daughter-in-law’

nopine ‘wife’

nuna ‘grandparent (voc.)’

pae ‘mother, mother’s sister’ (F.) ‘mother, mother’s sister and her female cousins of all degrees’ (K.-’73)

papa ‘father (voc.)’

patongia ‘elementary domestic units; ideally formed patrilateral extended families’

pota syn. for *tama*

pungona ‘parent-in-law; child-in-law’ (F.) *pungoai* ‘has the same range of referents as *pungona* but is the more usual form when qualifies by... modifiers’

taina ‘same-sex sibling, same-sex first cousin; cross-sex sibling-in-law (spouse of *taina*)’ (F.) ‘or *taina*’s spouse’ (K.-’73) ‘second cousins, etc.’ (F.-’83)

taina papine ‘man’s sister-in-law’

tama ‘child (son, daughter) and nephews and nieces other than *iraamutu*’, see *pota*

tama tangata ‘son’ (K.-’73)

tamaapine ‘daughter’ (K.-’73)

tamaaroa ‘bachelor’ (F.-’77)

tamana ‘father, father’s brother’ (F.); *tamai* (older term), *tamana* (recent term) (K.)

“*Tamai* has the same meaning as *tamana* but is less frequently used. It seems to be somewhat commoner among the older people, which leads me to suspect that this may have been the original Anutan terms, but that it is now being replaced by the Tikopian equivalent.” (K.-’73)

tapito ‘founding ancestor of a *kainanga*’ (K.-’73) NA (F.-’77)

tuatina ‘mother’s brother’(F.) ‘and male cousins’ (K.-’73)

tupuna (F.), *tapuna* (K.-’73) ‘grandparent’, *tupuna* (F.-’83)

tapuna papine ‘grandmother’ (K.-’73)

tapuna tangata ‘grandfather’

uru-matua papine ‘first-born daughter’

uru-matua tangata ‘first-born son’

XXX.II.3. Bellona

Monberg (1976)

“In general, sexual relationships between an Ego and members of his own patrilineal or matriline are condemned. However, some informants stressed that it was perhaps a little worse to commit ‘incest’ with members of one’s matrilineal kin (*hohonga’anga*) because they were ‘of one’s own blood’ (*te toto e tasi*).” (M.) - pp. 245

“Structurally, Bellona is divided into two clans, each tracing patrilineal descent from an ancestor arriving in a canoe from the (mythical?) island of ‘Ubea about 24 generations ago. During these generations the two clans have become subdivided into about 23 patrilineal descent groups... holding their distinctive rights to specific land areas. Land is inherited through the patrilineal descent groups, almost exclusively by males...” (M.) - pp. 245

“Before Christianity was established on the island in 1938, patrilineal descent groups were exogamous and patrilocal as they are today. The Bellonese practised strict brother-sister avoidance after puberty was reached. Brothers and sisters were not supposed to talk to each other or look directly into each other’s eyes. They could not eat together or [be] close to each other. They could not sleep in the same house or work in the same garden if there were no other people present. If brothers and sisters met each other on the main trail traversing the island, the sister would step aside or walk away to let her brother pass.” (M.) - pp. 245-246

“Cross-cousins are considered ‘close kin’ by the Bellonese, but they are not formally classified as classificatory siblings. Parents are sometimes eager that their children, who are cross-cousins, should marry, allegedly thereby reaffirming the unity of two lineages for political reasons. According to Bellonese traditions, marriages of cross-cousins were taboo until about 11 generations ago when the population of Bellona thinned out due to excessive interlineage fighting, and intermarriage of closer kinsmen became necessary

for the further survival of the population. Cross-cousins who were previously labelled *tu-hahine* 'real or classificatory sisters' were now labelled *ha'anga* and thus became marriageable." (M.) - pp. 249

Vocabulary

hohonga'anga 'one's matrilineal kin'

ingaamutu 'real or classificatory mother's brother's daughter or father's sister's daughter'

ngetu 'incest'

tama 'woman's real or classificatory son'

tama-'a-hine 'man's real or classificatory daughter'

tau- 'prefix indicating people standing in a particular relationship to each other, *tau-tu-hahine*, *tau-tamana*, *tau-tinana*, etc.; restriction of sexual relations is recognised when this prefix is used in front of a kinship term'

tau-nga 'close kin'

tau-puengea 'matrilineal kin'

te toto e tasi "one's own blood (apparently refers to matrilineal kin but not patrilineal kin (J.M.))" - pp. 245

tinana 'real or classificatory mother'

tupuna 'real or classificatory grandparent'

tu-hahine 'man's real or classificatory sister'

tu-nga'ane 'woman's real or classificatory brother'

XXX.II.4. East Futuna

Burrows (1936:71-76), Moyses-Faurie (1993)

"Before the mission took charge of marriage, kinship imposed limits on choice of mates, though it is hard to make out now just what those limits were." pp. 71

"Though genealogies are necessarily the means of reckoning ties of kinship, they have not been conventionalized in Futuna as in some other, particularly eastern Polynesian islands. I found no trace of genealogies memorized word for word and chanted. The only one which includes anything like a "mythological period" is that of the Tua kings, whose authority depended largely on their claim to divine ancestry. All other genealogies are confined to a few generations - at most six. They are apparently limited to the range within which they are useful." pp. 71-72

"Emphasis in the genealogies is on the male line of descent. Succession of titles is patrilineal. Claims to property are also patrilineal, but may also be based on inheritance through the female line. The greater latitude here seems to be connected with the fact that land, unlike a title, can be used by more than one person." pp. 72

(In reference to *tua tsinana*, *masakitanga*, *fakafotu* and *ilamutu*):

“I have no evidence of special obligations involved in these relationships, though the fact that the only specific kinship terms are concentrated on this group of relationships suggests some special bonds involved in them.” pp. 75

“Restrictions between (cross-sex siblings) are being relaxed as the Futunans look more and more to the church for their moral attitudes. Thus an old requirement that brother and sister, meeting on the road, must not speak, but must pass with heads turned aside, is often disregarded nowadays. But a prohibition against sleeping in the same house is still generally observed... The old rule that they must not be in the same house in the daytime is not so strictly observed; but if they are in the same house, propriety requires that they sit in widely separated parts of it, with their backs to each other. They are not supposed to converse except through an intermediary...” pp. 76

“The usual term for household is *kainga* (*kai*, food, *nga*, suffix of agency). Fundamentally this means the land owned by a kindred. It is still used in that sense. But it is also applied to the group of kinsfolk who live on a given property and share the use of it.” pp. 77

Kutunga resembles *kainga* in meaning “though, *kutunga* is a somewhat broader term, including, besides those kinsfolk who live on one *kainga*, others who live elsewhere, but still have a claim through kinship to a share in the fruits of the land.” pp. 77

Vocabulary

avanga ‘spouse; wife, husband’ (B.) *aavaga* ‘id.’ (M.)

fakafotu ‘son or daughter of a woman’s brother’ see *ilamutu*

fanau ‘offspring’ (B.) *faanau* ‘id.’ (M.)

ilamutu ‘son or daughter of a man’s sister’ (B.) *ilaamutu* ‘id.’ (M.) see *fakafotu*

kainga ‘land owned by kindred and the kindred themselves; household (*kai*- ‘food’, *nga*, suffix of agency)’ (B.) *kaaiga* ‘parents, family, matrimonial relations of two people; kindred’s land’

kutunga ‘all kin’ (B.) *kuutuga* ‘relations, family, the assemblage of individuals that stem from a common prestigious ancestor’ (M.)

ma’a ‘ego’s same-sex sibling-in-law; brother-in-law of a man, sister-in-law of a woman’ (B.) *ma’aa* ‘ego’s same-sex sibling-in-law’ (M.)

makopuna ‘any person of either sex, two generations younger than the speaker; any child of a *makopuna*’ (B.) *makopuna*, *mokopuna* (dialect) ‘grandchild’ (M.)

masakitanga, *masakitanga* ‘father’s sister; often abbreviated to *masaki*’ (B.) *maasaki* ‘father’s sister’ (M.)

matai-tama ‘first cousin; son or daughter of a father’s or mother’s brother or sister’ (B.) *mata’i-tama* ‘first cousins’ (M.)

matua ‘parents, esp. father’ (B.) *matu’a* ‘be old (singular), *maatu’a* ‘(plural) parents’ (M.)

mua ‘adjutant of a king or chief’ (B.) *mu’a* ‘master of ceremonies, assistant to king’ (M.)

pulunga ‘relation between parents-in-law of a married couple’ (M.)

taina ‘same-sex sibling; all recognized relatives of same generation and sex’

ta'ine 'daughter, niece, girl'
tama 'son, nephew, boy' see *vosa*
tama liki 'young men (plural)' (M.)
tamasaa 'representative of the family of the wife to the assemblage of the king; woman's line descended from a king's daughter' (M.)
tamana 'father, father's brother, any male relative of an older generation; husband of any woman called *tsinana*'
ta'o-kete 'first-born brother; in collateral sense, first-born male of senior male line of kindred'
tsinana 'mother, mother's sister; any female relative of an older generation, except *masakitange* or *masakitanga*' (B.) *tinana* 'id.' (M.)
tua-nga'ane 'cross-sex sibling; all recognized relatives of same generation and opposite sex'
tu'a-tsinana 'mother's brother' (B.) *tu'a-tinana* 'id.' (M.)
tupuna 'any person, of either sex, more than one generation older than the speaker, with whom kinship is recognised'
vasu 'right of king's male relatives to food brought for distribution at a feast over which the king presides' (B.)
vosa 'son, nephew' (B.) 'man's son' (M.) see *tama*

XXX.II.5. East Uvea

Burrows (1937:62-66), Rensch (1984), Bataillon (1932)

“Exogomy based on the native kinship system has been supplanted by church regulation of marriage. The native rule can not now be stated more precisely than by Bataillon (4): ‘It is never permitted to marry relative of the same blood, no matter in what degree.’” pp. 62

On brother-sister avoidance: “It is till regarded as improper for a brother and sister of nubile age to sleep in the same house... joking between brother and sister, especially erotic joking, is forbidden. The approved attitude is one of respect, involving protection and all assistance which does not necessitate too close association. How far this attitude was extended to collateral relatives to whom the terms for brother and sister were applied is hard to determine in the present decadence of the custom.” pp. 62

“The levirate, inheritance of a man's wife by his brother, was common.” pp. 63

“in three sample villages... 23 clear cases of patrilocal residence, 13 of matrilocal” pp. 63

“The *fahu* privilege, a kind of license applied especially to property, is found elsewhere in western Polynesia as a prerogative of sister's sons. In Uvea it is restricted to members of one lineage related to that of the king... This Uvean variant of *fahu* seems to be a specialization of the Tongan form, through fixation of the title and privilege in one lineage. The neighboring island of Futuna, where Tongan influence is negligible, shows

similar specialization of the privilege (Futunan *vasu*). There it applies only to the lineage of the kings, but within those lineages to all males.” pp. 63-64

“The Uvean ordinarily traces descent through his father. He lives mainly on the crops from land inherited in his father’s line. If he succeeds to a title, it is through membership in his father’s lineage.” pp 64

A man seemed ordinarily to obtain land from his father but had rights to his mother’s lineage’s land as well in the event of need. pp. 64

“the name for the lineage is *kainga* (*kai*, eat; *-nga*, suffix of agency), defined by Bataillon as “relative, friend, ally; relationship; union; family; habitation” pp. 64

mention of Tongan lineages at end of pp. 64

Loss of the exogamic function of the kinship system may have reinforced a tendency to make the lineage a purely economic unit... When a lineage becomes unwieldy it splits up... Once a property was divided into portions separately administered and inherited, the occupants tended to regard themselves as belonging to difference lineages.” pp. 65

“Classificatory terms can be made specific by qualifying adjectives or suffixes. Lineal relatives are designated by the adjectives *totonu* (true) or *tafito* (principial), true parents, father as well as mother, by *huhu* (breat or milk). Collateral relationships are specified by the adjective *fakatau*. Adoptive relationships are distinguished by either *ohi* or *vavae*.” pp. 66

“Kinship terms are not used in address. Chiefs are usually addressed by title; others, even parents, by their personal names. An apparent exception is the use in address of *tama* and *matua*. *Tama* can be used as a kinship term to express relationship between a woman and her son, but it has also the general meaning “boy” or “young man”. In the same way, *matua* can be used as a kinship term in the sense “parent” or “head of the kindred”, but it also means old person in general. When used in address these terms carry their general meaning.” pp. 66

Found nothing on cross-cousin marriage or role of father’s sister in main kinship materials of Burrows. - J.M.

Vocabulary

alo-poou ‘eldest affinal male of child’s generation’ (possibly not affine, possible error in table (J.M.)) (Bur) ‘eldest male’ (Bat) *alopo’ou* ‘eldest male’ (R.)

api ‘homestead’

fae ‘mother, maternal aunt’ (Bur) *fa’e* ‘id.’ (Bat)

fae-aki ‘female kin more distant than *fae*’ NA (Bat, R.)

fae tangata ‘mother’s brother’ (Bur) *fa’e tangata* ‘id.’ (Bat)

faka-fotu ‘son or daughter of a woman’s brother’ (Bur, Bat), ‘niece, nephew’ (R.) see *ilamutu, tama, foha, taahine*

fakaapaapa ‘avoidance behavior customary between brothers and sisters’ ‘It is still regarded as improper for a brother and sister of nubile age to sleep in the same house... But joking between brother and sister... is forbidden. The approved attitude is one of respect, involving protection and all assistance which does not necessitate too close association.’ (Bur) NA (Bur, R.)

fanau ‘child (offspring)’ (Bur) *faanau* ‘child’ (Bat, R.)

fetoki, fetoki-nga ‘uterine half brother’ (Bur, Bat) *fetooki* ‘id.’ (R.)

foha ‘man’s son; son of a man’s brother’ see *tama*

haa “The prefix *haa* has gone out of use in the sense of “lineage”. It’s occurrence in some village names has already been mentioned.” (see Tonga, Futuna) (Bur.) NA (Bat) *ha’a* ‘prefix to some traditional titles’ (R.)

hako, hako-nga ‘descendant, posterity’ (Bur) *haako, hako ga* ‘race, posterity, descendants, line’ (Bat) *haako* ‘id.’ (R.)

holo-tua ‘cross-sex sibling-in-law’ (Bur) ‘man’s sister-in-law’ (Bat) *hoolotua* ‘man’s sister-in-law’ (R.) see *maa, tao-kete*

ilamutu ‘son or daughter of a man’s sister’ (Bur) ‘sister’s child’ (Bat) *ilaamutu* ‘child of cross-sex sibling or cousin’ (R.) see *faka-fotu*

kai-nga ‘lineage (*kai* ‘eat’ + *nga* ‘suffix of agency’) (also meant “habitation” - pp. 64), *kaukau-kainga* ‘the group as a whole’ (*kau-* ‘collective prefix’) (“To judge by its meaning elsewhere in Polynesia, this term refers fundamentally to the land owned by a lineage. But the current Uvean word for that is *api*. Kutunga, the Futunan word for a lineage, is known in Uvea but Bataillon (3) calls it a Futunan word.” - pp 64) (Bur) *kaaiga* ‘relatives, friend, ally; family, habitation’ (Bat) *kaaiga* ‘relatives, family, parents’ (R.)

