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## Introduction

This material was collected from the islands of Tahuata, Hivaoa, Nukuhiva and Uapou in the Marquesas group from March 1934 to May 1935. Sometimes the legends and chants were copied from old notebooks written down by the Marquesans themselves, but more often they were told to me directly by old men or women. At first I needed an interpreter, but after several months intensive study I was able to work directly with my informants. The legends are known in their complete form only by the old people, a few of whom have amazing memories. Shortly, however, they will die, and the new generations will still repeat the stories, it is true, as they are vastly entertained by them, but they will remember them only in fragments. The story tellers take great pains to be accurate in even minute details, but when a tale reflects what they feel to be discredit on their own valley or island, they are hesitant to tell it. For example, no one on Hivaoa told me of the defeat of Matafenua by Poumaka of Ua Pou, a story the Ua Pou people tell with great ~~readiness~~ enjoyment.

The stories have been arranged arbitrarily according to theme,

whether relating to heroes, war, migrations, love, animals, religion, creation, or devils.

Love has an important place in most of the tales, although there are no romantic sufferings, unrequited love, eternal triangles, villains, or seductions. The drama in the love stories comes from dangerous journeys to or from Havai'i, or the region beneath Havai'i. Very frequent was the perhaps fatal peril of loving a devil. Devils usually dressed in dead banana leaves and ordures. Their teeth were arm-length; hau tree roots were their whiskers and hung from their eye sockets; their hair was as long as two coconut palms, and their withered bodies were horrible with open sores and abscesses. Their favorite food was the human eye, and their private parts were often infested with poisonous eels. Hideous as they were, at night they might suddenly change to young and beautiful maidens. The Marquesans were ~~childishly~~ fond of such sudden transformations.

The position of women, as revealed in the legends, was relatively high. Often women were important and intelligent chiefesses. Young girls were invariably beautiful and loved, and often they ate the perfume of flowers. The old women were usually cannibalistic devils or abused creatures like the unfortunate Puainanoa. Marquesans still abuse the old folk.

The legends afford a picture of the ancient culture: concrete facts with details concerning weapons, methods of fishing, ornaments, taboos, wars, cannibalism, and more abstract data dealing with ethics, morals, taboos, and the social hierarchy. Thus the legends are a mine of ~~source~~ footed material.

Realism and the absence of didacticism is noted. No attempt has been made to reward virtue or punish sin. The evil-doing Ono is not regarded as a scamp but is made a hero. This failure to be infuriated by sin has made Polynesians easy prey for whites. It has led the French priests to complain about the complete lack of a moral sense. There could be no Polynesian Aesop, Jesus, or Fontaine.

Some of the themes most frequently repeated are as follows:

The hero goes to Havai'i to seek his mate

The younger brother cuckolds the older brother

A youth is humiliated by his cruel parents

Rapid courtship in a swimming pool

Contest in mana by rival priests

Water in a canoe is stained with saffron, thus betraying a stowaway

A tree used in building a new canoe takes root and leafs out at night

~~Handsome~~ Youth is forced to cohabit with devil hags

Brothers are eaten for succumbing to greed, lust.

Prodigal or long-lost child returns home & eats the figs reserved for him, thereby proving his identity

When an individual is killed by magic, a few drops of his blood fall on the breast of his sweetheart or near relative, thus informing him of the tragedy.

To rescue a lover from Havai'i (the underworld), one must tie him up in a sack and not let him out on the journey back to earth when he asks to be released to satisfy various natural calls.

Handsome youth is forced to cohabit with cannibal hags.

Settings for the legends take one to all the islands except 'Ua Huna. Atuona, the largest and most densely populated valley, is the most frequent site. The characters are fond of voyaging. Koe'e-nui, the big eel, swims from Nukuhiva to Fatuhiva. Chief Pake'eke'e sails a bamboo raft from Hiva'oa to Tahuata. Mana-'i-a'a-nui, the famous trained pig, swims at his master's call from Hanapa'aoa on Hiva'oa Island to 'Ua Pou. Of all the islands, only 'Ua Huna is rarely mentioned in the legends.

Many places are renouned for characters or events. The hoki or travelling musician troupes of Puamau, Hiva'oa, frequently appear in the legends. Ta'a'oa is famous as the home of the heroes Kena and Huuti and the devil woman Ti'a-he'e-'i-Havai'i, from whom all the Tiu, or Ta'a'oa tribe, are thought to be descended. Tahauku was the home of the infamous cannibal oggress, Mo'orieve, who takes part in many legends.

The supernatural rules every story. The present-day story tellers believe implicitly in the most fantastic exploits, explaining that in the old pagan times the natives had "mana" which made anything possible.

The devils who ate entire villages did not appear to be particularly feared, and at times they were outwitted. The ancients were no more obsessed with fear than they were with indignation about evil.

Many of the legends contain mauta'a or tapatapa chants, the singing of which added so much beauty and drama to story telling. The raris that follow a number of the legends are modern songs that have been written about the legendary heroes.

## The Two Brothers who went to Hell

Told by Mahana at Vaitahu on July 27, 1934

A long time ago two brothers named Feke'e and Tea'a lived together at Atuona. Each of the two was leader of 40 men, who did whatever was asked of them. Of the two brothers, only Feke'e had a wife.

A great turtle was swimming in the bay at Atuona, and the older brother wanted to kill it. He took some of his men in his canoe and went after the monster, but as he was on the point of hurling his spear the creature ducked ~~his~~ its head and plunged to the bottom of the sea.

The brother knew that this sudden diving of the turtle symbolized the unfaithfulness of his wife, that at that very moment she was sleeping with someone, doubtlessly his younger brother who had no woman of his own. (Even today in the Marquesas a man who catches no fish blames neither the elements nor his own lack of skill, but believes ~~instead~~ that his wife is being untrue. Small comfort! )

The next day the turtle came near the shore to tempt the brother. Again he took the canoe and followed the beast, and again it ducked its head and dove to the bottom just before he was to strike. The next day the same experience.

The fourth day when the turtle came the older brother called the younger one to him. "If you must have my woman," he said, "take her now so that my fishing will not be spoiled. It is tapu to take another man's woman when he is fishing." "No," said the brother, "I do not want your woman now."

The older brother took to his canoe, but as he was about to launch his spear at the turtle it disappeared beneath the waves. The man was discouraged, and rowed to shore. He put his canoe in the shade where the rays of the sun would not ~~cause~~ rot it ~~to rot~~, and detached the outrigger. He

was through with fishing. He walked to his house carrying the outrigger under his arm.

In the meantime the younger brother had gone to his sister-in-law. They were still together when the mother saw the rightful husband returning. "Quick," she whispered to the man. "Quick! Get up! Get up! Here comes your brother!" The man and woman were too deep in their play to heed the words of the old woman, and the warning fell on deaf ears.

The older brother drew nearer to the house. He walked fast, carrying under his arm the outrigger of his canoe.

"Get up" said the old woman in terror. "Get up! Your brother is drawing near!" Still the couple were too deep in their play to pay attention. "Quick!" said the old woman, and this time she shouted. "Your brother is on the paepae! Quick! Get up!"

So great was the noise she made that the brother tore himself away from the woman, and without taking time to raise his head, he rushed headlong for the door. At that moment the brother was entering, with the outrigger under his arm. The younger man in his panic-stricken scramble for safety did not look where he was going, and he smote his head against the stick while running as fast as he could. He gave himself a terrific wound,

and red blood poured forth, and he fell to the ground shouting and screaming and weeping with pain. "Are you trying to kill me?" he asked his brother in rage. "No," said the older man. "I did not see you. I was merely bringing my outrigger home. There is no use trying to fish any more."

The wounded man turned to his mother and asked her how he might cure himself of his grevious hurt. She bandaged his head with leaves and Fau bark and spoke thus to him: "This dressing is only temporary. There is only one man who can cure you, and that is a blind man who lives alone in a cave far inland in the depths of the valley at Tuonono. He is your uncle. His name is Tuna Hakaoho. You must go to him and get him to take you to his country of hell, and you will be a cured man."

(The old woman called the blind man by the Polynesian term "matapo" which means "night eye", and to the Polynesians the night is a fearful and dreadful thing.)

"but how can I find the matapo?" asked the younger brother. "I have never seen him. No one has ever seen him. He never leaves his lonely cave in the depths of the valley." "Make yourself a sling from fau bark, then go to the end of the valley," ordered the woman. "You will find a boy

picking breadfruit. This is the matapo's son and the breadwinner. This boy is named Anahua (Flower in the Grotto). He spends all the day getting food for the old man who cannot leave the cave in the depths of the green valley. He climbs trees for breadfruit, and he comes to the sea to fish. You are to kill the boy. Then you are to shoot rocks with your sling, and when you hear voices you will know where to find the matapo who is to take you to hell."

The younger brother with the bad wound then set out to do as the wise old woman had commanded. He made himself a sling of fau bark (maka) as long as two good men could reach. He carried the sling, and walked up the Atuona valley. When he left the sun was low to the east, and before he reached his goal it was high over his head. He walked with his eyes to the ground. He stopped only when he felt the white sap of freshly picked breadfruit fall upon his head. This brother had the gift of prophecy and of wisdom. That is why he felt the breadfruit sap on his head.

Looking up into the tree he saw the boy Flowering Grotto picking ripe breadfruit with a long pole. He was young, well built, handsome. "Ha'a mai inei," he called to him. "Come here." Flowering Grotto was frightened when he saw the giant stranger who called to him so imperiously,

but he dared not disobey. He climbed down the tree. Tea'a knocked him on the head with his 'u'u. The boy fell senseless to the ground. The killer sliced the neck with his stone hatchet, and tied the head, while it was yet bleeding, to his belt, where the old Marquesans always carried the heads of their victims that all might see and be respectful.

He then shot his sling in the direction of the massive Temetiu peak. The stone rebounded against the rocks known as Tanifata'a (Platform Song). He listened carefully, but there were no voices; he heard only wind in the ironwood trees. Again he shot a stone, this time towards Feani on the rocks called Ati Kua. There were no voices. Still again he lanced a stone, this time in the direction of his strong arm. He heard the rock strike a cliff, and voices sounded in the distance and he knew it was his uncle calling out that the stone had broken his cave, and he was glad. ~~The~~ The first part of his search was finished.

Hidden behind a barrier of giant ferns he found the cave of the blind man. The entrance had been broken with the stone he had shot from his maka. His uncle was a withered old man with white hair. He was heaped in a corner of the cave on a mat of palm leaves. He was tattooed from head to foot. On his arms, now so thin and poor, were rhythmic patterns in dark blue

ink describing a labyrinth; on his back was a serpent-like fish, and on his legs more circles and angles. Across his eyes fell a blue bar like a bandage, but the eyes themselves were set and had been sightless since birth. The blind man's name was Tuna Hakaoho Vevau (Irritate the Caterpillar Vevau). Vevau is the old name of Atuona Valley.

"Well, what do you want?" asked the blind man when he heard the steps of the younger brother. "You have murdered my son. You have killed my only means of support. You have destroyed the boy who fed and clothed me. Now you mean to finish your evil work and stone me to death." "What makes you think I killed your son?" asked the brother, astonished that the blind man should know his secret. "I am old and feeble, and my eyes are as night," the decrepit figure answered, "but I have the gift of prophecy. At the moment you slashed the head of the youth a drop of his blood fell upon my chest. Now I suppose it is finished with me as well. I have no more relatives or defenders." "No," answered Tea'a. "I am your nephew, Tea'a. I shall take care of you. But first I want to go to your country of Vaetapuauna in Havai'i. My head has been hurt and it is only there it can be cured. I want you to lead me there."

"It is a hard and dangerous trip."

"No matter."

"I am too old and feeble to go."

"Remember that if you stay here there will be no more food."

"Are you strong enough for such an undertaking?"

"I am one of the strongest men in Atuona. Did I not hurl a stone from the valley with such force that it broke down the door of your cave? Is that not proof of power?"

"Let me feel you." The aged man ran a gnarled, trembling hand over Tea'a's body. He began with his feet and worked his hand upward as far as he could reach, which was only to his waist line. In the old days the Marquesans were tall and vigorous men, and among them Tea'a was the most powerful. "Yes," said the matapo, "I know now that you are able to take me to Havai'i. But are you able to carry my treasures with you?"

Tea'a looked at the possessions which Tuna had amassed during the many years he had been imprisoned in his cave. He saw the pukaha or brush made from coconut husk, the ike made of toa or ironwood that is used for beating tapa cloth, the tutua made of tou wood (the board on which tapa bark is laid to be beaten); there were statues and images and earrings, and all the precious art work of the old Marquesans. Now that his son Anahua,

Flowering Grotto, was dead this wealth was all he had left in the world, and he was not willing to part with it.

By this time the sun had dropped behind Fe'ani, and the swift darkness of that tropic land had fallen over all the earth. This did not bother Tea'a, and he started out in the gloom, carrying the blind man and his treasures on his back.

"Stop," said the aged man after they had gone through the darkness for many hours. "I smell the meae netae, the red flower that grows near the beach at Atuona. Let me down from your back. We are near the entrance to Havai'i."

He put the old man down on the sand of Atuona beach, which is as black as the night. The blind one looked out towards the sea. The surf was lashing against the coast as though in fury at these men who wished to invade the subterranean kingdoms. The roar was deafening, but the matapo chanted more loudly, turning his back to the sea and sadly waving his hand, "Kaoha to'u fenua. Kaoha! Apae, apae Tuonona!" Farewell my land! Greetings to my land!" Then he turned away from the waves, charging as they were almost to his very feet, and spoke to the hero. "We must have a canoe if we are to go to Havai'i." Tea'a took him to his brother's canoe high on

the beach beneath the fau trees, and the blind man felt its length. "8 fathoms long," he declared, "that is not big enough. We must have another canoe. Listen, and I shall tell you where this is to be found. Go to the nearby bay of Tahauku (Diving Place). There on a paepae on the far side you will see a man and a beautiful young girl. They will invite you to their house and offer you presents of all kinds. You are to refuse everything and ask only for their canoe. It is hidden below in the sand. They will tell you where to find it."

The hero went to Tahauku, and the man and the beautiful girl were sitting on a paepae. Her skin was as light as sandalwood and her jet-black hair hung down her back to her waist. She was ~~in her teens~~ young and she smiled invitingly when she saw Tea'a.

"Kaoha," cried her father in greeting. "Ha'a mai tuu hunona! Come here my son-in-law!" He bid the man come into his house. "Come," he said enticingly. "You shall have my daughter. You shall have much popoi, fei'ai, fish, ta'o, clothes. Only come within and everything will be yours...."

Now Tea'a knew that he was being tempted. The girl continued to smile and look at him with favor, and he wanted to go. He was hungry as he had not eaten for a long time, and his mouth watered at seeing so much good

food. But he was not as most men, and he turned aside from all a man could desire with only a passing moment of weakness. "No," he answered, "I cannot go. I have work to do. I am looking for a canoe, a large canoe. There is one hidden on the beach below the house. Please tell me where it is to be found."

The man and his lovely daughter were angry that he should spurn them thus, and they answered briefly. "We do not know. We know of no such canoe. Perhaps it is at the beach. A long time ago a canoe was buried underneath the pohue vines."

Tea'a searched long among the pohue vines which grow in great abundance at Tahauku, but he found no sign of a canoe. He went back to see the old matapo at Atuona, and he gave Tea'a new directions. Again he searched, and this time he found the canoe buried one arm's length beneath the sand. They tied the two canoes together with strong rope made of fau bark, and put to sea. They rowed hard, the 40 men of Tea'a, and they were strong men, but the canoe went backwards rather than forward.

"Stop!" ordered Tuna. "This will not do. We need more people. We must have the owner of the canoe. Go get your older brother and bring him to us." The canoe was pushed back upon the beach, and Tea'a went to his house

to ask his older brother to go with him to Havai'i. "No, certainly not," remonstrated Feke'e, "who wants to go to hell before his time? That is the last place I want to go now. You go alone if you want. That's your business, but I shan't go with you." "Yes, you will," said the hero firmly, "for I shall make you!" While speaking these words he grabbed his brother and dragged him after him, and so powerful was his grip that Feke'e could do nothing but go with him even though he was afraid.

This time the canoes sped fast over the waters and they were soon in unknown seas. For three days and three nights they rowed. "Miti'i te tai!" (Taste the sea and tell me if it is salt!) ordered the old man at length, after the motion of the waves and the roar of the sea was wearying on them. Tea'a dipped his hand into the eddies of water beside the boat, and licked the surface of his palms with his tongue. "It is salt," he answered. "Then row on," said the old man, who seemed to have grown in strength and authority as he drew nearer to his land. "Row on."

Another day they rowed without seeing land or creature other than themselves. "Miti i te tai," ordered the aged man. The younger brother dipped his hand into the swirls of sea, and licked his moistened palm, but it was salty and bitter. Twenty-nine times in all he tasted of the water,

but always it was like a mouthful of salt. After tasting it the thirtieth time he cried out in excitement. "That is not sea!" he shouted, "that is fresh water! It is not salt! It is as clear and fresh as the water in the river behind my house in Atuona!"

All the people were filled with astonishment that they had sailed beyong the sea, and that now they were close upon the realms of hell. But it was wonder mixed with fear and terror. Who knew what lay beneath they crystal-like depths they were about to brave?

"Now is the time to cure your head," said Tuna to his nephew Tea'a. "Jump overboard!" Tea'a jumped over the side of the canoe and plunged his head into the sweet waters of the sea. As he did this, thousands upon thousands of worms fell out of his head as seeds from a ripened pod. Tea'a climbed back into the boat. "I am cured," he cried joyfully, "the pain is gone. I am as well now as other men."

They made the canoes dive like fish into the water. Down, down, down, they descended. "Stop! I hear something dangerous," said the blind man. "Something which can cause death. It is the mau keho tuta'i ua (the doorway to Havai'i)!" The men looked and they saw that they must pass through a narrow gateway guarded by rocks which slid back and forth at a fast rate of

speed, smashing together with force enough to break to bits any object unfortunate enough to be caught there. "We cannot go!" screamed Feke'e in terror. "We will be caught by the rocks and shattered into a million pieces..." "We shall pass through!" sternly announced the ~~old man~~ seer. "Row fast and we will pass through without being caught." They halted their canoe to time their approach through the jaws of Havai'i. It was like waiting for a lull in the waves to carry the canoe through the surf to the beach at Atuona.

"Go!" shouted the old man. The men bent to their oars as they never had before, and the stern of the second canoe skimmed through the opening before the stone teeth could close upon it.

Again they rowed on and down, until the old man again called a halt. "Stop!" he called. "I hear something dangerous. Something which can cause death. It is the fire of Havai'i." They heard the sound of fire. They saw a shaft of flame which rose and fell as though an unseen demon were pounding with a hatchet. "We cannot go there!" screamed Feke'e in terror. "The fire will burn us to ashes!" "We can pass through," cried the old man in a voice grim as black rock. "We will pass under the flame, but you must row fast. You rowed slow before. This time you must row fast, or you will be scorched and consumed."

The old man timed the shaft of fire as the sailors time the rush of the waves on the beach, and finally he gave the signal. "Paddle!" ~~"Row!"~~ he ordered. "Paddle ~~Row~~ or be killed!" Never had men plied the oars with such force. So well timed was their starting and so fast their rowing that the last man felt the hot breath of the descending flame but was untouched.

Now they were in the realm of Havai'i. The chief welcomed them with a great show of friendliness, and said that all their wants should be satisfied. They were fed and kept for three months. On the surface the relations of the two chiefs and their men were pleasant and peaceful as a calm sea, but Tea'a suspected the chief of Havai'i with his ready smile and smooth manners, and Tea'a's power told him to beware.

Early one morning the chief greeted Tea'a with a proposition. "Let's organize a fête," he said cunningly. "Let's have a celebration. I have everything we need except the sacred 'ava plant. Our women will prepare this, and we will have plenty of strong liquor to make us forget our troubles. "Very well," agreed Tea'a. "I will send two of my best men." He then left the chief and summoned two of his best men, and gave them orders. "The chief of Havai'i is trying to kill us," he told them. "His power is not as great as mine. I read his mind. I know what he is thinking. You two are to go

into the valley to hunt for the 'ava plant. This chief has already sent out two of him men. They are waiting by the giant breadfruit tree at the fork in the road, and mean to kill you when you pass by. When you get near that point you two are to jump, and thus pass the men and they will not be able to harm you."

The two did as Tea'a bid. They walked toward the mountains, but when they saw the giant breadfruit tree near the fork in the road they jumped, and to their astonishment their leaping was like the flight of a bird, and when they touched the ground they were well past the dangerous point.

Darkness had fallen when they returned with the 'ava. Tea'a called his forty men together and this was his speech to them: "We are in danger. For three months we have been fed and housed in Havai'i, and everyone has smiled upon us. Now that is finished, and a mighty war is in preparation. You are strong men and true, and I know I can rely on you to do all I order. If we are to be saved, you must obey my every word. Tonight all of you save the youngest are to stand in front of our house and urinate. You are to urinate until the order to stop. All save the youngest, all save Nanahoa go outside. Face the village of the chief of Havai'i and commence

to urinate!"

In answer to his command the thirty-nine men went outside and began to urinate. It was like a great river which flowed between their house and the village, too great for any enemy to cross over. And with the urine rocks on the ground began to roll, as they do when rivers freshened by deluges of rain carry everything before them. All night the men urinated, and all night the rocks rolled down the mountain. The noise of the falling stones was like the rumble of thunder: "rer rer rer rer rer rer rer."

Before dawn Tea'a told them they might stop, and they all came in to ~~get some~~ sleep. When daylight came Tea'a looked outside and he saw the wife of the chief of Havai'i standing there. He called the youngest man to him. His name was Nanahoa, Parting Friend, and he was strong and comely. He said to him, "Now it is your turn, go outside and urinate."

The youngest man went out and began to urinate. His tool was as long as a man's arm, and the chief's wife was filled with admiration and desire. The young man tapped the corner post of the house with his tool, and the whole structure shook as though it had been struck with an 'u'u or war club.

The chief's woman went back to her husband and said to him, "You take your men to the valley to get fau bark. I want to stay awhile with a young

boy belonging to Tea'a's tribe."

The chief departed with all his men, and his woman called the young man to her and asked him to sleep with her. In the woman's vagina was a sacred tiki which gave her husband power. This god of the chief of hell was the mitu and the hake, the foul odor of stagnant urine and perspiration from under the armpits, wrapped carefully in greasy bits of human hair. Without the tiki her husband had no power, and was as other men. The woman lusted for the boy. "Take out the tiki," she said. "Take it out." He did as she asked. His tool was too large for the woman and she cried out in pain.

