

# ATIU NUI MARUARUA

E ou tua ta'ito



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MARUARUA

E au tua Ta'ito

1984

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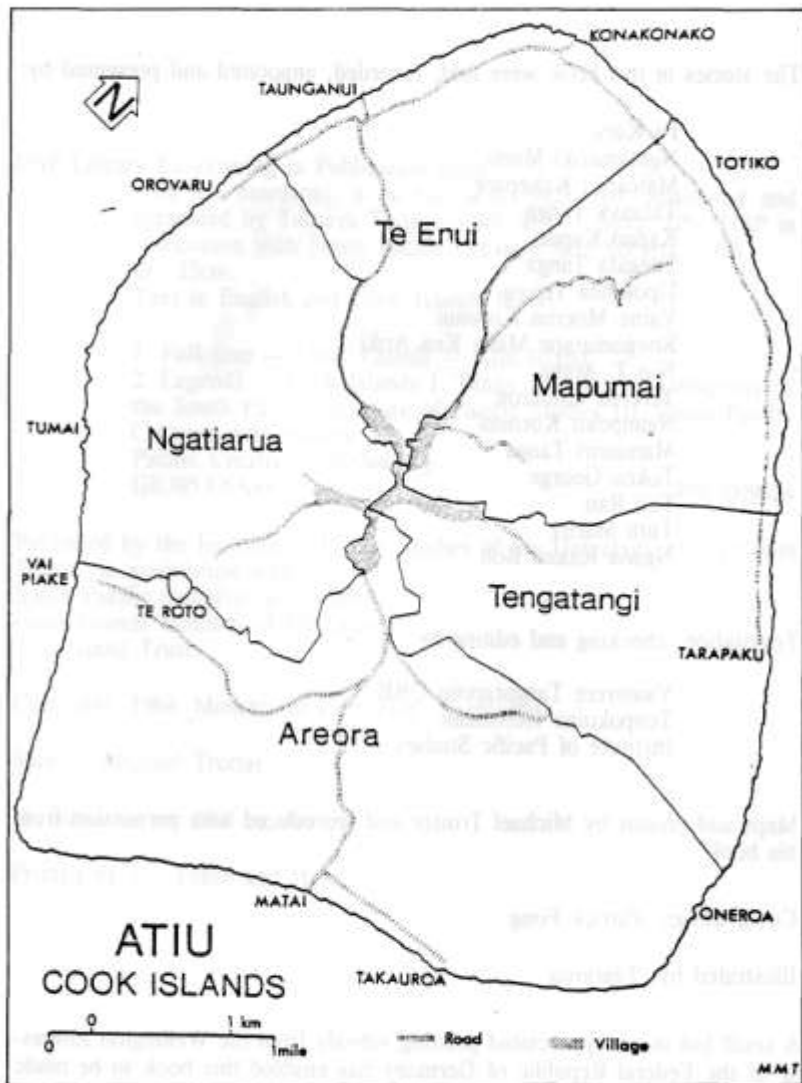
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## Map of Atiu



Sketch map of Atiu, Cook Islands, showing tribal districts, villages, roads and landing places.

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# THE FIRST MAN ON ATIU

told by Pa Kura to Ngatamariki Manu

There lived in the land of Avaiki a man named Mariri. He performed such great deeds at different stages of his life that the people gave him these three names — Mariri Toa (Mariri the Hero), Mariri Tutu-a-Manu (Mariri like a bird) and Mariri Ariki (Mariri the High Chief). Because land was scarce in Avaiki, Mariri decided to leave and search for a new land.

He called his people together to discuss the idea. They agreed to make a canoe, as the first part of their preparation for the journey. The length of the canoe was about fifteen metres. It took them about eight to ten months to complete the canoe. They named the canoe TE KUTIKUTI RAU MATANGI or The-Sharp-Edged-Leaf-In-The-Wind.

Food and water were collected for the journey. Mariri did not take his wife with him. She stayed behind in Avaiki.

Mariri's party travelled across the sea for a long time. One fine morning at day-break, they sighted land. They were all happy because to see land meant the journey was coming to an end.

As they got closer to the island, they searched for a passage through which to land. They found a passage which they named Tautara. On landing, they explored the island: first to find a suitable place to live, and second to find a good source of food and water. They built a house.

One day Mariri wanted to go fishing. He used sennit for a fishing line. A hook was made from the jaw bone of a shark. For a fishing rod he used the branch of the ngangie tree. Not long after he began fishing, Mariri caught a white bass, a fish named ku in Maori. Bass fish, as we know it, is red, but the one that Mariri caught was white. Because of this, Mariri called the island Takutea, derived from TAKU—KU—TEA (My White Ku). It is now shortened to TAKUTEA, as it is easier to pronounce. The party stayed on Takutea for about one month.

One day Mariri went out again to have another look around the island of Takutea. At a point of the island called Aumatangi, he saw the reddish colour of the soil of an island lying to the east. He looked carefully at the island and was convinced that it was much bigger than Takutea. So he asked his people to prepare to sail there. Soon they landed at the landing named Tautara, a name similar to the one on the island of Takutea.

They found no one living on the island, but they saw a large number of insects named potipoti or gnats. Since the only inhabitants of the island were small non-human creatures, Mariri named the island "ENUAMANU", the Island of Birds and Creatures.

Soon after landing, Mariri inspected the island to see what it was like. After his tour round the island, he was satisfied that it would be a good place for him and his party to settle. There was plenty of food, more than enough land, and there was also water. He chose to live at a place called





Tekapi. The members of his party also wanted to live on Enuamanu and Mariri agreed.

Mariri now had time to think about his wife he had left behind in Avaiki. He sat down for several hours working out ways of bringing his wife from Avaiki to Enuamanu. After a considerable time, he thought of a plan. The plan was to fly to Avaiki to get her. This is what he did. For the frame of his wings, Mariri used the branches of the "tutu" tree, which were very strong and supple and easy to bend into shape. He caught a number of birds called "rakoa" and used their feathers to glue onto the frame. Thus, Mariri had wings like a bird. He then set out to learn how to fly like a bird.

Mariri chose a high hill named Te Kurikuri as his take-off point. His landing place was at Kuekue. Every time Mariri tried to fly, he found himself falling down after a very short distance. He became frustrated, yet he was much more determined to succeed. Each time he failed, he rearranged the attachment of his wings to his arms and continued to practice. After several attempts he was able to use his wings properly. He was then able to fly and land safely at his intended landing ground. He practised taking off and landing for many more days, until he was fully confident of his ability to move in the air safely. Only then did he finalise his plan to return to Avaiki to fetch his wife. He bid his people good-bye and wishing them peace, he took off on his long flight to Avaiki.

As he drew near to Avaiki, Mariri began calling for his wife. At first, there was no answer. Then very softly but surely, he heard his wife's voice drifting on the soft breeze that blew through the leaves of the reeds. She was evidently lamenting for her absent husband, who had gone to a far distant land beyond Avaiki. Once again Mariri called. This time she answered, emerging from behind the reeds. Mariri's wife was greatly surprised to discover her husband wearing wings like a bird, but she was very happy to see him again.

Mariri told his wife all that had happened on his journey. He told her that he had come to take her to their new land. The wife readily agreed to go with him. Immediately she began preparing herself for the journey to Enuamanu, the new land that would be their own. However, she kept asking herself how she could possibly travel with her husband, now that he had arrived without a canoe. Soon she was ready. She was greatly surprised when Mariri told her to climb on his back. Soon they were in the air and on the way back to Enuamanu. There was great rejoicing among Mariri's people on Enuamanu when their leader returned with his wife. From that day on they called him "MARIRI TUTU—A—MANU" (Mariri-Who-Is-Like-A-Bird).

After a time, Mariri Tutu-a-Manu and his wife had a son. They named him Atiu Mua. It was said that Mariri had four sons altogether. The second was named Atiu Muri, the third Atiu Uri, and the last one was called Atiu Tea. It is said too, that it was in honour of these names that Enuamanu Island was re-named Atiu Island, the name by which it is known today. However, the name Enuamanu is still referred to many times, especially on

important occasions. Because of his courage and his ability as a leader, Mariri's followers decided to elevate him to the position of Ariki or high chief. He was then renamed MARIRI ARIKI.

At this time, the people were very much disturbed by the insect 'potipoti' which ate all their food plants. Mariri Ariki was forced to do something about the problem. According to the tradition, Mariri decided to return once again to Avaiki to see what creature he could bring back to Atiu to rid the island of the troublesome 'potipoti'. In Avaiki, Mariri found two types of beach crabs, known as "Kura" and "Pena". He caught these in large numbers and brought them back with him to Atiu. His people let the crabs loose all over the island. The crabs ate all the gnats, and in honour of Mariri Ariki's success, they composed the following chant, which is still sung on Atiu today:

Pe'e (Chant)

<i>Urau o Mariri, urau o Mata</i>	Welcome to Mariri, Welcome to Mata
<i>E enua ko Atiu e!....</i>	The island is Atiu!....
<i>Atiu i te taa o te ra;</i>	Atiu facing the rising of the sun;
<i>Atiu i te taa o te marama.</i>	Atiu facing the rising of the moon.
<i>Potipoti enua, e Kura e Pena,</i>	Potipoti on land, oh Kura and Pena,
<i>E kainga!</i>	Eat them up!
<i>Ka ivi enua ko Marauta!</i>	Even the land ridges of Marauta!

Mariri Ariki had done a lot for his people. Soon his strength and physical energy was diminishing slowly but surely, because of age. His eldest son Atiu Mua was the undoubted leader-to-be. He learned a lot from his father. The spirit of courage and capability became apparent in him, so the people were quite ready to accept him as their next leader. When Mariri Ariki and his wife later decided to return to Avaiki and spend the rest of their days there, Atiu Mua became the appointed leader to succeed his father. Before they departed for Avaiki, Mariri repeated the chant referred to above:

<i>Urau a Mariri, Urau a Mata,</i>	"Farewell of Mariri, Farewell of Mata,
<i>E enua ko Atiu e!....</i>	The island is Atiu!....
<i>Atiu i te taa o te ra;</i>	Atiu facing the rising of the sun;
<i>Atiu i te taa o te marama</i>	Atiu facing the rising of the moon.
<i>Potipoti enua, e Kura e Pena e,</i>	Potipoti on land, oh Kura and Pena,
<i>E kainga!</i>	Eat them!
<i>Ka ivi enua ko Marauta!</i>	Even the land ridges of Marauta!
<i>Ka ivi enua ko Atiu!</i>	Even the land ridges of Atiu!

Thus, Mariri Ariki and his wife flew back to Avaiki. He left his people to live in peace and happiness under the leadership of his eldest son Atiu Mua or First Atiu. It is believed that this was how Atiu became inhabited, and the name Mariri Toa remained forever with the people of Atiu.

EXPLANATION of the three names given to Mariri Toa:

1. MARIRI TOA:

He was given this name because of the great courage he had shown when he took his people in his canoe Te Kutikuti Rau Matangi.

2. MARIRI TUTU—A—MANU:

This name was given him because of the daring feat he achieved when he flew 'like a bird' to Avaiki to bring his wife to the new land of Enuamanu

3. MARIRI ARIKI:

At the time when his people honoured him by promoting him to the position of High Chief, this name was bestowed upon him as a mark of high respect from his people.

## TE TANGATA MUA KI ENUAMANU

Te noo ra ki runga i te enua ko Avaiki tetai tangata tei karanga ia e ko Mariri tona ingoa. Kua topa ia e toru ona ingoa. Koia oki ko MARIRI TOA, HARIRI TUTU—A—MANU, E MARIRI ARIKI. Ko te tumu i tukeke ei tona ingoa no tana au augaanga i rave i te tuatau o tona oraanga.

No te rava kore i te enua i Avaiki, kua manakonako a Mariri i te akaruke ia Avaiki no tekimi i tetai enua ou. Kua akaputuputu mai aia i tona vaka tangata no te uriuri anga i teia manako. Te angaanga mua ta ratou i rave ko te maani i tetai vaka no ratou. Kua rauka mei te rima ngauru tapuae i te roa i te vaka. Kua pou mei te varu ki te taingauru marama i oti ei to ratou vaka. (Ko te ingoa i to ratou vaka ko "TE KUTIKUTI RAU MATANGI").

I teia atianga kua akateateamamao ratou i to ratou tere na runga i te moana ko te MOANA—NUI—0—KIVA koia ko te Moana Patipika. Kua akaputuputu ratou i te au kai e te vai ei kai e, ei inu na ratou i te moana. I to ratou aerenga kare a Mariri i apai i tana vaine. Kua akaruke atu aia iaia ki Avaiki. Kua roa to ratou tereanga na te moana e kia tae ki tetai popongi manea, kua kite atu ratou i tetai enua. Ko te mea tei tupu mai ko te rekareka e te mataora.

Kia vaitata atu ratou ki teia enua kua kimi ratou i tetai ava no te uru atu ki uta. Kua kitea e ratou tetai ava e kua uru atu na reira ki uta. Ko te ingoa o te ava koia oki ko TAUTARA. Kia tae ratou ki te enua, kua kimi ratou i tetai ngai, meitaki ei nooanga no ratou, e oti, kimi ratou i tetai kai e te vai. Kua maani katoa ratou i tetai are no ratou.

Kia rauka to ratou ngai nooanga ta ratou kai e te vai, kua aere atu ratou kua tutaka i te enua kia kite ratou e mei te aa te tu o te enua.

Kia tae ki tetai ra, kua inangaro a Mariri te aere ki te moana tautai kia rauka tetai ika. ei kai na ratou. Kua akateatea-mamao aia i tana au pakau tautai. Ko tana a'o e ka'a. Ko tana matau e ivi tanga mango e ko tana matira e ngangie. Kare i roa tona tautai anga kua mou mai tana ika mua e ku teatea. I reira kua topa aia i te ingoa o te enua ki tana ku teatea, koia oki ko TAKU—KU—TEA. No reira te rauka anga o te ingoa, TAKUTEA. Kua pou rai te tai marama i to ratou nooanga i Takutea.

Kia tae ki tetai ra kua oki akaou a Mariri i te tutaka i te enua ko Takutea. Kia tae aia ki tetai ngai ko, AUMATANGI, kua kite atu aia i te kurakura i te one i tetai enua i vao mai. Kia karo atu aia ki taua enua ra, kua papu iaia e, e ranuinui atu te reira ia Takutea.

I reira kua akateateamamao to ratou vaka tangata no te tere atu ki reira. Kia tae ratou ki taua enua ra, kua uru mai ratou na te ava ko tei karanga ia e ko "TAUTARA".

Kia tae mai ratou ki ninga i te enua, kua kite ratou e kare e tangata i runga i te enua. Ko te pakau ua i runga i te enua koia oki e manu rere, ko tei karanga ia e, e potipoti. I te mea oki e kare e tangata i runga i te enua mari ua e manu rere, kua topa i reira a Mariri i te ingoa o te enua e ko "ENUAMANU".

Ko te angaanga mua tana i rave koia oki ko te tutaka i te enua. I roto i tona tutaka anga, kua marama meitaki iaia e e meitaki rava atu a Enuamanu ia Takutea no te mea e rava te kai e te vai. Kua noo aia ki tetai ngai tei karanga ia e, ko "TE KAPI". Kua inangaro katoa tona vaka tangata i te noo ki Enuamanu e no tei pera te manako o tona vaka tangata, kua maara iaia tana vaine i akaruke aia ki Avaiki.

Kua kimikimi a Mariri i tona manako e ka akapeea aia i te tikianga i tana vaine ki Avaiki. Kua rauka mai tana ravenga kua maani aia i tetai nga peau nona mei to te manu rere rai. Ko tona peau kua maani ia mai te reire mei roto mai i te uru o te manu tei karanga ia e, e potipoti. Kua tereni aia iaia i te rere mei te manu rere. Kua karokaro aia i tetai ngai teitei mei te tuai vi te tu ei ngai apianga iaia i te rere.

Kua kitea mai e ia tetai ngai tei karanga ia e ko Kurikuri. Kua tereni aia i te rere mei Kurikuri ki Kuekue. I te au taime ravarai me rere aia, ka topa ua rai aia ki raro. Me topa aia, ka tau i aia i te tu o tona peau. Kua kite aia e kare aia e maranga no te meangiti rava i te peau. Kua anga aia i tona peau kia nui ake. Kua roa rai tona rave anga i teia tu e kia tae ki tetai ra kua timata akaou aia i te rere. Kia rere ra aia kua tae aia ki tana'ngai i akakoro. Kua pera ua rai aia e tukatau uatu ona nga rima i te rere. I muri mai kua akamata aia i te rere mamap mei tetai ngai ki tetai. Ka rere i reira aia mei Pukupuku ki runga i te ana i Teroto. I teia atianga kua akamata aia i te rere takapini ia ENUAMANU e kua rauka iaia. Kua rave ua rai aia i te reira e tukatau uatu aia i te rere. No reira i rauka mai ei tona ingoa MARIRITU-TU—A—MANU. Kua manako aia i reira e kua tae te tuatau nona i te rere ki Avaiki i te tiki i tana vaine. Kua akaruke mai aia i tona vaka tangata ki Enuamanu ma te au. Kia yaitata atu aia ki Avaiki, kua akarongo aia i te aue a tana vaine tei na roto mai i te kaka'o. Kua tuku aia i tana vaine ki runga i tona mokotua e kua rere mai raua ki Enuamanu.