kainanga ‘serviteur. Servante. Bas peuple’ (Bat)

kui ‘grandfather, ancestor’ (Bur) ‘grandparent, grandfather’ (Bat) ‘generation of the grandparents’ (R.) see *tupuanga*

kui tagata ‘grand-père’ (Bur, R.) NA (Bat)

kui fafine ‘grand-mère’ (Bur, R.) NA (Bat)

maa ‘ego’s same-sex sibling-in-law’ (Bur) *maa’a* ‘id.’ (Bat) *maa’aa* ‘id.’ (R.) see *tao-kete, holu-tua*

mahiki-tanga ‘father’s sister’

matua ‘father, mother, or any elder relative, especially the senior male of a line’ (Bur) *matu’a* (sg.), *maatu’a* (pl.) ‘parents, father and mother; old, old person’ (Bat) *matu’a* ‘(sg.) father, paternal uncle’ *maatu’a* ‘parents, father and mother’ (R.)

mokopuna ‘grandchild, great-grandchild, any relative of two or more generations younger than the speaker’ see *hako, hako-nga*

mua ‘elder first-born affinal of child’s generation’ see *ula-kai, alo-poou* (possibly not affine... possible error in table (J.M.)) (Bur) *mu’a* ‘first-born’ (Bat, R.)

ofafine ‘man’s daughter’ (Bur) *o fafine* ‘id.’ (Bat) ‘*ofafine* ‘id.’ (R.) see *ta’ahine*

ohoana ‘spouse, wife, husband’ (Bur, Bat) ‘*ohoana* ‘id.’ (R.)

sinifu ‘polygyny... formerly permitted to certain chiefs’ (Bur) ‘polygamy, the wives of a polygamist’ (Bat, R.)

taahine ‘girl; woman’s daughter; woman’s niece’ (Bur) *ta’ahine* ‘virgin, young woman’ (Bat) *ta’ahine* ‘girl, woman’s daughter’ (R.) see ‘*ofafine*
tama ‘boy; woman’s son; son of a woman’s sister’ (Bur) ‘boy, young man, woman’s son; also used generally for girls and children in general (in reference to their maternal uncles)’ (Bat) ‘boy, young man, woman’s son’ (R.) see *foha, ilamutu*
tama ‘*aliki* ‘chief, noble’ (Bat)
tama liki ‘(pl.) children (boys and girls)’ (Bat)
tama sii ‘(sg.) child (boy or girl)’ (Bur) *tama si’i* ‘(sg.) child (boy or girl)’ (Bat)
tama-haa ‘sister of a king; name of a certain lineage’ (Bur) *tama ha* ‘mother’s term for a chief’ (Bat) *tamaha* ‘young man who is a chief due to his mother’s position/rank’ (R.) see TON *tamaha*
tama-i ‘father, paternal uncle’ see *fae tangata, tua-sina*
tama-i-aki ‘male kinsmen more distant than *tama-i*’ (Bur) NA (Bat)
tao-kete ‘elder same-sex sibling; also given as affinal term meaning: elder brother, sister, or cousin, especially senior male kindred (but not clear which affines this is applied to and if there is a same-sex meaning and if this is in relation to sex of ego or sex of spouse (J.M.))’ (Bur) *taokete* ‘elder/eldest sibling’ (Bat) *ta’okete* ‘elder/eldest sibling’ (R.)
tau ‘marker of relations and statuses’
tau’a ‘people in the kava ceremony’
tau fa’e ‘a mother and her child’ (Bat)
tau lua ‘a couple, a pair’ (Bat)
tau maa’a ‘brother-in-law, sister-in-law’ (Bat) *taumaa’aa* ‘id.’ (R.)
tau matu’a ‘the parents’ (Bat)
tau ohoana ‘the husband and wife’ (Bat) *tau’ohoana* ‘id.’ (R.)
tau poou ‘virgin, virginity’ (Bat) *tau po’ou* ‘Catholic sister’ (R.)
tau potu ‘neighbour’ (Bat)
tau ta’a ‘sister’ (Bat)
tau tafa ‘close neighbour’ (Bat)
tau ta’i ‘mariner, navigator, fisher, pilot’ (Bat) *tautai* ‘id.’ (R.)
tau tama ‘the one who raises a child’ (Bat)
tau tamai ‘a father and his child’ (Bat) *tautaamai* ‘id.’ (R.)
tau tehina ‘brothers and/or sisters’ (Bat) *tauteehina* ‘id.’ (R.)
tau tuagane ‘cross-sex siblings and/or cousins’ (Bat) *tau tuagaa’ane* ‘id.’ (R.)
tau tui ‘cross-sex siblings and/or cousins’ (Bat) *tau tu’i* ‘id.’ (R.)
tehina ‘younger same-sex sibling; also given as affinal term meaning: younger brother, sister, or cousin of same-sex (but not clear which affines this is applied to and if “same-sex” is in relation to sex of ego or sex of spouse (J.M.))’
faka-tau tehina ‘same-sex cousins more distant than *tehina matai-tama*’ (Bur) NA (Bat, R.)
tehina mata-itama ‘same-sex first cousin, parallel or cross’ (Bur) NA (Bat) *tehina mata’i tama* ‘id.’ (R.)
toko-lua ‘same-sex sibling’ (Bur) ‘two of a kind including (same-sex?) siblings’ (Bat) ‘brother, sister, cousin (in reference to one of the opposite sex)’ (R.) see *tao-kete, tehina*

tua-fafine ‘sister of a man, man’s female relatives of same generation (e.g., cross-cousins)’ (Bur, Bat) *tuafafine* ‘granddaughter of the king’ *tu’afafine* ‘man’s sister or female cousin’ (R.) see *tua-ngaane*

tua-ngaane ‘cross-sex sibling, brother of a woman, sister of a man’ (Bur) *tuagane* ‘woman’s brother of male cousin’ (Bat) *tuaga’ane* ‘woman’s brother or male cousin’ (R.) see *tua-fafine*, *tau-tui*

tua-ngaane matai-tama ‘cross-sex first cousin, parallel or cross’ (Bur) NA (Bat, R.)

tua-sina ‘mother’s brother, mother’s male cousin’ (Bur) *tu’asina* ‘id.’ (Bat, R.) see *fae tangata*, *tamai*, *tamai-aiki*

tupu ‘elder, eldest’ (Bat) ‘birth, knowledge, place where one grew up’ (R.)

tupuanga ‘ancestor, ancestress, originator’ (Bur); *tupu’aga* ‘origin, cause, provenance, place of bird, father, mother, author, creator’ (Bat, R.)

tupulaga ‘same sense as *tupu’aga*; additionally, it signifies young man, young people’ (Bat) *tuupulaga* ‘young man, adolescent’ (R.)

ulu-aki ‘elder first-born affinal of child’s generation’ (possibly not affine, possible error in table (J.M.)) (Bur) ‘*ulu-aki* ‘elder, eldest’ (Bat, R.) see *mua*, *alo-pouu*

XXX.II.6. Pukapuka

(Beaglehole and Beaglehole 1938:220-263, Hecht 1977, 1979, Mataola, Tutai and Borofsky 1981, Beaglehole and Beaglehole 1991)

“The *wua* is a maternal lineage which embraces several maternal sublineages each of which is called a *keinanga*. By lineage is meant a unilateral group of real blood kin. The *wua* is not to be confused with the maternal side of the bilateral kinship group. Descent within the *wua* is strictly maternal, whereas the maternal side of the bilateral kin group refers to both maternal-maternal and maternal-paternal descent lines. *Wua* means the life-generating female organs, and its extension to a definite maternal social grouping is a recognition of the importance of maternal descent as a cohesive principle which binds together the members of the group.” pp. 221 (Use this as an example of being cautious in “automatic” reconstruction of semantics, i.e., **kainanga* also meant ‘matrilineal clan’ in early MC - JM). (None of the individual *keinanga* names are cognate with MC - JM)

There is a “rule of patrilocal marital residence.” pp. 226 Yet “Today the sub-lineages are strictly exogamic... The maternal lineages are neither exogamic nor endogamic. The members of a lineage, provided they do not belong to the same sub-lineage, may intermarry if the other rules governing marriage, avoidance tapus, and rules of consanguinity are not infringed.” pp. 227

Position of *keinanga* heads/chiefs not very important... pp. 227

“the maternal lineage functions as a unit in fishing and sporting contests, and in certain types of food divisions... Today the maternal sub-lineages, not the lineages or moiety groups of lineages, have effective economic functions in the control of land, principally the control of taro beds. The taro beds owned by a sub-lineage are divided among both male and female members of the sub-lineage. There is no permanent subdivision of these

talo beds; but they are divided at regular intervals as composition of the sub-lineage corporation is altered by birth and death.” pp. 228

“There are seven principal paternal lineages in Pukapuka. Each lineage is a *po*.” pp. 229

“Membership in a paternal lineage is by birth or adoption. An individual is buried in the cemetery of his sociological father. A woman is buried in the cemetery of her father; her children, male and female, are buried in the cemetery of her husband.” pp 229

“Neither paternal lineage nor sub-lineage was exogamous or endogamous. Intra-marriage was governed by rules of consanguinity.” pp. 230

“Terms are not used in direct address, but as terms of description, save in mourning ceremonies, when a mourner addresses the corpse by the appropriate kinship term; at all other times, personal names are used in address, including that of child to parents.” pp. 257

“One important characteristic of the Pukapukan system is the absence of special terms to express seniority among lineal descendants of the same stratum. This is done only by the addition of descriptive terms. A younger brother calls an older brother *taina mua*. By the use of the terms *mua* (before, first), *lolo* (middle), *muli* (behind, after) it is possible sufficiently to indicate seniority differences according to the Pukapukan pattern.” pp 257-258

“Today with the breakdown of the native system, Rarotongan kinship terms indicating seniority are commonly used.” pp. 258

Cross-sex system seemed to be breaking down under missionary influence. Not clear if there was a counter-part to “(cross-sex) cousins-in-avoidance”, i.e., cross-sex cousins one did not avoid (J.M.).

Calls the society “matrilineal” at one point but it is not clear that he meant it was dominantly matrilineal (only that it had a matrilineal component) (J.M.).

(In reference to *mayakitanga*, *ilamutu*, *yinaakava*, *kainga wakamaa* and *wale atua*):

“The Beagleholes’ understanding of these terms was doubtless obstructed by the way they divided their material in analysis. While political organisation was indeed included in the general social organisation section of the *Ethnology of Pukapuka*, within that section it was analytically separated from kin and lineage organisation, a division which masked the breadth of the congruence between village and kin fororganisation.” (H. - ‘77) pp. 185

“a ‘sacred maid’s’ relationship to the incumbent chief may have been either eldest daughter, eldest sister, or possibly even father’s sister. In the context of high rank,

mayakitanga was a kin term, or in any a case a term for an important kinswoman.” (H. - ‘77) pp. 196

Vocabulary

anga-vale ‘affectionate term for grandchild’

aukimua ‘heir apparent in the chiefly family’

ilamutu ‘child adopted by a man from his sister’ (“It is now an archaic word, found only in old chants, and not in current usage. A man’s adopted child (*tama kokoti*) of either sex who is the blood child of a female blood relative of his own generation - that is, of his older or younger sister, or of his cousins-in-avoidance - is the man’s *ilamutu*. The father calls the child my *ilamutu*; the child calls the father my *matua*. No such term would be applied to the child of a brother adopted by the brother’s sister, nor to a grandchild by grandparents.” pp. 258

ina-kava ‘cousin-in-avoidance’

kainga ‘cross-sex sibling’; see *tua-tane*, *tua-wawine* (B.) *kaainga* ‘1. relative or relation 2. lineage, relationship’ (M.) *kaainga* (B. - ‘91 (which repeats definition of 1938)) “At one time the term *kainga* may have been reciprocal between brother and sister. However, *kainga* also referred to the residential area and residential core of the *po*” (H. - ‘79)

kainga wakama ‘cross-sex cousins of cross-sex or parallel sex parents; relations with each other characterised by avoidance’ pp. 260; see *wale atua* (B.)

kainga wakamaa (H. - ‘79)

keinanga ‘matrilineal sublineages’ (B.)(H. - ‘79)(H. - ‘77), (‘subdivisions of *wua*’)(H. - ‘77)

kokoti ‘permanent adoption’ see *wangai*

konga tangata ‘affinal relatives of first descending generation in general: children-in-law and their spouses’

makopuna tane ‘grandson, great nephew’

makopuna wawine ‘niece, great niece’

matua ‘parent’

matua lave ‘adoptive parents’

matua tane ‘father, uncle’

matua wanau ‘natural parents’

matua wawine ‘mother, aunt’

matua angavai tane ‘father-in-law’

matua angavai wawine ‘mother-in-law’

maya-kitanga ‘sacred maid (kind of a sacred embodiment of paternal lineage, apparently... “remained a virgin all her life”... lived in a special house near the cemetery... only came outside every two or three months... “Her special function was to act as a prestige symbol for the chief and his lineage.” see TON *mehe-kitanga*

ngaloto ‘second child in a family of three or four children; second and third children in a family of five children; second, third, and fourth children in a family of six children’

poo ‘paternal category’ (H. - ‘79)
taina ‘1. same-sex siblings and cousins 2. next to the last child in a family of more than three children’ (B.) ‘lineal and collateral kin of the same sex and generation, as well as to a range of other persons of the same sex and generation who are not biological kin’ (H. - ‘79)
tama-tane ‘son, nephew’
tama-wawine ‘daughter, niece’
tao tangata ‘affinal relatives generally, especially those of the same generation’; see *konga tangata*
taokete tane ‘brother-in-law’
taokete wawine ‘sister-in-law’
tua-tane ‘woman’s brother’; see *tua-wawine*, *kainga*
tua-tua ‘occasionally applied by an older brother or sister to a younger sibling of the same or opposite sex’
tua-wawine ‘man’s sister’; see *tua-tane*, *kainga*
tupuna ‘grandparent, spouse’s grandparent’
tupuna tane ‘great uncle (possibly also grandfather)’
tupuna wawine ‘great aunt (possibly also grandmother)’
ulu-aki ‘eldest child (male or female)’
unaonga tane ‘son-in-law’
unaonga wawine ‘daughter-in-law’
waka muli ‘last child of a family’
wakavae ‘patrilineal or burial categories’ (H. - ‘77)
wale atua ‘cross-sex second cousins, children of *kainga wakama*’ characterised by extreme avoidance (pp. 260) which seems inconsistent with them being two generations removed but *wale atua* might be, for instance, cross-sex cousins of parallel sibling parents while *kainga wakama* are cross-sex cousins of cross-sex sibling parents... in any event, there was some key to the difference that the Beagleholes related that they could never discover (J.M)), see *kainga wakama*
wangai ‘feeding adoption’ see *kokoti*
wua ‘matrilineal moieties’ (H. - ‘79), ‘matrilineal moieties and lineages’ (H. - ‘77)
wuanga ‘cognatic descent categories (*maelenga*, in traditional usage)’ (H. - ‘77)

XXX.II.7. Rennell

Hogbin (1931a), Birket-Smith (1956), Elbert (1975)

“According to tradition the first man to land on Rennell was Kui. He came in a canoe from the island of Uvea. On the way he looked at many places, but he decided that Rennell was better than any of them.” - pp. 177

“Cross-cousin marriage is common but not compulsory, whereas marriage between parallel cousins and with uncles, aunts, nephews and nieces is prohibited. Both levirate and sororate occur; a man might marry two sisters at the same time, or the sister of his deceased wife. The chiefs’ families practice endogamy as a natural consequence of their

divine descent, but neither endogamous nor exogamous clans are known.” (B-S) - pp. 112

“Descent is patrilineal...” (B-S) - pp. 112

“As terms of address (sic) the words for father, mother, and child are changed respectively to *tamau*, *tinau*, and *tama-nggiki...*” (B-S) - pp. 112

“The close relations between a man and his female parallel cousin, and between a woman and her male parallel cousin are reflected in the fact that they use the terms for sister and brother respectively. Brothers and sisters are subject to avoidance: they are not allowed to speak together and can only converse through their parents. It is likewise worthy of note that a woman will use the same term for her own and her brother’s child, whereas a man has a special term for his sister’s child.” (B-S) - pp. 112