The chief in the mountain heard her cries, and he understood that he had been outwitted and that his power was gone. From thence on he could fight his enemy only with natural strength, without the aid of magic.

Next morning two of the Havai'i men with two of the earth men were sent out with sacks to get crabs. They hunted on the black rocks along the seacoast all that day, but Havai'i is not like the land of men and there are almost no crabs. By the time the sun had disappeared the two Havai'i men had caught some crabs, but Tea'a's men had only managed to catch two rats, which they took pains not to show to the others.

They were far from the village, and, tired with the exertions of the day, the men lay down to sleep. In a few minutes one of the earth men turned to the two from Havai'i who lay with eyes shut beside them. "Are you asleep?" he asked. "No," answered the men. After a few minutes he asked the same question. "Are you asleep?" "No." This time he waited a long time before he asked his question. "Are you asleep?" There was no response. For additional security, the two from the earth waited until they heard the others snoring. Then stealthily they took out the two crabs from the sacks of the Havai'i men and put them in their own sacks, their rats they put in the sacks of the Havai'i men. They smiled to themselves at their cleverness and fell into a confident and happy sleep.

The four awoke at dawn and returned to the village. The Havai'i men took their sacks to their chief, but when they opened them to take out the crabs they found the sacks to be empty. "Ah," they said in excuse, "there are holes in the sacks. The crabs made those holes and escaped during the night." The rats had gnawed their way to liberty, and the two men did not know of the trick that had been played upon them.

The chief of Havai'i called all his tribe together. "We cannot wait any longer," he told them in an impassioned speech. "The men from the earth

are too powerful and too tricky. We must strike them now or we will be lost. Come with me. We will finish with them now."

The Havai'i men encircled the lodging of the men from earth, they bound it fast with fau bark they had gathered the day before so that not one man could escape. Then they piled fagots on the house and set fire to it. The flames mounted to heaven. The heat was intense. The inflammable coconut wood turned red, and crumbled to earth. Soon nothing was left of the dwelling save a few smouldering ashes. When the fire began the earth men were terror-stricken. "Trapped! trapped! betrayed!" groaned Feke'e. "No!" shouted Tea'a. "Keep quiet. We will be saved. My power is great. Death is not coming to us now. See! These creatures are saving us." He pointed to the two crabs who were digging an immense hole in the ground. It was a tunnel, and Tea'a, Feke'e, the blind Tuna and the forty men passed through ~~to~~ safe~~ty~~l to the seashore. Whenever that kind of crab burrows a tunnel he comes out upon the sand.

A messenger reported to the Havai'i chief that he had seen the enemy by the sea, and in rage he led his men to the beach to battle openly with the earth people. The war was long, and men smote each other down with 'u'u clubs, but in the end Tea'a triumphed since his power was great, and his

adversary had lost his power his power when his woman slept with the earth boy.

"Stop!" cried the chief of Havai'i when he saw his men falling on all sides of him. "We cannot fight against a hero such as this. Stop! O Tea'a, great chief, we surrender. What do you demand of us?" "First,I ask that we be allowed to depart to the world in peace," said Tea'a. "Second, I ask that you give me your daughter, Tiahe'e i Havai'i (Traveler of Hell). ~~to be presented to Tea'a~~. Immediately the band began their voyage back to the earth.

Kena, killer of women

It is not known why, but soon Traveler of Hell left Tea'a and went to live at Ta'a'oa with Tupeue, Erect Crown, and from this union were born three sons--Uapaitetoua, Run Away from War; Tueetetoua, Go Away to War; and Kena, Seabird. The first two were jet-black in color, with flat noses and coarse, protruding lips, ugly to behold. Kena, on the other hand, was as light complexioned as a ripe banana, with a strong, beautiful body.

The two older brothers went every day to Matafenua, as the east end of Hivaoa is called. It is at this narrow point that the sun first greets the land of the Marquesans, and that is why this rocky, solitary place is called Matafenua "the eye of the earth." Here, fearless of the sea that is always rough, they rode on the creast of a great wave which carried them to Hekeani, Slide to Heaven, a bay half-way to Taaoa. They were haughty, arrogant men, these two, proud that they were the only ones able to ride on the waves.

Like all little brothers, Kena wished to do what he saw the others doing. "Let me go and ride a wave," he said to his mother, Traveler from

Hell. "Let me ride a wave like my brothers." "No," answered the mother emphatically, "certainly not. You're too young." "I am a man," protested Kena. "I fish the bonito. I carry bananas from the valley. I have been with women." "It is dangerous to ride the waves like that," she said, "beginning to weaken. "And besides, your brothers will kill you. They are too proud to let anyone else ride the waves, and you don't rate high with them anyway. They're jealous of your good looks." "I'm not afraid of them, nor of the sea either. I can take care of myself." "Then listen carefully, and I will tell you what to do. I will cause a coral plank to be ready for you at Matafenua. Then you are to sing this song:

| | |
|---|---|
| 'Puke puke ia titi e | Slide, slide when the time comes |
| Puke puke ia tata e fitu o u | Slide, slide when the seventh wave is |
| nau mehe tuaivi nui' | near, when the seventh wave is like a mountain... |

Count the waves. Don't slide on the first wave, nor on the second or third, fourth, fifth, or sixth. Wait until the seventh wave comes. It will be mighty as a mountain. You will see a big fish in the wave, and you slide! Slide hard, and you will follow the fish and come to no harm."

Kena followed his mother's instructions. He journeyed to Matafenua, The Eye of the Earth. At this rocky point opposing currents meet and the

Kena followed his mother's instructions. He journeyed to Matafenua, The Eye of the Earth. At this rocky point opposing currents meet, and the sea rises in white topped mountains with caverns in between. Kena was thrilled rather than frightened. Tossing in the foam he saw a stone surf board which he knew his mother had conjured up for him from the bottom of the sea. He mounted this, and counted the waves as they sped past. One, two; they were getting bigger. Three, four, five. The waves were tumultuous. Six. A hill. Seven. A mighty mountain. He fell with his chest on the stone surf board. A large fish swished by, and the board went afterwards.

"Pukea! Pukea!" he cride in excitement. Fast he went, and far. Presently he saw his two brothers at Hekeani, and they shouted threats at him, but instead of stopping,his wave kept rolling on, and carried him as far as Ta'a'oa. He was washed to the shore, and his rock board stuck fast amid the stones. Today it can be seen along the beach at Ta'a'oa, a flat rock shaped like a surf board. It has been named after its rider, and is called to this day Papa o Kena, Kena's board.

A man with the gift of power called Tefeua, overcome with admiration for Kena's brilliant ride, offered him his daughter, Ouatahi, and Kena was happy to accept.

Some time later Kena and his father-in-law were fishing for bonitos. Tefeua was in a bad humor and spoke crossly to Kena. "E nana te atu," he ordered roughly. "Water the bonitos." [The watering of the bonitos is an ancient custom still followed by many Marquesans. It consists of splashing water on the lure with the hand as it is frisked along the surface. It is an act of cleaning the pearl shell, of making it glisten white and thereby attracting more fish, and is done when fish are scarce.] Kena, proud, youthful, strong, was infuriated at this manner of speaking, which cut him like a lash from the tail of the ray fish. Instead of sprinkling the sea upon the hook he threw it at the man in the prow of the canoe. Tefeua lost his temper at this insult, and tride to strike his son-in-law with his bamboo pole. Kena jumped overboard and swam ashore. Tefeua followed him, hurling abuse and insult upon his head. Kena ran fast in the direction of the setting sun, and Tefeua and his daughter followed close in hot pursuit.

"E fau tutai," cried Tefeua. "Of fau trees! Unite." In obedience the fau trees pressed tightly together to form an unpenetrable barrier before the fugitive. "Tenei fau ha'apuaha 'outou, haa puta 'otou!" cried Kena in desperation. "Oh you fau! Separate! Break open like buds in blossom time! Separate I beg you!" "Why should we?" asked the fau. "What for?" "I will

give you the choicest part of a pig's hind quarters!" promised the hard-pressed youth. "Then climb upon us," said the fau. "We are supple, we will bend down and carry you over." Kena jumped upon the fau trees, and when he was at the top they gave way with him and let him down on the other side.

Tefeua and his daughter followed. Loud was their anger when they saw that Kena had escaped this barrier. "Kakaho!" yelled Tefeua to the reed which grows on the tops of mountains and makes walking so difficult, "Kakaho tutai! Kakaho unite!" The yellow colored kakaho came together, forming a wall of brush seemingly impossible to pass. Kena stopped, but when he felt the hot breath of his pursurers close behind him he pleaded with the kakaho. "E kakaho," he beseeched, "ha'apuaha e ha'a otou i to'u puta! Oh, you kakaho! Separate! Break open like buds in blossom time! Separate I beg you!" "Why should we?" asked the kakaho. "What for?" "I will give you the choicest part of a hog's hindquarters," he promised. "Then climb upon us," answered the kakaho. "We are supple. We will bend down and carry you over." Kena leaped upon the kakaho, and it gave way with him and let him down upon the other side. Great was Tefeua's wrath when he saw that once again his foe had escaped him. He and his daughter ran fast.

"Pina'i!" cried Tefeua to some rocks strewn upon the ground. "Pina'i

tutai! Rocks unite!" At his bidding the rocks clashed together with a deafening noise to form a great cliff directly in Kena's path. Today this rock is called Pina'i Ani ta ke. Cliff which touches the sky.

The youth looked back, and Tefeua was so close that already a sneer of trimuph had spread across his face. "E Pinai!" he implored, "haapuaha ehaa otou i to'u puta! Oh rocks! Separate! Break open like buds in blossom time! Separate I beg you!" "Why should we?" asked the cliff. "What for?" "I will give you the choicest part of a hog's hindquarters," he promised. "Then climb upon us," said the rocks, "we are strong. We will not give way with you." Kena sprang upon the rocks, and they held with him. Tefeua's daughter followed, but when she was on Te ava tiu, pass of the Northwind, the rocks gave way with her. A great hole opened in the cliff. The stones under the girl's feet shook and fell apart, and she fell, and the rocks closed in upon her as upon a grave. Not a thing was seen of her body.

The father Tefeua fell upon the ground before his daughter's final resting place and burst out in tears and grief. He fastened on Kena on the other side of a cavern a look of hate. "Koekoe kavi'ivi'ie ma te tumu

te ma'oma'o!" he cried out to him. "Your mother knows how to make the entrails writhe about the ma'oma'o tree!" This was a terrible thing to say to Kena, since only devils knew how to make ~~the~~ entrails writhe about the ma'oma'o tree. Kena did not know that his mother had come from Hell. She had kept this secret from him. He bent his head in shame. Tefeua no longer cared to pursue him, too overcome he was with the loss of his daughter. Kena then began the journey home from that land, which was called Hanauaua.

Kena went back to Ta'a'oa and sought out his mother. "Mother," he said, "they tell me you are a devil." "Nonsense," she said, affecting not to understand. "Yes," Kena said, "you know how to make entrails writhe about the ma'oma'o tree."

At the sound of these words the mother trembled. She plucked a giant 'ape leaf shaped like a coconut bowl, put water into it, and then jumped into the leaf. Kena watched her. She fell down, down, down, until she was in Hell. Then her body decomposed. Her head and bones left her body, and the meat fell off them. The bones shaking crazily began to writhe about a ma'oma'o tree growing nearby. The teeth in the skull shook with obscene laughter. Then as suddenly the unholy dance ended, and the bones

and death head came back into place, and the woman emerged and came up once more upon the earth.

"That must be marvelous," cried Kena. "What a beautiful country is Havai'i. I'm going to try to go there." He jumped into the 'ape leaf, but it broke to pieces and left him lying on the ground. "You can't do it," said Traveler from Hell. "Only devils can make the entrails writhe about the ma'oma'o tree."

They lived on for a long time, and today it is said that the men of Ta'a'oa are descended from a devil.

Told by Puko'i, Vaitahu, August 18, 1934

Kena was far from satisfied. His brief glimpse of Hell through the 'ape leaf only whetted his appetite and added fuel to his determination to visit his mother's birthplace. With this object in mind, he went to see a friend Tu'avéeka who lived in Atuona in a place called Vai teoa tuia véeta.

"How can I get to Havai'i?" asked Kena. "I want to go to Havai'i. I jumped into an 'ape leaf, but I only fell on the ground and made a fool of

myself. How can I get to Havai'i?" "That I do not know," answered Tu'aveeka. "But I know a man who has been there. His name is Tana'oa and he lives at Punaei (The Spring and the Wreath). He is a wise man. Go to him, and he will tell you what to do."

Kena walked to Punaei, which is the next bay after Tahauku, and a very small valley it is with small black rocks heaped up upon the beach. "Oh Tana'oa," said Kena, when he found the wise man. "I want to go to Havai'i. I have been told that you have been there. Tell me, I beg you, what is the shortest road to Havai'i." "Willingly," answered Tana'oa. "Not only that, but I'll take you there myself. You have a good canoe? That is all we need. Come!"

The two men got in a large canoe with twenty rowers, and Tana'oa turned to the northeast. "Oh Tana'oa," asked Kena, "why do you turn that way?" For answer Tana'oa sang in a loud, clear voice the mauta'a song:

> I turn to seek the winds of the Northeast and the clouds of the skies.
> I bend the leaves of the coconut palm, and make sail.
> We sail on, sail on as sure as the budding of ripe coconuts and
> the petaling of flowers...

The winds were fair, and the canoe skimmed over the water. Days later Tana'oa tasted the sea, and it was fresh. "We have nearly arrived!" he

announced, and guided the canoe down, down beneath the waves. "Ra ra ra ra ra ra!" ground out the shutter of rock which was the Doorway to Hell. Instead of speeding through the gate as Tea'a had done before, Tana'oa called out to Fi'o, Savage, who stood as guardian of the portals. "Take off the cord from your forehead, O Savage!" cried Tana'oa. "Bind fast the rocks so that we may through to Hell!" "Pass!" answered Savage. "Pass, Oh people of Nuku, but it is the depths of Hell that are pretty, and to arrive there you must pass fearful of Nihotiti, Lashing Teeth, and pronounce these words:

'Moe Nuku 'i te hau e Nuku ee Nuku teipo!
'Sleep, oh people of Nuku, sleeping on the dew!
Wake up from the sleep of night, Oh people of Nuku!

The rocks stood still in their tracks, and the gate was opened. The two men and their rowers glided swiftly past and were in the sea of Hell. The first man they saw was an old cannibal named Nihotiti, Lashing Teeth, a chief of Havai'i who waited by the gate that he might catch any stray wanderers from the earth and feast upon them. He had only two teeth, and these were long crooked tusks which hung down over his chin. "I smell man!" he said before the canoe came into sight. "Good! This

means food." When he saw the men he stood in front of the path. "Halt!" he cried sternly. "Where are you going?" "We are going to Havai'i," answered Long Handful. "Why do you ask?" "Because I have not given my permission for you to pass. Havai'i is sacred, and I'm the chief..."

He was looking greedily at the rower most forward, but Long Handful lept upon him and catching the two teeth in his hands he pulled them out by the roots. Nihotiti yelled in pain and rage, but he made no further effort to stop the intruders from the earth. Without his teeth he would never be able to eat men again.

Kena and Long Handful were received courteously by the other chiefs of Havai'i, and a great feast with roast pig and feiai and popoi was prepared in their honor. After they had eaten until their stomachs were crammed with food, and Kena had seen enough of the great country of Havai'i, the chiefs pointed out the route back.

Kena returned to Ta'a'oa to live. One day he came upon a large pool called Vaioena, Saffron Shaded Water, in the river. This pool can be seen today near the road that leads through Ta'a'oa. It was deep, and the water was so clear that you could see your reflection perfectly mirrored. Kena climbed a flowering bush that grew near the water's edge and sat there to

rest himself.

While he was in the bush a beautiful young woman came to the pool to bathe in its fresh and sparkling waters. Her name was Tefioatina'u, Wild Tribe on the Waves. She lived nearby in a house called Pohotona. Her recent lover was none other than Upright Crown, Kena's father, but he had left her and she was for the time alone.

Reflected in the water she saw the image of Kena. The flowers in the bush were like a wreath about his face. The ferns and the 'ape leaves were reflected too, and even the sinews of Kena's muscels. He was a strong young man, physically perfect, with bold regular features. "How handsome is that man," said Wild People on the Waves. "Never have I seen such a good looking fellow as that. I must have him for myself." Then she reached out her hands and tried to grab him, for she thought he was at the bottom of the pool. "What are you doing, pretty one?" asked Kena from his perch in the flowering bush. "Oh there you are?" sang out Wild Tribe. "I thought you were in the water. How silly of me."

Kena picked a flower and threw it to her. "My woman," he said. The girl caught the flower and put it in her hair. "My man," she answered, and the two of them went to Pohotona to live together. For a long time

they were very happy, until Wild Tribe fell sick. Kena with his power saw her trouble. "The ghosts of my father's sisters have entered your mouth," he told her. "Come! we must leave this place. It is no good. Perhaps it is cursed. We will go to a grotto at Hakeani and try to cure you. The name of the grotto is Anatotoku'a, the Cave of Red Blood."

They fled in the night, and Wild Tribe sang in a clear, sweet voice a mautaa:

We two have escaped in a banana plantation to which the lizards called us in this night. The ghost sister Tutuee will flee from my mouth. The ghost sister Timao will run away, sing out during this night, you and I will be united as one soul...

The two went on, they climbed the hill to search for the Cave of Red Blood. Then the devils spoke. They moaned a mauta'a, a mournful song that sounded and resounded throughout the whole length of that darksome valley. It ended with a trailing wail:

Vehie tunu fe'e tao fe'e na Tefio a tina uara uara...
Wood roasts the devil fish
The devil fish is Tefio
The flames are ready for the meat
The flames are rea.....dy...

"That means that you are going to die!" Kena told Wild Tribe, and they both ~~began to weep~~ wept. Shortly afterward Kena's bitter prophecy was cafried out, and Wild Tribe died peacefully in the night. Kena was overcome with grief and determined to go after her in Hell and bring her back to the earth.

He took a leaf of the 'ape and poured some clear water upon it. Looking down he could see Hell fathoms below. He jumped into the leaf and landed in Havai'i. He was greeted by Chieftess Teupuotonofiti. "Kaoha, Chieftess!" he called in greeting. "Has Wild Tribe on the Waves passed this way? She is my wife, and I love her dearly and want to take her back to the earth." "Yes, she is here," admitted the chieftess. "She is over there amusing herself with the others. She'll come here soon to take a bath. Are you sure you want to take her back with you?" "Positive. I cannot live without her." "Then listen to me. Put your wreath and pareu beside the pool. When she comes to wash, catch her and wrap her in the pareu and take her away with you, but under no circumstances let her out of the sack. You understand? She'll want out all right. She'll want to eat, urinate, and make excretements. They all do! But pay no attention to her. If you let her out before you get above ground she'll be

lost for good. You understand?" "I shall do as you say," promised Kena.

Presently Wild Tribe came to bathe in the pool. She saw the wreath and the pareu. "These are my husband's things," she said in delight. "They smell of my husband. They are not of Havai'i." Then she washed herself clean and put on the wreath and the pareu. Kena, who had been hiding, lept upon her and wrapped her securely in the garment. Then, swinging the load on his shoulders, he began the long trip back to earth.

"Let me out!" cried Wild Tribe shortly. "I am starved to death. Let me out to eat. There was no food in Havai'i. Let me eat." "No," said Kena. After a few minutes Wild Tribe began to squirm in her sack prison. "Let me out!" she cried. "I've got to urinate!" "No!" said Kena heartlessly. Wild Tribe urinated,and the sack was wet through. "Kena, let me out," cried the girl. "It's important. I need to make an excretement." "No!" said Kena emphatically. Wild Tribe answered the call of nature. "Oh my beloved Kena," she begged, "let me out. I'm stifling to death. There's not a breath of pure air left." "No matter!" said Kena.

Wild Tribe sang two mautáa:

The pillar of the house of my husband and the house of myself
is a pillar made of ironwood...

Two nights before the full moon we two escaped, not too fast, not too slow..."

She sang this because she was happy, because she knew that once more she was to hear the wind rustling in the coconuts, and that again she was to be the beloved wife of Kena. The house in which they would live was to be made of the strongest of all wood, ~~of~~ ironwood. Great happiness would be theirs...

Arriving at Ta'a'oa they went to a High Place called Poutuitui, and here dancing and singing were hundreds of persons. After admiring the festival, the two young people went on to a holy spring in a place called Mokiake. "What is that?" asked Wild Tribe, pointing to bubbling in the water. "That is the pupuhia fe'e, the breathing of the devil fish," answered Kena. "Do you think it's safe to bathe here?" asked the woman. Kena looked at the water. It was so cool and inviting after their long hot trip that resistance was impossible, and for answer he slid into the fresh and sparkling depths. They did not know that the name of the spring was Vaihootama, Water that Costs a Child, and that anyone ~~wishing to~~ bathing or drink of this spring must give a child to the owner, Fao Kaninui, Big Eater and Despoiler.

Then because they wanted to start their life anew they went to

Hanauaua to a place called Teo'o tou na papa nei, Coconut Scrape of two pieces of tou wood, where lived two old men, relatives of theirs, named Tukiuta, Push Ashore, and Tukitai, Push out to Sea. Presently a child began to grow within Wild Tribe. "I am hungry for fish," said the expectant mother to Kena. "Go to the old men and tell them to catch me a maha fish. They are good fishermen and will catch me a maha." Kena went to the old men. "Wild Tribe is hungry for a maha," he told them. "It is not she who is hungry," replied Push Ashore. "No, the fish is for her child," said Push out to Sea. "No man begot that child," said Push Ashore. "Tuitui a fe'e tena tema!" said Push out to Sea. "A devil fish begot that child. You should never have bathed in the sacred waters of Vai-ho'o-tama."

Nevertheless the two old men caught an abundance of the maha, a fish black as velvet with rose spots on its back. Wild Tribe ate as though famished, and shortly afterwards she gave birth to a child which died as soon as it was born, and Wild Tribe herself was not long in accompanying the infant in death, for so perish those who break the sacred taboos.

Kena cried out in grief, he tore his hair and lept upon the sand. Then he said, "I must have a woman. I am young and handsome and a great

chief. It is not right that I should be without a woman."