Kia tae mai raua ki Enuamanu, kua noo tatakake tona vaka tangata, Inara, kia kite ratou e, kua tae mai a Mariri e tana vaine, kua tupu to ratou rekareka e te mataora. Kua akaputupu akaou mai ratou ki te ngai okotai.

Kare i roa i muri mai kua nui te vaine a Mariri e kua anau tana tama mua. Kua topa iora a Mariri i tona ingoa ko ATIU MUA. Kua Karangaia e e toko'a a raua tamariki, ko ATIU MUA, ko ATIU MURI, ko ATIU URI e ko ATIU TEA.

I te mea oki e kua riro a Mariri ei arataki i tona vaka tangata, kua manako ipra ratou e ka iki ratou ia Mariri ei ariki no ratou. Riro mai ra aia ei ariki ki runga ia ratou. Kua topa ia tona ingoa i teiane, e ko MARIRI ARIKI.

Kia mapu ta raua tamaiti koia a ATIU MUA kua riro i reira a ATIU MUA ei akatere i tona iti tangata. Kia tae ki tetai tuatau kua akaruke mai a Mariri i tona vaka tangata ki Atiu e kua oki atu raua ko tana vaine ki Avaiki. I mua ake ka oki ei raua ki Avaiki kua pe'e a Mariri Ariki i tetai pe'e ei reo poroki nana ki to te enua: Te karanga nei teia pe'e:

Urau a Mariri  
Urau a Mata  
Enua ko Atiu  
Atiu i te taa o te ra  
Atiu i te taa o te marama  
Potipoti enua e kura  
Kopenga e keina  
Ka ivi enua ko Marauta  
Kaiui enua ko Atiu

AKAMARAMAANGA — Nga Ingoa e Toru o Mariri.

1. Mariri Toa: Kua rauka iaia teia ingpa no tona tu maroiroi i te apaianga i tona vaka tangata na te moana i te kimi enua ou.
2. Mariri Tutu-A-Manu: Kua topa ia teia ingoa ki runga iaia no te mea kia rere aia ki Avaiki mei te manu rere rai te tu i te tiki anga i tana vaine.
3. Mariri Ariki: Kua rauka iaia teia ingoa i te tuatau i iki ei tona vaka tangata iaia ei ariki ki rungao ia ratou.

# ONA KAIKINO: MURDER AND REVENGE

told by Mateariki Kakepare to Tatuava Tanga

## The Murder

In a place called Te Karoetu, in the district of Tetuaroa in the village of Punakau, there once lived a renowned warrior, named Ona Kaikino. He had two wives, Otapakari and Otakakaurangi. Ona was famous for octopus fishing and taro planting. He had two taro plots at his land, Te Karoetu. On the other side of Ona's taro plantation at a place named Tetangi, resided his younger brother Teanau, Teanau was a sickly person but Ona Kaikino was not in the least concerned.

There also lived during that time a warrior named Tuamuri. His home was in Teenui village, on the site known as Arekaute. Tuamuri, for quite some time, was obsessed with the thought of possessing the wives of Ona Kaikino.

One day while Ona was out fishing, Tuamuri visited the wives of Ona Kaikino. Each time he met someone he would tell them that he was on a touring trip. When he reached Ona Kaikino's residence, Tuamuri spoke to the wives and told them that he would return for another visit the next time Ona went fishing.

Some days later while Ona Kaikino was out octopus fishing, Tuamuri visited the two wives again. He told them he intended to kill Ona, and they agreed. They worked out a plan. The plan was for the wives to hide Ona's spears in the swamp. They were to gather all the women of Tetuaroa together to dig up the taro from Ona's taro plots. The taro would be cooked to make taro pudding to feed Ona. This would make him heavy and therefore, unable to fight.

On a particular day, Ona as usual went octopus fishing. Otapakari and Otakakaurangi called together the women of Tetuaroa to harvest the taro.

"Women of Tetuaroa e ... ! join in the taro harvest!" The women enquired "Otapakari and Otakakaurangi; what do your want the taro for!"

"To make taro pudding for dear Ona Kaikino," they answered. The women of Tetuaroa were soon digging out the taro. The oven was made to cook the taro. When the taro was cooked, the pudding was made.

"Ona, unaware of what was happening, arrived at a place known as kata to discover that his two taro plots were completely stripped of any taro. Ona grumbled — "ugh, ugh, ugh!" then exclaimed, "ladies, what's this you have done to my taro plots?"

The wives replied humbly, "To satisfy your hunger dear, when you return home."

Although Ona was bitterly disappointed with what his wives had done to his taro plots, he nonetheless enjoyed the pudding. Because the pudding was delicious he ate more than he needed and was soon fast asleep.

With Ona's spears hidden in the swamp, and with Ona heavy with the taro pudding, Tuamuri and his warriors felt it was the right time to declare war on Ona. They really believed it was going to be an easy task to get rid of Ona.

Ona was suddenly aroused out of his sleep by the noise and movements outside of his house. He suspected that he was being surrounded by the enemy and instinctively he reached out for his spears. To his disgust he could not find his spears. He shouted angrily at his wives. "Women, where are my spears?" "They're there!" the wives replied in loud voices. "Where, you two?" he shouted again. "They're there!" again they replied.

The fighters drew closer. Ona was completely defenceless without his spears. To protect himself from the spears that were thrown, Ona picked up his fan and his stool as he rushed out of the house. Ona Kaikino now realised that he would never win the battle because there were too many men to fight against. Above all he didn't have his spears. He moved back into the taro on the side of the stream. He called out, "Teanau e ... ! the centipedes are here!"

"Where are the octopus and food from our land to fight the centipedes?" Teanau replied in a mocking voice. Up until now Ona had had no thoughts or time for Teanau, nor did he share his taro and octopus with Teanau.

Ona Kaikino kept on moving backwards. In spite of Teanau's reply, Ona continued to call for his brother, "Teanau e ... ! the centipedes are here!"

The same reply came back, "Where are the octopus and food from our land to fight the centipedes!"

When Tuamuri's men heard Ona's call for help, they divided themselves into two groups. One group battled Ona and the other one charged against Teanau. Again Ona Kaikino called, "Teanau e ... ! the centipedes are here!"

This time Teanau replied, "You have yours, I have mine!" They did everything to fight against the spearsmen, moving back through the swamp until they were back to back. From this position they fought against Tuamuri and his men. Tuamuri's men were not altogether successful. Some of the spearsmen were killed.

The war was now staged in the swamp where the brothers, Ona Kaikino and Teanau, came together. They stood back to back and fought. Because







they were outnumbered by Tuamuri's men, Ona Kaikino and Teanau were killed. They fell with their faces to the ground.

Tuamuri's men wanted to open the two bodies in order to take out Ona's and Teanau's hearts and eat them. They tried to turn the bodies over but they were not able to. The bodies remained stuck to the ground.

While the war was in progress that night, Otapakari gave birth to a baby boy.

When Tuamuri came back to collect the women and take them away, he saw them busy packing up something, Tuamuri asked, "Ladies, what are you wrapping?" The women replied, "It's just something we have. "

"What something? Hurry up, we will go." Tuamuri enquired again.

"It's just something we have," the women told him. When the parcel was properly hidden, they rose and followed him to his home at Areaute in Teenui. Tuamuri was never to discover what was in the parcel.

When the women departed with Tuamuri the spirit of an ancestor took the parcel from where it was left. No one saw this happen.

## **Raid, the son of Ona Kaikino**

It was said that the baby was taken away by the spirit of an ancestor, but it was later discovered that Tenu, an elder brother of Ona Kaikino was the one who cared for the little baby. Tenu held the title of Senior Chief of the village of Kakeua, on the western side of Punakau district.

The baby boy was taken away on the very night he was born. No one knew what took place except the one who picked up the baby. The baby was secretly raised by the spirit in the utu tree. This particular tree was named — te Utu-o-Ngarue which takes its origin from Ngarue, a famous hero.

This particular utu tree is still growing today. An amazing characteristic of this tree is that sometimes its leaves are white on one side and green on the other side, and sometimes they are all green.

The boy grew up to be handsome and strong. Tenu found it difficult to keep the boy hidden because he was getting bigger. He decided to bring the child into his house. However, before he did so, he gave this riddle to his tribesmen through a messenger.

"Make haste to the Tiramaki Tribe, instruct them to construct their crude ladders, make their reef-shoes and prepare for the search for my bird."

The messenger hurried to the Tiramaki tribe to convey Tenu's message. Being a riddle as well as an order from the headman, the search began. The tribesmen from Tiramaki searched all areas at Kakeua. They caught birds of different kinds, some animals, and some small insects. None of these birds, animals, or creatures fitted the description of Tenu's bird. The searchers returned except for two men who stayed behind in the forest. Because they were tired, they sat down to rest under the barringtonia tree with flourishing, spreading leaves. While they were resting they heard a croaking sound from up in the tree.

The men placed their ladder against the tree and climbed up the barringtonia tree. They were greatly surprised when they found a baby boy in the tree. One of the men rushed to Tenu with the news while the other remained with the child.

"Tenu e...! We have discovered your bird, it was croaking up in the barringtonia tree," the man reported.

Tenu was very pleased to hear this. He commanded his tribesmen to bring the boy to him. The baby was carried on a platform and was placed before Tenu. Tenu named him Rairi.

Rairi really believed that Tenu and his wife were his parents. All the time Tenu was bringing up this child he continued telling him that they were his real parents. They concealed from him the fact that Ona Kaikino was his father. Of course Rairi believed the words that Tenu and his wife were his real parents. Tenu did not tell Rairi that Ona Kaikino was his father and his mother was now living with Tuamuri.

Rairi grew up to be proud of himself and his parents. He was very happy like every other young man of the marae. Rairi went with Tenu almost everywhere, whether to war or to visit relatives.

## **The death of Ona Kaikino was avenged**

One day Tenu and Rairi went down to the water-hole, Vaiteupe, to fetch some water. They took with them a large calabash water container. Tenu told Rairi to go down to the water-hole to get the water while he waited on the slope. When the calabash container was full Rairi began to climb back to the top. As he climbed up from the water-hole Tenu called out, "Hold tight to my calabash son, lest it falls down and breaks".

But alas, the calabash fell and was broken. Tenu was so upset that he uttered the following words: "Because you broke my calabash, the head of your father who was killed at Tetuaroa, cannot be avenged".

Those words sunk very deeply into Rairi's heart. When they reached home Rairi asked his mother, Ake, who his real mother and father were.

Mother Ake replied, "We are your parents".

"No!" Rairi persisted. "The voice of my father came to me saying 'Because you broke my calabash, the head of your father who was killed at Tetuaroa cannot be avenged'.

Because Rairi kept on asking about this matter, the mother admitted everything saying, "Ona Kaikino was your father who was killed at Te Karoetu by Tuamuri. Your mother was Otapakari, whom Tuamuri took away for his wife".

Here again those words went deeper into the heart of the young man, Rairi. Rairi was deeply hurt.

Some days later a great feast was held on the Marae at Orongo (Taungani). A message was sent out summoning all the chiefs to the big feast. So Tenu went along. Being an old man, Tenu asked Rairi to bear his seat and his spear. Rairi was pleased to do this for his father. Rairi used the spear of Tenu as a yoke for the seat. On their way to the feast Rairi asked Tenu many questions about names of particular places they passed by and where certain paths led to.

Tenu gave him the names of the places and lands they passed. Likewise he explained where a path was leading to. When they reached Mokoero, Rairi began looking around. Instantly Tenu asked "Hey, what are you looking for? Hurry up, we want to get to the feast quickly". Although Tenu noticed Rairi's interest in the place, he nonetheless urged Rairi to hurry.

Rairi answered with keen inquisitiveness, "My father, I see that this piece of land is densely covered with kuana and au trees".

Reluctantly Tenu replied, "Know this my son, the reason for the heavy growth of kuana and au trees is that people no longer occupy this land; they were all killed in the war some time ago."

When they arrived at a place called Muataua, Rairi noticed a footpath leading to their right.

"Father, where is this path leading to?" Rairi asked. "I'm sick of you boy. You ask too many questions. This footpath leads to the residence of Tuamuri."

Rairi was now satisfied that he knew where Tuamuri lived. He took the spear he was carrying on the old man's stool, hid it under the thick dead leaves of the chestnut tree before proceeding to the Marae Orongo. Whether Tenu was aware of Rairi's inquisitiveness or not, he did not consider asking Rairi what was really on his mind.

The chiefs arrived at the feast at different times and there was one more chief to arrive. This was Tuamuri. The chiefs waited, still Tuamuri did not arrive. The leader of the feast spoke out, "Tuamuri is the only chief left and he is delaying the feast. Who will go and get him?"

Because all the chiefs feared Tuamuri, none of them volunteered to go. They kept quiet.

Rairi was up on his feet and called out, "I shall go and get Tuamuri?"

Tenu did not want Rairi to go. He tried to persuade him not to, but Rairi insisted on going. The chiefs were amazed at the courage of the young man. They believed that that was to be the end of Rairi because he went on a mission without a spear.

When Rairi reached the spot where he hid his spear, he checked under the chestnut leaves to ensure that his weapon was still there. Satisfied, he hastened to Tuamuri's residence at Areaute and called "Tuamuri e...! Come, you are the only chief absent from the feast at Orongo." Not knowing who was calling, Tuamuri answered, "Go ahead, while I plait ijry hair-locks".

Rairi returned to where he had hidden his spear. He waited for a short while, then went back to Areaute and called again, "Tuamuri e...! Come, you are the only chief absent from the feast at Orongo".

Tuamuri said, "Go ahead while I dress myself".

This time Rairi went back, picked up his spear from underneath the chestnut leaves and hurried back to Tuamuri's marae. He stopped on seeing Tuamuri's two wives plaiting his locks and putting on his battle covering. "Tuamuri e...! Come, you are the only chief absent from the feast at Orongo," Rairi called out. Tuamuri sprang up to his feet and yelled, "Who is this calling my name?"

Rairi answered, "I, Rairi, son of Ona Kaikino, whom you killed at Tetuaroa. I come to get your head!"

Tuamuri surrendered easily and said. "My death, I deserve. Come and kill me." The women were frightened and cried when they saw that Rairi was their son, now a grown man.

Rairi successfully struck a blow at Tuamuri killing him immediately. He grabbed the heads of the two women, bashed them together, killing both instantly. Then he severed the heads off the bodies and strung the three heads together. He slung the load on his spear and marched triumphantly back to Orongo, shouting as he went.

When the old man, Tenu, heard Rairi shouting on the way, he knew very well that Tuamuri was killed by the young Rairi.

When the chiefs on the Marae of Orongo saw the heads swinging from

Raid's spear, they became frightened. The people scattered and ran from the Marae of Orongo in fear of Rairi. But Rairi was only taking his revenge, and that was the end of Tuamuri and his two wives.

Note:

It was said that this was the last battle before the Gospel was brought to Enuamanu.

# TE TAINGA IA ONA KAIKINO

Te noo ra i te ngai ko Tekaroetu i te tapere ko Tetuaroa i roto i te oire ko Punakau tetai toa uritumu ko Onakaikino ma tana vga vaine ko Otapakari e Otakakaurangi. E tangata tautai eke e te tanu taro a Ona. E rua ana iroki taro nunui i tona kainga i Te-karoetu.

I tetai pae mai i te kauvai i Tetuaroa i te ngai i tapaia e ko Tetangi, te nooanga o te teina o Ona koia a Teanau. E tangata makimaki aia.

I te tua apatokerau o te enua i roro i te tapere ko Vaiau, te noo ra tetai tumu toa ko Tuamuri, i te ngai tei karanga ia e ko Areaute. Kua vai ana te manako akainangaro o Tuamuri i nga vaine a Onakaikino.

Kia tae ki tetai ra kua ano atu a Onakaikino ki tai ii eke. I taua ra rai a Tuamuri i ano atu ei i te aravei i nga vaine a Ona. Kua tukati te au tangata ia Tuamuri i runga i te aranui e kua avare atu aia e te ano ra aia uru toko acre.

Kia tae a Tuamuri ki te ngutuare o Onakaikino i Tekaroetu, kua poroki aia ki nga vaine a Ona e, "A tetai ra me oki akaou a Ona tautai ka tae mai au."

I tetai ra i muri mau kua oki akaou a Ona ki tai pa eke. I reira to Tuamuri oki rua anga mai ki nga vaine a Ona no te akateateamamo i ta raua ka rave a tetai ra me oki akaou a Ona ki tai pa eke. Kua akakite aia e kia uuna raua i te toko toko o Ona ki roto e te vari. Kia taki (kiriti) i te taro katoatoa a Ona, kia tuki ia ei poi ei angai ia Ona kia kore e maroiroi i te tamaki.