“Land is always inherited in the male line.” (B-S) - pp. 112

Vocabulary

hai- ‘prefix to most of the basic kinship terms indicating a reciprocal relationship between the base and closely associate kin (reciprocate); associated pairs are:’

haitupuna and *haimakupuna*

haitamana and *haihosa*

haitamana and *haitama’ahine*

haitu’aatina and *hai’igaamutu*

haita’okete and *haitaina*

haitunga’ane and *haituhahine*

haihanau ‘cousin’ (B.-S.) *haihaanau* ‘classificatory siblings’ (E.) see *ha’anga*

ha’anga ‘cross-cousin’ (B.-S.) ‘cross-cousin of opposite sex’ (E.) see *haihanau*

hanau ‘man’s brother’s wife, wife’s siblings’ (H.) *haanau* ‘children (classificatory sons and daughters), spouse of *’igaamutu*’ (E.)

hosa ‘son (in address only)’ (H.) ‘son, son-in-law’ (B.-S.) ‘man’s classificatory son’ (E.)

hunga ‘child-in-law’ (E.)

hungabai ‘parent-in-law’ (E.)

inggamutu ‘man’s sister’s child’ (H.) *’inggamutu* ‘1. man’s classificatory sister’s classificatory child, 2. son-in-law, daughter-in-law’ (E.)

kainanga ‘worshipper of a deity, subject of a chief, devotee, servant’ (E.)

kaainga ‘bed, sleeping place’ (E.)

ma ‘ego’s same-sex sibling-in-law’ (H.) *ma’aa* ‘id.’ (E.)

makupuna ‘grandchild’

matua ‘husband’ (H.) *matu’a* ‘id.’ (E.)

nggunggu ‘wife’ (H.) NA (E.)

taina ‘younger same-sex sibling’

tama ‘child’ (H.) ‘classificatory son of a woman’ (E.) see *hosa*

tamagiki ‘children’ (E.)

tama’iti’iti ‘child, infant, baby’ (E.)

tama'iti'iti hahine 'small girl, female infant' (E.)
tama'iti'iti tangata 'small boy, male infant' (E.)
tama meamea 'newborn child' (E.)
tama pusi 'adopted child' (E.)
tama ta'ane 'mischievous or disobedient boy; male, but not a lineage head; male of low prestige, as one born out of wedlock'
tama-'ahini 'daughter, daughter-in-law'(B.-S.) *tama'ahine* 'own daughter or classificatory daughter' (E.)
tamana 'father. In address *tamau* is used'(H.) 'father, father-in-law'(B.-S.) 'classificatory father' (E.)
tamau 'classificatory father (term of address)' (E.)
tau-kete 'elder same-sex sibling' (H.) *ta'o-kete* 'id.' (E.)
tau tamana 'classificatory father and son, daughter, or son-in-law; to be such' (E.)
tau tinana 'classificatory mother and son, daughter, or son-in-law; to be such' (E.)
tau-tua-hini 'man's parallel cross-sex cousin'(B.-S.) NA (E.)
tau tu'aatina 'uncle (classificatory mother's classificatory brother) and his classificatory nephews and nieces (classificatory sister's classificatory children); to be such' (E.)
tau tupuna 'classificatory grandparent and grandchild; to be such' (E.)
tau tuhahine 'brother and his classificatory sister; to be in this relationship' (E.)
tinana 'mother'(H.) 'mother, mother-in-law, father's sister'(B.-S.) 'classificatory mother' (E.)
tinau 'father's sister' (H.) 'classificatory mother (term of address)' (E.) (These seem mutual exclusive but may not be as **masakitanga* seems not to be found in REN. - J.M.)
tua-hine 'man's sister'(H.) *tua-hini* 'id.' (B.-S.) *tu-hahine* 'id.' (E.)
tua-nga'ane 'woman's brother' (H.) *tua-ngga'ani* 'id. (B.-S.) *tunga'ane* 'id.' (E.)syn *ha'angga*
tua-tina 'mother's brother' (H.) *tu'aa-tina* 'classificatory mother's brother' (E.)
tupuna 'grandparent' (H.) 'classificatory father or mother; term of address used by classificatory grandchild' (E.) (Seems a possible misprint in E. as "father" and "mother" are not backlisted to *tupuna* and the entry otherwise concerns grandparents rather than parents. - J.M.)
tupuna tangata 'classificatory grandfather'
tupuna hahine 'classificatory grandmother'

XXX.II.8. Taumako

Davenport (1968:161-166)

"Despite the fact that Taumakoans are indifferent keepers of genealogy and can rarely reckon their descent beyond grandparents, it is assumed that everyone is a kinsman. Their term for consanguinity is *mata*, the same term that is used in other contexts for a ward group." pp. 161

Taumako contrasts with most other PN groups in commonly employing terms of address (vocatives) when speaking to certain relatives where other PN commonly employ personal names. That detail of Davenport's material is not repeated here. J.M.

"Toward the FaSi and the FaBrWi there is no obligation of overt respect or deference... With the MoBrWi, however, there is a bit of restraint, and fear of shame as compared with the FaBrWi." pp. 163

"Much greater respect is felt and shown toward a maternal uncle than to a father. A maternal uncle has even more authority over his sister's children than does their father." pp. 163

(On cross-sex siblings): "This is a heavily restricted role category. Siblings of the opposite sex never touch each other, never stay together if no one else is present, never eat together, never use each other's personal property, never utter each other's personal names. When married, a sister always avoids entering her brother's house; a brother may enter his sister's house, but when he does, she leaves it. They may speak to each other but may never joke... There is great fear of shame in this relationship. There is no apparent difference between actual brothers and sisters and parallel cousins of different sex. Other people respect this relationship and never do anything, when a brother and sister are together, that would embarrass them." pp. 164

(On cross-sex siblings-in-law): "This is a diminished sibling-of-the-opposite-sex relationship, because the two siblings in law respect the restricted sibling relationship. In public the two refer to each other by the reciprocal kinship term *ngane*. In private, however, the two need not observe any of these restrictions and can laugh, joke, and call each other by personal names." pp. 164-165

(On cross-cousins): "In former times, before missionaries advised that this relationship be changed, there was restraint between cross-cousins, more between those of opposite sex than those of same sex. But this restraint was never as great as that between siblings of opposite sex. Now this relationship is relaxed, but it is felt to be distinct from either of the sibling roles. Cross-cousins may joke, eat together, or use each other's personal property." pp. 165

(On relations with spouse's parents and child's spouse): "Between those of the same sex, there is severe restraint. They can never joke, never eat together, and can converse with each other only minimally and with great circumspection. Between those of the opposite sex there is complete avoidance. They never stay in each other's presence... Great fear of shame is experienced by these kinsmen." pp. 166

(On a man's relations with his wife's brother and sister's husband): "These two brothers in law are in an almost avoidance relationship to each other... The fear of shame is almost as great as that between parents in law and children in law." pp. 166

“One facet of kinship indicated neither by the reference nomenclature nor the kinship role categories is the strong solidarity of siblings, and particularly the solidarity among brothers.” pp. 166

“The ward group does not constitute an exogamous category of persons. Incest prohibitions are extended to include first parallel cousins, but not the children of first parallel cousins or second parallel cousins. First cross-cousins are marriageable by the payment of an extra amount of bride price to the father of the girl and his agnates in order to “split the line”. A child of a cross-cousin or second cross-cousin is eminently marriageable. Thus, incest regulations do not follow the categories of the reference terminology. Nowadays, of course, the Melanesian Mission prohibits all marriages between first cousins, although this proscription is not completely respected by the Taumakoans.” pp. 167

Vocabulary

(All of Davenport’s referential kin terms either begin with *taku-* or end with *-ku*. These are first person possessive pronouns which I have omitted. As can be seen, Taumako loses the common PPN **-na* kinship ending except in *tokana*.) - J.M.

ahahine ‘man’s Da, man’s BrDa, WiSiDa’

apu ‘reciprocal term for grandparents and grandchildren (voc.)’

ataliki ‘man’s So, man’s BrSo, WiSiSo’

hama ‘Fa, FaBr, MoSiHu’

hina ‘Mo, FaSi, MoSi, FaBrWi, MoBrWi’

hipa ‘FaFa, FaMo, MoFa, MoMo’

hongovae ‘parent-in-law’

hama-hongovae ‘WiFa, HuFa’

hina-hongovae ‘WiMo, HuMo’

hungo ‘DaHu, SoWi, SiSoWi, SiDaHu’

hungata ‘term of address for certain affines’

ila ‘husband (voc.)’

ilamotu ‘man’s SiSo, man’s SiDa, WiBrSo, WiBrDa, WiBrWi’

ingoa ‘MoBr, FaSiHu, HuSiHu’

kave ‘same-sex cross-cousin: man’s MoBrSo, man’s FaSiSo, woman’s MoBrDa, woman’s FaSiDa’

tungane-kave ‘male cross-sex cross-cousin: woman’s FaSiSo, woman’s MoBrSo’

tahini-kave ‘female cross-sex cross-cousin: man’s MoBrDa, man’s FaSiDa’

ma ‘HuSi, WiBr, man’s BrWi, woman’s SiHu’

makupu ‘SoSo, SoDa, DaSo, DaDa’

matua ‘husband’

nau ‘mother and mother’s sister (voc.)’

ngane ‘1. name of the relationship of cross-sex siblings and parallel cross-sex siblings 2. term of address between cross-sex siblings and cross-sex siblings-in-law’

nohine ‘wife’

opa ‘father and father’s brother (voc.)’

taina 'woman's Da, woman's BrDa, Woman's SiDa, HuBrDa, HuSiDa'

tahini 'man's Si, man's FaBrDa, man's MoSiDa'

tama 'woman's So, woman's BrSo, woman's SiSo, HuBrSo, HuSiDa'

teina 'younger same-sex sibling, man's father's younger brother's son, man's mother's younger sister's son, woman's father's younger brother's daughter, woman's mother's younger sister's daughter, woman's younger sister's husband, wife's younger sister, wife's younger sister's husband, man's younger brother's wife, man's elder brother's wife'

tokana 'elder same-sex sibling, man's father's elder brother's son, man's mother's elder sister's son, woman's father's elder brother's daughter, woman's mother's elder sister's daughter, wife's elder sister, woman's elder sister's husband, wife's elder sister's husband, husband's elder brother, husband's younger brother'

tungane 'woman's Br, woman's FaBrSo, woman's MoSiSo'

XXX.II.9. Tikopia

Firth (1963), Firth (1985)

"This respect for a father's sister and the control she is apt to exercise over the children of her brother are obviously related to an attitude widespread in Western Polynesian and parts of Melanesia." pp. 197

"what is very certain is that the children of a sister of one's father must always be respected. The sanction for this is held to be the same as in the case of the father's sister, and to be derived directly from this - namely, the fear of supernatural vengeance through her influence with the family ancestors after her death." pp. 207

"The procedure of bringing illness (*fakafua*) is described as that of personal appeal to the ancestors to avenge the wrong committed; they approve of the punishment, and direct it. Thus power of calling down a visitation of illness upon an errant child is not, be it noted, the sole prerogative of the father's sister. That power also lies in the hands of a father, and even in that of a mother, through he own ancestors, as exemplified in the case of Pa Nukuomanu quoted above. Naturally, the exercise of it is less frequent in the case of the parents." pp. 207-208

"Marriage with cross-cousins is not common in Tikopia and is not favoured, being placed on exactly the same footing as the union of parallel cousins. The element of nearness of kinship is that to which specific objection is raised, and it is immaterial what the family or clan affiliation of the parties may be." pp. 208-209

"A relative by marriage of the opposite sex is know as *taina*. It is of interest to note that this is the same term used for a relative by blood of the same kinship grade and *of the same sex* as oneself. A man thus uses for a woman a word basically applied to his own brother. Here is an instance of the economy of the Tikopia kinship system. Refusing the creation of an entirely new term the people have pressed into service a term of consanguinity, but robbed it of the significance of blood relationship by causing it to

suffer a change of sex. The reason for this is obvious. It might have been expected that a man would describe his sister-in-law as his *kave* (sister); but this would mean that if the logical implications of the term were followed out, her children would stand in a special relationship to him, would be the recipient of gifts and ritual services, would call him *tuatina* (mother's brother), and be called by him *iramutu* (nephew or niece) and *tama tapu* (sacred child)." - pp. 230

(I would not agree with Firth in the interpretation but this is the standard descriptive statement of *taina* for "ego's same-sex-sibling-in-law" in Tikopia - J.M.)

Vocabulary

fongona 'child-in-law'
fongovai 'parent-in-law'
tamana fongovai or *mana fongovai* 'father-in-law'
tinana fongovai or *nana fongovai* 'mother-in-law'
iramutu 'man's sister's son' syn *tama tapu*
kainanga 'a kind of non-exogamous patrilineal clan' (see pp. 316-324)
kaainga 'village (an uncommon word in 1928, now known only from elders)(F. - '85)
kave 'cross-sex sibling'
kave faka-lau 'cross-sex parallel cousin' see pp. 229
kave faka-pariki 'cross-sex cross-cousin' see pp. 229
ma 'ego's same-sex sibling-in-law'
ma fafine 'sisters-in-law'
ma tangata 'brothers-in-law'
mafine 'daughter (voc.)'
makopuna 'grandchild and collaterals of that generation'
mana see *tamana*
masikitanga 'father's sister'
matua 'husband (only (not husband's brothers)); father-in-law'
nana see *tinana*
nau 'mother (voc.)'
nofine 'wife (only, "a man speaks of no other person as *toku nofine*")'
paa 'father (voc.)'
taina 'same-sex sibling; relative by marriage of opposite sex ("A man thus uses for a woman a word basically applied to his own brother")'
taina faka-lau 'same-sex parallel-cousin' pp. 229
taina faka-pariki 'same-sex cross-cousin' pp. 229
tama 'child, son; sibling's children (other than *iramutu*) ("employed by any person for his or her own children and for the children of *taina*")'
tama-fine 'daughter' ('63), *tamaa-fine* 'id.' ('85)
tama-riki 'child, children' ('85)
tama-roa 'bachelor' ('85)
tama tangata 'son ("used only as a descriptive phrase in specific explanation")'
tamana 'father, father's brother, father's sister's husband (*mana* in reduced form)'
tau- 'relational prefix, e.g. *tau-kave* 'brother and sister''

tau-fanau ‘siblings, substitutes for ***tau-taina* which is not used’
tinana ‘mother, mother’s sister, mother’s brother’s wife (*nana* in reduced form)’
tuatina ‘mother’s brother’
tupuna ‘grandparent generation and higher’