Kena went to Hanamenu and followed up that wide, beautiful valley so rich in things to eat. He drew near the country called Mauhepo ruled by Teikiotepo, Chief of the Night. It was a dreary, solitary land where seven days of night were followed by seven days of light. At the portals to this abandoned region Kena met a woman called Tahutokoau, Burn the West Wind. "Where are you going?" she asked Kena. "I'm going to Mauhepo in search of a woman," replied the hero. "You expect to see Teikiotepo?" "Yes." "He won't come out of his house unless you have the proper equipment. Did you bring two cocks?" "No." "Get some. It is important."

Kena faced in the direction of his home in Ta'a'oa and sang a long song to two cocks in the yard:

| | |
|---|---|
| Te moa tani vivi! | Cocks, crow like the chirp of a grasshopper! |
| Tani vava! | Crow like a sound without an echo! |
| Haka'a hiamoe | Put to sleep |
| Uoitupua, Uiihakana | Uoitupua and Uiihakana, ~~your~~ |
| A ona mai! | Fly here! |
| Oiteipo! | Oiteipo! |

The cocks knew their master's voice. Without hesitation they rose from the ground and flew to Kena at the house of Burn the West Wind.

"All right," said that woman. "Take your cocks, and with them two koma'o birds and two fleas. The path lies that way." She pointed ahead toward the fog which quickly changed to pitch blackness. "I see they are having their night now," she added.

Groping his way, Kena found the house of the Chief of the Night, but as Burn the West Wind had warned him, it was locked and impassable. "Very well," murmured Kena. "I'll wait for the day." As he spoke these words the two fleas jumped from his hand and crept into the house and began to bite the Chief of the Night and his daughter Kape'u. "That tick has come from another country," said the Chief. "Here we have no such creature as that."

They fell asleep again, but were soon awakened by the croaking of the koma'o, a bird similar to a blackbird which announces the coming of the day just as the cock does. "That koma'o has come from another country," said the Chief. "We have no such bird as that here." Then the cocks crew. Three times they crew:"Tuia tuia e hano i te mo'i a Teikiotepo!" "Day is here! Day is here! Time to seek the daughter of the Chief of the Night."

The chief looked out of his house, for dawn was coming with the crowing of the cock although it was not due for several days. "Come here! Welcome my son-in-law!" cried the Chief when he saw Kena. The chief pre-

and the most beautiful woman Kena had ever seen. The old man in celebration of the wedding of his only daughter prepared a great feast of pig and feiai and plentiful popoi, but he never smiled or laughed, for the thought of the approaching separation from his daughter pained him like a throbbing wound; he had hoped some day to make the girl his wife.

Next day they left. The Chief of the Night stood on a high place on the mountain and as he watched them thread their way down the valley he lifted his voice in a mournful wail; a lament for both the daughter and the mother, whom he had killed that he might have the younger and more beautiful girl as his consort:

Tuupue tani tani putapu tani tani no tuu kui no Haveaitetoua tuakia.
Tuupahu Taii pahu tapu e utu utu no tuu kui no Haveaitetoua e tuakia Havai'i
Tuu tootoo Haatokeepo tootoo tapu no tuu kui no Haveaitetoua tuakia.

Siren of my sea-shell conch, my sacred conch weeping singing for the mother, for Cooked in War, my wife I drove away.
My sacred drum Bright Red, my sacred drum beating beating in honor of the mother, for Cooked in War, my wife I drove to Hell.
My ~~sticks~~ staff, Jealousy in the Night, my sacred ~~sticks~~ staff for the mother, for Cooked in War, the wife I drove away...way.

The young couple slept that night at Hanamanu as the guests of Chief Teuahe'ake'a, (The Black Rain D.

"How perfect is her figure!" "What a brave lad must be Kena to have ventured into that solitary land of darkness and gloom. He is strong.

Said the people of Hanamanu

He must be a great chief in his valley to have as beautiful a woman as that."

Next morning Kena and his bride continued on foot. They passed the valleys of Hanahoo, Hanatemanu (Home of the Bird), and Tohuaoa. "You are tired," said Kena tenderly to Kape'u. "The trail is long and arduous, and you are not accustomed." "Yes, my husband," said the girl, "it is fatiguing, and my feet are bleeding from cuts on the rocks. But I follow you because you are my husband and have come far to get me." "Would you like to go quickly to my home?" asked Kena. "Yes indeed," she answered. "But how can we? We have no canoes!" "Wait," said Kena. Then he called to the cocks at Ta'a'oa as he had done before, and before he had finished his song the two of them swooped to earth before him. The young people mounted on their backs and were carried high over the brush and coconut trees and precipices to the house of Kena's mother, Tiahee Havai'i.

The latter, instead of praising the beauty of the girl, turned with angry eyes upon her son: "You're a nuisance!" she told him gallingly. "You bother everybody. Here you go and lose one woman, get her with child, cause her to die and now go and take the only daughter of a lonely old man. It is shameful conduct. Have you no shame?" "If I am shameless," said Kena impudently, "it is because I came from you. It is because my mother is

a devil, because her name is Hell! I can't help any mischief I do. What do you expect. My mother is an evil spirit! And now to show you that I take orders from you or no one else, I'm going to Atuona and make war. I'll leave my wife here. See that you take good care of her and that she lacks nothing." "You'd better be careful," warned the mother. "You know that the Two Cripples, the Mauhape, are powerful in Atuona, and you are no match for them!" "I am afraid of neither the Two Cripples nor anyone else on this earth!" he answered proudly, and strode masterfully away.

He went to Vai pai'e in the valley of Tahauku looking for war, and finding none he traveled to Atuona, and searched out Makeke (Clean the mat), a blind man living on what is now the site of the Catholic mission.

"Kaoha Makeke!" he cried in a lusty voice. "I have come to fight the Two Cripples. I want you to tell me if I am strong enough to kill them." The old man said nothing. He stood up and felt of Kena's body. "Make yourself smaller," he said. "Make yourself smaller. I cannot reach you. How can I measure your strength if I cannot feel of your muscles? Make yourself smaller."

Makeke was a crafty old man. He loved the Two Cripples, and thought that by inducing Kena to dwarf himself in size, they would run no danger

in their war with him. Thus he told the hero to make himself smaller, without revealing the true thinking in his mind.

Kena shrank until he was the size of ordinary mortals. "You are strong," said the old man. "You are courageous. For you I have only one word of counsel. Do not go upon the beach at Tahauku. A devil fish lives there called Tiu, North Wind. He is a feaster upon men, a glutton, a horror! If you go upon that beach you will be eaten swiftly! Beware!" The cunning Makeke knew Kena's pride, and thought that by warning him of this danger, he would go there deliberately that all might know his courage, and thus be eaten by the Tiu.

Kena, however, did the unexpected. He avoided the beach. He went to a high place built of stones called Kehokeho at Vai Pai'e and there among the rocks he found a skull and tied it to his waist. "Let the Two Cripples do their worst!" he roared.

The Two Cripples at their home in Vaitumata began to think of ways and means to fight the bragging warrior. "I think if I mount on your shoulders we will have more chance," said one. "No," said the other, "the thing to do is to grab Kena's feet." "No, that's no good. He'll kick us." "I'm afraid," said the other. "What can Two Cripples like us do with him?" "You're

sented a sorrowful aspect. He was aged and wrinkled, and was messy from head to foot with the loose ends of coconut husks, for his work during the daytime was with coconuts, and he never cleaned or washed himself after completing his seven days of labor. He lived alone in his gloomy land, and probably felt that cleanliness was not worth the trouble.

"Kaoha! Chief!" said Kena in greeting. "I have come far to see you, for the fame of the beauty of your daughter has penetrated even to my far distant land. I should like to see her and take her away with me as my wife." "No," said the aged man. "That cannot be. My daughter gets my food and cooks it for me. Without her I would be allalone, and you see for yourself that this country is ugly enough as it is. I can never give up my daughter." "I beg you," pleaded Kena. "Let her come with me. I am young and strong, and gifted with magic power. Women do not find me ugly. I will take good care of her. I will make her happy and proud. As my wife she will have a great future, while here, what does she have? Nothing but gloom and hard work. Don't you think she has a right to see the world, a right to live?" "Your words are strong," said the chief resignedly. "Very well, have your way...Kape'u, come here!"

The daughter came out of the house. She was young, perfectly formed,

right!" We're paralyzed!"

Kena pranced into Atuona. He had become tall, so tall that his head was as high as the brown clusters of coconuts which grow so high in the rich bottom soil of Atuona. "Where are those Two Cripples?" he roared. "Where are those Two Cripples who dare affront Kena, the son of Tiahée Havai'i? Let them come forth if they are not too cowardly." The Two Cripples stood in the doorway of their house. "What do you want?" they asked timidly. "I want your life or your land!" thundered the hero. "We have done you no harm," said the Two Cripples. "But we are paralyzed and helpless. Take our land if you wish it." Kena smote his sides in laughter. "Good! The land is mine. You two get off it and out of my sight!"

Then he went back to Ta'a'oa, but as he walked he sang a song of triumph which resounded so loudly that all Atuona heard it and kept to their houses. "Eueue (he sang) te tumu te fenua te to'o te fenua Vevaõ. Ho'i tou fenua!" "The earth trembles to its roots! All the world and all Vavao shakes with fear. Vevaõ now is mine forever and ever!"

At Ta'a'oa he claimed his wife and brought her back to his new land to live in a pandanus tree (faa tu tahi) which offered generous shade from both sun and rain. The name of the spot of land was Taakeha, Strong Thorn.

One morning after some time had passed Kape'a called Kena. "E Kena," she said, "a baby is growing in my stomach." "I am glad," replied her husband. "That is good news. We will call the child Fanau e patini e tiki e Havai'i, Ten Thousand Stone Walls and Idols Born in Hell." "No," said the wife, "I don't like that name. I don't want a child of mine called 'Hell'". "But that is where he came from. That is his family name. My mother, Tiahée Havai'i, is a devil. Hell was her birthplace. I insist that my first child have her name." "Very wéll," said Edge of Sail. "We shall call the child Ten Thousand Stone Walls and Idols Born in Hell."

Tuapuu, The Vengeful Hunchback

Told by Puko'i, Vaitahu, August 20~~th~~, 1934.

One day the men of Ta'a'oa fell to singing the praises of Kena. "What a man!" they said. "What a hero! What a beautiful body! What a handsome face! Who else has done what he has? He has gone to Hell twice. He rode a wave from Matafenua to Ta'a'oa. He went to the country of Mauhepo where there is much darkness. He rode on the backs of chickens. ~~Mauhepo where there is much darkness.~~ And now he has vanquished the Two Cripples! No wonder everybody is talking about Kena! No wonder he is such a hero! They say that the tattooing on his body sparkles like

lightning.

Such talk as this was exceedingly vexatious to Huuti, himself a bold fighter and a handsome man. "Kena is no better a man than I," he made bold to say one day." "I am just as good as he any time."

Word of Huuti's boast was taken to Kena at Atuona, and the next day he came to Ta'a'oa to dispute with Huuti. "I do not claim to be handsome," he said to Huuti, "but I am strong." "So am I strong!" said Huuti proudly. "What can you do?" "I'll show you. You watch!" Huuti gathered the kakaho grass that is like wild sugar cane, and made himself an arrow, taking great pains that it would be neither too heavy nor too light. "Watch me!" he cautioned. "I am going to hurl this arrow farther than man ever hurled a spear before."

Then he stepped back and measured the ground ahead of him with his eye. He must run 10 steps before he lanced his arrow. When all was ready he ran with a sudden burst of speed. After ten steps he dug his foot into a rock as a brace and shot his weapon. His foot fell with such force that it cut an imprint in the face of the rock, and it can still be seen today: the mark of a human foot in solid black stone.

The spear sped magnificantly on. First it hit a mountain, which it

brushed aside, leaving a great valley that is today called Fatueki. Next the arrow came to Anakée, which was at that time connected to the mainland of Hivaóa. The arrow was gathering momentum as it sped on. It hit Anakée broadside and the rocky peninsula that bounds the soil to Hivaóa was shattered into small stones which disappeared in the bottom of the sea. Still the arrow sped on. It came to the beach at Tahauku, and whizzed on up the valley as far as Vaipae'i. A devil woman named Moóvieve was sitting in her grotto there. The arrow spinning through the brush found a mark in her ear. "Asoe!" she said, "someone from Ta'a'oa has shot this arrow." Then she began to name the handsome men of Ta'a'oa. Finally she came to the name of Huuti. "Does this arrow belong to Huuti?" she asked. In answer the arrow quivered in her ear. The devil woman then put on a handsome red wreath and went down to the beach at Tahauku to a point of land called Friendly Point. Here she slept, long and well. When she awoke daylight was already upon her, and in her haste to get back to her cave she forgot her garland, which lay sparkling on the beach until it was discovered by some chance fishermen.

"What a lovely crown," they said. "See how it sparkles! See! The fly which alighted upon it was burned up! It is like fire!" They

carried it back with them to Ta'a'oa. All this was seen by Móovieve in her cave, and that night she herself went to Ta'a'oa and carried the wreath from the house of the fishermen to the house of Tuapu'u, The Hunchback, a son she had had long ago by Huuti.

In the morning the Hunchback found the wreath, which he determined should remain forever in his family. It was passed down from father to son until the time of the arrival of the white man. It was then purchased for a large sum of money and taken to Tahiti, where it can be seen today if it hasn't been removed again.

The Hunchback was an eccentric old man with two boys and a girl of his own. Every day the boys went fishing, but when they tried to give him something to eat he would invariably answer, "No, not now. My stomach is full. I'll eat by and by. Leave the fish there in the kitchen and perhaps tonight I'll take a nibble." In the morning when the sons would go to the kitchen they would find the bowl of food entirely empty.

One night the youngsters determined to spy upon their father, and see just how it was that he could eat such quantities of food at night. They saw him rise from his mat at midnight and creep stealthily to the

cook house ~~kitchen~~. As though famished for nourishment, he picked up the bowl of fish. He held it above his head and uttered an incantation: "Tuapu'u, Tuapu'u (he muttered) faeta, faeta vavahi a mai totua poha to tua." "Hunchback, hunchback, slice open my back, open up my back for the faeta fish, the faeta fish." Then in answer to his prayer a great hole opened in the hump of his back and at one swoop he poured in the bowl of fish. Far from satisfied, he hurried on to the next house. He scraped together what was left from the evening meal. "Tuapu'u, Tuapu'u faeta faeta vavahi a mai totua poha to tua" he muttered. The lump on his back opened, and he dumped the unsightly mess of food down the hole.

Next day the youngsters left him a bowl of live squirming carbs, uneatable shells, and crawfish. "Tuapu'u, Tuapu'u faeta faeta poha to viitua!" growled the Hunchback and without looking he emptied the bowl down his back. This vile live matter kicked inside his stomach. The crabs grabbed his intestines with their claws and pulled on them until the Hunchback screamed with pain. "I'm going to die," he told his children in the morning after a night of writhing agony. "I'm going to die. I ask of you only one thing. Bury me in the ground and plant a kahi'e or red apple tree on my grave."

No sooner had the children agreed ~~then~~ the old man's wretched body

convulsed for the last time, and he lay still in death. Although in those times burying in the ground was thought indecent, the children carried out the last wish of the father, and planted a red apple tree on the grave.

The tree grew fast, and finally it began to grow luscious red fruit. One day the two brothers climbed high gathering the ripe apples. "Let me have some fruit!" cried the sister far below on the growmd. "There! Those two ripe ones! Throw them to me. I am hungry!" For answer the brother picked the fruits and ate them himself, and contemptuously tossed down to the girl the seeds, which are hard and uneatable. These the sister caught and tucked inside her kaeu. At that moment the Hunchback suddenly came out of the ground. He was alive, but he was furious with anger and began to chase the children who had brought about his death. They ran fast. They ran to Atuona and then to Tahauku and then to the high plateau above and down the other side to Hanaiapa and to the sea. In all this time they had had nothing to eat, and the boys were getting weak from hunger.

"Oh dear sister," they cried, "can't you find us something to eat. We are starving to death, and there is nothing at all in this cursed

valley." "Here," said the sister, "take these two red apple seeds you threw me this morning. I am more fortunate than you. The wind is all I need to eat, since it blows me the breath of life." They looked back and saw the Hunchback bearing down upon them. "Quick!" cried the sister, "come this way." She led ~~the way~~ and the others followed through the sea to a rocky islet a short distance from the land. They scrambled up this precipitous craig of stone called Fatutue, Master of Fear, now known as Upoote neka, Nigger Head, but just as they were on the point of congratulating themselves on their escape they looked back and saw the Hunchback charging through the surf. The girl's long black hair trailed down the side of the cliff and into the sea. This the old man grabbed, and began to climb with the agility of the cripple. "Quick!" hissed the sister, "cut the hair when he gets half way up! Now's the time. Cut!" One of the brothers cut the hair with a rock and the old man fell back upon the coral and died instantly. The children waited a few minutes to make sure that he was dead, and then climbed down to safety.

+ + + +

(This story is "tapu" or sacred. Especially in that part about the Hunchback we see that the bad boys not only go unpunished, but ~~also that~~

~~they~~ triumph. The attempt to teach a moral lesson in the legends is very rare.)

Told by Miriani at Atuona.

This girl whose name was Hina was gifted with power. Her body was fragrant as the sweetest smelling plants, and even her excretements were perfumed. Her food was the wind. She was a Marquesan beauty, a pootu.

After the spirit of the hunchback father was dashed to pieces on the rocks, Hina swam to land. Two chiefs, brothers, immediately made overtures for her favors. The oldest was ugly and hateful and his name was Tuaikaki, Back to Neck; the youngest was handsome and sympathetic and his name was Te Poea Hei io Tona, Wreath Handsome and Beloved. Naturally Hina chose the man with looks and personality. The crafty Tuaikaki then made a giant upena net of fau bark, carried it to Matafenua promonotory and crammed it with seven big rocks, each of which was named. He dared Te Poea Hei io Tona to lift the stones from the net. Although the young chief felt a premonition of coming death, he felt bound to accept the

challange of his jeering rival. He swam under the water from Hanaiapa to Matafenua. One by one he lifted the massive rocks from the net and cast them into the sea. While attempting to lift the last and heaviest rock he was, according to some reports, crushed to death. Other stories relate that while wrestling with this stone, Called Numia, Tuaikaki speared him with an arrow (taa keu) made from tough ironwood. At any rate, he died, and the unhappy beauty became the bride of the ugly trickster.

Rari

1.

The hunchback called to the daughter Hina
"Come hither from your Leafy Dale."
She took the sack to search the red crab,
The creeping eel which bites man.
The hunchback splits open wide his back
A miracle man was he of the earth,
The children commit infamy,
Call forth the mother from Hell, from the Underworld,
Dried-Roots of Otu'a
Centipede-hung land of Scolding-Kings.

2.

Rock Fed-and-Soaked-in-Sea.
The Ocre-Rouge kicked from the net
With fast feet of my song,
The coral rock Bloody-Scalp
Rock Hole-Where-Fish-Hide
The steep rock Wild-Shadow thrown out skyward

Weeping-Dance-for-Kuma

All the rocks were finished

Hurled beyond the land of Scolding-Kings

Only Numia hung

In the white foaming sea of which I sing,

Of tears and songs for me.

3.

He dove into the sea seven times for Back-to-Neck,

The wrestling with the last stone brought him death,

An arrow pierced Wreath-Handsome-and-Beloved

Casting the rock from the net into the sea,

Rocks crammed in the neck

To Pillar-of-the-Underworld down below in the depths

Panting for breath, he reaches the house of Te upu o Tonofiti.

The mast of the canoe for Cutter-of-Clouds (chief of Hell).

Note to Kena cycle of legends: Kena is probably the most popular of Marquesan legendary figures. He is the symbol of masculine physical beauty. I heard a Tahitian who had seen Valentino in a movie describe the attractiveness of that star. The Marquesans were jealous, and said, "That's the way Kena was!" Kena is the patron saint of Ta'a'oa, but all Marquesans feel that he is part of their heritage. No one doubts his existence. So little "moral" sense have the Marquesans, so little prudery or hypocrisy, they have not tried to make Kena exemplary. He is the Don Juan, the slayer of beautiful women.

~~The Strange Adventures~~ of Ono, patron of musicians

Told by Ika, August 12th, 1934 at Vaitahu

Ono, patron of musicians
Told by Ika, August 13, 1934, at Vaitahu

A long time ago, a man and a woman had seven children. They lived near the sea at Hanaupe, on Hiva'oa Island, with four of the children, all boys. Two daughters named Oi'ipo and Oi'iao lived high in the valley in a house called Hatua. The youngest brother, Ono, named for a fish, was a ta'ua or high priest who lived in a taha tapu or taboo place in a banyan tree sheltered thicket.

One day Ono the high priest called before him a moa, or servant of the priesthood. "E moa," he said to him, "I am hungry for fish. Go to the home of my fathers by the sea and order my brothers there to bring me fish every day. There are no fish in the taha tapu." "Very well," said the moa.

The moa descended to the house by the ocean. "Ono orders fish," he told the brothers. "Every day one of you is to take him fish."

Next morning the oldest brother carried a giant una fish up the mountain. The una is a large fish, colored white and blue and black and beautiful to behold. Half way up the brother sat down on a large carved rock seat to draw his breath. "What a beautiful una," he said to himself, looking greedily at the fish in his hands. "How good the eyes look! What a choice morsel for my stomach! Such sweet meat! Surely, Ono won't notice

the difference if I snitch the eyes. I can't pass by a delicacy like that."

So saying he gouged out the two eyes and popped them into his mouth. He then continued his way to the taha tapu. But as he handed the fish to his brother Ono, his knees bent beneath him and he fell withering to the ground and died instantly. "Ha," said Ono, "so die those who eat food intended for the taha tapu."

Even today when the Kanakas are thoroughly Christianized they approach the taha tapu with fear and reluctance. The coconuts and chestnuts and other fruit which fall upon this holy ground are left to rot or grow. Eating this sacred food is believed to bring instant death. The taha tapu is approached with mingled dread and reverence comparable to that with which some Christians step upon a graveyard at night.

Next day the second brother came up the valley with an una. Like his brother, he sat upon the carved rock and succumbed to his greed for the eyes of the fish. When he reached the taha tapu and handed the fish to his brother his legs bent beneath him and he felt to the ground in death. "Ha," said Ono, "so die those who eat food intended for the taha tapu."