Kia oki akaou a Ona tautai i tetai ra i muri mai kua rave a Otapakari e Otakakaurangi i ta Tuamuri i poroki kia raua.

"E te vaine o Tetuaroa e...unui mai ki te taki taro," kua tuoro atura raua. Teia ta te vaine o Tetuaroa i ui mai, "Maine e Otapakari e Otakakaurangi ma e, eiaa ta korua taro?"

"Ei tuki poi na punua, na Ona," kua pau atura raua.

I reira kua (kiriti) taki te au vaine o Tetuaroa i te nga iroki taro e pou takiri. Kua tau ki raro i te umu e kia maoa mai kua tuki ratou i reira ei poi. Te oti anga te ropiropi manga a te au vaine i reira to Ona oki anga mai ki te kainga mei te pa eke mai. Kia tae mai aia ki Kata kua kite atu aia e kua vai tanea ua tana iroki taro.

"Ou! ou! ou! E maine ma, eaa teia rave pakau na korua i taku vi (iroki) taro?" kua ava atura a Ona ma te riri tikai o tona ngakau. Teia ta nga vaine i pau atu, "No te onge uara iakoe e punua i to oki anga mai". Kua maukiuki tikai to Onakaikino ngakau i te riri no tei pou takiri tana taro i te takina (kiritia) inara, kua rekareka tikai aia no te nga kuete poi ranuinui tei tukuna mai e tana nga vaine ki mua i tona aroaro ei kai nana. No te roro i te poi kua nui roa atura ta Onai i kai, e no taua ki kopu nona ra kua topa ia atura aia e te moe e kare e kitekite ake.

I te reira atianganga kua rave atura nga vaine i te tokotoko a Ona e kua uuna atura ki roto i te vari taro. I taua aia ra kua tae mai a Tuamuri e tona au toa ririnui i te tamaki atu ia Onakaikino. Kua manako tikai ratou e ka rave ngoie ua ratou i te ta ia Ona. Kia itirere ake a Ona mei roto i te moe no te



ngo (maoaoa tangata) i tona kainga, kua kite aia e kua papunga ia tona ngutuare e te au toa. Kua pana atu aia ki runga e kua oro atu ki tai i tana vairanga tokotoko, inara kare ua e tokotoko i reira.

"E maine ma, teiea taku tokotoko," kua ava reo riri atura a Ona ki tana nga vaine.

"Tena ua'i," kua pau atura nga vaine ma te reo matakau.

"Teiea e korua ma?" kua ava akaou atura a Ona.

"Tena ua'i," i pau akaou atura nga vaine.

Kua tapiri mai te nuku o Tuamuri ma te patia atu ia Ona ki te korare. E no te mea oki e kare a Ona korare ei tamaki atu nana, kua rave mai aia i tana tairiri e te Tuai ei kapekepe atu i te au korare tei peipeia atu ki runga iaia.

Kua papu meitaki ia Ona e kare aia e autu i teia tamaki anga no te mea kare ana tokotoko, kua akamata i reira aia i te neke tua na roto i te van taro, i te kimi tauturu mei tona teina ia Teanau i tetai anga (tua) mai o te kauvai, ma te ava atu, e, "Teanau e teia te veri."

Teia ta Teanau i pau atu, "Teiea te eke e te manga o taua kainga". Te neke nei rai a Ona ma te ava atu e, "Teanau e teia te veri." Kua pau atu a Teanau i te rua o te taime, "Teiea te manga te veri i o taua kainga."

No tei kite te aitu e te tuoro tauturu ra a Onakaikino ki tona teina, kua tua i reira ratou e rua nuku. Okotai nuku i te tamaki ia Onakaikino e okotai nuku i te tamaki kia Teanau. Ina, kia tuoro akaou a Onakaikino e, "Teanau e teia te veri." Teia ta Teanau i pau atu, "Tena'i tena e taku tuakana teia'i teia."

Kua aruaru raua i te ta i te aitu ma te neke uri tua raua na roto i te repo taro i te umuumu anga kia aravei raua. Kua mate tetai pae o te aitu ia raua. Kua akamou te tamaki ki rotopu i te repo taro i te ngai i tukati ei a Ona e Teanau.

Inara no te tokonui rava i te aitu, mate tipapa kapipiti atura a Onakaikino e tona teina a Teanau.

Kua timata -te aitu i te uri i teia nga toa uritumu no te titau anga atu i to raua nga pukuatu ei kai na ratou, inara kare rava i rauka ana ia ratou i te uri ia raua.

Te rave ra te tamaki i taua po ra te akamamae anau ra a Otapakari, tetai o te nga vaine a Onakaikino, e kua anau ipra e tamaroa.

Kia oki mai a Tuamuri i te tiki i nga vaine a Onakaikino i te apai atu ia raua ei vaine nana, kua kite atu aia ia raua e ropiropi nei.

I reira kua ui atura a Tuamuri, "E maine ma, eaa ta korua e ropiropi nei?"

Kua pau mai te nga vaine, e, "E pakau rai na maua." Eaa ia pakau, taviviki mai ka ano tatou," kua ui akaou atura a Tuamuri.

"E pakau rai na maua," kua pau akaou atura nga vaine.

Kia papa teia pakau (ko te tamaiti tei anau mai) ia raua i te uuna, kua aru atura raua ia Tuamuri ki tona kainga.

Ko te pakau ta te nga vaine a Ona Kaikino e ropiropi ra i te po o te tamaki, e tamaiti ta Otapakari i anau mai. Kua karangaia e kua apainia taua tamaiti ra e te Vaerua Tupuna. Inara kua kiteaia mai e ko Tenu, te tangata i

angai ia'i taua tamaiti ra. E mataiapo tutara a Tenu no te tapere ko Kakeua i te tua opunga o Punakau i Areora. E tuakana katoa a Tenu no Ona Kaikino e Teanau.

## **KO RAIRI TE TAMA A ONA KAIKINO**

Kua rave poiriia teia tamaiti i te po rai i anau ei, i te tuatau te tupu ra te tamaki i te Karoetu, kare rava e tangata ke i kite i tei tupu, mari ua ko te tangata i apai atu i te tamaiti a tona nga me tua vaine. Kua angai uuna ua ia taua tamaiti ra ki runga i tetai pu utu tupu ruperupe e te paraurau. Kua tapania te ingoa o taua pu utu ra e ko te Utu-o-Ngarue. (Te vai nei rai teia pu utu i teia ra nei. Kp te tu o te au uri o teia utu nei e mea umere tikai. I tetai tuatua ka tupu mai tona au rau, e teatea tetai pae e matie tetai pae. I tetai tuatau ka matie pouroa tona rau.)

Ko te manga ta Tenu e angai ana i taua tamaiti e uto.

E tupuranga akaieie tikai e te matutu te kopapa o taua tamaiti ra. E kare e rauka akaou ia Tenu i te uuna ngaro ua Tupu atura te manako o Tenu i te akaue i tona vaka tanga kia ano i te kimi i tana piri muna.

Kua karanga atura a Tenu ki tona orooro. E oro atu koe ki roto ia Ngati Tiramaki e akakite atu e kia tipu i te koroiri, e ta i te tamaka kiriau no te kimianga i taku manu.

Kua oro atura te orooro ki roto ia Ngati Tiramaki e kua akakite atuatu i ta Tenu i akaue mai.

Kua kimi te au tangata o Ngati Tiramaki e kua apai mai ratou i te au manu rere tuketuke, te au manu nio tuketuke e te au manu rikiriki tuketuke o te enua. E kare rava tetai o teia au manu nei i tano ki te piri a Tenu.

Kua toe atu e tokorua ki roto i te makatea. No to raua roiroi, kua akangaroi atura raua ki raro i te pu utu tupu ruperupe e te paraurau. Ia raua e akangaroi ra, kua akarongo raua i te ko-a-a-a mei ta te manu rai.

Patu atura raua i to raua koroiri, kake atura ki runga i taua pu utu nei. Kua itimangamanga tikai raua i te kiteanga e, e tamaiti teia e ko-a-a nei. Kua noo tetai ia raua ki tai i te tamaiti e kua oro ngakoikoi atura te tokorua kia Tenu ma te araara ou.

"E Tanu e," kua kitea e maua to manu, te ko-a-ua ra i runga i te pu utu," I akakite atu ei taua tangata ra.

Kua marka tikai te ngakau o Tenu i te akarongo anga atu i te reira. Akaue atura aia i tona vaka tangata kia tiki mai i te tamaiti. Kua apaina ia mai te tamaiti na runga i te tangotango ki mua i te aroaro o Tenu. Tapa iora a Tenu i te ingoa o teia tamaiti ko Rairi.

I te tautau e angai nei a Tenu ia Rairi, te apii ua nei aia kia Rairi, e, ko raua tika'i tona metua. Kua uuna takiri raua i te araara no Onakikino e kare i'akakite ki te tamaiti. Kua irinaki e Rairi i teia araara e ko Tenu e Ake tona nga metua.

## **KUA TUPAUIA TE MATENGA O ONAKAIKINO**

I teia nei kua angai a Tenu i teia tamaiti ki runga i tona patu paepae ko Manapou. Kia rako-a-tangata mai a Rairi, kua riro e nana e raverave i te au angaanga i te kainga no te mea kua ruaine a Tenu e tana vaine a Ake.

I tetai ra kua ano atu e Tenu e Rairi i te tiki vai no ratou i raro i te ruavai i

Vaiterupe. E ue ta raua i apai ei ukao vai.

Kia tae atu raua ki te eketanga, kua noo a Tenu ki reira e kua akaunga ia Rairi Ida eke ki raro i te kauvai. Kia ki te ue i te vai, kua kake mai a Rairi ki nua.

E putuputu ana raua i te ano kiteia puna vai i te tiki vai. I taua ra nei ia Rairi e kake maira mei raro mai i te kauvai, teia ta Tenu i ava atu.

"Mou pin i taku ue ko te topa ko te ngaa." Topa atu rai te ue, nga'a atu rai.

Teia i reira te araara riri i mama mai mei roto mai i te va'a o Tenu. "Vai'i uatu koe i taku ue, kare e tupauia te upokq o to metua i taia ki te Tuaroa."

Kua mou meitaki teia araara ia Rairi. Kia tae raua ki te kainga, kua ui i reira a Rairi ki tona mama. "E mama, koai tika 'i toku metua?" Teia ta Ake i pau atu, "Ko maua rai toou metua."

"Aita! Ko te reo ua ra o taku metua i karanga mai e, vaa'i ua atu koe i taku ue, kare e tupau ia te upoko o to metua i taia ki te Tuaroa," i na Rairi atu ei.

No tei putuputu a Rairi i te ui i teia araara, kua akakite i reira te mama e, "Ko Onakaikino toou metua tane i taia e Tuamuri ki te Karoetu, e ko to metua vaine ko Otapakari, kua apaina e Tuamuri ei vaine nana." Kua vai teia araara ki roto i te ngakau o Rairi.

I tetai au ra i muri mai kua tupu tetai kainga-pure i runga i te marae i Orongo (Taunganui).

Kua akaueia te au upoko ranuinui kia pou mai ki teia kaingapure. Kua ano i reira a Tenu, e no tei ruau aia riro atura a Rairi ei apai i tona nooanga e tana tokotoko (momore). Ia raua ka ano, kua rave mai a Rairi i te momore a Tenu ei amo i te nooanga.

Ia raua e ano nei na nua i te purumu ki te kainga pure, kua uiui maei a Rairi kia Teny e teiea raua, e acre nei, koai te ingoa o tera enua, me kare ra, te tapae nei tera aranui ki ea? Kua akakite a Tenu i te ingoa o te au ngaai ta raua a ano nei. Kua akakite katoa aia e te tapae ra tera au aranui kiesa.

Kia tae raua ki Mokoero kua ariuriu a Rairi. I reira kua ui atu a Tenu ki tana tamaiti, "E koe eaa taau e ariuriu nei. Koi mai kia tae vave taua ki te kainga-pure."

Kua pau atu a Rairai, "E taku metua, te karo ake nei au kua peka te kuana e te au i teia potonga enua."

"Kia kite mai koe e punua, ko te tumu i peka'i te kuana e te au, kare e tangata toe i teia ngai, kua pou i te tamaki anga i topa ake nei," i na Tenu ate ei.

Kia tae raua ki te ngai tei topaia i teia ra nei e ko Mutaua, kua kite akaou a Rairi i tetai aranui kua tapae ki to raua tua katau.

"E Papa te ano nei teia tapaenga kiesa?" kua ui atura a Rairi.

Teia ta Tenu i pau atu, "Te aumani nei iakoe i te uiui maiei. Ko te tapaenga tena ki te kainga o Tuamuri."

Kua pumaana tika'i te ngakau o Raid i te kite anga e te noo ana a Tuamuri i reira. Kiriti atura aia i te momore tana i apai mai ei amo i te nooanga o Tenu, vero atura i te reira ki raro i te rau ii, aru atura ia Tenu ki runga i te marae i Orongo. Kare rava a Tenu i kite i te akakoropanga o Rairi.

E taeanga tukeke to te au upoko ranuinui ki te kaingapure i Orongo e kp te tangata toe ko Tuamuri. Kua tiaki ia a Tuamuri no tei roa kare i tae mai, kua tu mai i reira te mataiapo tutara e teia tana i araara, "Ko Tuamuri ua te roa i te kaingapure i Orongo nei. Naai e tiki ia Tuamuri?"

No te matakū o te upoko ranuinui i teia toa uritumu Koia a Tuamuri, muteki ua iora ratou. Kua tu atu a Rairi e kua pau atu e, "Naku e tiki ia Tuamuri," Kua matakū a Tenu no tei tu mai a Rairi te karanga e nana e tiki ia Tuamuri. Kua pati akatenga aia ki kore a Rairi e ano, inara kua maro atu rai a Rairi e ka ano aia.

Kua itimangamanga te au upoko ranuinui i te manako maroiroi o teia tamaiti e kua manako tika'i ratou e ka mate a Rairi ia Tumaui, no te mea kare ana tokotoko i tona akarukeanga i te marae. Kia tae a Rairi ki te ngai i uuna'i aia i tana momore, kua aa aia kia papu e te vaira tana momore i raro i te rau ii. \* reira kua oro atu aia ki te noo anga o Tuamuri i Areaute.

Teia tana i tuoro atu; "Tuamuri e ... oro mai. Ko koe.ua te upoko ranuinui toe i te kaingapure i Orongo." Kua pau mai a Tuamuri, e kua "Matu, ki makave ana au i taku rouru."

Kua oki marie au a Rairi ki te ngai i uuna'i tana momore, kua noo poto ki reira e kua oki akaou ki Areaute kua tuoro akaou, "Tuamuri e ... oro mai, ko koe ua te roa i te kaingapure i Orongo!"

Teia ta Tuamuri i pau atu, "Otu kia rakei ana au i taku rakei."

I taua okianga ona, kua kiriti mai a Rairi i tana momore me'i raro mai te rau ii, e kua oro atura ki te marae o Tuamuri. Kua tu aia i tona kite atu anga i nga vaine a Tumuari e iri ra i te rouru o Tuamuri, me te rakei katoa iaia ki tona rakei tamaki.

"Tuamuri e ... oro mai, ko koe ua te upoko ranuinui toe i te kainga pure i Orongo," kua ava atura a Rairi.

Kua pana mai a Tuamuri ki mua ma te ui atu e, "Koai teia e tuoro nei i taku ingoa?"

Kua papa a Rairi no te tamaki e teia tana i pau atu, "Ko au teia ko Rairi, te tama a Onakaikino, taau i ta ki te Tuaroa. Te ano mai nei au i te tiki i tou upoko."

Kua pau mai i reira a Tuamuri, "Kua tika toku mate, e ta koe iaku." Kua aue nga metua vaine i te kite anga e ko ta raua tamaiti teia.

Kua patia atura a Rairi ia Tuamuri kia mate, tapu atura i tona upoko. Tutuki kapipiti atura i nga upoko o tona nga mama, kia mate, e kua tapu katoa i to raua upoko. Maviri atura i nga upoko e toru ki runga i tona momore, oro atura ki tai i Oronga ma te akateni aere. Kia akarongo mai a Tenu i te reo o Rairi i te akateni anga, kua kite meitaki aia e kua mate a Tuamuri i te taia e Rairi.

Kia kite mai te au upoko ranuinui i runga i te marae i Orongo ia Rairi e te upoko o Tuamuri e nga vaine i runga i te momore a Rairi, kua pueu atura

ratou mei runga i te marae i te mataku ia Rairi.  
(Akamaramaanga)

Kua karanga ia e, ko te tamakianga opeka teia ka tae mai ei te evangeli; ki Enuamanu.

# THE DEATH OF AKAINA

told by Matariki Kakepare to Tatuava Tanga

Akaina was a chief of the tribe of Teakataura on Atiu. One day he decided to go to Mauke because he had fallen in love with Eturere the beautiful wife of Paioe. He asked his wife, Aketairi, for permission to go to Mitiaro to visit their friends. He told her that he would take with him his two brothers Toanui and Taura Ariki. But Aketairi did not believe Akaina when he said that he was going to Mitiaro. She knew that he wanted to go to Mauke instead. But she did not say anything to him. She let him go.