XXX.II.10. West Futunan

Dougherty (1983), Capell (1960), (1984)

atu tagata ‘descent line’
fakau magaro ‘cross cousin of opposite sex; potential spouse, spouse’
fakau sore ‘ancestors’
fana ‘descent group which functions as a mediator between two moieties based on descent, Kavimeta and Numruke. Members of Fana were born into one of the major groups and raised by a member of the other descent group, usually a mother’s brother.’
fanauga ‘kinsmen, relative, family’
fine ‘wife, woman’
fugona ‘niece, nephew; son-in-law, daughter-in-law. This term refers exclusively to the relative of a woman. It includes the offspring of her brother or her male parallel cousins. These relatives are the potential or actual spouses of her own offspring and the potential or actual spouses of her sister’s and her female parallel cousin’s offspring.’
jina-ha-vae ‘aunt, father’s sister, father’s female parallel cousin; the mother of one’s spouse or potential spouse’ (D.) *jina-ha-vai, fungavai* (C. - ‘60)
jinana ‘mother; mother’s sister; mother’s brother’s wife; father’s brother’s wife’ (C.- ‘60)
kave ‘sibling or parallel cousin of the opposite sex’
kavimea ‘one of two major patrilineal descent groups of Futuna’
maa ‘sister-in-law; female cross cousin. This term refers exclusively to the relative of a woman. It is the sister of the actual or potential spouse.’
maha-vae ‘aunt; father’s sister, father’s female parallel cousin; the mother of one’s spouse or potential spouse’
muma, moma ‘mother, mother’s sister’ mommy, mom’ see *nana*
Namruke ‘one of two major patrilineal descent groups of Futuna’
nana ‘mother, mother’s sister; mommy, mom’ see *muma, jinana*
nofune ‘wife, brother’s wife’ (C. - ‘60)
nuane ‘husband, husband’s brother’ (C. - ‘60)
pua ‘grandparent’ see *tupuna*
raimutu ‘niece, nephew; son-in-law, daughter-in-law. This term refers exclusively to the relative of a man. It includes the offspring of his sister or his female parallel cousins. These relatives are the potential or actual spouses for his own children and for the children of his brothers and his male parallel cousins.’ (D.) ‘sister’s child (man speaking); daughter’s husband (woman speaking)’ (C. - ‘60)
safe ‘brother-in-law; male cross-cousin. This term refers exclusively to the relative of a man. It is the brother of his actual or potential spouse.’ (D.) ‘wife’s brother; man’s sister’s husband’ (C. - ‘60)

soa ‘sibling or parallel cousin of the same sex’
tagata ‘husband, man’
tama ‘child of oneself, child of one’s siblings of the same sex as oneself and child of one’s parallel cousins of the same sex as oneself’ (D.) (C. - ‘60) includes ‘spouse’s same-sex sibling’s children’
tamana ‘father, father’s brothers, father’s male parallel cousins; mother’s husband’
tamupuna ‘grandchild and collaterals of that generation’ (D.)
tata ‘father, daddy’
tojinana ‘uncle; mother’s brother, mother’s male parallel cousin; the father of one’s spouse or potential spouse’ (D.) (C. - ‘60) includes ‘father’s sister’s husband’
tua-jina ‘brother’s son (w.s.), but apparently only in Futuna, and then the term is an anomaly from the Polynesian standpoint, where *tua-tina* is usually the mother’s brother’ (C. - ‘60)
tupuna ‘grandparent and collaterals of that generation’

XXX.II.4.8 Ellicean

XXX.II.4.8.1 Samoa

Mead (1930:126-146), Shore (1976), Pratt (1984(1893)), Milner (1993(1966))

Mead and Milner describe the dialect found in American Samoa while Pratt and Shore described Western Samoan usages.

“The Samoan system of relationship terms is so loose that endless circumlocutory phrases are resorted to whenever it is necessary to actually define a relationship such as “the sister of the father of my mother,” “the brother of the husband of my daughter.” Furthermore none of the genuine relationship terms are ever used as terms of address and are consequently only called into service on the infrequent occasions when it is necessary to carefully describe either verbally or mentally a given relationship. Every adult is conscious of the differences between direct and collateral descent, between age and generation, between blood relationship and foster relationship; and blood relationships and relationships by marriage. But the specific relationship terms ignore most of these differences.” - pp. 126

“Relationship terms are never used as terms of address. Parents are addressed by personal names or nicknames. There is no tapu upon the name of the dead nor upon the use of names of untitled people. A chief must be addressed by his title except when he is in the bush where he must be addressed by a work name which shields his identity from the ghosts. If a word of common use contains all or part of a chief’s name, that word must be replaced by a synonym.” - pp. 133-134

“The *ilamutu* and the *tuafafine* share in their right to wash and dress the dead body of the brother or nephew... privileges in which his wife did not share.” - pp. 137

“This power [of cursing her brother’s children] she [the *ilamutu*] transmits to her children and to her daughter’s children; thus cross-cousins stood in a peculiar relationship to one another... She is always required to take the first oath of innocence at a family confessional when a male is ill.” - pp. 137

“The *tamafafine* (sister’s children), particularly sons of the distaff side of the house, are a vague, ill-defined group in Samoa... Actually, the ranking *tamafafine* will be the man of most influence and prestige among the descendants of [a man’s] sisters, and possibly [his] female cousins on his father’s side... Thus the male *tamafafine* is seen to be rather the formal male embodiment of the power of the *ilamutu*. In the shadow of her cursing power, he can exercise great influence in the household; without its sanction, his prestige tends to pass to another.” - pp. 137

“Avoidance applies to all of those who call each other *tuagane*... and *tuafafine*... including foster brothers and sisters, and those of opposite sex connected by marriage. The strength of the tapu is, however, lightened towards all of these except real brothers and sisters, if they do not live in the same household.” pp. 138-139

See discussion 139-146 comparing American to Western Samoa. *Ilamutu* has some different senses in Western Samoa but still has the sense of father’s sister and the sacred position of father’s sister (and her cursing power).

“Incest includes heterosexual relations between paternal parallel-cousins (*tauu-soga tamaa*), maternal parallel-cousins (*tauu-soga tinaa*)...” S. - pp. 276 (but apparently not between cross-sex paternal and maternal cross-cousins - J.M. - no:) “the primary definition of *mata’i-fale* given by informants is the sexual relationship between brother and sister, or between their descendants, i.e., between cross-cousins” (S.) - pp. 283

“The relationship between a boy and his sister is ideally characterised by: (1) the rendering of respectful service by the brother to his sister, whom he should serve at meals, eating only when she has finished; (2) avoidance of casual or lighthearted conversations, particularly when it includes bawdy banter or references to boy or girl friends; (3) rigid separation of sleeping quarters, the sister traditionally sleeping in the large *fale tele* ‘round house’; (4) protection of the sister by the brother from the sexual aggressiveness of other boys... and (5) a mutual air of suspicion, sometimes bordering on hostility, that often accompanies any relationship of formalised ‘respect.’” (S.) - pp. 283

Vocabulary

a-fafine ‘daughter or granddaughter (man speaking)’ (Md) *afafine* ‘a daughter’ (P.)

afafine ‘daughter of a man’ (Mil) see *tama fafine*

ainaga ‘1. child given to the gods of chief 2. attendants and ministers of the *aitu* (spirits, gods)’ (P.)

‘aaiga ‘relative of any degree or connection by a present marriage’ (Md) ‘a family, a relative; cohabiting, as the beginning of a family’ (P.) ‘elementary family; extended family; lineage’ (Mil)

ata-li'i 'son (man speaking), son's son' (Md) 'a son, the ordinary word used for people generally' (P.) 'son of a man' (Mil) see *tama tane*

avaa 'wife' (Md) 'the wife of a common man' (P.) *aavaa* 'wife' (Mil) see *tane, toalua*

fai- 'adopted or fostered' (Md) NA (P.) 'adopted' (Mil)

fanau 'offspring' (Md) *faanau* 'offspring, children' (P.) *faanau* 'offspring collectively' (Mil)

fa'a-alo-alo 'respect and avoidance, esp. of brother and sister, esp. brother for his sister' (S.) *fa'a-alo* 'pay respect to' (P.) NA (Mil)

fa'a lupe 'only child' (Md) 'only child, lit.: to be like a pigeon' (P.) NA (Mil) see *ga'au*

feagaiga 'the relationship between cross-cousins; covenant, in the sense of the *tama-tane* and *tama-fafine*' (Md.) 'an established relationship between different parties, as between brothers and sisters and their children; an agreement, a covenant' (P.) 'special relationship (a kind of perpetual kinship) between two kin groups (*tamafafine* and *tamataane*)' (Mil)

gafa 'ancestors or descendants, used in a collective, formal sense; consanguineal kin' (Md) 'ancestors, descendants, a pedigree' (P.) 'lineage, genealogy' (Mil)

ga'au 'only child' (Md) 'intestines; one's own child' (P.) 'guts; (jocular) son' (Mil)

ilamutu 'father's sister, father's father's (father's) sister,' Mead also spells this "*ila mutu*" - JM, 'reserves the right to preside of the distribution of *toga* when the dowry comes to the family' 'A few informants parallel the privilege of father's sister and mother's brother, and applied the term *ilamutu* to the latter also. When a bride price comes into a household, it is the matai of the bride's mother's household who presides over the food (pp. 138)' 'Whether the functions of mother's brother were once regarded as equivalent to that of father's sister and have steadily declined in importance... is impossible to say (pp. 138) (Md) *ilaamutu* 'cousins, the relationship sustained by the children of a sister to the children of her brother, after the brother and sister are dead; a father's sister' (P.) *ilaamutu* 'descendants (in the female line) of the *tama fafine* with whom a convenient of perpetual kinship (*feagaiga*) was first established (by the founder of a certain male line or by the reputed first holder on an important title). His successors are pledged to pay respect, to render services, and to observe certain obligations towards those descendants.' (Mil)

maa 'ashamed; relatives-in-law are said to be *ma* (ashamed) before each other and they treat each other with rather formal courtesy' (Md) *ma* 'shame' (P.) *maa* 'ashamed'

mata'i-fale 'incest' (Md) NA (P., Mil))

matua 'parents (and elders generally)' (Md) 'parent' (P.) 'be mature, adult, grown up, elder, old, parent; age or size' *maatua* (plural) (Mil)

matua ali'i 'an aged chief' (P.) *matuaa ali'i* 'elderly man' (Mil)

matuaa fafine 'a matron, an elderly woman' (P.)

matua fafafine 'a mother' (P.)

maatua oti 'orphan' (Mil)

matua tane 'a father' (P.)

ma'upuu 'man's sister's child' (Mil) syn. *tama-saa*

moni- 'indicates "true" sibling, mother, father, etc. (as opposed to collaterals) - JM' (Md) 'true' (P., Mil)

paaolo ‘affinal kin’ (S.) NA (P.) ‘affines’ (Mil)

tama ‘child or grandchild (woman speaking)’ (Md) ‘a child, a boy; a woman’s offspring of either sex and any age; a chief’ (P.) ‘child (i.e. son or daughter) of a woman; chief; boy, youth; male’ (Mil)

tama ali’i ‘a chief’s son; a chief’ (P.) ‘chief, noble, gentleman’ (Mil)

tama fafine 1. ‘daughter’ see *afafine* 2. ‘child of the distaff side, father’s sister’s child, sister’s child, child of sister of last title holder of title’ (suggests matrilineal inheritance of title - J.M.) ‘father’s sister’s daughter’s child; used of one’s self only in question of title within family’ (again, the matrilineal title inheritance - ties in with covenant theme -JM) (Md) ‘daughter of a woman; children of a sister’ (P.) ‘daughter (of a woman)’ (Mil)

tama fai ‘adopted child’ (P.)

tama itiiti ‘a little child’ (P.) ‘child (not in the sense of offspring); childhood’ (Mil)

tamaa loa ‘a man (a term of familiarity)’ (P.)

tama meamea ‘an infant’ (P.) ‘newly born baby’ (Mil)

tama saa ‘the children of a sister’ (P.) ‘child or children of a man’s sister (towards whom he has special duties’ (Mil)

tama tama ‘woman’s male child’ (Mil)

tama tane ‘a boy; the son of a woman; young men’ (P.)

tama-tane and *tama-fafine* ‘consanguinal lines emanating from a brother and a sister’ (S.) *tamataane* ‘descendants of a man (having special duties to his sister’s descendants)’ (Mil)

tamaa ‘father or grandfather, much older brother, father-in-law’ (Md) ‘father’ (P.,Mil)

tane ‘husband’ (Md) *taane* ‘man, male, husband’ (P.) *taane* ‘husband, man, male’ (Mil) see *avaa, toalua*

tau-soga ‘sibling of opposite sex. (Neither term is in use in this sense at the present time)(“Neither” seems to refer to *tua-fafine* and *tua-gaane* - JM); Neither Pratt nor Krämer record this term for western Samoa.’ (Md) NA (P.) *tauusoga* ‘relation of kinship between two or more people (i) whose fathers (or grandfathers etc.) were brothers (*tauusoga tamaa*, i.e. parallel cousins in the male line), or (ii) whose mothers (or grandmothers etc.) were sisters (*tauusoga tinaa*, i.e. parallel cousins in the female line) or (iii) whose mother (in one case) and father (in the other case)(or grandfather and grandmother etc. respectively) were siblings (*tauusoga maatua*, i.e. cross-cousins)’ (Mil) (Rather striking example of terms found in Am. Samoa but not in W. Samoa. In any event they aren’t generally cognate with external evidence. - J.M.) see *tua-fafine, tua-gane*

tauu-soga tamaa ‘cross-sex paternal parallel-cousins’ (Md)

tauu-soga tinaa ‘cross-sex maternal parallel-cousins’ (Md)

tei ‘younger sibling either sex, used for all relatives younger than oneself, not young enough to be one’s children. Primarily a woman’s term’ (Md) ‘younger brother or sister’ (P.) ‘affectionate term for one’s small brother or sister; youngster’ (Mil)

teine ‘girl’ (P., Mil)

tinaa ‘mother, grandmother, much older sister, mother-in-law’ (Md.) ‘a mother’ (P.) ‘mother’ (Mil)

toa-lua ‘spouse, husband, wife’ (Md, P.) *to’alua* ‘spouse, associate, companion’ (Mil) see *tane, avaa*

toto e tasi ‘being of one blood, i.e., consanguines’ (S.) NA (P., Mil)

tua-fafine ‘sibling of opposite sex (man speaking), direct and collateral, ignores generation if within ten to fifteen year age group older’ (Md) ‘man’s sister’ (P., Mil) see *tau-soga, tua-gane*

tua-gane ‘sibling of opposite sex (woman speaking), direct and collateral, ignores generation if within ten to fifteen year age group older’ (Md) ‘woman’s brother’ (P., Mil) see *tau-soga, tua-fafine*

tua-’aa ‘same-sex sibling (Western Samoa usage - Pratt)’ (Md) ‘same-sex sibling’ (P.) ‘parent’ (Mil) (Another example of an Am vs. W. Samoa difference - J.M.) see *uso*

tupu-’aga or *tupuga* ‘ancestors’ (P.) *tupu’aga* ‘origin, descent; ancestor’, *tupuga* ‘ancestor’ (Mil)

tupu-laga ‘a growth; those of one age, a generation’ (P.) ‘generation; young people; be the same age, contemporaries’ (Mil)

ui’i ‘last born’ (Md, P., Mil)

ulu matua ‘first-born’ (Md, P., Mil)

uso ‘same-sex sibling, direct or collateral descent, of the same age or ten to fifteen years older. Young members of parents’ generation or older members of child’s generation who come within this age group’ (Md) ‘same-sex sibling; two or more same sex siblings’ (P., Mil) see *tua-’aa*

XXX.II.11.2. Ellicean Outliers

XXX. II.11.2.1. Kapingamarangi (KAP)

Emory (1965:111-118)

“A comparison of kinship terms reveals that the Kapingamarangi terms are a degeneration from a more elaborate set. The system is very closely allied to that of Nukuoro, the Ellice Islands, and western Polynesian in general.” pp. 113

“In 1947 I could learn of no terms for affinal relationships. In every case such relatives would simply be described as “brother of my wife”... and the like. In 1950, by pointing to photographs of every member of a family, arranged in genealogical form and asking, “What is he, or she, to you?”, I discovered, from the older people, terms for relative by marriage. But because these terms imply a certain conflict with Christian teachings, they are being tacitly dropped.” pp. 115-116

Interesting that spouses sibling’s are called *aitu* “parent-in-law” while siblings’ spouses are called *tau* “child-in-law” (Marck)

“The sex of sibling, child, spouse, or in-law, when not known to the listener, may be indicated by adding *tane* (male), or *ahin(a)* (female).”