The following day the third brother came to the same sudden end because

of a similar unresistable appetite. The fourth and last brother, however, was more crafty. He sat on the carved rock and debated with himself a long time. "How good those eyes look!" he muttered. "What a treat to eat them! Yet I don't dare eat them. Ono is a high priest. He is a sorcerer. He knows everything. He will kill me if I eat the eyes. Perhaps he murdered my brothers. Perhaps that is why they have not come back. I shall not eat!" He got up from the seat and walked on up the valley.

"Ha," cried Ono from the taha tapu. "This brother does not eat, he is of stronger stuff than the others." The brother brought the fish to the sacred place, handed it to the servant of the priest and then he departed without injury to a hair of his head.

Shortly afterward, from the top of the valley, came the joyful sound of the mauta'a, or the song of the hoki. "Look!" cried the people, "the hoki! the hoki! the hoki from Paumau! Many people! Many people! It is Haiki and his hoki." It was Chief Haiki, Epileptic Mat, with the 140 men, women, and children who took part in his celebrated hoki. For two days the entertainers stayed at Hanaupe, singing and dancing and drinking kava and accepting presents from all sides. The music was so beautiful that

Ono came down from his taha tapu.

"I am going with you to Atuona," he told Chief Haiki. "From now on I shall be the leader." Then to show his authority Ono stole a kaʻeu or loin cloth from every woman in the hoki. "How dare you take my kaʻeu?" some women ventured to say to him, but then he fastened his eyes upon them, his eyes which burned like hot coals, and the women slunk away without another word.

Then they began the joyful journey to Atuona. First they passed the valley of Namata te kouaehi, Two eyes of the coconut leaves. Next they sang in the valley of Tepua paha, Blaspheming flowers; and then they visited the valley called Teneʻe te ua nui, Bow of the canoe lost in heavy rainfall.

When they reached the high plateau of Hau hava, Spot of Dew, Chief Haiki called Ono to him. "E Ono," he said, "our food is gone. No food is growing on this dry plateau. What can we do to feed the 140?" "Never worry," replied Ono. "Just leave that to me."

Then Ono summoned Tohe tika nui, Violent Protester of Justice, a sorcerer. "E Violent Protester of Justice," said Ono, "get me a pearl-shell fishhook. I want to cast for bonitos." The sorcerer then cut a

bush called the ona, and pealing off the bark, he carved it with his axe into a pa, or pearl-shell fishhook. Ono himself cut a bamboo called kohe umu umu haa tau, a rare variety which has a short space between joints. He attached the hook with a line of fau bark, and then began to cast upon the valley. So great was his power that within a few minutes he had caught 140 bonitos, and all the men had food.

With full stomachs the 140 continued the journey to Atuona. They passed Tahauku, and finally came upon the black beach at Atuona. At a place called Vai tumata they were stopped by two stalwart heroes named Nahape, Two Cripples, the sons of Afeato. "Stop!," said the heroes. "Where do you want to go?" Ono came to the front and wielding a mighty blow with his 'u'u, knocked both men senseless to the ground, and after a short time they expired.

The 140 went on toward the mountain, until they came to the house of Chief Tufiti, Spider. "Welcome, oh men of Puamanu!" said Spider. "You are my guests. You must stay here this night." "All right," said Ono. Then he turned to the 140. "Men and women," he said, "tonight we are going to have a great urination. One by one you are to go in front of the chief's house and urinate. All through the night you are ~~going~~ to

keep this up." Ono had seen within the thief's house the bright eyes of a beautiful girl named Pea'o Tona, Speak Dearly, and he wished to impress her with his power.

All that night the people trouped out one by one to urinate, and with the urine rocks began to fall as through a great deluge had swept down the mountain. "Ra ra ra ra ra ra!" sang the rocks as they swept down the valley.

~~At eight o'clock~~ in the evening the chief's daughter Speak Dearly spoke. "Who is that urinating now?" she asked. Someone told her the name. At ten o'clock she asked the same question. At twelve and at two she repeated her question. At four she asked again, and this time she was answered, "Ono is urinating." She looked out. She saw him take his instrument and pound the beams of the house with it until the house shook as though a violent wind were blowing full blast upon it.

In the morning Speak Dearly called Ono to her. "You are a mighty chief," she said, "I would like to have you for my husband. Will you stay with me?" "All right," said Ono, "but first I'll take the hoki back."

He led the 140 back to Tahauku, and then up upon the plateau that

rises high above that bay. Here Ono lept upon the ground, and his feet made a great hole in the earth. The 140 people fell pell-mell into this black aperture. The dirt fell down upon them, and to the last man they were buried alive. Ono then returned to Atuona and his bride.

Spider did not approve his daughter's choice. He was somewhat of a sorcerer himself, and it irked him to have another man in the valley with power. "Ono is no good," he said to his men. "We must find a way to get rid of him. Go to the heart of the valley. Cut a temanu ~~tree~~ tree and hang it on the brink of a precipice. We will send that fellow after it, and he will fall over the cliff and we won't be bothered any more."

The men did as they were told. That night Spider called Speak Dearly to him. "Tell your husband," he said, "that I am making a canoe. I sent my men to the valley to cut a temanu tree. They were unable to bring it back. Tomorrow we want him to go with us to get it."

Speak Dearly told Ono her father's orders. That night when it was the darkest Ono left during the sleep of his wife, and went to the valley. He picked up the tree as easily as though it were a little flower, and, carrying it to Atuona, left it in front of Spider's house.

When Spider looked out the door in the morning the first thing he saw was the tree with its long branches almost reaching into the house. "ao-o-o-!" he cried, "we'll never kill that man."

That night Chief Spider again called his daughter to him. "Tell your husband," he ordered, "that today my men dug a great hole for the ma, a hole as big as this house and larger. While they were working a great rock fell into the hole. We want him to help our men remove this stone." This was the second attempt of Spider to get rid of Ono. "Surely," he thought, "he will be crushed beneath that heavy rock."

Speak Dearly passed on the Chief's word, and during the black of the night Ono left his couch, removed the stone single handed, and carried it to Spider's house."

"A-o-o-o-o-!" whistled Spider, "that man will never die. I know only one more way. If this doesn't succeed, nothing will."

That afternoon Ono sat on a seat carved in a rock, of the sort called keho, with his wife on his arm. "Look!" he whispered to his wife, pointing to the valley, "See those leaves turned inside out by the wind? See those leaves shaking in the wind? That's a bad sign. That means that I am to die. This time I am to die." "No," said Speak Dearly, "it can't be so." "Yes," said Ono, "I'm doomed to die." The girl then threw

her arms about Ono and ~~began to weep~~ wept bitterly.

The men of Atuona were cutting fau trees. They cut hundreds of these trees which grow in such abundance. Spider wove the bark from the fau into a great fi'ifi'i, or net, so long that it extended from Anakée to Matafenua at the far end of Hivaóa Island.

Spider carried it into the sea. He picked up the rocky islet of Anakée and set it down upside down on one end of the net to act as weight. Then he walked through the sea, and at frequent intervals he fashioned stony islets to act as weights for the net. The islets which he made were called Motóau, Leaf Island; Motuao, Long Island; Motunoio, (??) Island of the Seabird; Motuhaáiato, Island Like the Pin of an Outrigger; Motutomotomo, Entrance to the Island; Motu poto, Short Island; and Pahi Kotáa, Send the Bud. The distance was perhaps 16 kilometers.

That night Spider spoke to his daughter. "Tell your husband," he ordered, "that tomorrow we want him to help us pick up the net which we set today."

"Ah," sighed Ono after he had been told. "This time they want to get me. I want to depend on you, Speak Dearly, to call me in the morning when the first cock crows. Do not fail me. My life depends on your

calling me."

The first cock crowed that night at two o'clock, and although Speak Dearly heard it, she failed to call her husband. The second, third, and fourth cocks crew, and still she made no sign to Ono. At four o'clock he woke himself. He looked outdoors and saw that day was drawing near. Without a word he kissed Speak Dearly and went out of the house. He strode to Anakée. He picked up this island in his hands and released the net. At Motoau he did the same thing, and on down the line. He swam beneath the water between islets.

Day dawned, and Spider and his men came in their canoes to watch the work of Ono. At the last islet they came close, and looked down at his labors at the bottom of the ocean. "Quick!" shouted Spider. "This time we've got him. Bring the net around here! Tangle him up! Tie him up! That's right! Bind the net fast! Hurry!

The men deftly wove the net around Ono, until he was enmeshed in the labyrinth of coils. He was dragged to the surface of the sea. Spider took his stone hatchet and cut off Ono's head. Uttering a triumphant cry of joy, he let the body fall into the water and put the head under his seat in the canoe.

They rowed fast in the canoe toward Atuona. The canoe was called Fatatu, Upright Tomb. At every bay Spider sang the tapatapa, the cry of victory sung by warriors who have slain an enemy. They entered the fourth bay, named Utufaifai, Where Lice Dispute. Spider was singing and chanting a hymn of triumph. Suddenly the head from under his seat bounded out of the canoe and into the sea without anyone noticing it. The head drifted aimlessly with the waves, and was carried with coconuts and rubbish into a quiet pool in the rocks. Here it bobbed up and down with the rise and fall of the water during all that day.

High in the mountain of the Bay Where Lice Dispute lived the two sisters of Ono in the house called Belt for Knives. That night the moon was full. All the world was bathed in a creamy light of splendor. "E sister," said Oiipo. "This night is too beautiful to remain indoors." "Yes," said Oiiao, "let's go down to the beach. Let's go down upon the rocks and fish the pao'o."

The two sisters descended to the rocky beach, and began to hunt for the small black pao'o among the quiet pools of sea. Suddenly a voice broke the lovely stillness of the night. "E,my sisters," it said, "do not abandon me. Pick me up. Take me to your home. I am your flesh and blood. I am your young brother Ono." "Look," exclaimed Oiipo, "it's Ono's head.

It's our brother's head." She picked up the head. "Take me home," it said again, "put me in a rock cave. Give me a decent final resting place."

The sisters carried the head to the home of their parents at Hanaupe. "Throw that away!" cried the father in alarm. "Throw that thing away! Ono is too powerful. He has done enough harm. He killed all his brothers. He killed the heroes at Atuona. He killed the 140 in the hoki from Puamau. Throw that skull away."

The sisters were too kind hearted to obey their irate father. They took the head to their house and built a cabin nearby as shelter. "Feed me," ordered the head. "I must have food." Every day then the sisters formed the habit of taking popoi and fish and fruits for the head to eat.

One morning one sister said to the other, "A child is growing in my stomach!" "A child is growing in my stomach!" answered the other. "I have known no man. It must be the magic of the head of Ono."

"You are going to have children," said the head when they carried it food. "When do you expect them to be born." "This very month," said the sisters. "Very well," said Ono. "When the children are born, bring them to me. I shall venerate them."

Shortly afterwards the sisters were delivered of two large babies. They took them to the head and left them there. The skull picked them up and

attached them to himself, so as to form the beginning of a body.

Some time later, one sister remarked to the other, "I'm going to have a baby." "So am I," said the other. "It's the magic of the skull." Again they were delivered of children, which they took to the head, and again new children grew within their stomachs. In all six children were born to the two women, all of them delivered to the head.

"I wonder what he is doing with our children," said Oiipo. "I have no more baby growing within me." "Nor have I," answered Oiiao. "Let's ask him to show us the six." They went to the cave, and, creeping in, they saw that Ono had grown to a full sized man, no, even larger, he was a giant. The body lay on the ground full length, perfectly inert as though lifeless. "Aie!" cried Oiipo. "Let's run away. He has built himself a body of our children."

Then the two sisters shaped breadfruit wood into two statues or tiki, which they left in the house as the representatives. Then quietly they slunk away down the valley to live with their parents.

By and by Ono grew hungry. "E, my sisters," he called imperiously. "Bring me food. It is long past the hour and you have brought me nothing. Food, women!" The only answer came from the mouths of the statues. "Vai

anatua te po io Mahina na'o," replied the statues enigmatically. "It is still night. The moon has not yet sunk."

Ono then made a mighty effort to rise. When he began to walk he left mighty tracks behind his steps. His strength gradually came to him as he went toward the head of the valley. He waded into the river and made a barrier of rocks, and the water fell on the other side into the opposite valley of Hanapāaoa.

Morning came, and the sisters went to fetch water from the river. Instead of the customary merry tinkling of falling water, they found only the empty river bed. They began to mount, searching for the water. Higher and higher they climbed. Suddenly they saw Ono near the summit of the mountain. His figure rose in the air like that of a giant.

"Aue!" cried the sisters in terror. "Now it's finished for us." They began to flee, and Ono ran after them, laughing ogreishly at their plight. They fled to Puamau. Ono stopped his headlong chase only at the top of the pass called Te Ava u hia e te ohu. He looked down at the roofs of Puamau far below. Suddenly he recognized the high priest on the seashore, a man called Paha 'Imaoa, Long Armed Man in the Tomb. "Go back! Paha 'Imaoa called to him. "Go back yourself," said Ono. "They tell me you're a

sorcerer," said Paha Imaoa scornfully. "Let's see your power! Show what you can do." "It's not up to the foreigner to begin the war," said Ono stiffly.

The Long Armed Man in the Tomb began to grow. His body grew longer, his head raised until it touched the clouds. The enormous arms shoot out until they were a kilometer in length. The hands reached the top of the pass where Ono stood and were threatening to grab him. Ono picked up a tafiitu, or fan made of ironwood, and smiting his adversary,knocked him to the ground in death. Then as though nothing had happened Ono came down into the valley. But he was changed! He was a little boy, and no one knew him. He went to his sister's house and began to live with them.

Presently there came to Puamau Chief Ea, Pause for Breath, of Tai ofae. The hoki of Puamau were famous, and he wished to take one back with him to his own bay. For several weeks the young people sang and danced and practiced with the old. On the eve of the departure of the canoe for Tai o fae, little Ono came to see Chief Ea.

"E Ea," he said. "How're chances of going with you on the hoki." "No," answered the chief. "Your family would never consent." "Oh, come on," let me go," begged the boy. "Don't be silly," said Ea. "You're too

little."

That night when everyone was sleeping Ono crept out of his house and stole down to the beach. He hid himself under the captain's seat, and waited until day.

In the morning Ea and the men and women of the hoki came into the canoe, and pushed off. Each person wore a hami stained yellow with ena moa, or saffron cooked in the native oven. They rowed hard, for they had 70 miles ahead of them. So great was their labor that they did not notice the small fugitive who had stowed away.

"Look," said one of the men after they were out of sight of land. "The water that has leaked into the boat has turned yellow, as though the saffron from a hami were soaking there." This prompted a search for the hami, and in the bottom of the canoe under food and provisions they found the little boy.

"O, do not abandon me!" shouted Ono in a childish treble. "Do not abandon me! Do not throw me into the sea. Let me go to Tai o fae with you." "Well," said Ea, "there doesn't seem to be anything else we can do."

Ono perched himself beside the governail and began to speak to the

~~to the~~ crew as though he were the captain. "Faster men," he said. "Row! Row! Land is near! Land near! Row on!" The men looked out, but all they saw were waves dancing higher and higher. "Land near!" cried Ono. "Row on! A... hoe! A...hoe! How many times has that ringing word been flung across the waves in Polynesia!

"Row on!" sang out Ono. "We have almost reached the land. It is a beautiful land. I see a woman on the beach. It is Ea's wife. She is waving a kaeu. Here comes a man. He grabs hold of the woman's arm. She laughs. They go together into the brush. He cuts coconut leaves and spreads them on the ground to make a soft couch! He is undressing. Ea's wife is undressing..."

As he spoke in his sing-song mocking voice, Ea's face turned red with shame and anger mingled, and still the child ranted on... "Ea's wife is lying upon the ground. The man lies down with her. They are sleeping together. Here's the coconut milk which flows from the man to Ea's wife..." As he said this he dipped his impudent hand into the sea, and grabbing a handful of water he flung it square into Ea's face... "Here's the coconut milk which flows from the man to Ea's wife!"

Ea in rage stood up in the canoe and swung his paddle at the child, but

his stroke missed. Ono jumped into the sea and disappeared beneath the surging waves.

Ono did not drown, as the men supposed, but swam so fast that he soon outdistanced the canoe and reached the bay of Tai o fae well before the others. He found the woman on the shore. "Hello, there," he said saucily. "You're going to catch it when the boat gets here. Ea knows all about your sleeping with another man." "It's not true. You lie!" cried the woman uneasily. "I speak the truth," said Ono. "Come with me and I'll show you where you two lay." He then led the woman into the brush to the very spot where she had gone to the man, and she was filled with alarm and wonder. Soon the boat arrived. Ea came ashore first and fell to beating his wife until she wept with pain.

Walking into the valley, Ono found that it was a sacred day. No one smoked. No one fished. No one made copra. No one cooked food or made a fire. No one made kava or sang a song. No one powdered his face and body with saffron. No one worked. No rooster crowed, or if it did, it was quickly killed. The day had been set aside as tapu by Tohe Tika, Protest Justice, high priest in the taha tapu. "Anyone breaking the tapu," solemnly declared Protest Justice, "will meet instant death."

Ono approached a paepae where he saw an old man sitting in the shade. "Friend," he said, "how about some saffron. Let me have some saffron. I want to paint myself." "There's no saffron here, "said the old man. "Today is tapu. No saffron allowed today."

Ono went to the next house, but here he met with the same refusal. Seeing that this would get him nowhere, he slunk in the back way of the next cottage and stole saffron. "Now I'll make myself beautiful," he said gleefully. He painted his entire body until it glistened with golden saffron. The People of Tai o fáe looked on with horror at such shamelessness, and kept well away from him as one would from an evil spirit.

Ono, painted and happy, mounted the valley to the threshold of the taha tapu itself. "Hello foreigner!" he called irreverently to the priest. "You call me foreigner?" indignantly demanded Protest Justice. "I'd call you the foreigner." "I'm no foreigner," said Ono. "Let's see what you can do," said Protest Justice, who then recognized in Ono a fellow priest. "I should show my power first?" asked Ono, lifting his eyebrows. "This is your territory. Let's see you show some power." Protest Justice then made himself seven times larger than his normal size, then he shrunk to

seven times smaller than his natural size. "That's nothing," said Ono, and he did the same. "That's fine," declared Protest Justice. "We're both great men. Let's be friends." "Excellent," agreed Ono. "Let's change names." So the two of them changed names and were great friends, but the power of Tohetika was transferred to Ono.

Shortly afterward the ever active Ono left for the rocky island of Mohotane. Here he saw a great ditch filled with skulls. Ono picked up one and painted it with the rose colored papa plant, causing it to shrink and wither and look much older than all the other skulls heaped promiscuously in the ditch.

Presently Tunui'i te Po, First Day of the Moon and the Night, came staggering down the mountain with a heavy load of skulls tied to a stick over his head. He climbed down into the ditch and began to untie the skulls when Ono accosted him. "Hello, there," he said. "What are you doing in my ditch?" "It's not your ditch. It's mine," answered the priest with the skulls. "Is that so?" "It's yours, is it?" "Yes, it's mine." "Well, look here a minute. You see this skull. See how old it is? This skull belongs to me. It's older than your skulls. Therefore all the skulls are mine." The prophet of Mohotane shook his head over this logic. "I guess you're right," he said in a bewildered voice. "Of course I'm right," said

Ono. "I'm always right. All this island is mine. Everything is mine. Where've you been staying?" The old man as though in a trance led him to the cave where he kept his few possessions. "All these are mine," said Ono cockily. "Everything here is mine!" The old man could think of nothing to say. He sat down on a rock and began to abuse himself.

(There are two versions to this legend. The people from Tai o fáe believe that Ono was born on their island, and they do not recognize the legitimacy of the experience with the net extending from Anakée to Matafenua.

Ono is thought by Handy to correspond to Rongo, or Róo, god of fertility, ~~and~~ the harvest, ~~and of~~ peace and music. He was the patron of the Tahitian Ariori society of dancers and musicians. Since music was intended to stimulate fertility, this function of the god is closely connected with his role as lord of harvests. Handy says perhaps Ono deserves a place beside Osiris or Adonis.

Maui, Killed by his Mother

Told by Kahatemana at Hapatoni, November 21, 1934

Maui was a miracle man. One day he spoke to his younger brothers,

"Let's go fishing." The three older brothers went with him in the canoe. They sailed a long distance, for days and days. Finally the brothers grew anxious. "Where are the fish?" they asked their younger brother. "We're almost there," said Maui.

In a short time Maui spoke again. "Here are the fish," he said. "Drop in your lines." A Tahitian flower was fastened to the end of the fau line for bait. This was dropped down, down to the bottom of the sea. A beautiful woman down there grabbed the flower and was pulled to the surface.

"My name is Maui tiki tiki e kehau ata ana," said Maui. "My full name is Maui Statues of Ants. The name of this land beneath the waves is Tona'eva, Sacred Hanging Sphere. The woman's name is Hinatooui ~~Fallen Fruit-Plucking Pole of Chestnut Wood~~. O you brothers, tie the line to the canoe. Take the woman!"

The brothers were afraid to take the woman, and she hung back, for she did not want to be taken into the canoe. Then Maui grabbed the line and yanked the woman Hina into the canoe. The land Sacred Hanging Sphere which had been dangling like a sinker behind the woman then fell away down to the bottom of the sea. "Throw away the land," Maui had ordered. Then

they sailed away and back to their own home. Maui took Hina to his home to live with him in the house of his mother.

One day while Maui was away the matu'u sea bird with yellow legs and a long bill stole Hina and flew away with her to an inaccessible cliff.

Maui came back to the house and saw that Hina was gone. "Where is my woman?" he asked of his mother. "The matu'u took her," said the mother. "I can't get her?" asked Maui. "No, certainly not. You can never get her," said the mother. "Yes, I can," said the youth. "You watch."

Maui found the cliff to which the matu'u had taken his woman Hina. It was very high, but he climbed up to the cave. The matu'u came to fight with him. Its bill was long and pointed and its great wings were strong. Yet the man with his hands was stronger, and the bird was soon killed. Maui climbed back down with Hina.

Another day while Maui was away, the worm (tuna) captured the woman who was very beautiful. The worm was enchanted and had the intestines of a man and the body of a crawling animal. Maui returned, followed the worm to its home in the ana tree, killed it, and brought the woman back to the house of his mother.

Again the woman was stolen, this time by Taina 'i Va'u, Seeker of eight

human victims, a real man and a hero. The name of his war club was Te ua nui, the great rain. He was the older brother of Maui.

"Where is my woman?" Maui asked his mother. "The hero took her," said the mother. "I'm going after her." "No," protested the mother in alarm, for she feared for the death of her oldest son."He'll kill you. He's a hero. Don't go." This excited Maui and provoked him. "I'm not afraid," he boasted. "That's your affair," said his mother.