So Akaina and his party left. When they approached Mitiaro, the brothers noticed that they were not going there at all. Instead their canoe was headed for Mauke. But they dared not ask why they were going to Mauke and not Mitiaro.

When Akaina's canoe arrived at Mauke they hurriedly pulled ashore and landed at Taunganui passage. "Why have we come here?" asked the brothers Taura Ariki and Toanui. "You see brothers", Akaina replied, "I'm so much in love with Eturere, I would like to sleep with her."

"O ho, what, love!" said the brothers. "Come then, go and satisfy your love!"

On landing they saw warriors standing on the beach. Among them was Paioe, Eturere's husband. "Welcome, dear Akaina, what's the purpose of your visit?" asked one of the warriors. "Listen, all of you," said Akaina, "I heard news about a beautiful woman named Eturere. I have come so I may sleep with her."

While Akaina was talking Paioe observed that there was a "rei" hanging round Akaina's neck. The necklet was a mark of valour of a warrior. Because of it, Paioe did not object to the wishes of Akaina, and neither did he show his annoyance with Akaina. To have done so would have cost him his life because the spears of the Atiu warriors would have been thrown at him.

"Welcome, worthy one", he called out to Akaina. "Come and we will go home." Not all of the visitors went to Paioe. Only Akaina and his two brothers went with Paioe. When they approached Paioe's house, Paioe called out to his wife.

"Oh, dear Eturere." "Yes, welcome; what is it?"

"It is worthy Akaina. He says that he wants you to sleep with him. Arise and do as he asks. Don't worry."

Eturere rose and came forward as commanded by Paioe. While Akaina was making love with Eturere on Mauke, his wife Aketairi on Atiu strongly suspected that Akaina was with another woman. So she began chanting an incantation to her god, to weaken her husband's wish to have intercourse with another woman.

*"Te pepe tai ara nuku,  
Te pepe tai ara tai;  
Taeanga ki te ata-piere,  
a Kongo te An ... ki.  
Ake ... tu, Ake ... tu!"*

"The butterfly of the earth,  
The butterfly of the ocean;  
Alight, upon the platform,  
of Kongo the Chief.  
Let not stand, let not stand."

The prayers and incantation worked. Akaina was unable to have intercourse with Eturere. It was also said that at that very moment, Eturere began having her monthly period.

Akaina gave up. He called out to his brothers. "I'll let the woman go", they answered, "Let her not, so wasteful is the time our bodies are soaked with salt-water; don't, don't let her go."

Akaina answered in a kind of chant; "You know my brothers about the yellow (red) vagina of another land!"

The brothers from outside the house replied; "Be strong brother," and remember this: 'A red eel is a true eel indeed, it's Tukeitaua, a Chiefs eel O ... ah! (Repeat).

Akaina was still struggling to have intercourse with Eturere when the Matanui or (Morning Star) rose.

While all this was happening that night, Paioe too was busy praying to his own god to have Akaina's intentions completely defeated. At the same time he intended to kill Akaina and his brothers. But he realized he couldn't, so this was what he did. He went to the Chief Tava Ariki to ask for assistance. Eventually Tava Ariki assigned his lieutenant Tauri to help Paioe.

Akaina was still beside Eturere when he was overtaken by Tauri and his warriors. His brothers were fast asleep outside. Tauri and his warriors speared and killed Akaina. Because of the footsteps, the noise and the groaning of the dying man, the sleeping brothers outside jumped up to their feet. It was too late. Their brother Akaina was dead. Then they fought for their own lives. Paioe threw his spear at Toanui but the spear struck a coconut tree. When more warriors from Tava Ariki arrived, Toanui decided to retreat and leave immediately for Atiu. He dashed out to his canoe, dragged it into the sea and sailed for Atiu. To the warriors who pursued him, he shouted back, "E . . ko . . ko . . ! Since my brother has died, tomorrow you will all be cooked in my oven."

At that time, Tauri was pursuing Taura Ariki the younger brother of Akaina. Although Taura Ariki was wounded, he was still very strong. During the chase Tauri called out to Taura Ariki, "Taura Ariki Oh . . . here comes your big food." To this Taura Ariki replied, "Throw."

Tauri threw his spear which caught Taura Ariki through one cheek and came out of the other. Hence, a second name, Tangapatoro, was given to Taura Ariki, because of the piercing of his cheeks by Tauri's spear. Taura Ariki bit the spear and pulled it out from his cheeks and the blade of the spear fell off. Taura Ariki yelled out to Tauri, "Ou .. Ou .. Your spear's like the head of a trevally fish." Taura escaped into the forest and hid himself there. He came to a water pool inside a cave at Vaitango where he bathed his wounds.

After a little more than a month in hiding, the people of Mauke took it that Taura Ariki was dead.

One day, Mana, the younger brother of Tava Ariki, was thirsty, so he sent his wife to fetch some water for him from Vaitango. She arrived there and saw Taura Ariki washing his wounds. She sneaked back and told Mana what she had seen.

Mana sent for Tauri and said to him. "You go to Vaitango and bring Tangapatoro here. If you call him and he does not answer, you give him this message, "Taura Ariki, ahoy! Mana wants you now. Come at once."

Tauri reached Vaitango and did what he was told. Taura Ariki came out of the cave and together they returned to Mana's place at the Marae-ko-Topata-ote-au. Mana was greatly disturbed over the death of Akaina and over the wounds inflicted on Taura Ariki. Therefore he ordered Tava Ariki to come to him to explain why Akaina had been killed. But when the two messengers got to Tava Ariki, they did not wait but went ahead and killed Tava. His body was burnt. Ever since that time, the chiefly title was bestowed upon Mana and his descendants down to this day — that is Mana Samuela Ariki. After that, Mana gave a canoe to Tangapatoro and instructed Tauri to accompany him to Atiu.

When Tangapatoro's canoe left Mauke, a great calm fell over Atiu. In the days of our forefathers this calm was taken as a sign of warning to the people that a canoe was sailing across the sea on its way to the island. The Ngati Teakatauirā tribesmen on Atiu knew that Taura Ariki was returning. They also suspected that someone else was travelling with him. They therefore prepared an oven to cook whoever he might be.

When Taura Ariki and Tauri arrived at the Marae at Mokoero on Atiu they saw an oven burning brightly. It had been prepared by the Ui Mataiapo and the people of Atiu. "Eh, you," Taura replied, "Where is the pig for your oven?" "Why ask?" answered one of the Sub-Chiefs. "There's the pig who came with you."

"No," Taura Ariki answered. "There's some mistake. Tauri called out my name and he saved me. He is not to be harmed."

The Ngati Teakatauirā tribesmen satisfied that peace had been established, decided to celebrate Taura Ariki's return and at the same time entertain Tauri.

The people of Ngati Teakatauirā then went home to bring some pigs to be cooked in the oven. When the food was ready, the feast began. Tauri remained free to move about in Atiu until the day he returned to Mauke.



## TE MATEANGA O AKAINA

Kua tupu te inangaro o Akaina e ka ano aia ki Akatokamanava. Ko te tumu no teia tere e inangaro nona i te vaine purotu a Paioe koia oki a Eturere.

Kua pati aia ki tana vaine kia Aketairi e ka ano aia ki Nukuroa kia aravei i te au taeake i reira. Kua akakite aia kia Aketairi e ka apai aia i ona nga teina ko Toanui and Taura Ariki. Iaia e tuku nei i tana patianga kia Aketairi te tarotokaka nei te vaine e kare a Akaina e akakoro nei ki Nukuroa, te akakoro nei ra kia Eturere i Akatokamanava. Inara kare aia i patoi i te inangaro o te tane, kua tuku aia iaia kia acre.

I reira kua acre te tere e kia vaitata ratou ki Nukuroa, te kite nei nga teina o Akaina e kare ratou e ano nei ki Nukuroa, te akatika nei to ratou vaka ki Akatokamanava, inara kare raua e inangaro i te ui atu e te ano nei ratou kiesa.

Kia tae te vaka-tangata o Akaina ki Mauke, kare i taroaroa ana kua uru ratou ki uta i te ava ko Taunganui.

"Eaa tatou ki konei?" i ui atura ona nga teina a Toanui e Taura Ariki.

"Ake korua e ki mai e aku teina," ina akaina mai ei, "kare e vai taku kaki kia moe uake ana au ia Eturere."

"Kare te kutu i to aka ingangaro!" ina nga teina ai, "Oro mai ra, kia tu to inangaro."

Kia kake atu ratou ki uta i te enua te tu ua mai ra tetai au tumutoa o Akatokamanava, e Paioe katoa, koia oki te tane a Eturere.

"Oro mai e punua e Akaina, eaa to tere?" ina tetai ei o te au toa. I reira kua pau atu a Akaina.

"Kia akarongo mai kotou," ina Akaina atu ei, "E rongo naku i rongo ana i te purotu ko Eturere, tae mai nei au kia takoto uake ana au iaia."

Kia karo mai a Paioe, te tautau ua ra i runga i te taukupu o Akaina te akairo o te toa, koia Akaina oki, e rei. I reira, kare rava aia i patoi uatu i te manako o akaina, e kare katoa aia i akaari uatu i tona tu kinokino kia Akaina ko te avanga aea te tokotoko a te au toa no Atiu mai kiaia.

Teia tana i pau atu. "Oromai e punua-kura, oro mai, ka ano taua ki te kainga."

Kare te nuianga o te tere tangata i aru ana ia Paioe ma ki uta i te kainga mari ua ko Akaina e ona nga teina. Kia tae ratou ki uta vaitata atu ki te ngutuare o Paioe, kua tuoro atu aia,

"E maine e Eturere e!"

"O! oromai, eaa tena?" ina Eturere ei.

"Ko punua ko Akaina, te karanga mai nei e, e ano koe kia moe uake aia iakoe, e tu, eiaa rava koe e apiapi."

Kare rava taua vaine nei i patoi uatu, kua ano aia mei ta Paioe rai i akaue atu kiaia.

Ia Akaina e akamoe uara ia Eturere, te noo maira a maine a Aketairi i Enuamanu e tona tarotokaka e, e akakoroanga inangaro vaine to Akaina. Teia tana i rave ei ravenga kia kore roa tana tane e moe uatu i tetai vaine ke. Kua nakunaku aia ma te pure ki tona atua. Teia tana pure:—

"Te pepe tai ara nuku  
Te pepe tai ara tai  
Taeanga ki te ata-piore a Kongo te  
Ari ... ki. Ake tu ... ake tu, (repeat)

Kua riro te purepure a Aketairi i te akaparuparu i te mero-tane o Akaina e kare atura i rauka iaia kia moe-vaine ia Eturere. Kua karanga katoa ia e, kua riu-taia ia taua purotu nei i taua atianga tika'i — Inara, te pee i raro nei e akapapu i te reira manako Me kare?

Teia ta Akaina i ava atu ki ona nga teina, "Ka tuku te vaine e aku teina."

Kua pau mai raua; "Ake tuku, kare e pauna ia to tatou ma'u tai, ake, ake roa e tuku."

Teia ta Akaina i pau mai na roto i te pee: "Kite ua'i korua e aku teina i te ika-renga o tai e .. nu ... a."

Teia ta nga teina i pee mai i vao i te are ei akamaroiroi ia Akaina, "E pui ku . . . ra e pui rai, ko Tukeitaua, e Puia-ariki e...a (repeat)

Tei te tauta ua'i a Akaina kia moe aia ia Eturere kua kake ake te Matanui (morning star).

I taua po rai te orooro nei a Paioe ma te akauruuru ki tona kau atua kia puapingakore roa te akakoroanga o Akaina. Te inangaro katoa ra aia kia ta ia Akaina ma ona nga teina. Kua oro atu aia ki Rangimanuku, ki te ariki ia Tava i te pad i tetai toa ei tauturu iaia. I reira, kua unga atu. a Tava-ariki i tona toa ia Tauri ei tauturu ia Paioe.

Tei te pae rai a Akaina ia Eturere, i rokoia atu ei e Tauri ma. Ko ona nga teina kua tiria pu uaia e te moe. I taua taima rai kua vero atu raua ia Akaina ki te momore e kua mate takiri aia i reira.

No te pakuku e te ngengeti reo tangata, kua rere tu atu nga teina — ka kite ake ra kua mate a Akaina. I reira to ratou tamakianga. Kua vero atu a

Paioe ia Toanui ki tana momore inara kare aia i puta kua puta atu tana momore ki runga i te tumu nu. Te akamata ra te au toa ke mai o Tava i te tae mai i manako ei a Toanui e, e oki aia ki Atiu. Kare aia i taroroa ana, pa ki te vaka, tere atura ki Atiu.

Teia tana i ava atu ki te au toa i arumaki mai iaia, "E ... ko-ko, ko taku tuakana i mate, apopo atura, kotou e maoa ei i taku a'i takiki."

Ko Tauri kua arumaki atu aia ia Taura Ariki teina o Akaina. Kua puta a Tauraariki, inara te vai maroiroi ua rai aia.

Teia ta Tauri i ava atu kiaia; "Taura-ariki e tera mai te manganui" Teia te pau a Taura "Tiria!"

Kua vero atu a Tauri i tana momore kia Taura, puta atura tana momore ki te tanga, toro a tu ki tetai tua. No reira oki i topaia'i tetai ingoa o Taura Ariki e ko Tangapatoro. E puta momore na Tauri. Kua ati te moko momore a Tauri i te katia ia anga e Taura; — uri mai i reira aia ma te ava mai e "Ou, ou, poko-a-urua ua to rave pakau." Kua oro a Taura ki te makatea a kua tapupuni. Tano atu aia ki tetai vai i roto i te ana i Vaitango i reira tona oreireianga i tona au puta. Kua pou rai te marama e onga atu i to Taura Ariki pupuni acre uaanga. Kua manako te nui anga tangata o Mauke e kua mate.

Kia tae ki tetai ra, kua kaki vai a Mana (teina o Tava Ariki). Kua unga atu aia i tana vaine e tiki vai nona ki Vaitango. Kia tae aia ki reira tano tika atu te orei ra a Tauraariki i tona au puta. Oki ngaro ua mai aia ma te akakite kia Mana.

Eaa tana i rave? Teia — Kua akaunga aia i tetai tiki ia Tauri. Kia tae mai aia teia tana i araara atu. E oro ki Vaitango e tiki mai ia Tanga-Patoro (Taura ariki), me kare aia e ki mai — e ava koe. "Taura ariki e te inangaro maira a Mana iakoe i teiane, kua akamoe ia o te au."

Kua tae a Tauri ki Vaitango e kua rave aia i tei akaue ia kiaia. Kua ano mai a Taura Ariki mei roto mai i te ana, oki kapiti mai ei raua kia Mana i te marae, Topata-o-te Au.

E manamanata nui tika'i to Mana no tei mate a Akaina e no tei pakia a Tanga-Patoro. I reira aia i akaunga atu ei i te tiki ia Tava Ariki e ui i te mate o Akaina.

I te ano anga o nga karere, kare raua i tiaki taime ana. Kua ta raua ia Tava-mate roa — e kua tauna e raua ki te a'i. Mei te reira tuatau mai a Mana i mou ei i te taoanga Ariki e tae ua mai ki tana uaanga i teia ra — ko Mana Samuela Ariki. Kua oake a Mana i te vaka kia Tangapatoro ma te akakite kia Tauri kia aru ki Enuamanu.

Kia akaruke te vaka o Tangapatoro ia Mauke, kua topa te ripo i Enuamanu. No te mea e akairo teia na te au tupuna, me topa te ripo, e tere tangata

te aere maira i te moana. Kua kite to Ngati Teakatauiria i Atiu e, ko Taura Ariki teia e oki mai nei. E kua tarotokaka katoa ratou e, e tangata te aru mai nei iaia. Kua tau ratou i te umu ei tao i teia tangata.

Kia tae atu raua ki te marae i Mokoero te ka nei te umu a te ui mataiapo e te katoatoa. "E kotou ma, ina Tanga atu ei, teiea te puaka i ta kotou umu?"

Kua pau atu tetai i te au mataipo; "Eaa koe i ui mai ei, tena oki te puaka e aru mai na iakoe."

"Aite," ina Taura Ariki ei, kare i e, kua tuoro ki taku ingoa." Kua papu i reira ia Ngati Teakatauvira e, kua mou te au e kare e pekapeka akaou.

Kua kukumi ia te puaka, kua tauna, e kia maoa kua kaimanga a Tauri e Taura ariki. Kare rava a Tauri i taia ia ana e oki uatu aia ki Akatokama-nava.



Back on Atiu, and shortly after Akaina's departure, something unexpected took place. There lived in hiding, in the forest at Oneroa, a chief named Teatuatima and his tribesmen of Ngatikau. They had come to Atiu from Akatokamanava. After Akaina's party had arrived in Akatokamanava, Teatuatima, the leader believed that this would be the best time for him to win sovereignty over Mokoero. He had sent two of his messengers to Mokoero to find out the number of people then living there. "Go to Mokoero," he told them. "When Lady Aketairi asks you what you are doing, tell her that you are just chasing rats."