Vocabulary

- ahin(a) tau aka* ‘term of address for woman’s brother’s wife’
- aitu* ‘parent-in-law (and spouse’s sibling (same sex)): “Covers parents-in-law and spouse’s siblings; may be extended to siblings of parents-in-law.”; see *tau*; “Parents and siblings of one’s spouse are called *aitu*, gods, honored ones, and demand godlike consideration.”
- matua* ‘parent: The term was heard usually in the plural (*oku matua*, my parents) and not applied to any other than a real or adopting parent.’
- matumatua* ‘grandparents: Used only in the plural.’
- tamana matua* ‘grandfather: May be extended to granduncles.’
- tama-tama* ‘grandchild: The term may be extended to close collaterals of (that) generation.’
- tina-na matua* ‘grandmother: May be extended to grandaunts.’
- mokopuna* ‘guardian of the gods, magician’
- roto* ‘spouse, sibling-in-law of opposite sex’
- tama* ‘child: May be extended to nephew or niece, but commonly this relationships is simply described, “child of my brother,” etc.’
- taman(a)* ‘father: May be extended to parents’ brothers and husbands of parent’s sisters, but commonly the relationship is simply described “brother of my father” *tuahin toku tamana*, “husband of my mother’s sister,” etc.’
- tau* ‘child-in-law (and sibling’s spouse (same sex)): “Covers spouses of one’s children and siblings’ spouses” ’ (*tau* ‘to serve’)
- tinan(a)* ‘mother: May be extended to parents’ sisters and wives of parents’ brothers, but commonly the relationship is simply described’
- toku eitu* ‘term of reference for wife’s brother (“my honoured one”)
- tuahin(a)* ‘sibling: May be extended to cousins of the same generation, of either sex, but commonly the relationship is simply described, “child of the brother of my father” *tama ni tuahin toku taman*, etc. Modified by the term *matua*, it means elder sibling’
- uru matua* ‘eldest child (lit. “elder head”)

XXX. II.11.2.2. Luangiua (Ontong Java) (OJA)

Hogbin (1931b)

“The name is properly *Luangiua*, there being no dental *n* in the language of Ontong Java. The *n* of other Polynesian languages becomes *ng* in Ontong Java. The name Luangiua means Niue or Niua the second.” (H.) - pp. 399

“Still a sixth group exists, the garden-owning group. It is unique in that it includes only women, for they alone cultivate and own the land on which taro grows. The group is composed of women who are closely related to one another, generally sisters of the daughters of sisters.” (H.) - pp. 408-409 Relates the history of these matrilineal plots to a king in 1888 - pp. 409-410

“The mother’s brother, or *lamoku*, owes it to his sister’s son to see that he does not lack anything with which he can provide him.” (H.) - pp 417

Vocabulary

avanga ‘spouse, consort’

ave ‘cross-sex sibling or first cousin’

hai ‘relationship prefix, e.g., *hai lomuku* ‘relationship between mother’s brother and sister’s child’

hangau and *kainga* ‘same-sex sibling or first cousin’ (‘brother, son of the brother or sister of either parent (man speaking) and (when a woman is speaking) sister, and daughter of the brother or sister of either parent. The term is also applied to the wife’s sister, wife’s sister’s husband, husband’s brother, husband’s brother’s wife, and, when a man is speaking, brother’s wife, and, when a woman is speaking, sister’s husband.’)

hingaunga ‘child-in-law; parent-in-law’

kainga see *hangau*

kama ‘child, brother’s child, consort’s sibling’s children, and (woman speaking) sister’s children’

kamangaa ‘father, father’s brother, mother’s sister’s husband. Less commonly it is applied to child and brother’s child (man speaking) and wife’s sibling’s children’

kinga ‘mother, sister of either parent, wife of the brother of either parent. Less commonly, it is also applied to child sibling’s children (woman speaking) and husband’s sibling’s children’

kinganga ‘parent’

kipunga ‘grandparent and collaterals of that generation’

lamoku ‘mother’s brother; (man speaking) sister’s child’

ma ‘wife’s brother, husbands sister; (man speaking) sister’s husband; (woman speaking) brother’s wife’ (ego’s same-sex sibling-in-law)

mangava kangaka ‘joint family, group of people related through males’

mopunga ‘grandchild and collaterals of that generation’ (possibly *moopunga* or *mo’opunga* - J.M.)

veisoa ‘co-wife, co-consort’

XXX.II.11.2.3. Tokelau (TOK)

Macgregor (1937:45-47), Huntsman (1971 (H.), 1979 (H. - ‘79)), Huntsman and Hooper (1975 (H&H - ‘75), 1976(H&H - ‘76)), Simona (1986)

“An eldest girl grew up in the house of her mother and remained there. The eldest son usually was taken before he was weaned and was nursed by his adoptive mother, the father’s eldest sister, or another aunt in here house, who took especial care of him as the heir in her kindred by direct lineal descent in the male line. She was his *matua sa* (sacred mother) and he was her *tama sa* (sacred child). His cousins, the true children of his adoptive mother or aunt, who were living in the household, became his brothers and sisters. The close relationship of these cousins is shown in the extension to them of the

same kinship terms used for actual brothers and sisters.” pp. 38 (Seems to be saying father’s sister’s children take full-blood sibling terms - J.M.)

“All communication between a brother and a sister [past age of puberty - J.M.] was passed through the intermediaty of their mother. A boy must not utter any indecent or obscene language before his sister or conduct himself incorrectly; he must not sit on a mat with her or enter a house where she was. A sister left the presence of a brother unless he was much younger. This avoidance was more rigorous between true brothers and sisters and first cousins than between more distant relatives, but the freedom that existed between unrelated girls and boys was never permitted.” pp. 38

“Because of fear of incest all cousins within four degrees of kinship on either side of the family were barred from marriage. However, many marriages between third and fourth cousins are found in the genealogy of the first settler of Atafu, and it is probably that on atolls where the populations were never large the extreme limits of the tapu have been disregarded through necessity” pp. 40 (Given the demographics - this would be a very difficult prohibition to apply - J.M.)

“After marriage, the husband lived in the house of his wife’s family and worked and fished with her kindred, but his social group remained primarily that of his father. He took part in the activities of his own kindred and received a share of the fruits of his father’s land when they were needed. His father or the head of his kindred still exercised authority over him in all interests of their kindred.

“The girl remained a daughter of her family’s house and continued her daily work of caring for the small brothers and sisters, and assisting her mother and the older women of the house in all their work...

“When the young couple had children, they still remained in the home of the wife’s parents if she was the eldest daughter of the family; but if she was a younger daughter, they frequently set up their own home on the land of the kindred of either side. There is still much variation in this final settlement, depending upon the number of children in the family of either the wife or the husband, and upon the wealth in land of the respective kindreds. If the husband was the eldest son in his family, he set up his household on his father’s land.” pp. 42-43

“Kinship is extended to persons connected by lineal descent and collateral relationship in both the mother’s and the father’s family, but genealogies are reckoned by patrilineal descent.” pp. 43

“Parallel-cousins are distinguished as either brothers or sisters of the speaker. Parallel-cousins of the opposite sex on the father’s side of the family are classed as *taina fetau taina* and on the mother’s side as *tuafafine fetau taina*.” pp. 46

The island described by Macgegor was settled five generations before. The island was Atafu and was settled from Fakaofu (or at least some followers of the main family were from Fakaofu - J.M.) see pp. 47

“Today, a Nukunonu man speaks about *toto* ‘blood’ as a substance shared by *kaaiga*, but says this is something they have learned from Europeans. However, he points out that people have always been aware that *kaaiga* share some substance, otherwise why would they have similar appearance and character.” H. - pp. 321

“All relationships between *kaaiga* ‘kinsmen’ are ideally characterised by *alofa* ‘affection, sympathy, concern, compassion’.” H. - pp. 345

“...adult brothers and sisters do not live in the same house (except at times of distress), do not share the same meal (though a brother will eat in his sister’s house), do not stroll together, and do not talk casually with one another. I was told that in the past no words at all passed between brothers and sisters; their communications were transferred through their parents until their parents died, when as elders they could discuss *kaaiga* matters if their domains impinged. Today there is tericence between brothers and sisters; practical matters are discussed, but there is little gossip or banter.” H. - pp. 348

“There is an “easy” relationship, with freedom from restraints on sexual joking, between a man and his wife’s sisters and brother’s wives, and between a woman and her husband’s brothers and sister’s husbands. By contrast, there is a strong prohibition on sexual joking between a man and his wife’s brothers and sister’s husbands, and between a woman and her husband’s sisters and brother’s wives. These relationships are all known by one term, *maa*, which Tokelauans equate with *maa* ‘shame’ and ‘embarrassment’. In general, the relationship between all same-sex affines is characterised by reserve while relationships between opposite-sex affines are “easy”. This is, of course, the obverse of patterned relationships between kinsmen.” (H&H - ‘76) - pp. 261

“Tokelauans maintain, both verbally and in practice, a strong preference for marriage within the local atoll community... They regard it as ‘difficult’ to marry a person from outside their home atoll... [where they will be unable to] ‘fulfil obligations, exercise rights or receive the supports that are implied in “kinship”’. He or she is inevitably the butt for jokes about the supposed eccentricities of failures of the “other” atoll and such couples find it difficult to settle permanently in one community, at least while their parents are alive.” (H&H - ‘76) - pp. 267

Vocabulary

afafine or *tama fafine* ‘daughter, mother’s sister’s children’s daughter; (man speaking) daughter’s son; father’s brothers’ children’s daughter’ (M.) ‘(of a male only) daughter, brother’s daughter, sister’s daughter, son’s wife’ (H.) *afafine* ‘man’s daughter’ *tama fafine* ‘woman or couple’s daughter’ (S.)

alofa ‘compassions, etc.: the appropriate emotion for *kaaiga*’ (H&H) - pp. 258 ‘the basic attribute of kinship’ (H&H) - pp. 267 ‘love, fell affection for. Can be used for love between the sexes and between members of a family or friends.’ (S.)

ataliki or *tama* ‘son’ (M.) *ataliki* ‘(of a male only) son, brother’s son, sister’s son, daughter’s husband’ (H.) *ataliki* ‘man’s son’ (S.) see *tama*, *afafine*

avaga ‘spouse, husband, wife; lover’ (M.) *aavaga* ‘id.’ (H.) *aavanga* ‘spouse, husband, wife’ (S.)

faka-mua ‘syn. for *kimua*’ (M.) NA (S.)

faka-tau tua-tine ‘syn. for *ilamutu*’ NA (S.)

faanau ‘offspring’ (H.-’79) ‘offspring, children’ (S.)

feagaiga ‘between mother’s brother and sister’s child as well as father’s sister and brother’s child... (apparently the relationship itself... see H. - pp. 349); ‘covenant of brother and sister which extends beyond the life spans of members of a particular sibling set to the members of succeeding generations’ (H&H) - pp. 259 ‘The special traditional kinship relationship between the *tama taane*, a man (including his descendants) and *tama fafine*, his sister (including her descendants)’ (S.)

fetau-taina ‘same-sex sibling’ (H.) *fetaui* ‘correspond, match’ (S.) see *taina, uso*

funaoga ‘child-in-law’ (H.) NA (S.)

ilamutu or *faka-tau tua-tine* ‘sister’s son; daughter’s son; father’s sisters’ son and daughter; father’s sister’s children’s son and daughter’, Note: both *tama fafine* and *ilamutu* are defined as: ‘(man speaking) daughter’s son’ ‘The term *ilamutu* is given for all children of the father’s sisters, but the children of the eldest daughter fulfill most of the *ilamutu*’s obligations.’ (M.) *ilaamutu* ‘man’s sister’s child; descendants of a man’s sister’s children’ (H.) *ilaamutu* ‘man’s sister’s child, descendants of his sister’s children or any relative of a male who is an offspring of a female sibling of any male forebear’ (S.)

kaaiga ‘to be related, kinsman, member of same kin group’ (H.) ‘family household, extended family, home, relative, marriage relationship, spouse, a cognatic descent group whose members hold land in common’ (S.)

ituu-kaaiga ‘type, variety’ (H.) ‘kind, sort, species, variety’ (S.)

kau-kaaiga ‘a corporate group which has common rights to property, specifically *mataaniu* ‘coconut plantations’, which they jointly exploit and from which they share fruits’ (H.) NA (S.)

pui-kaaiga ‘major ambilineal groupings (“*puikaaiga* are not well defined because men intermarry.”) (H.) ‘extended family’ (S.)

kimua or *faka-mua* ‘oldest brother or sister’ (M.) NA (S.) see *kimuli*

kimuli ‘youngest brother or sister’ (M.) ‘youngest child’ (S.) see *kimua*

kolo-matua ‘senile, physically ailing elder male’ (M.) ‘old man’ (S.)

maa ‘shame; man’s wife’s brothers and sister’s husbands; woman’s husband’s sisters and brother’s wives’ (H.) ‘There is no single term used for wife’s sister or husband’s brother; they are descriptively called spouse’s same-sex siblings’ (H.) “The affective qualities of behaviour between brother and sister are extended to their spouses, the source of the embarrassment between them. Brothers tend to avoid their sisters’ husband; sisters are reticent with their brother’s wives. Their relationship is *maa*, which is the kinship terms used between them.” (H. - 348) ‘husband of a man’s sister or female cousins’ (S.)

makupuna ‘grandchild and collaterals of that and descending generations’, *makopuna* (H.), *lulu* ‘collective of *makopuna*’ (H.) *makupuna* ‘grandchild’ (S.)

maatua ‘mother; mother’s sister’ (H.&H.) ‘spouses’ mother; parent’ (H.) ‘mother, both father and mother together, sisters and classificatory sisters of one’s parents’ (S.)