After a good night's sleep, Maui went to look for his brother and his wife. The wind broke with a fury and it rained long and hard. He finally found Seeker of Eight Human Victims asleep in his house beside the woman Hina. Maui stole the war club which lay by his side. Seeker of Eight Victims woke up and demanded his weapon. "It's gone," said Maui, and the two of them began to fight. Maui hit his elder brother on the head, killing him instantly. He took the woman and hurried back to his mother's house.

Again Hina was stolen, this time by Tapaautuafitu, Seven Woven Coconut Leaves, the younger brother and a strong man. "Coconut Leaves stole the woman," said the mother when Maui returned. "I'm going to fight him," said Maui. "No," said the mother heatedly, "you've killed three men,

this can't go on. This time you will be killed. Don't go." "I'm going to war," said Maui determinedly.

Then the mother told him where to find the house of Seven Coconut Leaves. "It's a big house," she warned. "There are six doors. When you go through the sixth door into the sixth room, you will find him." The mother, anxious to preserve her last son and put an end to the killings, did not speak the truth. In reality there were seven doors.

Maui found the house. He opened the first door and not finding Seven Coconut Leaves, opened the second.. He opened six doors. The brother was sleeping behind the seventh. He heard Maui making a great noise in the other room. He got up, quietly opened the seventh door, entered the room and killed his brother. Then he went back to his sleep beside the woman. The mother was the cause of the death of Maui.

## Maui and the Sun

Told by Mahana, Tahuata

Maui ordered the people to make tapa. He wished to dry the tapa in the sunshine, but the sun hurried by too swiftly. In anger Maui journeyed one morning to the edge of the world where the sun rose. He made a noose to lasso the sun. Just as the sun rose he snared it in his noose.

"I shall kill you!" he told the sun. "You hurry by so swiftly that my daughter's tapa cannot dry." "You don't need to kill me," said the sun. "Yes," insisted Maui. "You hurry by so swiftly that my daughter's tapa cannot dry." "If you kill me, your daughter's tapa will never dry because I won't be on hand to bring you heat. If you give me liberty I will move more slowly and your daughter's tapa will dry."

## Tana'oa

Written by Teikiheautini as told him by his father Taka'oatamarii at Hakahau, Ua'pou, April,1935.

Meihano the father, Po'itetua the mother. The children born to them were Taumua (or Tamua), Taumu'i, then Tauhota, then Taupa'e, then Tikitau, a girl and the only sister. Afterward was born Tekinakina Meihano or Taka'oa.

This chief was a friend of Tepavaiki, his namesake and perhaps a cousin. She became his wife and a girl child was born. This wife lived in the sea like a fish, among the porpoises.

A child was born, and the woman left the sea. Taka'oa went to his younger brother's house on the land at Vainoki. The woman went ashore and spoke to her chieftain husband thus, "Do you want some goods?" "Yes," he answered. "All right," said the woman, "Then make a house, and make it with

coconut leaf thatch that hangs low (veuveu po'a).

While they were talking a devil (tua hae) overheard every word that had been spoken between Meihano and the woman from the sea.

Next day this chief Meihano summoned (kaka) his people to help make the house. They gathered the leaves and wove them, and soon there were enough, and all the material for the house was ready and it was speedily finished. The workers then called chief Meihano to admire the house. "This is a fine house," he said in approval. At that moment the leaf roof fell in. They cut more leaves and made thatch, and this time it held. The chief had cut the leaves and in the evening he fastened them to the house.

At night Tepavaiki came with her wealth to see the house, but she saw no coconut leaves. When she looked at the house she hid her wealth, the goods intended for Meihano, because she did not like the house without thatch and overhanging leaves. She put the goods meant for the chief inside her body, and then a child began to grow and a boy child was born, Tekinakina Meihano or Takaea. He grew up and the mother died. The uncles were living deep in the valley with their sister, and Taka'oa lived with his father.

One day Meihano said to Taka'oa, "Won't you go and get some breadfruit?" "Where?" asked the young man. "On Taumua's land where there are tapu trees."

Takao'a went to the land of Taumua, who asked him, "Where are you going?" "To get breadfruit," said Takao'a. "Where?" "On your land, on the sacred(forbidden) trees." He went there, but the breadfruit scolded and insulted him with disgusting words and oaths, and Tanoa'a went home without breadfruit.

"Where are your breadfruit?" asked Meihano. "I couldn't get any," he said. "Then go to the land of Tauhota." When Takao'a went there, Taumui said, "Where are you going?" "For breadfruit for the old man." Then the fruit scolded and cursed, and Takao'a returned. "Where are the breadfruit?" asked Meihane. "Couldn't get any, the trees talk to me disgustingly." Then go to Taupa'e's." Takao'a went. Taupa'e said, Where are you going?" "For breadfruit." Another scolding and cursing, and Takao'a returned. "Where are your breadfruit?" asked Meihano. "Couldn't get any." "Then go to Tikitau's." "Where are you going?" asked Tikitau. "For breadfruit on the forbidden trees." The fruit began to scold, "Leave them alone." Nevertheless Takao'a got his fruit and took it to Meihano, who was happy to see them. "Good," said Meihano, "now go and get some seashell fish." (He seemed to be something of a slave driver.) When he had caught enough of the vana, Meihano said, "Good work. Now hand me (?) on the ridgepole of the house, but first go

and bring here my older brothers.

Takáo'a said to his uncles, "Come with me and we will bury the old man." "Where will we bury him?" they asked (callously). "In the fishing house." The brothers went. They saw the coffin and the rotten vana fish beside it, but they did not notice the old chief on the ridgepole of the house or the rope which bound him there.

The sister said when she heard of the death, "All right, we will go and bury the old man." The brothers asked, "Where is the fishing house?" "By the sea," answered Takáo'a. The brothers went to the seashore but they could not find the house. As the sister went along, Takao'a sang a chant of power (tapa tapa) and when she arrived the sea was calm. They went far out to sea and the brothers asked, "Where's the house and our dead brother?" Takao'a began to make a house and the fish helped him. Then he said to his uncles, "Go back to shore." They left and Takao'a was alone with his sister. He untied the father,and the sister wept for him, and when she went back to the land Takao'a was left alone with the father. "Go ashore and to the land called Ahamea'i Toóvii" said the father to him, "and when you are there you will take the name of Takáo'a." (Before that he had been known as Kina-kimeihano.)

Takao'a then went to this land of Ahamea'i Toovii and lived there for many years. His older brothers grew jealous (kaipipio) and angry with him. They came at night and stole all his land and all his houses and left him only the rocks along the sea. Yet suddenly the land was back with him again. The brothers made a great fish net of fau. Takao'a tied this to trees along the shore and instantly the net was full of fish. Never had there been such fishing.

The brothers had heard of a woman called Meto whom they wanted. They built a large canoe with which they planned to search for her. Then they put out to sea although Takao'a was left there on the sand weeping and begging to go with them. Takao'a then called his grandmother and told her his plight. "You do not love your brothers?" she asked. "No," he said fiercely. Then she brought him a canoe and although by this time the brothers' canoe was far out to sea, he started after them. When he was close, the other canoe began to swim, although Takao'a called after his brothers that he wanted to go along with them in their canoe. At this the canoe swam faster. Takao'a pursued them, and when he was close, the sister changed her shape. Her feet became fish and her nose and neck remained the same. Takao'a spoke, and all the brothers became porpoises. This is way today Marquesans believe that porpoises are in reality en-

chanted Marquesans, and their plaintive, so-human cry seems to confirm their beliefs.) Then the canoe came to the land of the famous woman Meto. On the shore he met the grandparents of the woman Meto. "When you live with the woman," they said to him,"bring us some food. Don't forget us."

Takao'a went to the valley and went through the type of courtship so typical of the legends. He went to Meto's favorite bathing place from the side of which grew a flowering tree. He climbed this tree to await developments, and to sing a sorcerer's chant:

"Eiau! Eiau! Eiau o Takaó'a! Here I am! Here I am, I Takao'a!"

Soon the woman came as she was accustomed, to swim beneath the flowering tree. She did not see the man in the blooms above her head. She took off all her clothes and Takaó'a watched her wash in the pool. Then, dripping wet, she came ashore and began to look for her clothes, but could not find them because of the sorcery of Takaó'a. Suddenly that ardent one showed himself and pointed out the whereabouts of her loin cloth.

"Did you see my buttocks?" she asked with maidenly outraged modesty. "No," kindly lied Takaó'a. "What is your name?" asked Meto. "Who are you?" "One doesn't ask the visitor such questions," said Takaó'a. "I am Meto," she answered. "I am Takaó'a." Then they went to the house and lived

together for a long time.

One day Takáo'a roasted a pig, pounded popoi, gathered ripe bananas and carried them down to the grandparents by the sea as he had promised. While he was gone, Meto's father and mother called on her. "Who is your husband?," they asked sharply. "Tanáo'a," she said. "Doesn't he ever feed you sea eels?" asked the father, for he wished to make disparaging comments about Takáo'a's capacities as fisherman and food provider.

Although Takáo'a was a long way off, being with the grandparents by the sea, he had heard every word and the scornful accent, and he became quite furious. He came back quickly, but the parents had already left. He snatched the fragrant bouquet of flowers from Meto's neck and a live eel dropped from it and fell squirming to the ground.

"Take this eel to your parents!" he ordered grandiloquently, "and see if they persist in saying I am not a good provider."

The girl departed and gave the eel to her parents, but they only laughed and made fun of Tanáo'a. "Why doesn't he bring you the great shark 'Aiata if he's so good?" they jeered mockingly. Mako-'aiata (Shark Like a Shining Light) was famous as a giant of the species.

Meto told her husband of this dare. "Very good," he said, "you go back and say to your father, 'don't you love your fatherland?'" When the

father heard this he laughed and said no.

Then all the people gathered on the rocks, including the father and the mother. Takao'a called for two humu fish and when they came he chanted to them: "mumumu go get the great shark Makoaiata mumumu." The big fish came swimming up and the small humu ate out his eyeballs to infuriate him. He drew closer. His whole body lay across the sea. He began to raise his body on end. Takao'a and the people stood waiting for him. A long time, a long time, and slowly he drew nearer and they saw his body stretching from far out to the sea outside to the very land on which they stood, and he seemed pasted to the rocks of the coast. Filled with astonishment were the people, and even the hitherto scornful father-in-law shared the general awe. A celebration was held with the beating of the drum and the chanting of the sacred uta songs. Then Takao'a said to the father, "So this is good is it? Now shall I spear the shark for you?" "Yes," said the father, "spear him." "Aren't you afraid for your fatherland? Don't you love your country?" "No!" cried the father. "No!" shouted the people. "This land is solid! Nothing could happen to this country."

For answer Takao'a said to his woman, "Fasten yourself to my loin

cloth!" He then made as though to spear the shark, and that great creature with a furious writhing upset the land. It was unfastened from the rocks below and all the men and women and children were drowned save Tanao'a and his wife. The top of the land settled into the bottom of the sea and the bottom came to the surface. This island is said to be Fatuuku, a deserted isle north of Hivaoa, and to this day coral can be seen growing on the top of the island, coral of the kind which finds its birth only in ~~the bottom of~~ the sea. Grass and trees are visible in the water below, and the fish nearby are poisonous and unfit for consumption.

Takao'a and his wife were left alone on top of the land, and there was nothing to eat or drink, for it was like the bottom of the sea. Meto was parched for thirst and Takao'a spoke up, "Let there be water!" Water came in a crevice of the rocks. Then the man said to the woman, "You stay here while I go in search of food." While Meto waited she drank up most of the water and then several of the taaiao kikiha fish came by and stole her away. Takao'a came back and could not find his wife. He went to see his father Meihano who told him what had happened to Meto, and that he would never see her again.

Next day the men of the village came to the shore with a large

upena net. "Jump into the net!" they cried to Tanaóʻa. He did as they asked. They carried the upena out to sea in canoes and dropped it deep, and when they pulled it to the surface theyfound a beautiful woman enlaced inside. Great was their joy, until they discovered when they went ashore that her private parts were veritable nests of sea eels. "Tomorrow go get some of the little paiviivi fish that feed on eels," ordered Tanaóʻa.

That night while the lady slept, the paiviivi fish were turned loose, and soon the eels fled, and Takaóʻa threw them into the fire until they were all gone. Then the woman woke. The two old men took her to the sea and put her in a salt-water pool. (They were still following Takaóʻa's instructions.) They heated rocks and put them in the water, presumably insuring that the eels would never return to their former home, which they gave a thorough house cleaning at the same time.

Then Takaóʻa went to another valley where there were many men who wished to assasinate him. Here there were two old men. They all made ready for war, and pursued Takaóʻa in a canoe. When they were far out to sea, Takaóʻa made his own canoe swim, while that of the others capsized, and everybody was drowned except the first two old men,who were happy to have to have been spared.

(Not finished. The hero never seems to be able to get along with people. Perhaps his pride causes jealousy and quarrels. This is one of the most famous legends, but it is not generally as well known as the story of Kena.)

Biblical Comparison

Aaron brought serpents from his staff to astonish the pharaoh ~~(?)~~. Tanao'a brings an eel from a fragrant flower locket to show his powers of sorcery.

Like Moses, he brings water from rocks when there is nothing to drink. Like Noah who told of the end of the world, he hints at the coming destruction of Fatu Uku, and he too is laughed at scornfully.

Pepeiu, woman who ~~The~~ Plant~~ing~~ed ~~of~~ Breadfruit

Told by Titi-oho-ote-i'i at Hakahau, April 1935

Toni, father of two children: Te-pua-'ai--boy
Pepeiu--girl

Lived in same house with the girl, the boy in a different house with his relatives. These people went to the valley to get fau to make upena. Toni treated his girl like a princess (haa tahia), painting with ena. His work was to plant bananas and taro. Nukuhiva the place.

The relatives dropped the upena in the sea, a large net perhaps 15

arm lengths deep. Got many fish and took them ashore, all the best kinds of fish like the hao'a.

Toni told the girl to go to the sea to get some of these fish. She went to the canoe. Tepua tied together all the bad fish with horns and threw them over the girl's neck. Pepeiu wept, for they bit and cut her, and she bled profusely. All the people felt sorry for the wounded girl. She went to her father. He got plants as medicine, ena, coconuts, fau bark, and so forth. She got well. Toni and Pepeiu went to the sea and called the humu fish belonging to Taka'oa. The humu answered, "Mu mu mu mu." She said, "This way, Pepeiu." Two humu came near the sand. One of them became a canoe and the other the sail. The girl kissed her father goodbye and jumped into the canoe. She took many, many pieces of bark cloth with her. They sailed away to Hivaoa (perhaps Hanamenu). The humu went away to the sea, and she went to the spring of the chief. "Eiao eiao Pepeiu." This inflamed the passions of the chief, Tau-me-nini. He was so hot that he went to the spring. "A woman!" he cried, "Moe moe! Sleeping in the water. Who are you? Vehine ho'i e!" The woman said, "I'm the guest. You shouldn't ask me that." "I'm Tau-me-nini," said the chief. "I'm Pepeiu." "To whom do you belong?" "Pepeiu, daughter of Toni." "You're my woman." "Yes."

The two want to the valley and to the chief's house, but there was no food there. "I'm hungry!" cried Pepeiu. "I've been a long time to sea." "Here we eat the noni fruit and the hoi," said Tau-me-nini. She tried them and said disparagingly: "Sour, very sour."

A child grew in her stomach, and she wanted breadfruit. "I want breadfruit," she said to her husband. "Where is the breadfruit?" "Go to Nukuhiva and get some breadfruit," she said.

Tau-me-nini made a canoe, got together food, and left. The older brother He-popo decided to go too in his canoe. He-popo went to Hakaehu at Nukuhiva, and to see a woman called Maoa-nui. She called them, "What are you here for?" "Breadfruit," they answered. "Allright," she said, "sit down." They made a great feast for the visitors. Next morning they broke the muko, the branch with leaves, and put them in a basket. The fruit they took in a canoe to eat. Then they returned to Hivaoa.

He-popo planted his branches and it was then that Tua-me-nini left. The woman gave him instructions. "When you get to Hakaehu do not sleep. Do not sleep for seven nights."

He obeyed, and ate at the chief's house. He lay down at night but did not sleep. The fifth night the chieftess saw that he was not sleeping.

"Go to sleep," she said. He went to sleep. It poured rain. The land was broken, the river overflew and carried away the land and the roots of breadfruit trees. "Go get your breadfruit," said the chieftess. Two hundred and eighty men were with Tau-me-nini with two hundred eighty sacks of coconut leaves. They took the roots and returned. They also took coco-

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In the northern group the favorite number is seven forties (280); in the southern group it is seven twenties (140).

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nuts. The tribe at Hakaehu was known as Pua. They planted the roots and the coconuts. That night Pepeiu heard the ma'o (bud?) drop on the ground. Then she heard the green unripe breadfruit fall, and then a ripe fruit. Next day coconuts fell and they made koehi.

The older brother He-popo was angry. He and his men drove away Tau-me-nini from the breadfruit and coconut forest. Pepeiu in exile again longed for breadfruit, with her two or three children. These children went to get her some of her favorite fruit. A friend of He-popo, Te-'ima-pahaka-oa, caught the children and killed and roasted them for a cannibal feast. The blood came upon the breast of the mother in the valley. "My children have died," she wept. She was a sorceress and thus knew what had happened. "Toni, go and see."

Tau-me-nini went to Nukuhiva. Toni hid, for fear that the son Tepua

might find him. Tepua went to Hivaoa. Tepeiu was waiting continually by the rocks on the hill. She sang a song of power: "Teoua haka'e. Te pua tu'e. Te pua hika ua to toka. E Toni e! Ua tama."

She saw that Toni had not come, and ordered them to return to Nukuhiva. They returned and looked for Toni. The people said that he had just left. They encircled the isle of Nukuhiva and in every valley was the same answer, "he has just left." They came to Hapou, Hakahau, then to Hakamoui. At Kahoka they found two old women beating breadfruit clothes. Toni was in a hole underneath the eueu. The old women said that Toni had gone on to the next valley, but Tepua saw they were lying, and opened the hole. "Climb out," ordered the son. Toni climbed out. "What do you want?" he asked in anger. "Let's go to Hivaoa and revenge the death of Pepeiu's children."

They went on the canoe. Pepeiu sang her tapatapa. Toni answered: "Hi ho ho ho ho ho. Hi ho ha." Pepeiu was glad to see her father. Teimapanakaoa grabbed the support of the outrigger (iato) with his long arm, reaching from the depths of the valley, but Toni broke the hand, and killed the man. Another man, Ouoho-'o-'oa (Long Hair) sent his long hairs out to entangle and capsize the boat, but Toni pulled the hair, dragged the man through the sea and to the canoe, and killed him.

Other sorcerers plied their arts, but were in turn assasinated by Toni, whose magic was the greatest of all. Then Toni went ashore. He was glad to see his daughter, but asked: "Why did you send for me?" "Revenge for my children, they were roasted."

Toni then massacred He-popo and all his tribe. He looked for the bones of the slain children in the oven. He sang a tapatapa, folded the bones together and the children came to life. It is finished.

The parent of the breadfruit is supposed to be Haka-uu-moa. It is believed that breadfruit and coconuts in the Marquesas were born at Hakaehu and were taken from there to the other valleys. Still today there is a large breadfruit forest near the sea at Hakaehu.

Toni is also famous for the good work of planting hibiscus (fau) in many valleys of Nukuhiva and Ua Pou. It is strange that today no Marquesans bear the name of this great hero.

Pepeiu is a strong female character and indicates that woman was not a back number or weak sister to the ancient Marquesans. The Hivaoa people do not tell this story because all the Hivaoa sorcerers were overcome by Toni of Nukuhiva.

~~Tuna, Father of Coconuts~~

## Tuna, Father of Coconuts

Told by Hitu at Hakahetau, April 19, 1935

Tuna-te-vai-'oa (Worm in the Long River) lay dying. He called his daughter Kua-nui (Deep Red). "When I am dead," he said, "do not leave my body on a paepae to rot as is the custom in our country. No! Bury me in the dirt, but do not cut the grass or plants which grow from my head." This was in the Poomotus, perhaps in the island of Rakavava. A coconut tree grew from the head of Tuna, the first that had ever been seen. The three eyes of the nut were the eyes and mouth of Tuna.

A chief called Tou'a-Henua (War on Land) brought these coconuts to Hakaehu, Nukuhiva. From this valley they were carried to Hiva-oa by Tau-me-nini as told in the above story. Chief Nahe-ato first brought them to Hakamoui, Ua Pou.

Many Ua Pou informants believe that for many years coconuts were scarce. and the exclusive property of chiefs. This is certainly not the case since the historic period.

## Aka-he'e-'i-Vevau and the Loving Sister

Told by Mahana at Vaitahu (August 2) and by Miriami at Atuona

A brother and sister called respectively, Aka-hee-'i-Vevau (Root Which

Goes to Atuona) and Te-vai-toto-kua-peka'oa (Red Blood and Long Cross), lived with their father and mother at Hapatoni, on the island of Tahuata. Both Aka-he'e and Te-vai-toto were chiefs of 140 kaioi or musical young people, the kaioi and pokoehu.

The boy was continually abused by his parents. When fish were distributed, his sister was given fish nicely washed and sliced, while the fish for himself and his kaioi were uncleaned and unsliced. The popoi for his sister was mixed with sweet coconut milk, while the popoi for himself and his kaioi was mixed with water. The hami for his sister's people were dyed with saffron and scented with coconut oils and sandalwood, while the hami for his people were uncolored, unperfumed, and rough and hard to the touch (kahito).

When the tattooing began, the word leaked out that his kaioi were not to be decorated. Aka-he'e ~~began to~~ grew rebellious. He was walking alone in the bush. "Ku ku ku ku ku ku ku...!" Aka heard the sound of wailing. He followed the sound and finally traced down his sister sitting by the river filling the water with bitter salt tears. "Tevai, what's the matter? Why are you weeping? Come, come, tell me, oh my sister!" "Oh, my brother!" she said through her sobs, "I was thinking of the party and the

beautiful tattooing my people will have, and you won't have anything at all." "It's shameful," agreed the boy, "but I shan't be entirely naked!" "Oh, has the old woman given in at last?" asked the sister. "Has she changed her mind?" "Not exactly. She says that I've got to wear her old ka'eu." "But you cant...!" "I can if she makes me." "But you will die! The ka'eu is tapu. It is taking one's life in one's hands to merely pronounce the name. Hush. Don't blaspheme." "It's true I tell you." "Oh, my brother, I cannot stand to see you die. I cannot bear it." "I shan't. I'm going to run away. Mind you don't tell anyone." "I'm going with you. I've stood all I'm going to from the old woman myself. We'll go to Atuona. I hear the people are nicer there."