The two messengers arrived at Mokoero, and did as they were told but they were ordered to go back by Aketairi. "You tell Teatuatima," she told them "that there are no other rats in Mokoero but me!"

When Teatuatima received the report from his messengers the first time, he really believed that his plan would be successful. On the second visit Aketairi gave the messengers exactly the same reply.

"No more rats in Mokoero but me!" she said.

"Listen, Oh Lady," said the messengers on the second visit. "Teatuatima wants the chiefs court, the pig's head and the forehands of bananas to be handed to him now."

"Tell Teatuatima to take them if he can," retorted Aketairi. "Go back. Shout it into the ears of your Teatuatima that never, never shall my court, my pig's head and forehands of my bananas go to him".

Soon after the messengers left, Aketairi summoned Kopukanga to her. He was one of the men who didn't join the party to go to Akatokamanava because he was old.

"E Kopukanga E ... e," called Aketairi. "Go to Punarea to Paraia and Kana; tell them to hurry to me now."

Paraia and Kana were two young men who were being groomed to perform special duties for the tribe and community. One of the tasks included learning the art of warfare. When the three men arrived at the court of Mokoero, Aketairi commanded Paraia and Kana to cut down enough green unopened sheaths of the coconut palm. These were to be weapons for the women to destroy the Ngatikau men, led by Teatuatima. There was great commotion among the women of Mokoero on that day. There was hatred and anger in their hearts too, when they knew that Teatuatima was demanding the leadership of Mokoero.

The fighting weapons of green coconut sheaths were now ready. The women and the three men assembled on their chiefs court to receive their weapons and to pray to the god Tutavake to give them a sign. It was the custom in those days for the Mokoero people to raise up Tutavake on his feet, when war was approaching. If the god fell down and it could not stand up, it would mean that they would be defeated in battle. If the god remained standing, victory for them was assured.

Tutavake, the god, was brought in and it stood up. There were cheers and shouts of joy from all the Mokoero women as their god remained standing. Victory was assured.

The women of Mokoero were ready and alert. When the Ngatikau men reached the gateway to Mokoero, and they were all inside, the women sprang upon them from behind the trees and charged at them with their weapons, the green unopened sheaths. Teatuatima had not expected the women to fight back. He believed that he would enter Mokoero peacefully and no one would fight him.

"Be courageous my Mokoero women", shouted Aketairi.

"I ... e ... koko! replied the women of Mokoero in one voice as they charged Teatuatima's warriors.

Down went the Ngatikau men under the mighty hands of the Mokoero women. Some of them escaped into the forest but Kopukanga, Paraia and Kana spared no one. They slaughtered the entire group. Teatuatima himself was surrounded by Aketairi, Kopukanga and the two young men. He was caught and put to death. His body was burnt in a fire together with all his men. A great feast was held at Mokoero to celebrate the victory, and a number of pigs were slaughtered and cooked for the women of Mokoero.

Aketairi forthwith called a service of worship in thanksgiving to Tutavake their god. The largest pig's head was offered to the god together with the biggest batch of a special pudding made from taro.

So down through many generations to this day, the story of our Lady Aketairi is told many times so that it shall never be forgotten by the people of Atiu. Aketairi was the one and only woman in the history of Atiu who never feared to fight against any men. The descendants of Lady Aketairi are alive and are spread out in many islands of the Cook Islands.

The canoe was launched and when it reached Oneroa, the bow of the canoe suddenly turned in the direction of Akatokamanava (Mauke). The men suddenly realised that Akaina had lied to his wife and to them, but none of them dared ask where they were going.

## TE TUMU TOA VAINĒ KO AKETAIRI

Tei te tapere Kakeua i Areora, Atiu te nooanga o tetai purotu manea ko Aketairi te ingoa. Ko Taraiva tona metua tane e ko Teukituangai te metua vainē.

Kia mapu mai aia, kua takoto te tane ko Akaina iaia. I reira tona riro ke anga atu ki Mokoero i te ngari o tana tane. E vainē tu meitaki a Aketairi e te piri ia e te au tangata o Mokoero. No teia tu nona kua mareka rava ratou iaia.

Ko Mokoero te nooanga o te au tumu-toa ririnui o Enuamanu, e ko Akaina tetai o taua au tangata nei. Kia tae ki tetai ra, kua tae te rongo o tetai vainē manea tei Akatokamanava. Ko Eturere tona ingoa.

No to Akaina ingangaro ki moe uake aia ia Eturere, i manako ei aia e akatupu i tetai tere ki Akatokamanava ma tetai au tone mei Mokoero Atiu teia tana araara ki tana vainē, "e taku aka pere pere e Ake, te manako nei au i te tere atu ki Nukuroa (MITIARO) kai au".

"E oro e punua," ina Aketairi ei," e mariuriu mai rai koe kia matou i te enua nei".

"Auraka koe e manamanta, kare te tere e roa kua oki mai", ina Akaina 'ai.

I reira to ratou ropiropianga ma te aau i te vaka kia mako tikai no te tere na te moana. Kia oti te reira kua uru te vaka ki tua e kua tautopa ratou kia Tangaroa kia oronga mai i te moana e te matangi meitaki no ratou.

Teia ta ratou pure—

"Tangaroa te Ariki turia e te anuanua"

Ma te ua to — to ma te aiai

E Ariki akau-u-e akamana iaia, E Ariki e noo maira i te tara i Au-ki Tonga, Ake koe e Tangaroa Ariki, E arm koe ki te rua o te Maoake

E popani koe ki to aiai, ki to ua-toto, ki to uru maru, ki to uruakaangiangi

E ei kura —

Kura koe i nua na

Ui mai ei te rangi tuatai iaia

Na koe to matangi nei e — Kura"

Kia tae te vaka ki Oneroa, kua akatu te kie, e ko te poki kua tou tikai ki te area i Akatokamanava. I taua atianga nei papu meitaki i te vakatangata e kua avare a Akaina i tana vainē ma ratou katoa. Penei no te navenave i te tere o te vaka, kua mareka ua to ratou ngakau ma te kore rava tetai i ui atu kiaia.

Kare i roa to Akaina takakeanga atu ki tona tere, kua tupu tetai mea manako kore ia. Te noo ra ma te pupuni aere i roto i te Makatea i te tua ki Oneroa tetai mataiapo ko Teatuatima te ingoa, e tona vaka-tangata Ngati-kau. No Akatoka-manaya to ratou anoanga mai.

Kia tae te tere o Akaina ki Akatokamanava kua akaruke a Teatuatima no Atiu. Kua kite aia e ko te tuatau tau tikai teia nona i te tamaki kia riro te



atu ia Mokoero iaia. I tetai ra kua tonono atu aia i ona nga ororo ki Mokoero ma te akapapu e mei te aa te nui anga tangata e toe ra i reira.

"E ano korua," ina Teatuatima ai, "me ui mai a Maine Aketairi e eaa to korua tere, e karanga atu korua e, e tata-kiore.

"Ae," i na nga orooro ei.

Kia tae raua ki Mokoero, kua pera raua mei tei taiku iatu kia raua.

"E oki," ina Aketairi ei, "e karanga atu korua kia Teatuatima e, kare e kiore toe i Mokoero nei, mari ua koau,"

Kia tae ki te toru p te taimeteia ta raua i akakite atu.

"Kia akarongo mai koe e Maine, te inangaro mai ra a Teatuatima i to Patupaepae to omi puaka, e to tamua-meika kia peke iaia i teiani,"

"Te ukiuki", ina Aketairi ei, "tena ka peke!"

"E oki, e karanga ki nga puta-taringa o Teatuatima e, kore, e kore uake taku patupaepae, taku omi-puaka e taku tamua-meika e peke iaia, te ukiuki!"

Kia oki atu nga orooro kua tuoro a Maine Aketairi ia Kopukanga. Koia oki tetai o nga tane toe tei kore i aru i te tere ki Akatoka no te mea kua pakari aia.

"Kopukanga e", i tuoro atura a Aketairi, "e oro ki Punarea e karanga atu kia Paraia e Kana e kia tavave mai kiaku i teia nei."

Kia tae mai ratou ki Mokoero kua akaue rapurapu atu a Aketairi ia Kana e Paraia kia tapu e nui uatu te au roro-mata ei ravenga tamaki na ratou i te Ngati—Kau. E keukeuanga nui to te au vaine o Mokoero o taua ra ra e kua ae tikai to ratou ngakau i te riri. Kia papa te au roro i te tua ia, kua akaputupu ratou ki runga i te marae, ma te tau topa ki to ratou Atua ia Tutavake i tetai akairo. E peu matau ia teia e te au tangata o Mokoero i te akatu ia Tutavake i te tuataua e waitata ra te tamaki. Me ka tu te Atua, te aiteanga ka autu ratou.

Kia akatu ia ra a Tutavake i taua ra nei, kua maeva ua te au vaine-tini o Mokoero i te rekareka i te kite anga e kare te Atua i inga-aiteanga ka autu ratou. Kua papa te au vaine o Mokoero no te tamaki i tae mai ei te Ngati-Kau ki te tomoanga o te pa ki Mokoero. Kia pou ratou ki roto i te pa, kua rerepu ua te au vaine mei muri i te au tumu rakau ma te vero atu i te Ngati-Kau ki ta ratou au roro. Kua poitirere rava a Teatuatima i teia tu, ma te kore roa aia i manako ana e, ka tamaki te au vaine ia ratou.

Kua irinaki aia e ka tomo au ua aia Mokoero, e kare rava e tangata e tamaki mai iaia.

"E te au vaine o Mokoero e akamaroiroi", i tuoro atura a Aketairi.

"E koko," ina te vaine ei o Mokoero.

Kua inga pu ua te au tangata Ngati-Kau i te rave pakau a te vaine Mokoero. Kua oro tetai pae ki te Makatea, i inara kare a Kopu-Kanga, Paraia e Kana i akatoteia ratou, tamate pouroa ia. Kia kite a Teatuatima e kua pou tona vaka-tangata i te puta kua rere aia na runga i te pa ma te oro viviki atu i te kimi ora. Inara kare i manuia, kia tae aia ki tetai tua mai o te pa kua noo takere a Aketairi e Kopukanga ma. Kua opu ia aia e kua tamate rava ia i te reira taimeteia rai. Kua mou ratou i tona kopapa e kua tauna ki te

ai. Koia ma tona au tangata pouroa. E aka-turanga tei kainga i Mokoero i taua ra ra. Kua ta te puaka e manganui, ei kai na te au vaine o Mokoero.

I reira to Aketairi turouanga ma te akaoki i te akameitaki kia Tutavake. Kua orange ia te omi puaka nui na te Atua pera ki te karure poi.

Mei te reira ra e tae ua mai ki teia nei, pera ki te au uki ka ano mai, kare te araara o teia vaine a Maine Aketairi e ngaro i roto i te vaa e te manako o te tangata Atiu i te mea e, okotai rai toa vaine i roto i te akapapaanga tupuna o Atiu tei mataku kore i te tamaki ki te nuianga tane tini. Te ora nei te uaanga a Maine Aketairi i teia ra kua totoa ki te pa enua.

# THE SCRAPED COCONUT

by Vaine Moeroa Koronui

A friendly visit by the sons of the chiefs of Atiu to Mitiaro, took place during the reign of the high chief Ngakaara of the Paruarangi tribe. It was also said that the visit was made so that one of the chiefs' son from Atiu (Enuamanu) could win the hand of Teaueroa, a beautiful maiden of Mitiaro (Nukuroa). Before the group left Atiu, the chiefs' son asked the high chief Ngakaara to let them go.

"Why are you going to Mitiaro?" Ngakaara asked. "A friendly visit," the young men replied.

"As I see it now", said the high chief, "we have few men left in Atiu. Akaina went on a visit to Mitiaro and he never returned. Now you are going. You may end up like him," he warned.

"No chief," replied the young men. "We still want to go and we will come back." The high chief agreed to let them go.

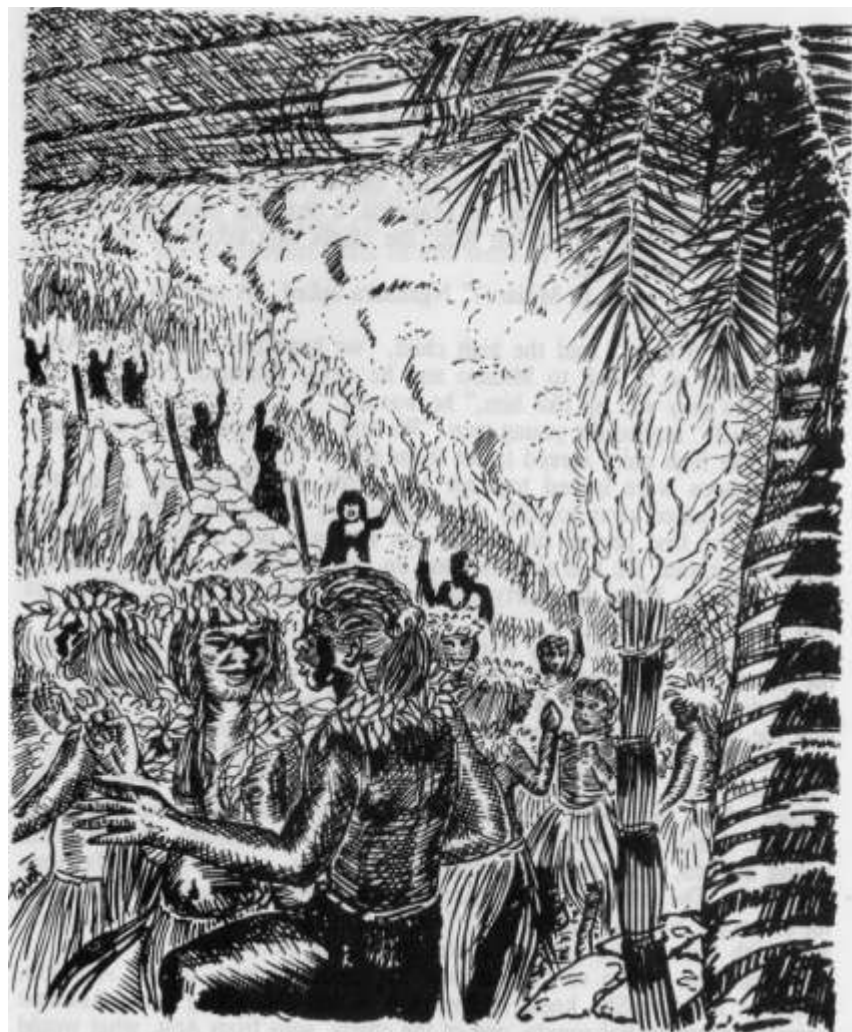
The canoes were lashed together and when everything was ready the young men sailed away joyfully on their journey. Soon the party arrived at Mitiaro. The first person the chiefs' son saw was one of their own men, named Taurarau. He had already gone on ahead of them. He was standing at the landing. When the party finally landed, Taurarau asked, "Why did you come here?"

"We've come for a friendly visit", answered the young men. Noticing that the young men had come without any fighting weapons he asked again, "Why did you come only with bare hands and no spears?" "Can't you see that the muscles in our arms are tight?" answered the young men of Atiu.

"Muscles are muscles, but spears are spears!" replied Taurarau. He left the chiefs' sons on the beach and returned inland. The party went into the village where they were welcomed by Chief Niotangi and the people of Mitiaro. Within the first few days of their stay on Mitiaro, the beautiful young maiden, Teaueroa, was won over by Mina, one of the chiefs' sons from Atiu. The news about the young lovers spread throughout Mitiaro. A lot of people were angry about it. They did not like Teaueroa to be associated with Mina. They planned to kill the young men of Atiu.

At the time of the visit, there was an Atiuan woman, named Aketupo, living in Mitiaro. She knew of the plan to kill the young men. Aketupo secretly informed Rakeimata, one of the chiefs' sons from Atiu, what would happen to them although she was uncertain as to when the plan would be carried out.

As was the custom, the people of Mitiaro prepared a feast at Tapuata, to welcome and entertain the visitors. The meat of young coconuts were scraped on coral stone scrapers to make a delicious drink. A young woman was to entertain each young man from Atiu. She had to plait his hair and serve him with the scraped coconut drink. The coconut drink was mixed with kava obtained from the root of the kava maori and this makes a person feel happy and sleepy.



As soon as the feast was ready a messenger was sent to bring the young men of Atiu. Drums were beaten, the coconuts were scraped, and the young chiefs of Atiu began drinking while beautiful young women of Mitiaro danced and enticed the young Atiuans to drink more. The spears of the warriors of Mitiaro were already hidden underneath the leaves of the feasting area. The scraped coconut drink was very tasty and the young men of Atiu soon became groggy and sleepy. Soon they all fell asleep, except Rakeimata and Maui Tokorangi, the only men who did not drink the scraped coconut served to them. However, they pretended to be asleep too.

While the Atiuans slept, each warrior of Mitiaro picked up his coconut scraper and bashed the heads of the sleeping Atiuans, killing them all, except Rakeimata and Maui Tokorangi.