matua sa or *matua tau-aitu* or *matua* ‘father’s sister. Actually this term is applied only to the father’s eldest sister, who has a particular relationship to her brothers’

children and a magical power to curse her brothers and their children, which is reflected in the term *tauaitu*. The younger sisters of the father are potential *matua sa*’ (M.) *maatua-tauaitu* or *maatua-haa* ‘father’s sister, father’s sister’s daughter, fathers’ father’s sister’ (H.) *maatua haa* ‘father’s sister’ (S.)
haa ‘forbidden, sacred’
maatua fai ‘adoptive mother, adoptive parents’ (S.)
taina ‘same-sex sibling; man’s father’s brother’s son; man’s mother’s sister’s son; woman’s mother’s sister’s daughter’ (M.) ‘same-sex sibling; parallel first-cousin of the same-sex (*fetau-taina*); spouses’ same-sex sibling’s spouse of WZH & HBW’ (H.) ‘same-sex sibling’ (S.) see *uho*, *tua-fafine*, *ilamutu*, *tua-tina*, *tua-ngane*
tama ‘child; son; father’s brother’s children’s son; (man speaking) brother’s son; mother’s sister’s children’s son; boys in general’ (M.) ‘child or child’s spouse (usually of a female)’ (H.) ‘child of both parents; child of a woman; boys’ *tamaa* ‘small, little’ (S.) see *ataliki*, *afafine*
fai-tama ‘sister’s child (usually of a woman)’ (H.) NA (S.)
tamaaliki (tama aliki) ‘gentleman, gentlewoman (from highly respected of chiefly families)’ (S.)
tama fafine or *tama-fine* ‘daughter; father’s brothers’ children’s daughter; (man speaking) daughter’s son’ (M.) *tama fafine* ‘woman or couple’s daughter; a division of a *kaaiga* made up of daughters of the founding couple and all their descendants, both male and female’ (S.) see *afafine*
tama-iti ‘child (in general)’ (H.) ‘child, offspring; child in the general sense; childhood’ (S.)
tamaiti taane ‘boy, lad’ (S.)
tamaiti fafine ‘girl, lass’ (S.)
tama sa ‘woman’s brother’s son; possibly daughter’s son’ (M.) *tama-haa* ‘woman’s brother’s child and grandchild; woman’s mother’s brothers child’ (H.) NA (S.)
tama tane ‘son’ (M.) NA (S.) see *ata-lik*
tama-tane and *tama-fafine* ‘descent groups from the male and female, respectively, of a brother-sister pair or group’ (H&H) *tama taane* ‘division of a *kaaiga* made up of sons of the founding couple and all their descendants, both male and female’ (S.)
tamana ‘father, father’s brother’ (M. & H.) ‘spouse’s father’ (H.) ‘father, brother and classificatory brothers of one’s parents’ (S.) see *tuatina*
taane ‘man, male, husband’
tau-nonofu ‘polygyny, was practiced but cases are few’ (M.) NA (S.)
tau-soga ‘distant relatives of one’s kinship group... perhaps a recent usage (from Samoa)’ NA (S.)
tau-malo ‘men in general (because of loincloth)’ (H.) ‘young man’ (S.)
tau-titi ‘women in general (because of waist skirts)’ (H.) ‘young woman’ (S.)
teine ‘girl, in general’ (H.) ‘girl, lass’ (S.)
toka-lua ‘spouse (borrowed from Samoa)’ (H.) NS (S.) see *avaga*

tua-fafine ‘man’s sister; man’s father’s brother’s daughter; man’s mother’s sister’s daughter’ (M.) ‘man’s sister and collateral kin of the same generation from a common ancestor’ (S.)
faka-tua-fafine ‘female parallel first cousin (of male)’ (H.) NA (S.)
fai-tua-fafine ‘female cross first cousin (of male)’ (H.) NA (S.)
tua-gane ‘woman’s brother; woman’s mother’s sister’s son’ (M.) *tua-gaane* ‘woman’s brother; the term also applies to kin of the same generation from a common ancestor’ (S.)
faka-tua-gane ‘male parallel-cousin (of female)’ (H.) NA (S.)
fai-tuagane ‘male cross-cousin (of female)’ (H.) NA (S.)
tua-tina ‘mother’s brother’s son and daughter’ (M.), *tuaa-tina* ‘mother’s brother, offspring of a mother’s brother, offspring of a woman’s brother’ (H.) *tuaa-tina* ‘mother’s brother’ (S.) see *faka-tuatina*
tupulaga ‘people of the same age group, generation’ (S.)
tupuna ‘grandparents and collaterals of that generation’ (M.) ‘grandparent’ (S.)
tupuga ‘All ancestors of three generations or more before the individual are termed *tupuga*, not *tupuna*, the term for grandparent.’ (M.) *tupuga*, *tupuaga* ‘ancestor(s), forefather(s)’ (S.)
uso ‘1. same-sex sibling 2. all one’s closer collateral relatives, aunts, uncles, and cousins’ (M.) *uho* ‘same gloss as *taina*’ (H.) *uho* ‘same-sex sibling; a pair of brothers or a pair of sisters; the term also applies to collateral kin of the same generation from a common ancestor’ (S.)

II.11.2.4.A. Tuvalu (Vaitapu) (VAI)

Kennedy (1931), Besnier (1996)

avanga ‘spouse’ see *loko*
faka-tau-matua ‘father’s brother’s wife, mother’s brother’s wife, spouse’s mother’
faka-tau-tama ‘husband’s brother’s child, wife’s brother’s child, husband’s sister’s child, wife’s sister’s child, child’s spouse’
faka-tau-tamana ‘father’s sister’s husband, mother’s sister’s husband, spouse’s father’
ilamutu ‘man’s sister’s child (obsolete)’ (K.)
loko ‘spouse, spouse’s same-sex-sibling, sister’s husband (woman speaking), husband’s brother, brother’s wife (man speaking), brother’s wife (woman speaking) (obsolete)’ see *avanga*
maa ‘ego’s same-sex sibling-in-law or same-sex cousin-in-law’ (K.), ‘spouse’s sibling of same gender as ego, or spouse of the canonical sibling of different gender as ego’ (B.)
matua ‘mother, mother’s sister, father’s sister’ (K.) *maatua* ‘mother and classificatory mothers’ (B.) see *faka-tau-matua*
mokopuna ‘son’s child, daughter’s child’
taina ‘same-sex sibling, father’s brother’s same-sex child, father’s sister’s same-sex child, mother’s brother’s same-sex child, mother’s sister’s same-sex child’ (K.), ‘1. Sibling of same gender as ego, 2. Spouse’s sibling of same gender as ego’s spouse, or spouse thereof’ (B.), see *taina-sala*

taina-sala ‘father’s brother’s same-sex child’
tama ‘son, daughter, brother’s child, sister’s child’ (K.), *tama* ‘child and classificatory child’ (B.), see *faka-tau-tama*
tama fafine ‘daughter’
tama tangata ‘son’
tamana ‘father, father’s brother, father’s sister’s husband’ (K.), *tamana* ‘father and classificatory fathers’, see *faka-tau-tamana*
tua-ngane ‘cross-sex sibling, father’s brother’s cross-sex child, father’s sister’s cross-sex child, mother’s brother’s child’ (K.), *tua-gaane* ‘cross-sex sibling and classificatory cross-sex siblings’ (B.), see *tua-ngane-sala*
tua-ngane-sala ‘father’s brother’s cross-sex child’
tua-tina ‘mother’s brother’ (K.), *tuaa-tina* ‘man’s sister’s child’ (B.) (K. reported *ilamutu* (he did not indicate vowel length) as an archaic term with the “man’s sister’s child” meaning. B.’s report of the present form with that meaning seems a case of semantic change (reassignment of the meaning to a related word) - J.M.)
tupuna ‘father’s father, father’s mother, mother’s father, mother’s mother’

XXX.II.11.2.4.B. Nanumea (Tuvalu)

Ranby (1980)

aavaga ‘marry, spouse’, cf. *toa-lua*
fafine ‘woman, wife’
fai- ‘1. do, make, say 2. prefix denoting the performer’
faka- ‘to act a role’ (examples include kinship extensions)
faanau ‘give birth, be born, offspring of one woman, clan’
fugaono ‘spouse’s parent’
ilaamutu ‘mother’s brother, sister’s child’, cf. *tuaa-tina* ((?)- “man’s sister’s child” (?)- J.M.)
maa ‘ego’s same-sex sibling-in-law’
maatua ‘mother’
faka-maatua ‘parent’s sister’
mokopuna ‘grandchild and collaterals of that generation’
mokopuu ‘great grandchild and collaterals of that generation’
taina, teina ‘same-sex sibling; spouse of same sex sibling; spouse’s same sex sibling’, cf. *takete*
faka-teina ‘cousins of same sex’
takete ‘same-sex sibling’, cf. *taina*
tama ‘son, daughter; brother’s children’ ((?)- “
tama-fafine ‘daughter’
tamaa-fine ‘daughter; unmarried woman’
tama-liko ‘child’
tama-liko fafine ‘girl’
tama-liko tagata ‘boy’
tama-taane, tama-tagata ‘son’ (R.: *tama taane*)
tama-taane ‘young man’, *tama-taane* ‘young men’ (R.: *tamataane*)

tamana ‘father, father’s brother’

taane ‘male’

tagata ‘man, person, human, male’

taagata ‘men, people, humans’

teina see *taina*

toa-lua ‘spouse’, cf. *aavaga* (R.) (possibly a borrowing from SAM on phonological grounds and distributional grounds, i.e., SAM *to’a-lau* suggests **toka-lua* which would be ***toka-lua* in NAN which is the only agreement I know with the SAM form - JM)

toe ‘son; daughter; youngest in family, *toe ki tua*: youngest in family”

tua-gane ‘cross-sex sibling (m&f)’

fake-tua-gane ‘cousin of opposite sex’

fai-tua-gane ‘assume a brother-sister relationship’

tuaa-tina ‘mother’s brother’, cf. *ilaamutu*

tupu ‘shoot, growth’

kau tupu ‘generation’

tupuna ‘grandparent’

what is “first-born child”

XXX. II.11.3. Eastern Polynesian (EP)

XXX.II.11.3.1. Rapanui (Easter Island)

Métraux (1940:98-101), Churchill (1912), Englert (1938), Fuentes (1960)

Vocabulary are cited from EAS in the kinship chapter in what must seem a haphazard way. Where it is clear that EAS has *not* borrowed from MQA or TAH, forms are cited as evidence for reconstructions. The old “man’s sister’s child” term occurs in EAS as *iramutu* ‘neighbour, fellow being’ and seems not a borrowing because the semantics are so distinct. In other cases older senses of a word are retained in EAS where MQA and TAH have innovated and EAS evidence is cited in those instances. In some cases there are unexpected sound changes in MQA and TAH that EAS does not share and it is clear EAS retains its “own” ancient form. In other cases EAS retains some form that MQA and TAH have lost and it is difficult to imagine how it could be a borrowing. But such situations rather the exception than the rule and much EAS evidence must be ignored because it is indeterminate as to borrowing.

“..with the exception of the terms of address and the words for the brothers- and sisters-in-law, the Easter Island system does not distinguish sex. Sex is indicated by adding the words *tamaaroa* (male) and *tamahahine* (female) to the relationship terms. Because of the absence of the term *iramutu* used in Manihiki, Marquesas, and New Zealand to designate nephews and nieces, the Easter Island systems seems nearer that of central Polynesia” i.e, Tahitic. pp. 98-99 (It is, perhaps, for this reason that Biggs (1994) considers much of the vocabulary borrowed from Tahitian missionaries - JM.)

“Formerly grown children called their father by his given name.” pp. 99

“The only restriction was that which forbade marriage... only went down to and including second cousins; so that third cousins might marry” (quoting Routledge) pp. 109

Vocabulary

- ata-riki* ‘first-born son’ (M., E., F.) ‘first born, oldest son, elder brother’ (C.)
haana ‘ancient term for brother-in-law of a woman’ (M.) NA (C., E., F.)
hanau ‘be born’ (C., E.) ‘people, race, to be born’ (F.)
hangai ‘adoptive’ (M., E.) *hagai* ‘to feed, to nourish, foster-parent’ (C.) ‘breed, raise, feed’ (F.) see *matua*
hangupotu ‘younger son’ (M.) *hagupotu* ‘younger son, younger brother’ (C.) NA (E.) ‘youngest child’ (F.)
heu ‘relationship on the female side of the family’ (M.) NA (C., E.) ‘son or daughter of parents belonging each to a different tribe’ (F.)
hina-rere ‘all relatives three generations younger than the speaker; great-grandchild’ (M., E., F.) NA (C.)
hoa ‘friend, sibling (vocative)’ (M., E., F.) ‘friend’ (C.)
hua-tahi ‘only son’ (M., E.) *hua atahi* ‘only son’ (C.) NA (F.)
hunonga ‘child-in-law’ (M., E., F.) *hunoga* (C.) ‘marriage, child-in-law’
hungavai ‘parent-in-law’ (M., E.) *hugavai* ‘parent-in-law’ (C.) *hungabai* ‘parent-in-law’ (F.) see *matua*
ivi ‘bone, family, genealogy’ (M., E.) ‘parent, family, ancestry’ (C.) NA (F.)
kainga ‘land, country, place, region, estate’ (C.)
keke ‘distant’ (perhaps an error, see C.)(M.) ‘other, distinct, special’ (C.) NA (E., F.)
matua keke ‘uncle (not father)’ (M.) NA (C., E., F.)
kenu ‘husband’ (M., C., E., F.) see *vie*
kope ‘young man, son, nephew’ (M.) *kope tugutugu* ‘youth’ (C.) NA (C.) ‘boy, young man’ (F.)
koro ‘father, uncle, older brother; affectionate term for “son”’ (M.) NA (C.) ‘father’ (E., F.)
maanga ‘adoptive child’ (M.) NA (C., E.) *maanga-hangai* ‘adopted son’
makapuna ‘any relative two or more generations younger than speaker; grandchild, great-grandchild’ (M.) *makupuna* ‘descendant, grandson, progeny’ (C.) *makupuna* ‘grandchild’ (E., F.)
matua ‘parent and collaterals of that generation’ (M.) *matua, metua* ‘parent’ (C.) *matu’a* (E., F.)
matua hangai ‘adoptive parents’, *hangai* ‘to feed’ (M.) *matu’a hangai* ‘adoptive parents’
matua keke ‘uncles and aunts’ (M.) *matu’a keke* (E.)
matua kore ‘orphan’ (C.)
matu’a poreko ‘mother’ (E.) see *matu’a tamahahine*
matua tamahahine ‘mother, aunt’ (M.) *matua tamaahine* ‘mother’ (C.) *matu’a tamahahine* ‘mother’ (E., F.)
matua tamahahine hangai ‘adoptive mother’ (M.)
matua tamahahine hungavai ‘mother-in-law’ (M.)

matua tamaaroa ‘father, uncle’ (M.) *matua tamaroa* ‘father’ (C.) *matu’a tamaaroa*
 ‘father’ (E., F.)
matua tamaaroa hangai ‘adoptive father’ (M.)
matua tamaaroa hungavai ‘father-in-law’ (M.)
matua too ‘adoptive father’ (C.)
muko ‘husband of the sister-in-law or wife of the brother-in-law; parents-in-law’ (M., E.)
 NA (C., F.)
nua ‘affectionate term for “daughter”’ (M.) NA (C.) ‘mother’ (E., F.)
nua-hine ‘wife’s sister’ (M.) NA (C.) ‘old woman’ (E., F.)
poki ‘child, infant, nephew, grandchild, posterity, progeny, race’ (C.) ‘children in
 general’ (E., F.)
pokiatariki ‘eldest child’ (E., F.)
poki haga ‘childhood’ (C.)
poli hangai ‘adopted child’ (E., F.)
poki itiiti ‘child’ (C.)
poki tane ‘boy, son’ (F.)
poki-tamaa-roa ‘son, nephew’ (M.)
poki tamaahine ‘girl’ (C.)
poki-tama-hahine ‘daughter, niece’ (M.)
taina ‘younger sibling’ (M.) NA (C.) ‘sibling’ (E., F.)
taina-atariki ‘elder brother’ (M.) NA (C., E., F.)
tama ‘child’ (C.)
tamaahine ‘daughter, female’ (C.) *tamahine, tamahahine* ‘daughter’ (E.)
tama-iti ‘child, son, nephew’ (M.) ‘child’ (C.)
tamaroa ‘boy, male’ (C., E.) *tamaaroa* ‘masculine, male’ (F.)
tao-kete ‘sibling-in-law of same-sex’ ‘at present, however, the natives do not abide by
 this rule and *taokete* designates also the brother-in-law of a woman. The ancient
 term for this relationship is *haana*’ (M.) NA (C.) ‘sibling-in-law’ (E., F.)
tua-hine ‘sister of a man’ (M.) NA (C., E.) (odd that there is no “woman’s brother” term -
 JM)
tua-kana ‘same-sex sibling’ ‘seems to have fallen into disuse, but it has been preserved
 with its original meaning by Roussel’ ‘senior cousin’ ‘older same-sex sibling;
 brother or sister of opposite sex indicated by adding *tamaaroa* or *tamahahine*’
 (M.) *tua-kana* ‘elder, elder brother’ (C.) NA (E., F.) see *taina*
tua-kana tamaahine ‘elder sister’
tupuna ‘grandparents and blood relatives of that generation’ (M.) ‘ancestors,
 grandparents, forefathers’ (C.) NA (E.) ‘great-grandparents’ (F.)
uka ‘young girl’ (M., E.) *uka hoa* ‘female friend, companion’ (C.) ‘girl, lass, maiden,
 young woman’ (F.)
vie ‘wife’ (M.) ‘woman, wife’ (C., E.) *bi’e* ‘feminine, woman, wife’
vovo ‘elder sister of a man (term of address only)’ ‘term of address for children
 (daughters??)’ ‘niece’ (M.) NA (C.) ‘daughter, niece’ (E., F.)