The two of them plotted together and that very night they stole away. They couldn't find a canoe and sailed instead on a papahuuahotutai, or raft of boards tied together. They hoisted a pareu as sail and reached Atuona in safety by the time the sun showed ~~itself~~ at dawn.

The brother and sister journeyed to Poa'u in the valley of Atuona, where they were cordially received by Chief Vaitunaanea (Immortal Worms in the River). "You shall live here always," the chief told them courteously. "My men shall be your servants. You shall do no work but live as great chiefs.

You, Aka, shall have my sister as your wife, and you, Tevai, shall be my wife."

Immortal Worms was as good as his promise. He installed the two strangers from Tahuata in a new house and sent his daughter down to be Aka's wife, and every day his men came with breadfruit, bananas, and fish for them to eat. "You'd think we were chiefs," said Aka. "This is great!" "Wait!" said the sister sententiously. "Don't count your fish until you've caught them."

A few days later the men ordered by the chief to carry food to the newcomers began to grumble. "You'd think he was a famous chief," said one. "It's tiresome getting food for a stranger," said another, "and especially somebody from Tahuata." "We're fools to do it," added a third. "I've got a plan," said the first. "Let's not take them the food. Let's go back and tell the chief we saw Aka locked in embrace with his sister Tevai. The chief will be furious and will order them killed and we won't have to do this work." The others agreed. They left the food for their own families and went back to tell their lies to Immortal Worms.

"That's a fine trick you're pulling on us," said the spokesman, "making us work for a liar and pretender like that." "What do you mean?

Aka is the best tattooer in Tahuata." "That may be, I don't know, but all I know is that that woman is not his sister." "Nonsense!" cried the chief. "Did you ever see brother and sister so intimate?" "Do brothers and sisters have the habit of going around together like that?" "You and your daughter are being made fools of, that's what it amounts to."

The chief made no answer and the troublemakers left. The germs they had planted began to ferment, and next day the chief was in a jealous fury at the hoax that had been practiced on him. He was not a man to do things openly and he ~~always~~ took pains to conceal his real opinion, but he began to turn over and over in his mind means of getting revenge.

That same night Aka had had a troubled and vexatious sleep. In the morning he called the two women to him, faced them mournfully, and said, "Last night I dreamed that I was beheaded on a high place near the feasting grounds by the chief's men. It is true I know. My dreams always come true. It means goodbye to you too."

"Ku ku ku ku ku ku!" the women wailed in unison. They leaned on the shoulder of Aka and chanted their grief together. "Tu'u tuhane e. My brother, alas!" When their sorrow was at its height a messenger came from the chief. "The chief invites you to a kava party," said the messenger.

"You are to come immediately to the high place near the feasting grounds. There will be much kava and everybody will be happy!" "Tell the chief that I am coming," said Tevai. Then he turned to the two women. "That's it. That's my dream. Farewell you two." He kissed each of them and then left for the high place.

He saw a group of people chewing the root of the kava plant and spitting the root into a common bowl. "Kaoha!" said Aka dismally in greeting. "This is where I'm to die." The others paid no heed to his sorrowful words, too engrossed were they in chewing kava. Aka helped them. Presently he began to drink the liquid. He kept drinking and then he tasted chicken, and soon he lay flat on his back in sleep. The right-hand man of the chief then came up and deftly cut his neck. Blood spouted, and two drops of it fell on the breasts of the women in their house in the valley. Loud were their lamentations because they knew Aka was dead. The head was wrapped in ti leaves which were stained red by the blood. Today at the same spot the ti is scarlet.

"My husband, oh my husband," cried the chief's daughter. "My brother, oh my brother, you have been taken away!" screamed Tevai. "What will your little sister do without you? Oh my brother, my brother!"

The people heard the woman weeping and crying for her brother and told the chief. "It really was his sister," they said. "It really was his sister.

She is calling out his name."

The sister could not bear to live with those people who had killed her brother. She left that night and stealing up to the high place she found her brother's body. She ~~got~~ the head wrapped in ~~the~~ ti leaves ~~of the ti~~. She took it to her house and she and the chief's sister ate out the eyeballs that they might have children gifted with power enough to revenge the untimely death of Aka.

They both became pregnant and soon two sons were born. The son of Aka-he'e was named Kakavehie (Wood Pocket) and the child of Vaitooto was named Mautaaifenua (Song of Power to the Land). When the boys grew up they made a canoe of the reddish colored temanu tree. In the morning they returned to their work to find that the tree was standing as though it had never been cut. Again they felled the tree, trimmed the branches and began to dig out the canoe, but next morning the tree was growing again. "Let's hide in the canoe," said the boys, "and see what happens at night." Kakavehie was a miracle man and unafraid of evil spirits.

That night a multitude of devil women came to play with the canoe. Their chieftess was Hope o toi motu kaiki (Part of an Ax of Stone used for cutting props for the outrigger of a canoe). With glee this woman seized the boys. "Don't kill us!" they shouted. "Yes!" hissed the devils. "No," said the boys.

"We are bent on destruction, on revenge, on evil. Let us be!" Now devils aid everything that is bad and so they were willing enough to let the boys alone. Furthermore, one of the boys had power...

The canoe was finished. All the neighbors helped the youths carry the canoe to the sea. When the new vessel was upon the sand the boys turned and killed the people in vengence for the murder of Aka-he'e-'i-Vevau. They severed the bodies from the heads and cast them into the sea. The heads they carried with them as trophies. Aka-he'e's widow went with them to Hapatoni while the sister was left with her tears, no brother, no child, and a foreign and hostile country.

(This story is supposed to be true and it may well be based on facts. It is almost continually tragic and melodramatic in a heavy vein.)

Aka-he'e-'i-Vevau and Te-vai-toto-kua-peka-oa

From Teiki (Uapou version) Hakahau, Ua Pou. April 25, 1935

Maka-oa (Long Branch) was the mother of Aka-He'e-'i-Vevau (Root that Goes to Vevau) and Te-vai-toto-kua-peka-oa (Blood Red Water and a Long Cross). The boy Aka-he'e was adopted by the tribesmen, and the mother and father fed the girl. When they grew up the children began to prepare for a tattooing festival.

"Are your taetae (property) ready?" asked Aka-he'e. "Yes, are yours?" "No, I haven't any taetae." Then the sister told her mother that Aka-he'e had no taetae. The mother Maka-'oa said to her husband, "Aka-he'e hasn't any finery for the festival!" "Oh," said the father, "he can have the hair on the private parts of his mother!"

The boy was listening outside the house and when he heard this insult he wept and filled a hole in the ground with his tears. For the festival his sister danced the haka jumping dance, but Aka-he'e didn't go. Instead he put on his clothes and went to a high level place. The sister saw him there and threw away her ornaments and began to chase Aka-he'e. She called him and cried for him to wait. When she was exhausted she caught up with him, and although he told her to go back, she said she would remain with her unfortunate brother.

They came to a valley where there were no people, only the god Moe-tahuna, who wept when he saw them and heard who they were. They went to another valley and decided to stay. They made a paepae with large flat boulders. They planted flowers of many kinds. One day Aka-he'e went to the valley. Tevai-toto-kua-peka-'oa climbed a flower tree and sang a tapatapa chant: "Eiau! Eiau! Eiau o Tevai, Come here! Come here!" The chief of the valley was not far away, and her magic spell made him hot with passion. He came to

the spring to take a cooling bath.

"What an ugly man," though Tevai. "Well, it doesn't matter. He is a chief." (She was ambitious.) Then she beckoned to the chief. He was in the meantime looking at the reflection of the beautiful girl in the river. When he saw her beckon he jumped in and tried to catch the girl, but the water became muddy and he found nothing. He climbed on the bank and again the girl beckoned and he jumped in again. Three times he dove, and finally the girl showed him where she was in the flower tree.

"My girl," he asked, "who are you?" "I'm the guest, you should tell me first since this is your land." "I am Tihaumea" (Thing of Ti and Hibiscus). "I am Tevai-toto-kua-peka-oa." The chief fell in love with the girl and asked, "How many people are with you?" "There are just two of us, me and my little brother." "Where is he?" "I don't know." They called and the boy came. Then all the tribesmen came and admired the handsome strangers. Some of them thought Aka-he'e was the husband of Tevai, but others said, "No, they look too much alike! Their faces are the same!"

The chief took Tevai as his wife, and his sister became the wife of Aka-he'e.

The chief went to the valley with his two younger brothers, Ke'a (Stone) and Tono (Heavy), to build a kava enclosure. Another brother Toto (Blood)

stayed in the house. They stayed a long time. Tihaumea was still filled with suspicion and said to his brothers, "I think Akahée is the husband of my wife!" "How can you get rid of him?" asked the brothers.

Aka-he'e was in the house by the sea but he was a sorcerer and heard their denunciations of him and burst into tears. "I'm doomed to die!" he lamented.

Toto went to the valley next day and asked them: "What is this you're saying about Aka-he'e? That he is the husband of Tevai? It's not true. They don't sleep in the same place."

Still Tihaumea was not satisfied, and next day he sent Kéa to watch the woman. Although Aka-he'e and Tevai did not sleep together, Kéa came back and lied and said he had seen them together. Tono was sent down, and he told the same lie.

Then they prepared a great feast and invited Akahée to come. Aka-he'e washed in the stream and painted with saffron. Kéa then came to take him to the feast. "Here's Kéa!" cried Tevai. "He's brought his axe and his fire. He's going to assasinate you!"

Kéa was afraid and fled. "They knew I was after Aka-he'e," he told Tihaumea, "And they threatened to kill me!" "You're a coward," said Tihaumea,

and sent Tono. But Tono also was afraid of Tevai and fled abjectly. Then he sent Toto. Akahe'e went with Toto. On the way he made a spear of reeds and threw it at the chest of his sister. "Alas! this spear belongs to Aka-he'e!" cried the sister, and she wept long because she knew her brother was doomed. Then Aka-he'e made another spear of coconut leaves and threw this one too at his sister's chest.

Aka-he'e was not afraid. He drained his kava and began to drink again. Tihaumea hit him from behind and split his head. The blood fell on the chest of Tevai and she burst into tears and came up the valley. The body had been put on a sacred place, but she was not afraid and climbed up, took the body, went back to her house, gathered together her belongings and fled back to another valley.

She went to the heart of this valley and lived in a house where there were no people. She skinned the body of her brother. Every morning she went swimming in the sea and in the river. A handsome man named Tohi-au (Cutter of Leaves) fell in love with her and followed her to her house. "What is your name?" he asked. "I'm the guest. You live here. You should tell me first." "I'm Tohi-au." "I'm Tevai-totokua-peka-oa." "You be my wife." "No. I cannot. It is tapu. I am mourning for my brother. In two months

you come back and we will live together."

When the two months were finished Tevai broke the bones of Aka-he'e and hung them on the wall of her house. ~~They~~ She lived ~~together~~ with Tohi'au a long time. Two old ladies heard of this. They lived in the valley with their granddaughters Eihakinau (Wreath Confesses to me) and Ei (Wreath). They came to see Tevai and Tohiau, and sent Tevai to get some water for them to eat with popoi. They caused the river to dry up, and Tevai had to go far in the valley in search for drinking water. The old women began to talk to Tohiau.

"You come with us," they urged, "you come and be the husband of our granddaughter. She's a beauty. By the way, what does this woman Tevai eat?" "Popoi." "Our granddaughter eats perfume!" Then they showed him a coconut shell filled with fragrant plants, and Tohiau was astonished. His love for Tevai faded away and he longed for this strange beauty who ate sweet-smelling flowers.

Then Tevai came back and the river swelled large again and she brought her water. But the old women laughed and said, "We don't eat popoi." Tevai scolded about her wasted morning, but when she went swimming later in the sea ~~with~~ Tohiau ~~he~~ thrashed her. They came ashore and he thrashed her again.

Tohiau kept wishing for Ei-haki-nau and told his brothers he was going

to get her. "No!" they cried. "She's an ugly woman. She's covered with sores and pimples." "No," says Tohiau angrily, "she eats perfume."

Again Tohiau thrashed his wife Tevai. One night when she was asleep he fastened her covers down with rocks and started out by canoe to find Eihakinau. His brothers followed him in another canoe. "Go back!" they called. "That woman is covered with sores and deep ulcers. She's not like Tevai. Go back!" "Nonsense," cried Tohiau. "She's a beauty, she eats perfume." He was angry.

Tevai awoke and saw the stones about her. She threw them away and ran outside and up the hill and called to her runaway husband: "Tohiau e! Come back to me. Come back to me!" Tohiau was out to sea and paid no attention. "Tohiau look at me! Tohiau e!" Still he paid no attention. Then the distracted woman climbed a high cliff and fell far below. The husband looked at last and went back to see his wife. They found that she was not badly hurt, only a slight gash in her head. They carried her to the house, laid her on a mat and covered her with a sheet.

Without more ado Tohiau went on to look for Ei. He rowed in his canoe, then went ashore and up the valley. On the way he met one of Ei's younger sisters named Nono (Mosquito). "Where are you going?" asked Nono. "To get

'Ei for my wife." "No, don't go! She's got ulcers and sores. Only the younger sisters are beautiful. Stay here and live with me."

Tohiau paid no attention to her and went on. He met another younger sister named Pakoi (Sharp Pearlshell Fishhook), and she asked him to stay, but he went on. Finally he came to the house of 'Ei. Cries of pain were coming from the house. "Scratch me higher! Scratch me lower!" It was the voice of 'Ei crying out with the suffering of her sores. The old woman were scratching her boils out. When they saw the handsome Tohiau they called him to come in.

"So that's my woman, is it?" he asked. "Yes, certainly." Tohiau ran away in horror. He began to think of his beautiful wife Tevai who had just met with an accident. He took gifts and food and went to the house to see if she was alive, but she was dead. Then he got a hat, a tapa cloth, and a loin cloth and went to Havaiki to see Napuotokohiti about his wife. (This chieftess' husband was Ivieinui (Bones and Many Wreaths). She told him to put the soul in a sack and not to let it out to urinate, to defecate, to sleep, or to cool off. He followed instructions and came back to the earth. The body of Tevai had not rotted as the brothers had frequently annointed it with coconut oils. They tried to make the soul enter the body through the mouth, but it did not. Then they put the soul by the navel, and it entered

the body and the toes began to wiggle. They rubbed her body to make it soft, and in three days her mouth opened and she could speak.

"I'm not going to live with you again," she told Tohiau. "You are a bad man. You killed me." Tohiau stayed in the house just the same until one day he was hungry for fish and went out fishing. When he came back his wife was gone and the fern called papamoko was growing from the paepae. He wept for his wife.

Tevaitotokua-pekaoa returned to her own valley. She made herself hideous with sores and boils. In the valley she saw a pig. "Whose pig is this?" she asked the people. "It belongs to Tevaitotokua-pekaoa and Aka-he'e-'i-Vevau," they told her. "Let's eat it." She seized the pig and killed it. "That girl has plenty of nerve," some people said. But just the same they all ate the pig. "Maybe she's Tevai," "No, Tevai was a beauty. This girl is covered with disgusting sores."

Then the girl went to the house of her adopted grandparents, two old women who had fed her as a child. They were making clothes and taetae by the river. When they came back Tevai saw the taetae. "Whose taetae is that?" she asked. "Four our grandchildren," they said. "For Tevai and Aka-he'e." "Where are they?" "They're lost." The girl then took the taetae and tore

it to pieces and threw it on the floor. The old women scolded in anger "May that girl be on our brains! Tororo moi!" The girl swore back at them. Then one old woman said, "This may be Tevai." "No," said the other, "Tevai was a beauty." Then Tevai told who she was and they wept and were sorry they had cursed her. "Never mind," said Tevai, "that was a good curse." "But where is Aka-he'e?" they asked. "He's dead. Tihaumea killed him." "What was the matter?" "Because he was wearing the hair from his mother." Then she chased the old women in anger. She built a stone enclosure and lived there without coming outside. ~~Xxxxxxxx~~ In the evening the old woman saw her and they were astonished. She was very, very beautiful. Then the young men in the kaioi whose chief was called Poea-ihu-kamaii (Cold Beautiful Nose) came at night to get her, but she hid inside with an old man, and when the kaioi drew near she spit at them.

She made two wreaths each with seven bouquets of flowers and gave them to the old women. Instantly they changed to young and beautiful girls. Then, acting on Tevai's orders, they walked towards the sea. They met the kaioi and gave them the wreaths. The kaioi pinched them (mi'e) with fingernails as a women would pinch her lover. The two women then went fishing. On the rocks they saw two tukau fish and took them. One they

left with the kaioi chief and the other was taken and distributed among the tribe. Poea painted himself with saffron and coconut oil and went to the house of Tevai. The two old women were sleeping by the entrance. He finally got Tevai as his wife. All the handsome young men and women admired Tevai. The drum beat. Tevai jumped in the dance. Poea was coming from the sea. He danced the jumping dance. He cried "My wife O Tevaitoto-kuapekaoa." When the festival was finished Tevai was his woman.

## Tu

Told by Teikiheautini at Hakahau, April 29, 1935.

The mother and father of Tu were from Havaiki. The child fell from the mother's stomach while she was walking in the valley. The mother buried him beneath brush because it was dead, and not like a man. She walked back to the house and her husband said: "Oh, your stomach is thin." "Our child dropped. It was not a man, blood only."

She was wrong for as soon as her back was turned Tu got up and ran. He went to the world and was big.

Another child grew in the mother. A girl was born. When the girl was a woman, the mother died. The father died. The girl stayed in Havaiki. One day the ghost of the father came back and tried to catch the girl for

food, but she escaped. The father ran after her. Tu looked down from the world and saw. Just as the father was about to grab the daughter, Tu dropped down a ladder. The girl climbed it. The father clawed after her with his fingers and almost caught her legs. "Drop your hair!" he cried She teased him by dropping a lock of hair and almost letting him catch it, only to draw it away. When she was up Tu ran away.

The girl went walking and came to the spring of Ikitepanoa. The man who fed this chief's pigs met her. She said, "Keep away. I haven't any clothes on." "I'll get you some." He got her some clothes and took her to his house. The tribe heard that the beautiful new woman was with the pig feeder. The chief said "Bring that woman here. I want to see her." When the chief saw her he said he would keep her. The chief had five younger brothers living in various parts of the valley. Tu went to see the youngest brother, living deep in the valley.

The youngest brother after three days asked for the woman. Then the woman was shared with the other three brothers, for three days each. When she came to the youngest brother she met Tu. He asked her if she had any brothers. "One," she said, "who fell from my mother." Tu said that he was that brother. The two wept with joy. Tu said, "You stay here and live with this youngest brother. The chief said, "Send the woman back." The young

brother said, "No."

The young brother was afraid of war, but Tu said they could kill the others. In the war Ikitepanoa, however, proved the victor and killed the brothers with the woman. Only Tu and four grandparents escaped to the heart of the valley. There was no food there and Tu climbed a flower tree and chanted: "Kaoha mau'a te henua. Kaoha mau'a Ta'a'oa. A noa he motua, ua tihe me te ika vavahi. A noa e kui, ua tihe me te hue popoi.

The old women said, "We are hungry. Get something to eat." The two old men went to the paepae of Ikitepanoa and while the chief was sleeping they stole the food and ate all they wanted and carried the rest to Tu and the old women.

In a week the food was finished and Tu chanted again. Again the old men went to steal at the chief's. The tribesmen caught them. Some cried, "Roast them!" The old men: No, we will haika putu. People: Hihi. Make them tapu.

The wind came to the back of Tu in the valley and by this sign he knew that the old men had been caught. Tu chanted: Kaoha mau'a. Kaoha Ta'a'oa. Maoha mau'a te henua. A noa he kui, ua tihe me te hue popoi." The old women were ashamed. If he had a mother, they said, she would have

have brought popoi." They went to the chief's and stole the food. They escaped. As before, instead of eating, Tu threw his food on the roof of the house with finger pinches. Food finished, he chanted again.

The old women said, "If birds come flying to you, it is a sign that we have been caught. The women were caught. The chief said, "Roast the thieves." The people said, "Make them sacred. Let them make clothes for the chieftess. A bird came to Tu. Tu said to the bird, "Eat the 'eu'eu of of my mother. (This was a polite insult). Other birds came and they were all afraid of Tu, and he insulted them all. Then the kuku came and sang mournfully: Ku ku ku ku. Tu thought this was an evil spirit, and afraid of losing his sorcerer's powers, he fled. He came to another valley to a place where many children bathed in the river. Tu made himself a small boy. The children said, "Come here and swim with us!" Tu swam with them. Then Tu went to the house of the two old women and tore up their carefully made pareus. The old women said, "Te tororo (the cursed mat) boy who plays with the dief's 'eu'eu. Kill him." The boy wept. The good old woman said, "That's the man in the valley with us, Tu." The bad old woman said, "No, Tu was a big man, this is a child. Hit him." The boy wept. Then he lifted high his elbows and the good old woman saw black birthmarks there.

Then they both wept for Tu. The boy said, "You two go to sleep in the chief's house, but be sure to put out the light at night.

In the evening he stole up to look in, but the light was burning. Tu chanted and the lamp was blown out by the wind. Tu went in. The chief heard and the old woman said it was his cousin. They shook hands.

The chief next day played his drum: Kaputu he. Ka putuhe. Tu said, "Let me play. You don't know how. Tu played: Ti ti ti ti. Patu e Patu e, e Kuà.

Kuà was in the valley with her grandparents. She said, "Funny playing." Tu played again. Kuà said, "My name!" Her grandparents said, "Not at all. You hear wrong!" Tu played again and Kuà said she would have to go. She washed in the river, painted with eka (saffron), dressed in her best pareus and wreaths, and went to the drum. She said, "Who played that drum?" The people said, "Ikitepanoa." Kuà said, "Play again." The chief played: Kaputu he. Kaputu he. Kuà said, "My legs are broken for nothing. Coming here for nothing." She went back to her house. Then Tu played again, calling Kua's name. She went again to the house. Chief played again. Kuà said, "Before I heard the drum call my name. Ti ti ti ti..." The people said, "You just think too much about yourself." She returned. Tu went swimming in the river and clapped his hands, saying: "Ti ti ti ti. Patu e. Patu e. E Kuà."