Rakeimata jumped up and escaped to hide in the forest. He was chased by two Mitiaro warriors, Paniatua and Tuavaka. Fortunately Rakeimata escaped from them. He ran into the cave at Vaimarere and he could not be found.

Maui Tokorangi ran to the beach with the intention of launching the canoe and sailing back to Atiu. But when he reached the canoe he discovered that it had been loosened of its lashings by the people of Mitiaro. Because he was being pursued by Manava, he had no time to tie the canoe together again, so he ran across the reef at Akapa. Manava, his pursuer, called out "Maui Tokorangi a-hoy. Come back".

Maui shouted back, "I shan't come back. I, Maui Tokorangi, son of Kirikiria, used to run on the hill of Oromanga; my head shall never be taken by you. The sharks shall have it."

Manava tried to catch up to Maui, but Maui jumped away onto another slab of stone and dived into the sea. It was said that he was eaten by a shark just as he had warned Manava. The slab from which Maui dived into the sea still holds his footprints. It is named the "Footprint of Maui".

Meanwhile, Mina, the young man who had won Teaueroa's love, an act that had brought death to the men of Atiu, was captured and killed by Eitiare. His body was stretched out on a tamanu tree at Tapuata.

Rakeimata remained hidden in the forest. He ate wild yams or oi and the roots of the ti. Some days later, he sneaked into Aketupo's house at night to find out what was happening. Aketupo told Rakeimata that the people of Mitiaro had dug a large hole for burying mario (bananas) to ripen them quickly. When the bananas were ripe, they would then try to capture Rakeimata, kill him, and eat him with the bananas. She told Rakeimata where the bananas were buried and encouraged Rakei to help himself to the bananas. She also told him that no news had been received from the island of Atiu.

At night Rakeimata did as Aketupo had advised him to do. He opened the hole and took the bananas into the forest for his food. He was never caught by the people of Mitiaro.

Now the people of Mitiaro felt it was the right time to catch Rakeimata and eat him. The people gathered together to uncover the hole, but to their surprise they discovered the hole empty. They never found the thief who

stole their bananas.

Rakeimata continued cheating the Mitiaro people and spoiling their plan. However, at the same time he was working out a plan of how to escape to Atiu.

The people of Mitiaro, weary of the thief's ways, decided to bury their bananas at a different place. Again Aketupo told Rakeimata where the bananas were buried. Once again Rakeimata stole the bananas without being caught.

The people of Mitiaro, determined to catch Rakeimata, checked carefully all canoes that left the landing set aside for visitors from Atiu. Even fishing canoes were checked.

Meanwhile, back on the island of Atiu, the people waited for the young men. Because there was no news received, Chief Ngakaara and all the parents of the young men became worried. The Chief Ngakaara asked his warrior, Tairiputa, to prepare some men for a trip to Mitiaro.

When Tairiputa's canoe landed at Mitiaro, he was told by the people that the chief's sons had already returned to Atiu. But Tairiputa was not in a hurry to return to Atiu. During the night, Aketupo secretly told Tairiputa everything that had happened; how the young men had all been killed except Rakeimata. She and Tairiputa discussed ways and means of smuggling Rakeimata out of Mitiaro.

When Rakeimata visited Aketupo the next night, she told him that Tairiputa was in Mitiaro. Aketupo very carefully instructed Rakeimata what he had to do on the day of Tairiputa's return trip to Atiu. Aketupo too, was also planning to return to her homeland.

Early on the morning of Tairiputa's return to Atiu, Rakeimata buried herself in the sand between the double canoes and directly under the platform of Tairiputa's canoes. That morning, the warriors of Mitiaro came to the canoe to make sure that Rakeimata did not stow away on it.

The canoe was launched. Aketupo spread her tapa cloth over the platform, then she climbed up to sit on the platform. When Tairiputa called for the canoe to be moved, Rakeimata pulled herself quickly out of the sand. He reached up to the platform under the cover of the tapa cloth where Aketupo was sitting and clutched onto the beams of the platform like a crab as the canoe was pushed out to sea. Once the canoe passed over the breakers, Rakeimata moved himself into one of the canoes and stood up to look back at Mitiaro.

When the warriors on the shore discovered to their horror that Rakeimata had escaped, Manava, Tuavaka and Paniatua raced to the edge of the passage and called out, "Rakeimata..ahoy! Return the canoe, the wind is ahead of you! Tairiputa ... ahoy! You are heading into trouble; turn the canoe back; wait till it is calm before you sail away!"

"I, the hairy-backed crab, am in the direction of the wind", Rakeimata called back. "Tomorrow I shall return to get your head oh, Tuavaka, to be used for a sauce container for my grandmother, Kiriorea".

After the canoe had sailed out of sight, the people of Mitiaro felt sure that a war fleet would come from Atiu to revenge the deaths of the chief's sons

of Atiu. They began to build a fort for shelter should an attack by warriors from outside eventuate.

The fort, a dome-like structure, is known to this day as "Te pare". The buttresses and beams were made from the wood of the breadfruit tree. The outside wall is made of large slabs of rocks. There is an opening which allows one to enter and leave the shelter. Up to about twenty years ago the pieces of breadfruit timber could still be seen. The site of the fort can be visited today.

## TE VAI-ARO

Kua tupu te tere kai au a te au tama mataiapo o Enuamanu ki Nukuroa i te au o te ariki ko Ngakaara (Ngati Paruarangi). Kua karangaia katoa e, e tere teia no te au tama mataiapo kia riro mai i tetai ia ratou te tamaine purotu i Nukuroa ko Teaueroa tona ingoa. I mua ake ka akaruke ei te tere ia Enuamanu nei kua ano atu te au mapu mataiapo ki mua i te ariki ia Ngakaara i te pati i tetai tikaanga no to ratou tere.

Kua ui atu a Ngakaara, "Eaa te akakoroanga o to kotou tere?" Kua pau atu te au tama mataiapo, "E tere kai au." Teia ta te ariki i araara atu, "Te karo nei au, kua tautau rakau nga upoko tangata i Mokoero. Kua ano a Akaina e tona kare i oki mai; tena oki kotou ka ano, ka pera katoa rai kotou."

Kua pau mai rai te au mapu. "Kare e kino e te ariki, ka ano atu rai matou, e ka oki mai." Kua akatika te ariki i te patianga.

I reira kua au te vaka, e kia oti kua tere atu i reira te au tama mataiapo i to ratou tere ma te rekareka. Kia tae atu te tere ki Nukuroa, kua kite atu te au tama mataiapo i tetai taeake tei tae na mua ake ia ratou, ko Taurarau tona ingoa, te tu maira i uta i te ava. Kia uru atu te tere ki uta, kua ui mai a Taurarau kia ratou, "Eaa kotou i ano mai ei?"

"E ano mai matou kai au," i pau atura te au mapu.

I te kite anga a Taurarau e kare a te au mapu pakau tamaki, kua ui akaou atu aia kia ratou. "Eaa kotou i aramai ua'i ko o kotou rima ua, teea ta kotou taiki (momore)?"

Teia tei pau iatu, "Eaa, kare koe e karo mai ana e, kua taviri te pirita i o matou rima."

Kua karanga akaou atura a Taurarau, "E kotou ma, e pirita rai te pirita, e taiki rai te taiki." I reira kua akaruke mai a Taurarau i te au tama mataiapo e kua oki atu ki uta.

Kua kake atu te tere o Enuamanu ki uta i te tapere e kua ariki rekareka ia mai ratou e te ariki Niotangi e to Nukuroa katoatoa.

I te au ra mua i to ratou noo anga ki Nukuroa, kua riro atu te tamaine purotu koia a Teaueroa i tetai tama mataiapo o Enuamanu koia oki a Mina.

Kua tukituki te rongo o teia nga mapu nei ki to Nukuroa tei riro ei akaae i to ratou ngakau. Kua rave poiiri ratou i tetai uriurianga manako ki runga i to ratou koutu, no te tamate anga atu i te au tama mataiapo o Enuamanu, no tei pin atu a Teaueroa kia Mina.

## AKAMARAMAANGA

Te noo ra i Nukuroa i te au ra o te au tama mataiapo o Enuamanu tetai vaine Atiu ko Aketupo te ingoa. No mua ake aia i te noo anga i Nukuroa i tae atu ei te tere. Na Aketupo i akakite ngaro ua kia Rakeimata (tama mataiapo o Enuamanu) i te ka tupu kia ratou. Kare ra aia papu meitaki i te tautau tika'i e tupu ei te pekapeka.



Kua akateateamamao to Nukuroa i te kainga pure i te angai anga, e i te ta anga katoa i te au mapu no Enuamanu mai. Ko te manga no teia kainga pure e vaiaro, koia oki a nu varovaro. Na te au tane tini o Nukuroa i kana i te vaiaro; ko te kana, e poaki pungā i tapeka ia ki runga i te tuai. Ko te au mapu vaine purotu o Nukuroa na ratou i angai i te tere o Enuamanu; kua akateateamamao katoa ia kia ratou kia iriiri te au rauru o te au mapu o Enuamanu. Ko te au momore a to Nukuroa kua uuna pou roa ia te reira ki raro ake i te au rau meika ariki manga. Ko te vaiaro kua kairo ia te reira ki te kava maori. Kua tupu te kainga pure ki te ngai tei karangaia e ko Tapuata.

Kia papa to Nukuroa kua tae te tiki i te au mapu o Enuamanu. Kia tae mai ratou i reira, kua akamata te kainga pure.

Kua rutu ia te kaara, kua kana te vaiaro, kua kai te au tama mataiapo o Enuamanu, kua ingo te au tamaine Nukuroa ma te rave i te au peu tavarenga i te au mapu tane o Enuamanu. Kua roro te vaiaro e no tei kairo ia ki te kava maori, kua varevare-a-moe to Enuamanu, e i te openga iora kua moe atu ratou, mari ua ko Rakeimata e Maui-toko-rangi, kua avarevare moe raua. Kare rai oki raua i kai ana i te vaiaro.

Kua tano te rave pakau a to Nukuroa. Kua tu mai te au tane Nukuroa, mou ake, mou ake i tana tuai i kana ia'i te vaiaro, e kua rutu acre i te au upoko o te au tama mataiapo no Enuamanu mai. Kua pou te nui anga ia ratou i te mate.

Kua pana mai a Rakeimata, e kua oro atu ki roto i te makatea i te kimi ora nona. Kua arumakina iatu aia e tetai nga tumutoa Nukuroa, ko Paniatua e Tuavaka to raua ingoa. Kare ra i rokoia ana e raua a Rakeimata. Kua oro atu aia ki roto i te ana ko Vaimarere e ngaro atura.

Ko Maui-toko-rangi, kua oro aia ki te pae tai, ki te ngai i vai ei to ratou vaka. Ko tona akakoroanga, ka oi atu aia i te vaka ki tua e ka oki mai aia ki Enuamanu. Inara kia tae atu aia ki tai i te vaka, kua kite aia e kua taratara ia te reira e to Nukuroa. No te mea oki e, te arumaki ia atura aia e te toa Nukuroa ko Manava, kare atu oona ravenga i te aau i te vaka, oro atura a Maui na runga i te papa Akapa. I reira kua tuoro a Manava, "E Maui-toko-rangi e oki mai!"

Teia ta Maui i pau atu, "Kare au e oki atu. Ko au teia ko Maui-toko-rangi, te tama a Kirikiria, i orporo ana i te puku maunga i Oromanga, kare taku upoko e riro iakoe, te riro nei te reira na te mango."

Kua neke atu a Manava kia piri atu aia ki te pae ia Maui, inara kua pana atu a Maui ki runga i tetai papa; mei reira atu aia i te rere anga ki roto i te tai.

Kua kainga ia atura paa e te mango mei tana i papau kia Manava. Ko te papa openga i tu ei a Maui kua pango tona tapuae, e kua tapaia taua papa ra e, ko te "Tapuae o Maui" e tae roa mai ki teia ra nei.

Ko Mina tei moe atu kia Teaueroa, kua opukia aia e te toa ko Eitiare e kua taurakina ia aia ki runga i te tumu tamanu i Tapuata.

Noatu oki e kua akakite a Rakeimata ki te au tama mataiapo no Enuamanu mei i te au araara a Aketupo, kare roa ratou i matakite ana, no te mea

kua varenga ratou ki te au peu ta te au tamaine purotu o Nukuroa i akapeu atu, pera katoa kua kite ratou e kare te tangata e ngoru i te aviriviri me ki ana te kopu i te nu varoyaro ua.

Kua noo a Rakeimata ki roto i te makatea. Ko tana manga i kai ana e oi e te tumu rauti mata. I tetai po i te au ra i muri ake kua ano tapunipuni uatu aia ki roto i te are o Aketupo i te uiui araara e te akapeea ra to Nukuroa, pera katoa to Enuamanu.

Kua akakite a Aketupo kia Rakeimata i tei tupu ki Nukuroa, koia oki kua tanumia tetai rua meika mario ranuinui, e kia para mai taua meika ra, ka kimi ia a Rakeimata ki roto i te makatea ei kinaki i te meika. Kua akakite katoa aia i te ngai o te rua meika, e kua pad aia kia ano atu a Rakei e uaki i te meika. Kua akakite katoa aia e, kare o Enuamanu rongo i tae mai ake.

Kua rave a Rakeimata i ta Aketupo i akaue atu. Kia po ake, kua uaki aia i te rua meika e kua tan atu i te meika ki roto i te makatea ei kai nan. Kare roa to Nukuroa i kite.

Kua tae te ra ta to Nukuroa i manako e kua para te meika. Kua akaputu-putu mai te au tumutoa no te kimi anga ia Rakeimata. Kia uaki ake ra ratou i te rua i tapara'i ratou i te meika, kare ua akera e meika toe i roto. Kua uiui maei ratou e, naai taua meika ra i keia, kare ra tetai ia ratou i kite.

Kua tanu akaou ratou i tetai meika ki tetai ngai ke atu. Kua akakitena ia akaou e Aketupo kia Rakeimata, e kua keia akaou rai a Rakeimata i te meika.

Kua akapera ua rai a Rakei i te taporeppre anga i te akakoroanga a to Nukuroa kia kore e tupu, ma te kimi katoa i tetai ravenga kia tae akaou aia ki Enuamanu nei.

Ko te angaanga a to Nukuroa i te tuatau e tamoemoe ra kia mate a Rakei ia ratou, ko te tutaka meitaki i te au vaka i akaruke i te ava i Nukuroa. Noatu e, e vaka teretere acre ua na te moana, me kare ra e vaka tautai no tetai ia ratou.

Kua noo to Enuamanu e no te kore e rongo i tae mai no te au tama mataiapo, kua manamanata te au metua, pera katoa te ariki Ngakaara. I reira, kua akaunga atu aia i tetai o tona au tumu toa koia a Tairiputa ma tetai pae o tona vaka tangata kia ano i te kimi e teiea te ngai i ngaro ei ratou.

Kia tapae atu te vaka o Tairiputa ki Nukuroa, kua avare mai to Nukuroa iaia e, kua oki takere te tere o te au tama mataiapo. Inara kare a Tairiputa i naunau i te akaruke vave ia Nukuroa i taua ra. I taua po ra kua akakite ngaro ua a Aketupo i tei tupu, te tu o te mate anga o te au tama mataiapo, e tae uatu kia Rakeimata. I reira a Tairiputa e Aketupo i te uriuri manako anga no te akatapuni anga atu ia Rakeimata ki Enuamanu.

Kia oki mai a Rakeimata kia Aketupo i tera mai po, kua akakite atu a Aketupo e kua tae mai a Tairiputa, teia tei Nukuroa nei. Kua porokiroki meitaki a Aketupo kia Rakeimata te au pakau tana ka rave kia tae te ra e oki ei a Tairiputa ki Enuamanu. I taua tere nei a Aketupo i oki mai ei ki te ipukare.

Ki tae ki te akirata o te ra o oki mai ei te tere tangata ki Enuamanu, kua tanu a Rakeimata iaia ki roto i te one kirikiri i raro ake i te ataata o te vaka

o Tairiputa. Kia ao ake kua teateamamo a Tairiputa no te oki atu ki Enuamanu. Kua tae mai te au tumutoa o Nukuroa i te karokaro matatio ko te tapuni aea a Rakeimata. Kua papa te vaka no te tere atu, e i taua tapu ra kua kake atu a Aketupo ki runga i te ataata o te vaka, ma te orangi atu i tona kaku anga e kapi takiri atura te ataata vaka, noo atura ki runga i reira.

I te ava anga a Tairiputa e, veroa te vaka, ko te tapu tikai te reira i totoro mai ei a Rakeimata mei raro i te kirikiri, e kua piki atu ki raro i te ataata o te vaka te ngai e nooia ra e Aketupo, e kua pipiri atu aia ki reira mei te tu rai o te papaka.

Kia atea te vaka ki tai atu i te aatinga-ngaru, kua totoro mai a Rakeimata ki vao e kua tu mai ki muri i te vaka, e kua karo atu ki uta i Nukuroa. Kua ora aia.