XXX. II.11.3.2. Marquesic (MQ)

XXX.II.11.3.2.1. Hawai’i

Pukui and Elbert (1971)

'aaina 'land, earth; inherited property or estate'
'awe, *'a'awe* 'to carry on back; backpack'
hina 'grey or white-haired'
huunoona 'child-in-law'
huunoona kaane 'son-in-law'
huunoona wahine 'daughter-in-law'
ilaa-muku 'executive officer, marshal, sheriff'
kai- 'prefix to six kinship terms used as terms of reference'
kai-kaina 'younger same-sex sibling or cousin, *kaina* term of address'
kai-ka-ma-hine 'girl, daughter, niece'
kai-ko'eke 'cross-sex sibling-in-law of lineal or first collateral distance'
kai-kua-'ana, *kai-ku-'ana* 'older same-sex sibling or cousin'
kai-kua-hine 'sister or female cousin of a male'
kai-ku-naane 'brother or male cousin of a female'
kama 'child, person'
kama-hine 'girl' see *kai-kama-hine*
kama kaane 'son, boy, male child'
kaane '1. male, man 2. husband, male sweetheart 3. brother-in-law of a woman'
kaane makua 'elder brother or elder male cousin in the senior line of a woman's husband'
keiki 'child, offspring, son'
kiinana 'mother hen or bird and her brood; a brooding place, chicken house'
kupuna 'grandparent, ancestor, relative, or close friend of the grandparent's generation, grandaunt, granduncle'
kupuna kaane 'grandfather, granduncle, male ancestor'
kupuna kua-kahi 'great-grandparent'
kupuna kua-kolu 'great-great-great-grandparent'
kupuna kua-lua 'great-great-grandparent'
kupuna wahine 'grandmother, grandaunt, female ancestor'
maka-'aainana 'commoner, populace, people in general; citizen, subject. *Lit.*, people that attend the land'
makua '1. parent 2. any relative of parents' generation'
makua-hine 'mother, aunt or other female relative of parents' generation' see *maamaa*
makua-hine makua 'aunt who is older sister or cousin of father or mother'
makua-hine 'oo-pio 'aunt who is younger sister or cousin of father or mother'
makua kaane 'father, uncle or other male relative of parents' generation'
makua kaane hanauna 'male cousin of the parents' generation'
makua kaane makua 'uncle who is older brother or cousin of father or mother'
makua kaane 'oo-pio 'uncle who is younger brother or cousin of father or mother'
makua-huunooai 'parent-in-law'
makua-huunooai kaane 'father-in-law'
makua-huu-nooai wahine 'mother-in-law'
maamaa 'mother (vocative??)'
mo'opuna 'grandchild, grand-niece or nephew'

mo'opuna kaane 'grandson'
mo'opuna wahine 'granddaughter'
mo'opuna kua-kahi 'great-grandchild'
mo'opuna kua-lua 'great-great-grandchild'
mo'opuna kua-kolu 'great-great-great-grandchild'
'ohana 'family, clan'
wahine 'woman, lady, wife, sister-in-law, female cousin-in-law of a man'
wahine makua 'older woman, older sister-in-law of a man'
wahine male 'married woman, bride, wife'
wahine 'oo-pio 'young woman, younger sister-in-law of a man'

XXX.II.11.3.2.2. Marquesas

(Handy 1923:67-71, Kirkpatrick 1983, Dordillion 1932)

“The cross relationships were among the most interesting features in the native system. There was a close ceremonial bond between every child and the father’s sisters (tuehine) and brothers-in-law (toete) and the mother’s brothers (tunane) and sisters-in-law (toete), all of whom were called by the child his pahupahu. They in turn spoke of the child as their i’amutu... Ceremonially the bond between pahupahu and i’amutu was closer than that between parents and children. While one was not allowed to marry the child of one’s father’s brother or mother’s sister, the most approved marriage that could be made was with the child of one’s pahupahu.” pp. 68

“The same terms were used for step-parents and step-children as for true parents and children.” pp. 68

“The same terms used between brothers and sisters were applied also to first cousins.” pp. 68

“No special term applicable to cousins who were children of pahupahu was found, the same terms as for other first cousins being used-that is, the terms for brothers and sisters.” pp. 68-69

Good general discussion but nowhere seems to give the normal word for “mother”.

Vocabulary

ahana (*vahana, fafa*) '1. a woman’s more or less permanent mate (husband), 2. a woman’s husband’s brothers and sister’s husbands (vocative at least), 3. a man of marriageable age, 4. part or half of anything'
agana pekoe 'secondary husband; also called the *tau ahi* because he tended the fire of the proprietor'
hina or *hina tau* '1. great-great-grandparents 2. great-great-grandchildren, see *tupuna, peka, peka hina*'
hina-rere 'great-grandparents' (K.)

hua'a (huaka) 'blood and foster relatives'
hunona 'child(son/daughter)-in-law'(H.), *hukona* (K.)
i'amutu '1. child of cross-sex sibling or spouse's cross-sex sibling 2. wife or husband of such a person'
i'amutu tama 'male child of cross-sex sibling or spouse's cross-sex sibling'
i'amutu moki 'female child of cross-sex sibling or spouse's cross-sex sibling'
ko'o'ua 'old man, see *pakafi'o*'
kui 'mother' (D.)(K.)
mahai 'adolescent male, see *pokoehu*'
mata-'eina'a, mata-'einana 'people, gens, sujets; suite (people, subjects (as to a sovereign); retinue' (D.)
mo'i 'girl, see *paho'e, tama*'
mootua 'father'
motunoai 'parents-in-law (referential, vocative) (H.), *motukoai* (K.)
moupuna 'grandchild, see *toupuna, peka, hina, peka hina*' (H.) (K. give *po'opuna*)
moupuna tama 'grandson'
moupuna mo'i 'granddaughter'
pahupahu 'child's father's sisters and their husbands, child's mother's brother's and their wives'
pakafi'o, pa'afi'o, pa'ahio 'old woman, see *ko'o'ua*'
peka '1. great-grandparents 2. great-grandchildren, see *tupuna, hina*'
peka hina '1. great-great-great-grandparents 2. great-great-great-grandchildren'
pokoehu 'adolescent girl, see *mahai*'
tama 'children of both sexes from birth up to adolescence'
tama oa 'boy'
mo'i or paho'e 'girl'
teina 'younger same-sex sibling (woman's younger sister, man's younger brother)'
teina motua 'father's younger brother (and woman's younger sister?? J.M.)
toete 'ego's same-sex sibling-in-law (man's wife's brothers and sisters' husbands; woman's husband's sisters and brothers' wives)'(H.), *tokete* (K.)
toupu'una '1. second cousins 2. parents-in-law (people who are of the same generation in the sense that they have children married to each other'
tua'ana (tuakana) 'older same-sex sibling (woman's older sister, man's older brother)'
tua'ana kui 'mother's older sister' (seems as though it might also be man's older brother J.M.)
tuehine 'female cross sibling (sister of a man)'
tunane (tukane, tu'ane) 'woman's brother'(H.), *tukana* (K.)
tupuna '1. grandparents 2. all old people and ancestors in general, see *peka, hina, peka hina*'
tupuna ahana 'grandfather'
tupuna vehine 'grandmother'
vehine '1. a man's more or less permanent mate (wife), 2. a man's wife's sisters and brother's wives (vocative at least), 3. a woman of marriageable age, 4. woman'
vehine pekio 'secondary wife'
vehine tuia 'a wife betrothed and married with formal rites (formally affianced in childhood', *tuia* 'betrothed'

XXX.II.11.3.2.3. Mangareva

Hiroa (1938:130-140), Tregear (1899), Rensch (1991)

a'ine 'woman, female, see *ve'ine*'

ata-riki 'first-born son, see *tama-'ine*'

ina 'great-grandchildren, see *makupuna*'

ina-rere 'great-great-grandchildren'

iramutu 'said to be niece or nephew of same gender...pp. 136-7 and "nephews and nieces" (all of them) pp. 137.' (Hiroa does not give any sibling-in-law terms... system seems transformed... simplified - J.M.) (H.) *iramutu* 'nephews and nieces' (R.)

iramutu tama-roa 'nephew' (H.) NA (R.)

iramutu a'ine 'niece' (H.) NA (R.)

kaiga 'the earth, the world, land, property, landed property, the country or district, the extent or expanse of the place' (T.) *kaaiga* (R.)

kakave 'parents' (H.) 'husband's parents, friend's parents, adoptive parents' (R.)

kui 'mother ("The term *kui* for mother occurs in New Zealand and Tonga, but in most regions means an old lady" pp. 138)'

kui-nui 'aunt of senior collateral line' (H.) NA (R.)

kui-iti 'aunt of junior collateral line' (H.) NA (R.)

makupuna 'grandchildren'

mata-keinaga 'assembly, a congregation of persons' (T.)

mata'ugavai 'parent-in-law'

mata'ugavai a'ine 'mother-in-law' (R.)

mata'ugavai tamaroa 'father-in-law' (R.)

mo'ine 'daughter' (H.) 'affectionate term for young girls' (R.) see *tama-roa*

motua, metua, matua 'father' (H.) *motua* 'id.' (R.)

motua-nui 'uncle of senior collateral line' (H.) NA (R.)

motua-iti 'uncle of junior collateral line' (H.) '(any) uncle' (R.)

tama 'children' (H.) 'affectionate term for child used by parents and their siblings only' see *teiti*

tama-roa 'son, nephew' (H.) 'male offspring, men of all ages, male' (R.) see *teiti a'ine, mo'ine, ata-riki*

tama-'ine 'first-born daughter' see *ata-riki*

tamatama 'young people aged 18 to 30; also said of young breadfruit trees' (R.)

teina '1. younger same-sex sibling, 2. same-sex cousin of junior collateral line' (H.) 'younger same-sex sibling or cousin' (R.)

teiti 'children, see *tama*'

teiti a'ine 'daughter, niece' (H.) NA (R.)

teiti agai 'adopted child' (R.)

tinana 'parents as a term of affection'

tokete 'sibling-in-law'

tuakana '1. older same-sex sibling 2. same-sex cousin of senior collateral line' (R.) 'older sibling' (R.)

tue'ine '1. sister of a man 2. female cousin of a man'
tugane '1. brother of a woman 2. male cousin of a woman'
tupuna 'grandparent' see *turiki*, *makupuna*, *'ina*, *'ina-rere*
turiki 'great-grandparent' see *tupuna*, *makupuna*, *'ina*, *'ina-rere*
'ungona 'child-in-law'
'ugona'a'ine 'daughter-in-law' (R.)
'ugonatamaroa 'son-in-law' (R.)
ve'ine 'wife' see *'a'ine*
ve'ine motoro 'mistress' (H.) NA (R.)
ve'ine motua 'first wife (in which the word *motua* (father) really conveys the idea of seniority'
ve'ine pania 'second wife'

XXX. II.11.3.3. Tahitic (TA)

XXX.II.11.3.3.1. Mangaia (S. Cooks)(MIA)

(Hiroa 1934)

mata-keinanga 'the mass of the people of the land'
metua 'parents and collaterals of that generation'
metua tane 'father'
metua va'ine 'mother'
mokopuna 'grandchild and collaterals of that generation'
mokopuna tane 'grandson'
mokopuna va'ine 'granddaughter'
mokopuna mua 'grandchild'
mokopuna rua 'great-grandchild'
mokopuna tolu 'great-great-grandchild'
mokopuna 'a 'great-great-great-child'
purunga 'parent-in-law'
tama-iti 'general term for child and collaterals of that generation'
tama-roa 'son'
tama 'eldest son'
tama-'ine 'daughter'
'ine 'eldest daughter'
tao-kete 'sibling-in-law'
teina 'younger same-sex sibling and collaterals of that generation'
tua-'ine 'man's sister and collaterals of that generation'
tua-kana 'elder same-sex sibling and collaterals of that generation'
tu-ngane 'woman's brother'
tupuna 'grandparents and collaterals of that generation'
tupuna tane 'grandfather'
tupuna va'ine 'grandmother'
tupuna mua 'grandparent'
tupuna rua 'great-grandparent'

tupuna tolu ‘great-great-grandparent’
tupuna ‘a ‘great-great-great-grandparent’
‘unonga ‘child-in-law’

XXX. II.11.3.3.2. Manihiki and Rakahanga (N. Cooks) (MAN)

(Hiroa 1932b:29-36)

“Thus the tuakana-teina relationship permeated the whole of society, and the respect and deference paid to seniority was indicated by its wide application not only to individuals on the same generation level but to families and groups. Its power, however, varied with the degree of consanguinity and its derivation through a male or female line.” - pp. 34

Vocabulary

hika ‘daughter’
hunonga ‘child-in-law; daughter-in-law, son-in-law’
iramutu ‘all nephews and nieces’
metua ‘parent and collaterals of that generations’
metua-huangai ‘parent-in-law, father-in-law, mother-in-law’
metua-tane ‘father, uncle’
metua-wahine ‘mother, aunt’
mokopuna ‘grandchildren, great-grandchildren and collaterals of that generation’
mokopuna tua-rua ‘great-grandchild’
mokopuna tua-teru ‘great-great-grandchild’
tama ‘son’
tama-hine ‘daughter, niece’
tama-iti ‘denotes collaterals beyond the degree of consanguinity of nephews and nieces.
May be used as the male correlative to *tamahine*, and thus includes first and second cousins once removed and other collaterals of the +1 level’
tama-iti whangai ‘adopted child’
tane ‘male, husband’
teina ‘younger same-sex sibling; same-sex collateral of same generation from a parent junior to one’s own parent’
tua-hine ‘sister of a man’
tua-kana ‘elder same-sex sibling; same-sex collateral of same generation from a parent elder to one’s own parent’
tua-ngane ‘brother of a woman’
tupuna ‘grandparents, great-grandparents and collaterals of those generations; ancestors’
tupuna tane ‘grandfather, great-grandfather, great-uncle and other collaterals of those generations’
tupuna tua-rua ‘great-grandparents’
tupuna tua-teru ‘great-great-grandparents’
tupuna wahine ‘grandmother, great-grandmother, great-aunt and other collaterals of those generations’
ure ‘son’

wahine ‘adult female, wife’
whangai ‘adopted child (“to feed”)

XXX. II.11.3.3.3. New Zealand Maori (MAO)

(Hiroa 1949:338-343), (Williams 1957)

iramutu ‘nephews and nieces’
keke ‘modifier which indicates collateral relation when attached to lineal or generational term’
matamua ‘first-born son’
matua ‘parents’(H.) *matua* ‘sg.’, *maatua* ‘pl.’(W.)
matua tane ‘father, uncle’
mokopuna ‘grandchild’
mokopuna tane ‘grandson, grandnephew’(H.) *m. taane* (W.)
mokopuna wahine ‘granddaughter, grandniece’
mokopuna tuarua ‘grandchild to second degree’
tama ‘son’
tamaroa ‘son’
tamahine ‘daughter’
tamaiti ‘child’
tamaiti keke ‘nephews and nieces’
tamariki ‘children’
teina, taina ‘younger same-sex siblings, cousins with junior linking relatives’
tipuna, tupuna ‘grandparent’
tipuna tane ‘grandfather, grand uncle’(H.) *t. taane* (W.)
tipuna wahine ‘grandmother’
tipuna tuarua ‘grandparent to second degree’
tuahine ‘sister of a male’
tuakana ‘elder same-sex sibling, cousins with senior linking relatives’
tungane ‘brother of female’(H.) *tungaane* (W.)
whaea, whaene ‘mother, aunt’

XXX.II.11.3.3.4. Rangiroa (N.W. Tuamotus)

(Ottino 1972)

hina ‘great-grandparents and collaterals of that generation’
hina-rere ‘great-great-grandparents and collaterals of that generation’
hina-tapu ‘great-great-great-grandparents and collaterals of that generation’
huno’a ‘child-in-law’
mata-hiapo ‘eldest child of sibling group’
metua ho’ovai ‘parent-in-law’
metua ru’au ‘grandparents, their siblings and collaterals’
metua taane or *paapaa* ‘father, uncles and their same generation collaterals’
metua vahine ‘mother, aunts and their same generation collaterals’

mo'o-tua 'grandchildren and collaterals of that generation'
tae'ae 'same generation siblings and collaterals (woman speaking)... more restricted to same sex siblings (man speaking)'
tama-hine 'daughter or niece'
tama-iti 'son or nephew'
tama-ri'i 'children' pl. of *tama-iti*
tama-roa 'son'
taane 'husband'
tao'ete 'sibling-in-law'
tao'ete taane 'brother-in-law'
tao'ete vahine 'sister-in-law'
teina 'younger same-sex sibling or cousin'
tua-'ana 'elder same-sex sibling or cousin'
tu-'ane 'woman's brother or male cousin'
tua-hine 'man's sister or female cousin'
tupuna 'parents and grandparents, direct or collateral to the third ascending generation'
vahine 'wife'

XXX. II.11.3.3.5. Rapa (Austral)(RAP)

(Hanson 1970)

Note that this is a recent source and terms seem generally pan-Tahitic. But the *ru'au* form is rare... see Rangiroa. - J.M.