Kua went to the river, but he had gone. Next day Kua went early. This time Tu clapped and she saw him. She came out to get him for her husband. She said, "We will live together. Tu said, "When I finish my work of looking for medicinal herbs." Then they lived together.

Then two canoes of visitors came. Each canoe held 40 men and also one assasin, tied at his own request to the mast of the canoe to Ikitepanoa. The visitors said, "Give us 80 women." Ikitepanoa sent 80 women. Then the two assasins spoke up and said they had no women. The chief went hunting, and only two women were left in the valley, Kua and the woman of Tu's friend. Kua said, "No, I don't want to go with those foreigners. Tu said, "Yes, go ahead. Our guests!" Kua and her friend went with the assasins. Tu slipped along outside their house that night and listened. The Assasin said, "Why do you stay with Tu? You think he's good looking? He's hideous. Kua said, "Eh?" The assasin said, "Yes, He's ugly. Enana hauhau. Very bad man." The other assasin used the same words with Kua's friend. In the morning all the women returned to their husbands except Kua and her friend. Tu said, "Our women haven't come back because of those assasins."

Tu and his friend ran to the valley. For the festival in the evening Tu came back, and lifting up his elbow lightning flashed brilliantly. He

shone and was handsome, and Kua wanted him again. Tu and his friend this time scornfully left them. When the festivals were over, all the guests left except the two assasins with their two women.

Tu became a little boy again and went to see his grandparents. The two assasins didn't hunt food but slept all day long. Kua asked for the little boy to come and make them kaaku and other food. Tu made the kaaku by his magic. It was smooth and splendid on top, but underneath centipedes, rats, lizards, and worms were hiding. A assasin dug his fingers into the kaaku and a rat grabbed his finger. A centipede grabbed the finger of the other assasin. They ran away in terror. The women lifted up the kaaku to see the mess underneath. Kua said, "That horrible little boy made bad food like this and scared away our husbands!" They slung the kaaku on the head of Tu, it stuck on his head and he wept, but the kaaku wouldn't come off. One woman grabbed the kaaku on his head and another took his feet, they pulled and pulled, but it stuck. Tu ran to the valley. He made it rain and the river overflow, washing away the house. The two women grabbed Tu's pareu. (Shows fickleness of women. Kua changing quickly from Tu to assasin and back to Tu when he sparkled like lightning. Antithesis. Today when one is inept at doing something, old people say: "Tu can't do this. If Tu had a mother he could..." Frequently characters are changing from boy to man, ugliness to beauty.

Appendix C
2

Stories of Warfare
Pakeekee, who drove thousands to death



# ~~War on Tahuata~~

Told by Ika at Vaitahu, July 8, 1934.

Mortal enemies were the chiefs Pāke'eke'e (2) (Black Wall ~~of Stone~~) and Vahane-'ou-ga, from Vaitahu and Hanatu'una (near the SW end of Tahuata) respectively. Vahane-'ou-ga was the stronger, and drove Pāke'eke'e with his 140 men and his wife to the northeast coast of Tahuata Island. The chief with his force escaped and sailed away to Puamau, at the far VE end of Hivaoa, where they lived in exile for several breadfruit seasons.

The men of Puamau did not kill them but insulted and threatened them until they felt as though they were living on the brink of a precipice which might give 'way at any moment. The men of Puamau grew more and more brazen in their treatment of the strangers from Tahuata. One night the chief Pakeekee awoke to find a man of Puamau sleeping with his wife who lay on his very arm. Her eyes were shut, and she did not realize that the man coming to her was not her rightful husband.

Pake'eke'e quivered with rage when he saw what was happening. He held his temper as he knew that any injury to a man of Puamau would mean massacre to his entire force. His warriors were too outnumbered for any resistance to be possible.

Next morning he called his men together and told them what had happened. "Men!" he concluded. "We must return to our own home! We must return and fight our own fight! We must slay and eat Vahane-'ou-aa! Life here is ~~dis-gusting~~ humiliating. We must go back to Tahuata and free our homes!"

They had no canoes or time to make them. Pake'eke'e sent his men into the valley to cut bamboo. They tied this together in great rafts, and under Pake'eke'e's skillful command they made the long trip from Puamau to Vai Puha near Motopu (NE of Tahuata) without the loss of a single man in two days.

Pake'eke'e had had time to find one large bunch of bananas which held exactly 140 bananas. This he kept in his own keeping, and during the entire crossing he did not allow his men a single taste of fruit.

The east coast of Tahuata is a dry and barren land, treeless, apparently fit for grazing and nothing else. Pake'eke'e left his men at Vai Puha and went in search of food to ward off starvation. Like a good general, his first thought was of his army's stomach.

He went to see a relative who lived not far away in the valley of Haaoipu. The house was bolted shut. He pounded against the wall. "I am Pake'eke'e," he yelled. "Open for Pake'eke'e. Open for your relative and chief who has come back to set you free! Open the door!"

The relative was an old man who lived alone in the valley. He had

seen so many wars that he was timid and distrustful of everything.

"You are not Pake'eke'e," he called in answer. "Pake'eke'e is dead. He died several years ago in a foreign land. Go away! Get out! I am a poor old man and can do nothing for you."

At this the chief in rage smote the door with his powerful fists, and it broke down before him.

"Ah, it is really Pake'eke'e!" cried the astonished old man. "Welcome! We had given you up for dead long ago. Welcome back! Everything I have is yours. Everything in this house is yours. How can I help you?"

Pake'eke'e's words were terse and to the point.

"Lead me to food," he ordered. "My men are starving."

The old man led him to his only deposit of ma, in a hole nearby called Ka e'ei Havai'i. Here Pake'eke'e found 140 packages of food, exactly enough for his 140 men. Without so much as tasting it himself he went back to Vai Puha, and summoned his men. They made a relay chain between the ma and their camp, and passing the packages from man to man they soon had carried the 140 packages to the camp. Each man then satisfied his hunger with ma and one banana.

The east coast of Tahuata being dry and barren then as now was virtually uninhabited. The only people to see the homecomers were two

strangers from Fatuhiva.

"Hush!" said one of them in terror. "Let's get away. Let's flee before they see us and eat us."

"No," counseled the other. "They will not eat us. We are foreigners. We are not their enemies. We are starving to death in this accursed country. The best thing is to go to them openly. They will be glad to have more fighting men, and will give us food."

The two of them summoned their courage, and approached the camp. The warriors fell upon them, bound them fast, and were about to kill them when Pake'eke'e intervened.

"What are you doing?" he called in anger. "We need those men. They do not belong to Vahane-'ou-aá. They can help us. Give them food."

On the heights above Vai Puha Pake'eke'e ordered the erection of two forts, one behind the other. The second one was to be under the command of the chief's younger brother Hehe.

"No," objected the brother. "I want the fort in front. If anyone is to be killed it had better be I."

Pake'eke'e against his better judgement let him have his way.

The forts were finished in the nick of time. Word had traveled to Vahane-'ou-aá of the arrival of his enemy, and he sent an army against him.

They were successful at first, and Hehe was driven back to join his brother's forces. Here the line held, and the enemy was driven back.

Pake'eke'e had friends and sympathizers and kinsmen throughout the length and breadth of Tahuata. He went among them, and soon enlisted enough men to fight Vahane-'ou-aa effectively. He himself was ever the first warrior. With his giant 'u'u, or war club, 3 meter long, he strode like a Polynesian god among the enemy. On all sides of him men fell. Ten here, ten there, ten there.

Now there were six heros with Pake'eke'e. They saw the rival chief Vahana-'ou-aa sitting high in a grotto at the southern tip of the island with his arms folded, watching the warfare with solemn face unenlivened by emotion. The six heros wished each one ~~of them~~ to be the man to kill their enemy.

They passed one by one before the two men from Fatu Hiva, who knew Vahana-'ou-aa and knew his strength.

"Am I mighty enough to fight Vahana-'ou-aa?" each man asked.

To each hero the answer was the same.

'Aoe!'

"No! Mata mata vehine 'oe! No! you have the countenance of a woman."

Every hero save the sixth was discouraged by the scornful words of the men from Fatu Hiva, and thought no more of slaying Vahane-'ou-aa. The sixth

hero, however, by name Uiputée, determined to ignore this warning and brave the chief.

He went stealthily to the rugged height where Vahane-'ou-aa sat like a stone sentinel. When he was close enough he brandished his spear above his head. "Tetua Vaihau" he called and lanced the spear with all his strength at the enemy chief. It was the name of his own valley which he had shouted, because he was proud and wished to do it honor. The shaft struck the chief in the back, came clean through the flesh and bones and out beneath the breast. The chief cried out a mighty oath of pain and rage. He grabbed the spear and wrenched it out of his back. With leaves and herbs he stopped the wounds as best he could and cut short the flow of blood. His vital organs were pierced and he knew he was going to die. This knowledge bolstered him up like a drug, and he determined to perish fighting like a hero.

He went down into the valley where the warriors were at battle and struck to the right and left with the unnatural strength which sometimes comes to men who know that there is no escaping death.

He was a marked figure, and a dozen of Pake'eke'e's men seized and bound him and led him before the chief.

Before he met his death he asked one favor, to know who was the man who had killed him. The six heros came before him one by one and he asked

each man the name of his valley. When the sixth hero Uiputee named "Tetua Vaihau" the chief shook his fist in hate. "That is the man who struck me," he said.

Uiputee came forth with a tupu, the heart of a coconut which he had taken from a taha tapu. The tupu had been declared by the priests tapu, and anyone eating it was struck in death. So great is the fear of this calamity that even today when the wars are over and Christianity is established, few Marquesans will touch a coconut or other fruit falling near the taha tapu of his forefathers.

Uiputee gave Vahane-'ou-aa the tupu and bade him eat. The chief bit into it and began to chew it. The tapu began to have its terrible effect. A look of agony crept over the chief's face, and he fell to the ground his body, writhing in pain. In a few seconds his suffering was finished and he lay dead before the throng of warriors.

After the death of their leader, the men of Vahane-'ou-aa lost courage, and began to flee before the blows of Pake'eke'e and his force. The men gathered to them their women and children and, abandoning houses and property, began the retreat that has never been forgotten in the island of Tahuata.

They fled south, thousands and thousands of them. High in the mountains they came upon a great cleft in the rocks almost 3 fathoms deep and the same

distance across. They were running fast because the conquerers were hard upon them. Two tall men among them came up and made a human bridge so that their people might cross to the other side and find safety. One of them lept into the crevass, and held the other man by his waist. He was long enough to stretch from side to side, and the people crossed over his body in safety. The last man to cross was too frightened of the enemy to warn the tall men, and the enemy crossed over the same human bridge, without the men realizing who was walking upon them. The last of Pake'eke'e's soldiers crossed over, and with a quick strong blow of his club reached back and killed both of the tall men. These men whose like had never been seen before or since bore the same name, Natamapipitau.

The running horde saw what had happened. Their followers were close upon them, and were already beginning to knock them down. Their purpose they saw was not to kill them on the spot, but to make them captive and lead them back to the taha tapu where they would be killed and eaten. No death is looked upon by Marquesans with as much horror as this, and the people of the slain Vahane-'ou-aa determined to thwart at least this wish of their conquerers.

Men and women ran as far as the high precipice overlooking the turbulent waves of the ocean. Here they fastened great rocks and boulders to

their necks, and jumped down to death below in the clean white froth of the sea they loved. Thousands leaped to death. Mothers carried new-born children in their arms, and strong men fastened aged and infirm parents to their shoulders.

How many people perished this way? No one knows today. Ask the natives and they will shake their heads and mutter; "Tautini.. Tautini... Tautini..." Ten thousand thousand thousand.

(Aside from the exageration of the size of the giants who helped the men pass over the crevass, and perhaps an exageration of the hero Pake'eke'e's strength, the story is told with realism. The sixth hero is not made a diety, and strikes his foe in the back. The conclusion that so many thousands died is typical of Polynesian lack of accuracy.in estimating numbers, heights, distances, etc. ~~Like children,~~ they are satisfied with the vaguest generalities. But as for names of places, people, foods, fish, trees, they are painstaking in their exactitude.)

Mahia uti and the child eaters

Told by Peohai at Puamau Dec. 1934

Mahiauti, Sweet to Fight, was a hero who lived on Mt. Aahuti above Puamau valley. One day when food was very scarce and the people were clamoring for something to eat, Mahi stole the ma of Chief Te'ei tafafa, Thick Wreath. This chief smelt the stink of the ma, woke up, caught Mahi and tied him up.

"Let me go," cried Mahi. " The people are starving. I want to take them food."

Teei tafafa did not answer, but in the morning called the people together to see the thief where he had tied him in the hole. Later he released him without surrendering any of his precious ma.

"Fly! Fly!" cried the people.

Mahi ran away to Hanaupe and to Mo'ea, and here he killed the chief with a sling (maka). The people fled to the cliffs of Matafenua, and the men of Puamau pursued them. Rather than submit to capture, hundreds of them leapt into the sea from a high wall of rock, taking with them women and children. They swam to Vai Hoa, Friendly Spring, a cave under the cliffs.

The water here was in the possession of others. The children of the fugitives cried out "Water! Water!" The parents hearts melted with pity.

The owners of the spring drove a hard bargain. One coconut shell of water would be given for one child. This was the only way these people, the Atimanu ʼe, People of Flying Birds, could get water. Today that spring is called Vai Hoa Tamaite, Friendly Spring of Little Children.

Finally the people escaped to Tahuata island on a bamboo raft.

Tama-Peke-Heu and the fish hook

By Tahui, Hakahetau, 'Uapou April 19, 1935.

Tama-peke-heu (Cross Boy Who Casts for Fish) stole a fish hook made of human bone from a devil on 'Ua Pou. His canoe was as long as one end of 'Ua Pou island, extending from the islet Motu Mokohe (frigate bird) as far as Motu Heruru, the big cliff at Vai-'Ehu (Clear Water). His hook was stolen back by the devils, and a great time later was discovered in a banyan tree in a sacred place at Hakahau. The hook (named "Pakama") can be seen today at Haka-hetau. Loss of the hook was discovered at Hivaoa. Tama-peke-heu returned to 'Ua Pou to look for it, and on the way he killed 280 devils in a canoe.

When this chief finally died his skull talked like a man. Tau'a-ki'i-toto (Priest with Skin of Blood) of Hakahau went to Hakamaii. He changed names with the head, and carried it to the valley Apateki and to the top of a high pass called Te-Ava-'i-Menono (Sand Fly Pass).

"Leave me here," said the skull. Instead of doing this, Taua-kii-toto carried the head to Hakamoui.

"Call the tribe together," ordered the skull. "Tell the men to dig a hole. It must be seven arm lengths deep and seven arm lengths wide. Dig a hole in the bottom and place me in it."

The instructions were carried out. 2800 (7 au) people came from that valley, including old men and women, young people and new born children. They dug the pit, and gathered about to stare at the head.

"Give way!" cried the head. The earth fell in and all the people were swallowed up and buried.

These people were called the Ati-papa, The Rock Tribe, and they were reputed the best warriors of 'Ua Pou. This wholesale slaughter was the work of a devil from an enemy valley.

Pua'i pe'e pe'e ~~or Family Troubles at Matafenua~~.

Told by Te Iki Poi Tea at Puamau Dec. 17, 1934.

A house was called Pua'i'pe'e'pe'e. It was on a spot of land far in the valley of Puamau called Nutuve'o, Speared Snout, and a woman lived here named Uta'ei, Song of Wreaths.

One day Uta'ei went into the jungle and to one of the streams to wash and bathe. On the way back to her house she met a strange man.

"You come from washing?" he asked.

"Yes," she answered, "from bathing in the river!" And she was glad that she was so clean, and that she had painted herself with saffron and fragrant coconut oil. Then she showed the man a small mat of fau leaves (fafi or fau).

"This fafi is for you," she said.

"No, not for me," he answered.

"Yes, take it. It will feel good when you wrap it about your private parts."

So the man took it, and made the woman his wife. "Don't leave me ever," she said.

A man who lived at Matafenua promontory by the name of Toutai, Tou

tree by the Sea, went casting for bonitos. His woman Vaioino, Stinking Pool, watched him for awhile and then ran away. She was glad to be rid of Toutai and had tried sleeping with Tohehi, younger brother, Toutai was something of a ~~masochist~~ sadist, and often abused her until her blood ran. (Could this woman be the same one who appeared at Puamau under the name of Utaei and took the man by offering him a fafi?)

Toutai returned from fishing. "Where's my woman?" he asked his two brothers, Poia, Banished, and Tohehi, Frightened Fish Line. The brothers of course did not know, and could give no good answer. Suspecting them of treachery, Toutai killed them both, and then, searching for his woman, he journeyed to the distant valley of Hapatoni on Tahuata island.

"Let's go fishing," he said to the young son of the chief.

The two of them went far out to sea and caught the highly desireable peti fish.

"Throw it away," commanded Toutai, and the two of them went back without any fish. Next day they went again, and caught a second peti. "Throw it away," said Toutai.

"No," said the boy. "Take it ashore and we will break open the big ma hole, Imu pahu, Mossy Drum, and you can have all the ma you want."

This is just what Toutai was after, for he seemed to have forgotten

about his woman-hunting errand. They took the fish to Hapatoni. Imu Pahu hole was broken open, and a fau sack with the name of Puekookoo, Swollen Seashell, was filled with ma.

Toutai returned to Puamau, and the people chased him to get the ma. He was too swift, and eluded all pursuers, and succeed in depositing his ma in a large hole near the sea called Miti tau a'oo, Lick up the Brains.

'Au

Told by Pehitai, Motopu, September 25, 1934

Tahitofau, lived in the valley, and his younger brother 'Au, Leaf, lived near the sea. One night Tahitofau in the middle of the night wished to sleep with his wife, Hina, but she would not permit him to come to her. Tahitofau called his sister to him.

"When I tried to take my woman last night she was unwilling," he told her.

"That's because she couldn't," said the sister, who was clair-voyant. "Your younger brother Leaf stole the vagina from your woman. In the morning go upon the rocks along the sea, and say this prayer: 'Papaiho, ia hotu ia maue tuu mai oe i to'u epeta epeepe haa tupu tupu tama!'

'Oh god below, give me the thing of the woman which makes the child grow and grow!"

Leaf strode towards the sea with the vagina in his hands, and threw it on the rocks. Tahitofau came to the rocks, and the two brothers fought for a long time, and the vagina rolled away. Tahitofau won the fight, and Leaf went away upon the sea. He did not come back again and was never seen again. Tahitofau went back to his woman Hina.

2

A child grew in the body of Hina. As the child grew she became hungry for improper food, as do so many pregnant women in the land of men. Sometimes women will eat crabs and dirt and even excretements.

Hina wished to eat the liver of her sister, the sister who had told Tahitofau about the loss of the vagina. Hina called her husband to her. "O Tahitofau," she said, "go get my sister and kill her. Bring me the liver which I would eat." Tahitofau went to get the sister. He said to the sister, "I'm going to kill you."

"Alright," said the sister. "Kill me. It does not matter, but when your wife begins to have children, the last child will have no legs, it will have a body and that's all."

Tahitofau strangled this woman with fau rope, Hina ate the liver from the woman's body.

3

Hina's first child was born. Afterwards another child grew in Hina's body, and was born. Another child grew, and was born. A third child was born. Another child, the fourth, grew and when it was born it had no legs.

4

After this child was born, it was wrapped in a pareu. It was hung on

the harpoon supporting the coconut leaves of the roof of the house. The child was taken down to be fed, and when it was fed, it was hung up again. It was this way for every meal. The mother died, and the father Tahitofau stayed with the children. In the night the boys began to ~~abuse themselves.~~ masturbate.

The boy without legs spoke to his older brothers. "I pity you," he said.

"Why?" they asked.

"Because you three haven't any women."

Well, in the morning all four of them went to sea to look for a woman. First they made a canoe.

"Get in that canoe," said the youngest boy.

The brothers had been carrying the legless boy in his pareu. They put him in the bow of the canoe.

"I'm going to fish for a woman," he said.

He fished, and on his hook he caught an island, and brought it close beside the canoe.

"Throw me on that land," he ordered his brothers.

They threw him on the island, and as soon as he touched it the earth took root in the bottom of the sea and was firm and solid and ceased tossing about on the waves. One of the brothers then climbed upon the rocky islet.

The legless boy had found a woman on the island. They put her in the canoe, and boarded after her. Immediately the land sank beneath the waves. They all went home to the house of their father. When they arrived, the oldest brother took the woman for himself. It is finished.

Hakakai "AU" na Pehitai, Motopu 25 September 1934

Kio 1

'U pea'u te tunane 'i te tuehine, "Ta'u vehine 'ia t'oo au o te po ao'e e'i'o." Pea'u te tuehine, "Ta'oe vehine ao'e e'i'o 'ia 'oe na temea ao'e he pe." Inoa te'a tunane Tahitofau. 'U pea'u Tahitofau, "A...e." 'U pea'u te tuehine, "E." 'U pea'u te tuehine'i Tahitofau, "Ena 'ia 'Au te teine te hue pe o to vehine." 'U pea'u te tuehine 'i Tahitofau, "Popoui ua he'e o'e 'i na he'outu, oite 'aa to vehine, mei ei'a, 'u 'haanaunau 'oe, e au e: 'Papaiho, 'ia hotu 'ia maue tu'u mai 'oe 'i toau epeta epeepe ha'a tupu tupu tama.' "e 'Au tenei 'ua tihe Au mei tohe tai mete hue 'ite 'ima u titi'i 'i nohe 'outu. 'Ua pi'i 'Au'i nohe 'outu. 'U toto fai mehe Tahitofai mea koa, ua topa te hue tahake. Atahi a koana 'ia Tahitofai 'ua 'ee 'Au 'i tohe tai, 'aoe 'i hua mai. A tahi a 'mee Tahitofau me Hina.

Kio 2.

Tenei 'ua tupu Hina 'i te tama. 'U kaki Hina 'i te ate o te 'enata, te ate o te tuehine. 'U pe'au te 'ahana o te ate o tuu tuehine. 'U pe'au Hina, "E, 'ua hano Tahitofau 'uumi 'i to ia tuehine." 'Ua hano Tahitofau. 'U pe'au ia 'i te tuehine, "E 'uumi au 'ia 'oe." 'U pe'au te tuehine, "A 'uumi 'oe. 'Aoe he pe, mea a, 'ia fanau to vehine 'i te tama, te tama paona 'aoe he vaevae, hope ko ai aneiho." 'Ua feke Tahitofau 'ia hua vehine me te fau. 'Ua kai Hina 'i te ate o hua vehine.