I reira kua itimangamanga to uta i Nukuroa i te kiteanga mai e, kua ora a Rakeimata, e kare roa ratou i makiri ana e i'naea aia i te tapupuni anga.

Kua oro atu a Manava, a Tuavaka pera katoa a Paniatua ki te ngutu i te ava, ma te ava atu, "E maine e Aketupo e akaokiiia mai te vaka; tei mua te matangi ia kotou. E Tairiputa e ka u kotou ki te kino; akaokiiia mai te vaka; kia marino te tai ka ano ei kotou."

Kua pau atura a Rakeimata kia Tuavaka, "Ko au teia ko te papaka tuaururu o te rua matangi; apopo ka oki mai au i te tiki i to upoko e Tuavaka ei angaanga tai na taku tupuna vaine na Kirorea."

Kia ngaro atu te vaka kua papu meitaki i to Nukuroa e, ka tae mai te aitu no Enuamanu atu i tutaki i ta ratou i rave ki te au tama mataiapo o Enuamanu. I reira to ratou akateateamamao anga i tetai ngai akaruru anga no ratou i te tuatau e kakena ia'i to ratou enua e te aitu no tai mai.

## **AKAMARAMAANGA**

Ko to ratou akaruruanga kua topa ia e ko "Tepare" (a dome like fort), ko te tea, e te toko ia roto i teia akaruruanga e rakau, koia oki e kuru. I reira a vao i te patuia anga ki te au kapakapa poaki nunui. Okotai rai kuuta (door) ei tomoanga ki roto me kore, ki vao. Te vai maira te au rakau kuru e te poaki, kua ngaro ra i teiane. Ka rauka kia aere ki te punanga i teia tuatau nei.

# INUTOTO AND THE KINGFISHER

by Ngatamariki Manu

In Areora, at a place named Taungara at Akaara there lived a man named Tangaroa i-te-take and his wife, Inutoto. Tangaroa i-te-take was a well known fisherman. He was an expert at catching flying fish, cray-fish, and other fish of the sea. He was also good at torch fishing and he had a good knowledge of the best nights for fishing according to our Maori belief of the phases of the moon.

Near the Tetuaroa settlement was the Are Karioi, or the Dancing Hall. Each night of Te Marangi or Full Moon, a dance was held for young dancers. This was quite an occasion and all young dancers looked forward to this dance.

On one such night, Tangaroa-i-te-take decided to go out torch fishing. Before he departed, he asked Inutoto earnestly not to go to the dance that night, but to stay home and wait until he returned from fishing.

In those days, it was custom that when a fisherman went out fishing, all the members of the family were expected to remain inside the house and pray so that the fishing would be successful. After asking his family to stay home Tangaroa i-te-take left for the beach, trusting that Inutoto would listen to him. However, on that night, a special type of dance known as Te Ingo Maurangi was to be performed. Inutoto really wanted to take part in this dance. No sooner had Tangaroa i-te-take left home, than Inutoto began preparing herself for the dance. The dance started. While Inutoto was enjoying it, Tangaroa i-te-take was on the beach just getting ready to pull out to sea. He intended to catch flying fish. There were many flying fish around. He saw many but they kept away at a great distance. He did not catch one single fish. Tangaroa began to suspect that Inutoto was out dancing, so he returned home.

At the door of their house he called out, but there was no answer. He entered the house and discovered that Inutoto was not at home. He knew very well that she had gone to the dance. Tangaroa immediately left for the Are Karioi. He moved from one door to another, peeping through them looking for his wife. He was there for quite a while before he saw Inutoto dancing with a man named Paroro. Filled with rage he entered the Are Karioi. He grabbed Inutoto, dragged her out and gave her a good beating before he took her home. At home, she was beaten again. Then they went to bed, but Inutoto could not sleep because she was in too much pain. She stayed awake until Tangaroa i-te-take fell soundly asleep. Very carefully, she rose and stole silently out of the house with one thought in mind, to run away. Where to? She didn't know. She walked for a long time in the darkness, until she found herself in the forest, a long way from their home. It was not until daylight that she decided to rest.

When Tangaroa i-te-take woke up, he discovered that Inutoto was not in the house. He felt very sorry for beating her up during the night, but it was too late. Inutoto had gone. Sadly, he stood outside the house to think where

he should look for her. He really didn't know in which direction he should start, or in which part of the forest Inutoto was hiding. He walked here and there, changing routes many times but the search proved to be arduous and fruitless. He was very tired. Should he continue into the night? But it was no use because he wouldn't see anything in the dark. He returned home. After more days of useless searching he gave up, believing that Inutoto had either destroyed herself or died of hunger. He lived a sad, lonely and miserable life.

Meanwhile, Inutoto had found herself a safe hiding place in a cave which was unknown to anyone. The cave was called Ana-Take take. In its safety the sorrowful Inutoto found herself completely secure from anyone. For food she ate wild edible roots such as motau,<sup>1</sup> pakatirau,<sup>2</sup> kape,<sup>3</sup> even tuitui.<sup>4</sup> She collected the roots in the daytime and ate them raw. She was afraid to make a fire for fear of attracting other people. Thus Inutoto and Tangaroa i-te-take lived apart for many months.

Gradually, Inutoto began to think about Tangaroa i-te-take at home. She longed to be with him again, but she dare not return home for fear of getting another beating. However, in her distress she wept and wailed for her husband, her love flowing out to him in the following lamentation.

#### TE AUE A INUTOTO

*"E Turu te Marama i te Karioi e;*

*Ko au ka ano ki te au o te Ariki.*

*Taku inangaro ki te Ingo a Maurangi*

*Ko te kino ka tae mai kia Paroro*

*taku manako ki taku tungane e ...*

*Na ringa a Ngarue tei Tauera ...*

*E i kimi iaku e ... a!*

#### INUTOTO'S LAMENT

The moon was full on the dance night;

And I shall go to the Chiefs court.

I love to do the Maurangi dance e ...

In the moonlight oh Maurangi e E

The dangers that might overcome Paroro

And my thoughts of my brother

If only Ngarue was at Tauera

To search for me e ...a!

While Inutoto was lamenting for her husband, Tangaroa i-te-take was sitting sadly outside their house full of longing for his wife. Soon he noticed a kingfisher perched on the roof of the house and chirping earnestly. Tangaroa i-te-take did not pay too much attention to the bird. It flew away then came back for the second time and it chirped away repeatedly. It would disappear for a short moment and then it would return again for the third time chirping and whistling louder and longer and nodding its head as if trying to tell Tangaroa something. He rose up as the bird flew off to a chestnut tree. Tangaora followed the bird as it continued to fly from one tree to another, chirping away merrily as it went. He followed it for a long time. Soon they arrived at the mouth of the cave and the kingfisher disappeared inside and was nowhere to be seen. As he stopped to find the bird, out of the cave came a soft, sad voice which guided him quite clearly to Inutoto's hiding place. As Tangaroa drew closer and closer to his wife

the words of Inutoto's lament became clearer to him. The two met, embracing one another, overwhelmed to be together again. Tangaroa took Inutoto home, their trouble was now over and peace reigned in their house.

1. Type of wild yam, the tubers of which grow on aerial vines.
2. Type of wild yam.
3. A type of wild taro.
4. Candlenut used for lighting.

## KO INUTOTO E TE NGOTARE

I roto i te tapere ko Areora, i te ngaa'i tei karangaia e ko Taungara i Akaara, te noo ra tetai tangata e tana vaine, ko Tangaroa-i-te-take e Inutoto. E taunga ravakai oki a Tangaroa no te taei maroro, patia koura e tetai ua atu tu tautai. E tangata karape aia no te rama-tai i te au po ika o te Arapo.

Kare i mamao mei Taungara, te vai ra tetai are tamataora anga, e are Karioi, i runga i te paepae ko Tetuaroa. Me tae ki te au Arapo Marangi katoatoa, ka putputu mai te au mapu no te tamataora. E peu matau teia i te rave ia e te au mapu ingo o Areora.

I tetai po, kua tu a Tangaroa ki runga e kua ano atu rama ika. Ou aia ka akaruke ei i te ngutuare, kua ikuiku meitaki a Tangaroa ki tana vaine, auraka kia ano ki te are Karioi. E noo ra aia ki te kainga, e oki ua mai aia mei tona tere.

I taua tuatau ra, e akatapu ana te ngutuare tangata me ka reva tetai ia ratou ki te tautai. Ka noo te katoatoa ki te kainga ma te pure kia manuia te tere o te aronga tautai. Kua irinaki tikai a Tangaroa e, ka noo tana vaine, a Inutoto ki te kainga.

Inara, e ingo rongonui tetai tei rave ia i taua po ra, tei karanga ia e ko te Ingo Maurangi. Kua rere ua a roto ia Inutoto kia tae aia ki taua tamataora anga. Kare i roa to Tangaroa akaruke anga ite ngutuare kua akateateama-mao a Inutot iaia, e oti, kua ano atu aia ki te ingo. Kare roa aia i mariuriu ana i tana tane, no te mataora i te Ingo Maurangi. Te manako ra oki a Tangaroa-i-te-take e kia ope-kore ua atu tana maroro ka rauka i taua po. E manganui te maroro, kare ra okotai i akavaitata mai ki tana taei. Kua roa tona tauta anga, inara kare ana maroro i mou ana. No teia tei tupu, kua tamanako aia e, tei te are Karioi a Inutoto. I taua atiangā rai a Tangaroa i oki mai ei ki te kainga.

Kia tae aia ki te kainga, kua tuoro atu a Tangaroa i tana vaine; kare ra e tangata i pau mai. Iaia i tomo atu ki roto i te are, papu meitaki ia Tangaroa-i-te-take e tei te are tamataora a Inutoto. I reira, kua ano viviki atu aia kia Inutoto e ingo akanavenave ra kia Paroro. No to Tangaroa riri ootoo, kua uuti mai aia ia Inutoto ki vao ma te motomoto atu iaia, i mua ake ka tuaru ei aia ia Inutoto kia oki ki te kainga. Ia raua i te kainga, kua motomoto akaou a Tangaroa ia Inutoto, ka moe atu ei. No te nui roa i te mamae, kare atu nei a Inutoto i moe. Kia tangi te puta-iu o Tangaroa, kua tu aia ki runga ma te totoro marie atu ki vao i te are; no te mea kua pakari roa tona manako i te oro ke atu. Ka oro ra aia kiea? Kare roa aia i kite. Kua ano ua aia na roto i te poiri e tae ua atu ki roto i te Makatea. Kia a'o ake, kua akangaroi a Inutoto, no te mamao i te ara tana i ano mai ei.

Kia tu mai a Tangaroa-i-te-take mei te moe mai, kare ua a Inutoto i roto i te are. Kua kite meitaki aia e kua oro-ke atu tana vaine. I reira tona tatara-apa anga koia i kuru ia Inutoto. Kua maromaroa ma te mamae ngakau tikai a Tangaroa. Kare oki aia i papu e tei ea te ngai i tapu-puni ei a Inutoto i roto i te makatea. Kua timata aia i te kimi ki te au ngai tana i manako, e tae ua atu ki te avatea-aiā inara kare rai tana vaine i kitea e ia. Kare oki e

puapinga kia ano ua atu aia no te mea, kua waitata roa i te pouri. No reira kua oki atu a Tangarpa-i-te-take ki te kainga e kua noo marpmarua aia koia anake ua. I te au ra i muri mai kua oki akaou aia i te kimi i tana vaine. No tei kore i kitea mai, kua tamanako aia e kua mate a Inutoto.

la Tangaroa e aue ngakau ra i tana vaine, tei roto a Inutoto i tetai ana, ko Ana-Taketake, te ngai i tapupuni ei. Kare rava tetai ua atu tangata i kite i taua ana. Ko tana manga, e motau, pakatirau, kape e te tuitui. Me a'o, ka kimi a Inutoto i teia au tu manga i roto i te makatea. Ka kai mata oki aia i te reira no te mea, me ka tau a'i aia, ka kite te tangata i tona ngai tapupuni anga. Kua pou tetai au marama i to raua noo takake anga ko tana tane.

Kia roa te tuatau i muri mai, kua akamata a Inutoto i te maaraara ia Tangaroa-i-te-take. E inangaro tona i te oki ki tana tane inara, te vai ua ra tona matakau, ko te kuru akaou a Tangaroa iaia. I roto i tona maeiei anga i tana tane, kua oki roa tona inangaro kia Tangaroa-i-te-take na roto i teia reo aue.

E Turute marama i te Kairoi e Ko au ka  
acre ki te aua o te Ariki Taku inangaro ki te  
Ingo a Maurangi e.... Eite marama e  
Maurangi e.... Ko te kino ka tae maHa  
Paroro E taku manako ki taku tungane e....  
Naringa a Ngarue tei Tauera.... Ei kimi iaku  
e ....a!

la Inutoto e aue ra i tana tane, te maaraara katoa ra a Tangaroa i tana vaine i to raua ngutua. Iaia e kimikimi manako ra, kua kite atu aia i tetai manu, e Ngotare te ingoa e paopao ra i te tara o te are, ma te aue. Kare ra oki a Tangaroa i karo tamou atu ana no te mea e nui te au manu rere i tona kainga. Ka rere teia Ngotare ki roto i te vao-rakau, e oti ka oki akaou mai, mate aue. I te toru o te taime i to te Ngotare oki anga mai, kua aue ranuinui aia, e oti, rere atu ei ki runga i te pu i'i; mei te mea rai e, te mangaro ra aia ia Tangaroa kia aru iaia. No te maniania a teia Ngotare, e tona tu aite-kore ki tetai au manu, kua tu a Tangaroa e kua aru atu i te ngai e rere ra te Ngotare. Me marie a Tangaroa, ka noo te manu i te tiaki, me kare, ka oki mai i te karo me te aru ra rai a Tangaroa iaia. Mei te reira to raua ano anga e tae ua atu raua ki Ana Taketake. Kua rere tika atu te Ngotare ki roto i te ana; ngaro atu ei. Kia tae a Tangaroa ki te tomoanga o te ana, kua rongo aia i tetai reo aue. I reira, kua tomo atu aia ki roto i te ngai tapupuni anga o Inutoto. Kia waitata atu a Tangaroa kia Inutoto, kua rongo meitaki aia i te au araara i roto i te aue a tana vaine. Kua takave tetai i tetai ma te rekareka i te mea e kua aravei akaou raua.

Kua akaoki atu a Tangaroa i tana vaine ia Inutoto ki te kainga. Ko te au manamanata i tupu ei to raua ve'e anga, kua ngaro te reira e kua riro te raua oraanga ei mea mataora.

Uri ia ki roto i te reo Maori e Tupuna. Rakanui.



## told by Rongomatane Maka Kea Ariki to Tatuava Tanga

In their attempt to overcome the problems of nature our ancestors sought supernatural help through spirit beings or totems, which we call taura-atua. They act as protectors of certain tribes and may appear in this world in many forms, human or non-human. For many generations the mana (power) of the taura-atua was never doubted. Even to this day the taura-atua are still believed to exercise their mana if required by their people.

The taura-atua featured in many sea voyages in which the lives of people were threatened by natural phenomena such as hurricanes. In some cases the taura-atua (the human medium of the spirit) prophesied, by way of dreams, important events that would take place within a certain tribe such as births, deaths and incidents.

A well known taura-atua of Enuamanu (Atiu) is called Itimanuka, the spirit being of Rongomatane Ariki and his tribe. According to witnesses Itimanuka always appears on the marae Teapiripiri. This place was proclaimed by Ngati Paruarangi as sacred. On the marae itself, two tiare maori trees stood close to a mound of rubble from a tumbled-down wall. It was at this spot that Itimanuka was always sighted. No one dared pick flowers from the two tiare maori trees except members of the Rongomatane tribe. Those who erred faced serious consequences.

Itimanuka makes, its presence known on important lunar phases, like Marangi, Tangaroa and Tane. Itimanuka appears in the form of a woman on land and in the form of a shark or whale in the sea.

Rongomatane Maka Kea related that in the olden days when Itimanuka leaped around in the sea at the mouth of Taunganui passage it was a sign that flying fish would be abundant and the common phrase used by the fishermen was "Ka uri ki te puaka" (literally translated — "Cast to the pig") meaning that the catch would feed the whole island and there would still be a surplus. This sign never failed and upon seeing this the people of Atiu would immediately set about making preparations for the immense catch to come. Giant kota'a (fern) leaves for wrapping and firewood would be gathered.

### **An extraordinary episode**

Many many years ago a ship departed Rarotonga for Mangaia and Atiu. Amongst those on board was a woman and her grandchild. The woman, a descendant of the chiefly clan of Rongomatane, was returning to her home island Enuamanu.

In mid-ocean, darkness fell and disaster struck. A hole in the ship started to take in water. The crew tried desperately to repair the damage and to bail out the water but without success. Soon the vessel was completely swamped by water and sank.

Some people managed to reach the ship's lifeboat, but others drowned.

The woman and her grandchild were amongst those who did not reach the lifeboat. While floating helplessly in the darkness she remembered something and she started to call out, summoning her taura-atua,

"Oh Itimanuka save us Oh Itimanuka  
my Taura-Atua ... where are you?"