“There are two distinct types of relationship between ‘siblings’-in-law. One is between ‘siblings’-in-law of the opposite sex: a man and his ‘sister’-in-law, a woman and her ‘brother’-in-law... This relationship is quite free and easy, it being permissible to play pranks and even to make jokes about each other’s sex life. The other relationship is that between ‘siblings’-in-law of the same sex... (which is) hedged with restraint, and they are often quite uncomfortable together. No pranking is allowed, and joking about sexual matters is especially prohibited.” pp. 109-110 Notes that this is essentially the reverse of sibling relations.

Vocabulary

huno'a taane 'son-in-law'
huno'a vahine 'daughter-in-law'
'ina 'all relatives of great-grandchild's generation'
'ina-rere 'all relatives of great-great-grandchild's generation'
maamaa ru'au 'all females of the grandparental generation'
metuua ho'o-vai taane 'father-in-law'
metuua ho'o-vai vahine 'mother-in-law'
metuua taane or *paapaa* 'all males of parental generation'
metuua vahine or *maamaa* 'all females of the parental generation'
mo'o-tua 'all relatives of grandchild's generation'

paapaa ru'au 'all males of the grandparental generation' see *maamaa ru'au* (see Rangiroa cognate)
rere 'all relatives of great-great-grandchild's generation'
tama-hine 'all females of child's generation'
tama-iti 'all males of child's generation'
taane 'husband, husband's brother, sister's husband'
tau-ate 'ego's same-sex sibling-in-law'
teina 'younger same-sex siblings and cousins'
tuahine 'man's female siblings and cousins'
tua'ana 'elder same-sex siblings and cousins'
tu'aane 'woman's male siblings and cousins'
tupuna 'all relative of great-grandparental generation and above'
vahine 'wife, wife's sister, brother's wife'

XXX. II.11.3.3.6. Rarotonga (S. Cooks)(RAR)

Marshall (1956), Savage (1983)

Unless otherwise noted, Marshall's terms are for a male speaker.

Vocabulary

angai 'fosterage (to feed)'
'ina 'great-grandchild ('grey hair')' (M.) NA (S.)
'ina rere 'great-great-grandchild' (M.) NA (S.)
maamaa 'mother, mother's sister (voc.)' (M.) NA (S.)
metua 'parent'
metua tane 'father, mother's brother' (M.) 'paternal parent' (S.) see *tua-kana/teina o tuku paapaa*
ka'aka metua tane 'mother's sister's husband' (M.) NA (S.)
metua va'ine 'mother, mother's sister' (M.) 'maternal parent' (S.) see *tua-'ine o tuku paapaa*
ka'aka metua va'ine 'mother's brother's wife' (M.) NA (S.)
mokopuna 'grandchild' see *utaro*
ka'aka mokopuna tane 'sibling's child's son' (M.) NA (S.)
ka'aka mokopuna va'ine 'sibling's child's daughter' (M.) NA (S.)
mokopuna tane 'grandson' (M.) NA (S.)
mokopuna va'ine 'daughter' (M.) NA (S.)
ongai 'affine' (M.) *oongai, oongoai* 'parent-in-law' (S.)
metua ongai 'parent-in-law'
metua ongai tane 'father-in-law' (M.)
metua-tane-oongai 'father-in-law' (S.)
metua ongai va'ine 'mother-in-law' (M.)
metua-vaine-oongai 'mother-in-law' (S.)
paapaa 'father' (M.) NA (S.)

tama ‘1. child, irrespective of sex, an offspring: often used in a distributive sense 2. a term used as a respectful manner of address to a man’ (S.)
tama-angai ‘adopted child, foster child’ (S.)
tama-kai-pua, tama-rangatira ‘eldest son of a chief; one authorised to act for the parent’
tamaa-’ine ‘daughter’ (M.) *tamaine* ‘girl, female, such as a daughter, niece, etc.’ (S.)
ka’aka tamaa-’ine ‘sibling’s daughter’ (M.) NA (S.)
tamaa-’ine mata’iapo ‘elder daughter’ (M.) NA (S.)
tamaa-’ine openga ‘younger daughter’ (M.) NA (S.)
tama-’iti ‘son’ (M.) ‘child’ (S.)
ka’aka tama-’iti ‘sibling’s son’ (M.) NA (S.)
tama-’iti mata’iapo ‘elder son’ (M.) NA (S.)
tama-’iti tamamua ‘elder son’ (M.) NA (S.)
tama-’iti openga ‘younger son’ (M.) NA (S.)
tama-mua, tama-matalapo ‘eldest or first-born child’ (S.)
tama-roa ‘son’
tane ‘husband’ (M.) ‘male, husband’ (S.)
tau-kete ‘wife’s brother’ (M.) *taokete* ‘denotes related by marriage’ (S.)
tau-kete va’ine ‘wife’s brother’s wife’ (M.) *taokete-vaine* ‘a sister-in-law’ (S.)
taokete-tane ‘a brother-in-law’ (S.)
teina ‘younger same-sex sibling’ (M., S.) ‘note: the younger members of a family are called *ai-teina* and all junior branches are also called the *ti-teina*’ (S.)
teina o toku paapaa ‘father’s younger brother’ (M.) NA (S.) see *metua tane*
tua-’ine ‘man’s sister’ (M.) NA (S.)
tua-’ine o toku paapaa ‘father’s sister’ (M.) NA (S.) see *metua va’ine*
tua-kana ‘elder same-sex sibling’ (M.) NA (S.)
tua-kana o toku paapaa ‘father’s older brother’ (M.) NA (S.) see *metua tane*
tu-ngane ‘woman’s brother’ (M.) ‘brother of females; a male cousin’ (S.)
tupuna ‘grandparent’
tupuna tane ‘grandfather’
tupuna va’ine ‘grandmother’
utaro ‘grandson’ (M.) *uutaro* ‘great-grandchild’ (S.) see *mokopuna*
utaro va’ine ‘granddaughter’ (M.) NA (S.)
va’ine ‘wife’ (M.) ‘woman, wife’ (S.)
teina va’ine ‘wife’s younger sister’ (M.) NA (S.)
tuakana (or *teina*) *tane* ‘wife’s sister’s husband’ (M.) NA (S.)
tua-kana va’ine ‘wife’s elder sister’ (M.) NA (S.)

XXX. II.11.3.3.7. Tahiti (TAH)

Oliver (1974:688-748, 828-830), Handy (1930:22-24), Hooper (1970, 1976), Andrews (1944), LeMaitre (1973)

’aina ‘land, native country’ (A.) *’aai’ a* ‘pays natal’ (L.)
’amau toto ‘eating blood, which denotes, among many other things, “incest”’ (Ho.-’76)

apu-rua, purua, aupuru'a 'possibly a term of address between mothers-in-law' see Oliver (1977:828-829), *aupuru'a* 'term applied to each other by married man or woman's mother and mother-in-law' see Handy 1930:23)

fa'aea 'temporary marital unions' (Ho.-'76)

feti'i 'relatives, family' (H.)

hana-hana 'the grandmother was the *hanahana* of the child (used by Hui Arii only) (H.)'

hina 'great-great-grandchild' *hiina* (Ho.)

hina-rere 'great-great-great-grandchild' *hiinarere* (Ho.)

hina-tini 'great-great-great-great-grandchild'

ho'ovai 'parent-in-law', *ho'oai* (H.)

ho'ovai metua 'parent-in-law'

ho'ovai tane 'father-in-law'

ho'ovai vahine 'mother-in-law'

hui tupuna 'great-grandparents and all generations above (H.)'

hunoo'a 'child-in-law', *huno'a* (H.)

mata-hiapo 'first-born, male or female. Also applied to all representatives of a family stock descended in the line of first-borns. Thus, if I belong to a *matahiapo* family it means that at least one parent was a first-born right back to Taaroa. My first-born will carry on the *matahiapo*. All others are *teina* (H.)'

metua 'parent'

metua ho'ovai 'parent-in-law'

metua tavai 'adoptive parent (H.)'

metua tane 'father, male consanguines of father's generation and father's (and mother's?) male affines of his wife's generation'

metua vahine 'mother, female consanguines of mother's generation and mother's (and father's?) female affines of her husband's generation'

mo'o-tua 'grandchild and collaterals of that generation' (O.), *mootua* 'the children of first, second, or third cousins' (H.)

mo'o-tua-tini 'great-great-grandchild'

paa 'father (vocative)'

pa'ino 'familiar term of endearment used by a child in addressing his father'

patea 'a term of respect addressed to a mother or woman of rank'

pateaino 'a term of respect addressed by children to their mother as *pa'ino* is to their father'

po-ti'i 'girl'

taea'e 'siblings in widest sense, possibly same-sex siblings in widest sense' (O.), 'all brothers, sisters, and first cousins' (H.)

"The Maohi term having the widest set of "sibling" referents was *taea'e*, presumably used for both address and reference; yet, consider some "authoritative" definitions and translations of it:

[Then gives numerous definitions from the literature which tend towards "all siblings" but including "same-sex sibling" in one of the more obscure sources.]

"It is no longer possible to decide which of these translations was the "correct" one; indeed consensus may have been lacking concerning "primary" and metaphoric usages."

vai-taea'e 'cousins, distant relations'
tama 'child, male or female; young people in general (singular)'
tama-a-hine 'daughter; girl' *tamaahiine* (Ho.)
tama-iti 'son; a little *tama*'
tama-iti-iti 'a little son'
tama-ri'i 'children; young people in general (plural)'
tama-ri'i tavai 'adopted child' (H.)
tama-a-roa 'boy, male' *tamaarooa* (Ho.)
tane 'a woman's husband, brothers, or male cousins' (H.)
tao-'ete 'sibling-in-law (may have had the more limited meaning of "wife's brother" and "husband's sister" as husband's brothers were simply *tane* and wife's sisters simply *vahine*) (O.); tau-ete 'for a man, his wife's brothers; for a woman, her husband's sisters' (H.), i.e. 'spouse's cross-sex sibling' - JM
teina 'younger same-sex sibling; same-sex cousin of junior line; term of address amongst younger brothers or amongst younger sisters (of a sibling group)' *teeina* (Ho.)
teina tu'ane 'younger brother'
teina tuahine 'younger sister'
ti'i-tae 'a parent, a term of endearment used by a child for his father or mother' (O.); *ti'i-tae* 'the grandfather was *ti'itae* of the child (Hui Arii)' (H.) see *hana-hana*
tua'ana 'elder same-sex sibling; same-sex cousin of senior line', *tua'aana* (Ho.)
tu'ana tu'ane 'eldest brother'
tu'ana tuahine 'eldest sister'
tua'ane 'a woman's brother or male cousin' (O.), *tu'ane* (H.)
tua-hine 'a man's sister or female cousin' (O.), *tue-hine* (H.)
tupuna 'grandparents', see *hui tupuna*, *hina*
tupuna tane 'grandfather'
tupuna vahine 'grandmother'
vahine 'wife' (H.)
vehine 'wife's sister or female cousins. My brother calls my wife and her sisters and cousins this' (H.)

XXX.II.11.3.3.8. Tongareva (Penrhyn) (N. Cooks)(PEN)

(Hiroa 1932a:17-30)

huno-nga 'child-in-law'
matua 'parent-in-law'
matua-wahine 'aunt (collateral but possibly not by marriage ("apply to all collaterals on the father-mother stratum", "is usually applied to mother in other areas, whereas... *matua-tane*... has been displaced by... *taueka*")); see *taueka*, *matua*
mokopuna 'grandchild (or descendant of greater distance)(lineal and collateral but possibly not by marriage)'
papa 'mother'
tahava 'parent (lineal but possibly not collateral or by marriage)'
tama 'son (and possible 'child)'

tama-hine ‘female child’
tama-iti ‘male child’
tane ‘male, husband’
tau-eka ‘uncle (collateral but possibly not by marriage; “all collaterals on the father-mother stratum”); see *matua-wahine*
tau-hatu ‘older sibling of either sex (Hiroa believed it a local term only, see pp. 28)
tau-kohera ‘neice’
teina ‘younger same-sex sibling’
tira ‘father (lineal but possibly not collateral or by marriage)’
toate ‘nephew’
tua-hine ‘sister of a male’
tua-kana ‘elder same-sex sibling’
tua-ngane ‘brother of a female’
tupuna ‘grandparent (or ancestor of greater distance)(lineal and collateral but possibly not by marriage)’
wahine ‘female, wife’

II.11.3.3.9. Tuamotus (general) (TUA)

(Stimson 1964)

XXX. II.11.3.3.10. Tubuai (TUB)

Aitken (1930:26-29)

“Children generally follow the father, in name and family matters generally.” pp 26

“Cousins, direct or cross, call each other brother and sister using the proper terms in the sibling class.” pp. 29

“Spouses of aunts and uncles, and of cousins, are denoted by the terms for their proper sex in the classes of their mates.” pp. 29

Vocabulary

hina ‘great-grandchild’
hina-rere ‘great-grandchild’
hoovai ‘parent-in-law’
metua hoovai tane ‘father-in-law’
metua hoovai vahine ‘mother-in-law’
huaa ‘ancestors in general’
huaai ‘descendants in general’
huno’a ‘child-in-law’
huno’a tane ‘son-in-law’
huno’a vahine ‘daughter-in-law’
metua ‘parent and relatives of that generation, no sex specified, used as singular or plural’

metua tane ‘father, uncle’
metua vahine ‘mother, aunt’
mo’o-tua ‘grandchild’
pa’ino ‘practically obsolete term for parent’
pa’ino tane ‘father, uncle’
pa’ino vahine ‘mother, aunt’
tae’ae ‘cross-sex sibling’, see *tua-hine*, *tuane*
tama ‘child, son’
tama-hine ‘daughter’
tama-iti ‘son’
tama-tane ‘son (formal word)’
tama vahine ‘daughter (formal word)’
tane ‘husband’
taoete ‘sibling-in-law: man’s wife’s brother or sister, and their respective mates;
woman’s husband’s brother or sister, and their respective mates’
teina ‘younger same-sex sibling’
tua-ana ‘elder same-sex sibling’
tuane ‘a woman’s brother’ (probably *tua-ane* - J.M.)
tua-hine ‘a man’s sister’
tupuna ‘1. grandparent 2. ancestor’
tupuna tane ‘grandfather’
tupuna vahine ‘grandmother’
vahine ‘wife’