Out of the dark water a great shark appeared. The colour of its skin from head to tail was like that of a ripe ti (cordyline) leaf. The woman, without fear, knew that Itimanuka had come to their rescue. She quickly secured her grandchild to her back with a piece of pareu cloth and then grabbed the pectoral fins of Itimanuka. It moved swiftly to a destination unknown to the woman since it was dark.

At sunrise they sighted land straight ahead. Itimanuka carried the woman and her grandchild to the safety of protruding corals making up the fringing reef at a point in Atuokoro, Mangaia. The reef was high and dry because it was low tide, thus making it easy to crawl ashore on the rough surface. Itimanuka disappeared and a woman suddenly appeared supporting and helping the weary woman and her grandchild ashore. They were so exhausted from the ordeal that they dropped on the sandy beach and fell asleep. A group of fishermen found them later and took them to safety.

Incidentally, there were no survivors from the sunken ship except the woman and her grandchild. The ariki of Mangaia looked after the two survivors and eventually they were returned to Atiu on the Atiu owned vessel "Ngamaru."

## TE TAURA-ATUA KO ITIMANUKA

E irinaki-anga to te ui-Tupuna i pokerekere e tae ua mai ki te au uki e manganui i muri mai i teia pakau e Taura-Atua. Kua akauruuru ia teia e ratou e kua mana i roto i ta ratou irinakianga.

Ko teia apakau e Taura-Atua ko te tauturu teia i to tatou Ui Tupuna i te au atianga e rokoia ei te vaka tangata teretere na te moana e te tumatetenga. E riro katpa ana te Taura-Atua i te akakite mai kia ratou — na roto i te rika-moe, i te au angaanga nuinui te ka tupu i roto i te matakeinanga. Mei te mate te tu, e te vai atura.

Ko Itimanuka tatai o taua au Taura-Atua nei o runga ia Enuamanu. Koia oki te Taura-Atua no te Ariki Rongomatane ma tona vakatangata.

Te vai nei e tae ua mai ki teia ra nei e rua (2) nga tumu tiare-maori taito, pera ki te patu (kua makuru i teia nei) i runga i te marae Teapiripiri. Ko te ngaai teia e kitea ia ana a Itimanuka e ko tona tuanga nei oki teia o te Marae Teapiripiri tei akatapu ia e to Ngati-Paruarangi nona.

Kare tetai uatu tangata e akatika ia kia aaki i tetai tiare i te tuatau mua no runga mai i teia nga tumu tiare nei, man ua e au tangata rai no roto i te kopu ariki o Rongomatane. Me pera tetai ka rokoi aia e te tumatetenga.

I te au po nunui, mei te Marangi, Tangaroa e te Tane ko te au tuatau teia 0 te marama anganua e maranga ana aia. I tetai au atianga ka kitea aia e te au tangata o roto i te pa-ariki.

E tutu vaine tona tu, me kitea ia aia i runga i te enua. Kareka kia ano aia na te moana ka tau i aia iaia ei mango me kare ra ei tora.

Kia tae ki nga po maroro i te tuatau mua, i na Rongomatane Maka Kea ei, me rere a Itimanuka i raro tikai i te ngutu-ava i Taunganui, ka kite meitaki to Atiu au ravakai e, e aka maroro te ka ei mai — ka uri ki te puaka — (aiteanga, kare e rauke i te rave).

Kare rava oki e tarevake ana taua akairo nei. I reira to Atiu e ropi ei i te kotaa ei vaii i te maroro, ma te akapapa i te au rara e te vaie ei rara i te maroro.

Tetai mea umere kua tupu:

Kia akaruke tetai pai'i ia Rarotonga no Mngaia e Atiu i te tuatau mua, kua aru katoa mai tetai vaine e tana mokopuna i taua tere nei. No roto aia i te kopu-ariki o Rongomatane, te akakoro ra i te oki ki te ipukarea Enuamanu.

Kia tae te pai'i, ki te area moana i rotopu ia Mangaia e Rarotonga — e po te taime, kua tupu tetai tumatetenga nui. Kua puta te pai'i, e kua akamata i te ki i te tai. Marie ua te tupuanga o teia inara, raukaanga kore i te au tangata o te pai'i i te tata i te riu ki vao, e te openga iora, kua viviki te pai'i i te tomo ki raro te moana.

Kua aue pu ua te au tangata o te pai'i pera ki teia metuavaine e tana mokopuna. Kua manuia tei o atu ki runga i te poti o te pai, ko tetai au tangata ra kare i o atu, kua maremo ia ratou.

I taua atianga tumatetenga nei i maara'i i te teia vaine nei tona Taura-

Atua. Te paanu ua ra raua ma ia katoa i te avaanga,

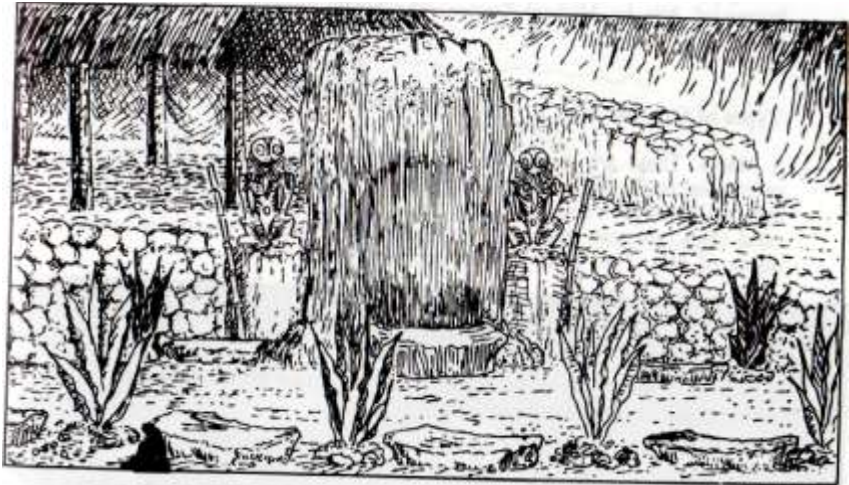
"E Itimanuka apai ia maua kia ora,  
"Teiea koe e taku Taura-Atua e Itimanuka"

Kare i roa kua tapiri roa mai tetai aka mango. Mei te rautipara te tu o tona pakiri, mei mua i te omi e tae uatu ki te iku. Na teia i akapapu ki teia vaine nei ma tona ekako kore e, teia te Taura-Atua i te akaora ia raua. Kua nati aia i tana mokopuna ki te pareu, takai ki runga i tona tua, ma te piki atu ki runga ake i te tua o te faura. I tona mouanga ki runga i nga peau mua o te Taura kua akamata aia i te ano viviki atu. Kite kore roa raua e te ano nei te Taura kiea i te mea oki e e po te taime. Kua anu tika'i raua, e mea papu rava te reira.

Kia kake ake te ra i te popongi roa e enua te tu mai nei i mua ia raua. Kua tapiri roa te Taura-Atua ma te akaurunga i tona upoko ki runga i te rea (akau). No te maro i te tai i Atuokoro, Mangaia, rauka ngoie atura ia raua i te totoro acre ki uta. Kua ngaro ua i reira a Itimanuka, e kia itirere ake raua e vaine teia tei te pae e takitaki nei ia raua ki uta. No te nui rava i to raua paruparu e te anu, kua topa ua raua ki runga i te kirikiri (one tea) i te pae tai e kua ngaro roa to raua ao i te moe.

Na tetai au tangata tautai i kite ia raua e kua rauka te tauturu i reira.

Kua karanga ia e, ko raua ua i taua pai'i tangata ra tei ora mai e ko te katoanga kua ngaro. Kua ariki ia raua e te ariki o Mangaia i te reira tuatau, e kia roa i muri mai na te pai'i o Atiu na Ngamaru i akaoki ia raua ki Enuamanu.



# HISTORICAL SITES

by Nio T. Mana et al.

This chapter is compiled from reports by Nio T. Mana, Tereroa Cameron, Ngaupoko Koronui, Manuariri Tanga, Tokoa George, Tini Rau, Tura Mariri and Ngaoa Kakau Bob in 1980. They point out that their findings are not conclusive due to the shortage of time and lack of experience, but they expressed very keen interest and hope that Atiuans will study this important aspect of their history and culture further, and record historical information in the minds of the elders so that future generations will know the history of their people. Other valuable information is contained in the Archaeological Survey of Atiu by Michael Trotter, who kindly supplied the illustrations used here.

## **Types of Sites on Atiu**

1. Marae. These are meeting places of our ancestors. Some of these old ceremonial meeting places were restricted to important people like the Ariki and the Mataiapo. These marae are flat open platforms made of stalagmite, coral chips, volcanic stones and limestone. We found the remains of seven marae of Atiu. They were built on good flat land.
2. Burial Caves. Our ancestors used to take their dead to certain caves, but they are no longer used. Most burial caves are located on the makatea but there are some near villages.
3. Historical sites.. These are places where important events took place or where noted ancestors used to live.
4. Old settlement sites. These are the remains of old settlements and can be found near water holes, on good planting land or dry land. Settlements were made at places where food and firewood were available, and at places which provided protection from enemies or which had suitable look-outs so that the enemy could be seen easily. This was before the mission persuaded our people to abandon their lowland villages and move to a central location on the high ground.
5. Recent or modern grave sites. These grave sites are located near the villages. Unlike our ancestors, who took their dead to the caves, each family now has a separate graveyard.
6. Coral tracks. These are tracks made by our ancestors for access to the beach for fishing for example. The tracks are flattened with coral and stones.

## **Some examples**

### **Marae of Marau**

This marae is located in the forest on the makatea. It is on the western side of Atiu, in the village of Mokoero in the territory of Ngatiarua. It is situated on flat ground just above a swamp in the east, which would have given it protection from an enemy.

The marae is about 36 yards wide and 55 yards long. It is made of many layers of coral pebbles, broken volcanic stones and stalagmites. It was probably once a complete rectangle with stones all around but many have since been removed. Rough coral walls enclose the platform. Inside the marae are some stalagmites which might have been used as seats. A stone wall separates the marae from the swamp.

Growing on the banks of the swamp are chestnut trees which might have been planted by the people of this marae to give them shelter from the strong winds blowing from the north-east.

Tradition has it that the chief Aketairi, who was a brave lady, stayed on this marae for many years.

### **Marae of Orongo**

This marae is also located in the forest on the makatea, in Mokoero in the territory of Ngatiarua. It is about 100 yards from the marae at Marau and the same distance from the stream. It is on flat land, with a huge utu tree at the entrance.

The site of this marae is more complex than the others. It is made up of a number of structures. The main structure, about 81 square yards in area, is surrounded by thick slabs of coral and has walls about 4 feet high. It is made of coral pebbles, volcanic stones and limestone.

The second structure is made of coral, burnt limestone and stalagmites and is approximately 10 feet by 4 feet. Within this marae are three volcanic boulders which could have been used as seats; an embedded basalt boulder 5 feet by 2 feet by 10 inches; and other huge stalagmite structures which are layered with coral pebbles.

One of the stalagmite structures in the north corner of this marae has an interesting shape. It is well-rounded at one end while the other end has the shape of the head of the war god, Tutavake.

According to tradition this marae, which belonged to Ngamaru Ariki and his tribe, was given a special name, Kaute-Ehua, because of its very interesting history.

## **Marae of Katara**

This marae, in the village area of Kakuea in Areora, covers an extensive site of about 75 yards by 50 yards. In the centre is a tall stalagmite pillar about 10 feet high and 2 feet in diameter. It is lying down, pointing towards Mokoero. According to tradition the pillar fell during a big war and it pointed west towards Mokoero which meant that the people of Mokoero would win the war. This is perhaps the origin of the saying "Oki rai te ata ki Mokoero", or "Mokoero will always conquer her enemies."

This marae is also made of coral pebbles and volcanic stones. It is situated on flat land, close to a stream and has a swamp on one side.

The size of this marae indicates that it could have housed a settlement. It is said that the tribe who owned this marae ate a warrior from Mitiaro in revenge for an earlier killing of one of its members.

## **Marae of Te Ana**

This marae is located in the village area of Karoariki-Kakeua in the territory of Areora. It is also a very big marae and is about 75 yards by 50 yards. It was built on flat land near water, and has a swamp on one side for protection against the enemy.

This marae has partly disappeared as landowners have cleared it for gardening. However, one can still see the remains of the marae which was made of coral pebbles and volcanic stones.

Within this marae are six huge burial mounds of coral stones and stalagmites. Growing on these mounds are toa (ironwood) trees which are symbolic of the type of persons who might have been buried there, those great warriors (toa) of the day.

## **Marae of Vai Rakaia**

This marae is located in the sub-district of Taturua. It is terraced and there could have been a settlement on it. A few yards away is a stream and there is also a swamp which could be used for planting taro. Forty-seven slabs of limestone supported by stalagmite rocks mark off the marae from its surroundings. The marae itself was made of coral pebbles.

In the centre of this marae is a round stalagmite boulder which is shaped like a head. It represents Rautara, the god of Rongomatane Ariki. It is said that many warriors sought this head but did not find it.

This marae belonged to Rongomatane Ngakaara and his tribe. He had twelve wives who had a special swimming pool called Vai Inano (the place of the wild pandanus flowers). No one else was allowed to bathe in that pool. This swimming pool is located at the edge of the swamp in the area called Puarangi in Tengtangi village.



## **Marae of Te Apiripiri**

This marae is located in the village of Tengatangi, in the sub-district of Paruarangi. It is a large marae, measuring about 55 yards by 30 yards. The marae is made of stalagmites, coral chips and pebbles. In the centre are the ruins of a palace. On the south end is a house platform which is believed to have been the house of Rongomatane's family.

Next to the marae is the memorial stone of the Tahitian missionary, Papehia. Beside this stone is a large stalagmite where it is said that Papehia laid his Bible. This marae was built about the time of the arrival of the missionaries. It belonged to the Ngati-Tukuata tribe. According to tradition the missionaries Papehia and John Williams preached to the people of Atiu about the Christian God on this marae.

## **Rimarau Burial Cave**

This cave is situated in the forest on the makatea. It is a burial cave and so was not disturbed and closely examined. Inside this cave are many human bones. The cave is surrounded by heavy coral walls.

## **Burial Grounds**

There are burial grounds in Ruapuka. The graves there are edged with coral pebbles. There are also burial places in Karoariki, in Kakeua. In Tengatangi Village there is a lime plastered tomb called Terangikaroariki. It is where the chief, Ngapaku, is buried. The elders of the people of Atiu believe that the direction that a shooting star lands indicates that there would be death in the ariki family of that area.



Looking eastward along the slab wall at Site 20, Vairakaia, Atiu. Notice the half buried stalactites behind the slabs.



The southern-most structure at Site 9, Marau, Atiu, a rectangular enclosure made of slabs of coral limestone and a large stalactite.

# VAARUA MATANGI A TE ATIU ("Compass" directions of Atiu)

by Ina Teiotu

TOKERAU	N	Tokerau Ungaunga Tai
Amaro ki te Tokerau	NxE	Tokerau Ungaunga Uri
Tokerau Maakarua	NNE	Tokerau Ungaunga Tea
Tokerau Matakaka	NexN	Tokerau Ungaunga Kura
	NE	Maakarua Ungaunga Tai
MAAKARUA	NexE	Maakarua Ungaunga Uri
Amaro Maoake	ENE	Maakraua Ungaunga Tea
Maakarua Matakaka	ExN	Maakarua Ungaunga Kura
	E	Maoake Ungaunga Tai
MAOAKE	ExS	Maoake Ungaunga Uri
Amaro ki te Maoake	ESE	Maoake Ungaunga Tea
Maoake Amarangai	SexE	Maoake Ungaunga Kura
Maoake Matakaka		
	SE	Amarangai Ungaunga Tai
AMARANGAI	SexS	Amarangai Ungaunga Uri
Amaro ki te Amarangai	SSE	Amarangai Ungaunga Kura
Amarangai Tonga	SxE	
Amarangai Matakaka		
	S	Tonga Ungaunga Tai
TONGA	SxW	Tonga Ungaunga Uri
Amaro ki te Tonga	SSW	Tonga Ungaunga Tea
Tonga Auru	SWxS	Tonga Ungaunga Kura
Tonga Matakaka		
	SW	Auru Ungaunga Tai
AURU	SWxW	Auru Ungaunga Uri
Amaro ki te Auru	WSW	Auru Ungaunga Tea
Auru Uru	WxS	Auru Ungaunga Kura
Auru Matakaka		
	W	Uru Ungaunga Tai
URU	WxN	Uru Ungaunga Uri
Amaro ki te Uru	WNW	Uru Ungaunga Tea
Uru Parapu	NWxW	Uru Ungaunga Kura
Uru Matakaka		
	NW	Parapu Ungaunga Tai
PARAPU	NWxN	Parapu Ungaunga Uri
Amaro ki te Parapu	NNW	Parapu Ungaunga Tea
Parapu Tokerau	NxW	Parapu Ungaunga Kura.
Matakaka		