Kio 3

'U fanau to mua tama a Hina. Ma hopeiho tupu hakáua Hina, 'u fanau te tokóua; 'u tupu hakáua Hina, 'u fanau te tóotáu. 'U tupu hakáua Hina, 'u fanau te tóo fa, te tama aóe he vaevae.

Kio 4

Te fanau na o hua tama, uutúu ia ia itahe poai kaéu. 'U tau eva 'i nohe tia fáe 'i a tafai 'ua tuu i áo, 'ia maóna u toi hakáua. A tii anatu te hana tihe 'i toia kai tina. 'Ua mate te Kui, 'ua eka 'atou mete motua. 'I te po te hana a tetau tuaana e pipiheke. 'U peau hua tama, "Mea kabha 'ótou." 'U peau ia 'ia tau tuaana, "Na te aha?" 'U peau hua tama, "Na te mea, aóe a 'ótou vehine." Mea meitai, popoui 'ua hee tatou 'i tai, 'i te vehine imi na 'atou. 'I te popoui 'ua hana 'atou 'i titahi váa. 'Ia pao te vaa 'ite hana, 'u peau hua tama 'i te tau tuaana, "A tuui 'ótou 'iau 'i tohe váa a peia hee." 'Ua tuu te tau tuaana i hua tama 'i te 'auau, 'i toatou tihena 'i nohe toa. 'U peau hua tama 'i te tau tuaana, "Nau he hahe te vehine." 'I te hahena, 'ua mau te fenua ua toi tataeka mete váa, 'u peau hua tama, "A titii 'ótou 'iau 'i 'una o tea fenua." 'I te 'Tiina o 'atou 'ia ia 'i 'una o hua fenua, 'ua mau hua fenua, aóe i nao hakáua. 'Ua pii titahi o 'atou 'i 'una o hua fenua. 'Ua too 'i te vehine me hua tama 'ua tuu i tohe vaa. A tahi a nao hua fenua. 'Ua hua 'atou io te motua. Tihe 'ia ia, 'ua noho te tuaana me hua vehine. Ua pao.

Aka ~~and the hanging canoe~~ who went to Rarotonga.

Told by Kahatemana at Hapatoni Nov. 27, 1934

The chief Aka of Taa'oa wished to go to the island called (Rarotonga) 'A'otona, (Below the South Wind) to find a ku'a bird to obtain the red feathers for a festival.

Aka and one other sailed far out to sea, but they did not get to 'A'otona because Aka was not a good captain.

"Didn't you get there?" asked the people.

"No," says Aka.

"Ask Tivi, Thief," say the people, "he's a good captain."

Thief went to inspect the canoe. "You mast's too small for a big canoe like that," he says. "Go get yourself another mast."

"It's the fault of 'Ou'oa, Long Fruit Plucking Pole," said Aka, "He was captain, and he wasn't any good..."

The people went to Tahauku, Diving Place, to find a large fau tree for a mast. They went high into the valley, and cut a long straight fau tree. Strangely enough, the tree did not fall after the trunk had been severed. It was held by a devil woman in a cave against which the tree had been growing. The name of the woman was Temoorieve, and hard as the people pulled on the tree it would not come. Then Huuti, who had had dealings with the devil, climbed

the tree to see what was the matter.

The woman looked at Huuti, with longing in her eyes. She grabbed him and refused to give him freedom. He stayed with her. The people pulled on the tree, and it gave way. They carried the branch to Taáoa.

One day as the people were making popoi, Tivi said to Aka, "When you go to sea again, get my two boys to be your captain. They know what it's all about."

The two boys were lame and were playing on the sand. They were glad to go with Aka as his captain in the search for the ku'a bird.

They went to sea, and sailed and rowed for one moon, and then they saw land, the island of Nukupu'e, Seashell Land. "Go ashore," said the boys to Aka. "Go towards the mountains, when you get there eat pig and feiai, and sleep with the women."

"No," says Aka, "don't go ashore."

The canoe sails on, and after another month they see the land of Fitinui, Great ~~Biji~~ Tahiti (?). "Go ashore," say the boys, "Eat pig, feiai, sleep with the women." "No," says Aka.

They pull out to sea, and sail and row for another month until they see the land of Vevau Tua Kahakaha, (Borabora) Vevau Behind the Fine Rain.

"Land! land!" cried the people. Aka paid no attention.

"Land!" cry the people. "We want to go ashore! Ashore!"

The canoe went close to shore and the people ashore called out, "Come ashore! Land!"

The captains said, "Let's land! We want to go ashore!"

"No," says Aka, "We won't go ashore until we come to the country of 'A'otona."

Again they put out to sea for another moon. Then a storm of strong wind and sea came up. "Alas!" cried the captains. "Sacred mat! We are lost now, We'll never be saved."

Aka took the mast ~~from Tahauku~~ and planted it in the coral which grew in the sea. Then he pulled the canoe upon the mast, and it hung there, 140 men in the canoe, with the two captains, sons of Tivi. For six moons the canoe hung upon the mast. The food was finished, and two score men died of starvation. (Evidence that all Marq. were not cannibals.)

"If we had only gone ashore," wailed the crippled boys. "We would have plenty of food, and here the people are dying in the canoe."

Aka then fed the boys on koehi. The coconut milk he found in a coconut shell, and there were no breadfruits.

Suddenly the sea calmed, and a bright star appeared in the sky, and called down to the boys, who were 20 years of age.

"Whose canoe is that?" asked the star.

"It belongs to us two," say the boys.

"And who are you?" asks the star.

"The two sons of Tivi."

"Go into the middle of the tempest!" sings out the star.

The star faded, and the sea and the wind became stilled. The canoe floated on, and then came to the island of 'A'otona. They went ashore, and they saw no houses and no men. This was nevertheless the home of the father of Tivi, and the two boys searched until they found the father.

"My house has fallen to pieces," said the grandfather. "Make me another one."

The boys built a house, (called Rari-uhi by the man of 'Ua Pou) and then they scraped coconut and set fire to the coconut oil. The smell of the burning oil rose to the heavens, and a flock of ku'a birds came to eat the coconuts. Looking for food, they came into the house more than a hundred of them. The boys shut the door, killed the birds, and began to pluck off the feathers. Then the people of the valley came, and chased them. They rushed to the sea, and took to their canoes, and returned to Ta'aoa. When they were there the relatives of the dead people asked for the dead..

"You were poor captains," they said in anger, "It's your fault that

our husbands and sons have died," and they wept long and loudly.

"No," said the boys, "It's Aka's fault. He wouldn't let us go ashore in the other lands."

Then they prepared a great festival. Every person wore a hami made of ku'a feathers except one man named Fao, who had no ku'a, and he, much ashamed, went to the fetes with a loin cloth made of a plant with red flowers called puaenatai. The sun came out strong, and the flowers wilted and the hami fell to the ground. In shame Fao fled from the dancing and singing ~~to~~ of the revelry, and fled to Havaii on the same canoe. Here he found all the devils making merry at a festival. Fao hid in the canoe belonging to one of them. When the party was over, she came to her canoe, got in, and rowed to point Kiukiu. The saffron from Fao's body melted in the water that leaked into the canoe and thus the devil woman discovered Fao. "Ah, what a fine man is Fao: "Jump into the sea!"

Fao jumped, and the evil spirit leapt after him. They went to Havaii and lived together there.

One day the father of Fao went to war, and was killed, as well as the mother and relatives. They came to see Fao at Havaii. "Welcome my relatives," said Fao to the devil.

"No," replied the devil. "Give them up. They will smother this land

of hell with the bad odors of the earth." Then for fear that Fao would welcome his parents, the devils set fire to his house Tuahee, Back of the Journey, and burned it to the ground.

"Spare my relatives," pleaded Fao.

"Give them up!" screamed the devil woman. "They will smother our land with excretements.

Fao threw them away and wept bitter tears. Shortly afterwards his niece came to hell.

"Throw her away," said the devil. "She will smother hell beneath her excretements.

Next six uncles came to hell in the form of devils, and Fao welcomed them. "Kill my woman," he begged them. "She is making me give up my family."

"How long is your house?" they asked him.

"Seven arm lengths."

"Well," said the uncles. "Get yourself six wreaths and hang outside the doors of the house. We will be coming to do our work at night. Before each door light a light that we may find our way."

At night the canoe with the six men landed on the sand. They crept stealthily towards the house of Fao, when they came there they felt until they found the wreaths, which they hung about their necks. Fao inside heard

them and woke up. He rushed outside.

"Begin the war!" the uncles cried to Fao. Then with stones, and sticks, the 'u'u war club, with spears and arrows the men attacked the devils.

"Don't kill me," begged Fao's woman.

Fao for answer killed her. And when she was dead Fao in relief went back to daylight, and to his own home at Ta'a'oa. Five score men lived on Fao's land, for he was a great chief.

First he came to the abode of Ikitepatoa, Small Wall of Ironwood, whose guardian was Tuki'i uta, Tuki'i tai, Behold the Valley! Behold the Sea! When Fao came this man made war with him.

The people of Ta'a'oa hearing the clashing of clubs looked at one another in amazement. "Fao has come back," said one. "He's dead," said another. Others said, "No, it's really Fao back again. Clubs don't strike like that of themselves."

Fao won the war, and the people of Behold the Valley fled into the woods with all their belongings.

.....p. 231

Percy Smith, "Hawaiki." Rarotonga was first settled about 875 A. D. by two men named Apopo and their people. Just before them came a group from Iva (Marquesas) under Ata-i-te-kura (Aka hunting kua?) to the island of Orotu. Apopo at Are-rangi wanted to capture the other island. Hearing of this Ata-i-te-kura sent his two sons Rongo-te-akangi and Tu-pare-kura to Tahiti for help from the sister Pio-ranga-taua. They went to Iva, and with help came back to make war. Although they were greatly outnumbered, by stratagem they captured Apopo, and the Iva chief Pu-kuru ate his eyeballs...

Story of Aka

Hakaiki .. O Aka

Pe'ao hua hakaiki te 'enata ite te ave te va'a. Peau na 'enata toko'ua "Na aua e ave, e tihe. E tihe ite ku'a." Te fenua o 'A'otona. Ua he'e, Aka me te matainana. Ua he'e hua va'a, ao'e i tihe. Hua haka'ua'i Ta'a'oa. Hano te ku'a, mea hami no te koina.

Tea mou 'enata ao'e i ite ite ave ite va'a. Ino te keapu.

P. te matainana, "ia Aka, "Aoe oe tihe?"

P. Aka, aoe." Ae ite te keapu.

P. ti tahi enata, "Tea enata Otivi, to ia inoa.

Ua hee Tivi tiohi ite vaa o Aka. Mea kei, mea momo te tia.

P. Tivi a Aka, "A hano a momotu titahi tia."

Ouoa, u poto, te keapu te ave te vaa omua, ae ite maitai.

Ua fiti Aka me te matainana kokoti te tia. Tea tia i hanamate, te tetu ote tia. E fau. Kokoti te tia, ua hina. Ua mau te kao mei tohe ana, toia taha ite ekatina. Tea vehine, vehine kaikaia, Temoorieve toia inoa. Ua toi te enata ite akau, aoe e io. Mautia ite kao. Imuiho ua pii o Huuti i oto te ana, tiohi, "Eaha te mau o te akau?"

Ua ite Huuti ite vehine. Ae tuu mai hua vehine i hua enata. Ua eka me ia. Toi hakaua te matainana ite akau, ua io. Ua ave te akau, tihe Taaoa.

Ma titahi oioi ua hano te kai. Haanui te popoi. Ua tihe hakaua Tivi, p. ia Aka, "Ia hee oe tai, ua vevao oe ina mahi a Tivi." Teia mou tama, hekeu te hana i una ote one. Oi aa na enata o te keapu no te vaa. Mea hano ite kua imi. Tivi ae hee, ua hua. Na tama te i. Ua hee mau tama, ua hee hua vaa e tahi mahina mehee tina, a tahi a ite te fenua, fenua Nukupu'e. Peau mou tama ia Aka, "A tau uta, ia tau i uta, ekai ite kai, te puaka, feiai, ~~te~~, e moe me te tau vehine." P. Aka, "Moi e tau."

Tau Aka, tau Aotona."

Tau t. Atau i uta.

Ua hee te vaa. A tahi mahina me heetina, ua ite hakaua titahi fenua. Ofitinui. Ua tihe hua fenua, P. ia Aka, "A tau te vaa i uta. E kai ite kai." P. Aka, "Moi." Tau Aka, tau Aotona." Ua hee. A tahi mahina, itehakaua ti tahi fenua. O Vevao.- Tua Kahakaha. Ua hee te vaa, p. ia Aka, "A tau i uta. O ia te fenua maimai tia e na keapu e tau i uta." Ae e hia Aka. P. te poi "A tau, a tau i uta." Ae hia Aka. Haa tata te vaa me te fenua i uta. Vevao te poi mei i uta, "A tau."

P. te keapu, "A tau, a tau tatou i inei." Ae e hia Aka. "Tau Aka, tau Aotona." P.na keapu, "E hee tatou ienei."

Ua hee te vaa, e tahi mahina, ua oko te metani me te tai. P. mou keapu, "Tenei ua nao tatou, aoe e puhoe." Tea akau mei Hanamate tanua i nohe puna i

tohe tai, Te tia. 'Ua toi 'i hua vaa 'i 'una o te tia. 'Ua eva ia ia te vaa 140 'enata tohe vaa, 2 keapu, 2 tama o Tivi. 'Ua eka te vaa 'i ono mahina 'i 'una o hua 'akau. 'Ua pao te kaikai 'ua mate e 'ua tekao 'enata. P. tea mou tama, "A noa i tau te vaa 'i uta, 'ua koana te kaikai. 'Ua mate te poi ~~te poi~~ mei 'oto 'ite vaa.' Tafai mou tama me te koehi. 'Ua ave te mao keapu 'ite kao eehi 'i tohe hue. Tea mou tama ae kaikai. 20 ehua ta ia ehua. A tahi ea menine te tai me te metani.. 'Ua tihe titahi matafetu. P. tea fetu i mou tama, "No ai tea vaa?"

P. tea mou keapu, "No maua." P. te fetu, "O ai oua?" P. tea mou tama, "O na mahai a Tivi."

P. te fetu, "Paea tia 'o ho tuke te metani." (aller au milieu de la tempete.) 'Ua pao te matafetu oko, 'ua mate te tai me te metani. 'Ua hee te vaa. 'Ua tau i 'Aotona. 'Ua tau te vaa 'i uta 'i 'Aotona, aoe feeie ia, ae he 'enata. Ie 'ia te eka oto 'ua motua o Tivi. 'Ua hano mou tama 'ua hana ti tahi fae. P. te motua 'ia 'ua "Ia pe te fae, hana hakaua." 'Ua pao te fae te hana, 'ua feka aua i te eehi. 'Ua tahu te ahi. 'Ua tihe te tuhia ote eehi i nohe ata 'ani. Punana mou tama 'i 'oto o te fae. 'Ua ua te ahi 'i vaho, ua tuutia me te eehi 'i tihe ai te manu akai 'ite eehi. E kua. 'Ua kai te eehi mei vaho tihe 'ite paotina. 'Ua 'uu 'i 'oto ote fae. Mea nui oo, mea 'iti te hanare, paotu 'i 'oto te fae. 'Ua pa na tama 'ite puta ote fae. Popoi aua 'ite manu, 'u huhuti

ite huu o hua manu.

'Ua tuu ite ia, 'ua too titahi hutihuti i te huu. Tihe ite pao tina o hua tau manu ite hutihuti. E fitu tekao a po'a ipi ite huu o hua tau manu. Ea tau manu na Tivi, ae mate. E mou tama tei te huti huti ite huu o hua tau kua. Hano atuana aua a tiohi i toaua mataina na, 'u humutia e tahi pito. Tea poi ae noe ia, no titahi kaavai.. P. hua mou keapu, "Moi e tiohi i oto o titahi kaavai, ena me te tau makaka ie ia."

'Ua hee mou enata io hua poi tiohi. 'Ua tihe ma vaho ote fae. A tahi a keiaite 'ua mei vaho, tihe 'oto ote fae. Maeia te pohoe tina o hua tau enata. Hua hakaua i te kaavai me te kua. 'Ua pi atou tohe vaa, hua hakaua ite fenua Taaoa. 'Ua tau te vaa i Taaoa 'ua mate ta tehoa, 'ua eka ta ia i Taaoa, ue te 'ahana. Na titahi enata, e ave ite kua io ta ia vehine. P. te poi, "Aoe ite tenei mou keapu ite haatee. P. tahi taha "Aoe na te keapu, na te hakaolo haa mate.."

'Ua hana te koina, no te mea koana te huu mea kahu. 'Ua hana koina, me titahi enata, Fao, aoe ia kua. 'Ua io to ia mutu (cousin). 'Ua pao te koina, p te tupuna ia Fao, "Ia hee ite koina, moi e haa tevee." Ae hakaono Fao. Ū Te koa tina ote eka io te koina, 'ua heke te kahu na te mea to ia kahu e puaenatai, ae kahu. (Arbuste avec fleur rouge). 'Ua oko te oumati, 'ua koki. A tahi a ee Fao. Hakaina. 'Ua tihe i Havaii e tou vehine hae me toatou vaa.

Hano'i hua koina tiohi. 'Ua ee Fao'i 'oto vaa o hua tau vehine. Punana. 'Ua pao te koina, ua hee tau vehine. 'U ai (tirer) te vaa, ua hoe i Kiukiu. 'Ua 'ite hua tau vehine 'ite ena 'i tohe vaa 'iu. Tekao tea tau vehine. "O, e 'enata meitai oo Fao. Ehaa 'ua koki toia kahu, mea poea (fane). 'Imi iho a tahi a 'ite hua tau vehine ia Fao 'i tohe vaa. 'Ua tihe Kiukiu, p. 'ia Fao, "E tahi o 'atou kutina 'i oto te tai. Toatou 'ukutina paotu 'ua hee me Fao 'i Havaii. 'Ua noho Fao 'i Havaii. 'Imuiho 'u toua, te motua o Fao 'i nohe fenua. 'Ua hina toia motua. Kukumi te motua, me te kui, me to ia huaa, tihe io Fao 'i Havaii. P. Fao 'ia te vehine, "Atoo tou motua me tou kui." Ae hia te vehine. "P. te kao, "A titii. E api Havaii te tutai (salir). A tii te mataina 'i mui mai. 'Ia tihe 'i Havaii, p tea poi, "Faoe, kai nui e, tekoohi otue, te tatue ote fitie. 'Ua hina 'i una. 'Ua vea 'Wua-Hee 'ite ahi. Tuahee 'i fae no Fao. Hakaiki Fao.

P. ite vehine, "Tuu mataina."

P. te vehine, "A Titii." E api Havaii 'ite tutai."

Titii Fao, ue. 'Imuiho, 'ua tihe nahape, e moua mutu (niece).

P. te vehine, "A Ritii." E api Havaii 'ite tutai."

A tahi a peau ai Fao ina motua, too ono. Tea tau enata e kao.

P. Fao 'i na motua e ono "A tinai 'ite mataina o taia vehine."

P. hua tau enata 'ia Fao, "E hia fa'o tooe fae 'i te koa?"

P. Fao, "E fitu mao ite koa."

P. hua tau enata, "A hana oe me te hei e ono. A tau evamavaho o te tau puta fae. Na te mea tea tau enata he po, a tahi a tihe. Te tihe tia o hua tau enata, ua imi te fae. Peau tia hua tau enata ia Fao, "A puhi e ua ama, e tahi no titahi puta, e tahi no ti tahi.

Ite po, ua tau te vaa o hua tau motua o Fao i nohe one. Ua fiti io Fao. Ua tihe io te fae, fafa ite ~~ite~~ puta o te fae. Ua koana te hei. Ua too atou i hua tau hei, hua hei atou ite kakai. U hakaa ia Fao mei vaho. Ua uu Fao mei oto ia atou. P. atou ia Fao, "Timata te toua." Ua hano hua poi ite toua, ua pao te matainana ate vehine ite kukumi me te kea te akau, te uu, e kepu mea veo. P. te vehine ia Fao, "Moi e kukumi ia ia." Aoe i hakaono Fao. Kukumi. "Ua mate hua vehine, a tahi a hua Fao ite amaama. Ua tihe hakaua i Taaoa, toia fenua. Me te enata i eka io Fao. E ima tekao enata. Tootahi enata itea puu ia tuatou. (guardian) Te tihetina o Fao, tihe io Tuki, enata tiohi. Aoe i maama te fenua. U te tapa ite ino. Ua taa Tuki, e tukiei uta, e Tukia i tai, inoa. Ua tau Fao nei ie **E Tuki.**"

Ua hina titahi poi, ua eka Tuki. Ua ono hua poi, u peau, "Ua tau Fao." Peau tahi pito, "Ua mate." Ae e koe taaau o Tuki. Ua tani te ake. Na Fao tea akau, e ake. Ua tane te ake, Ikai mea te taha, peau te poi, "Ua tau toitoi Fao.-- Na te ake tanipu." A tahi a metao te poi ua tau Fao.

Te tau ana motua haa pepei toatou haina, ua hiki, na te mea ua tata tatoua. Te maamatina, a tahi haatimata te toua. Hina nui hua poi ia Tuki me Fao. Te hakaiki hina O Ikitepatoa.

# 'APEKU'A and VAKAUHI

## Part I 'Apeku'a and Taheta

Told by Vai-Auri at Hakuti, 'Ua Pou, May 9, 1935.

'Apeku'a (red 'ape plant) loved her son Pota-te-'ua-tahi (Wild Lettuce in One-Hole). He was murdered by Hanea-Motua. Apekua wept and sang this song of grief, from a mountain height:

(Mautaa from Taaoa, Hivaoa)

"'Apeku'a 'oe.. fiti atu'i'una o te'apua pekihi!

Mehe oumati te ka'oha'i 'oto hua menava,

Pekihi mehe oumati!

Ue ue 'Apeku'a o Pota e

'I te tama te 'Ape

Tu menava o tu'u tama 'ua 'io 'ia Hatea-Motua!

'I te tu'u anatu kaikaia hakaiki!

Pohue-peke-au,

E tu'u tama,

'O ai 'oe e vavao nei ia'u!

'O 'Apeku'a inei au 'ia Pota-te-'ua-tahi,

'Ua 'i'oia Hatea-motua.

'I te tu'u anatu na te tua Peke-au!

Mei kaikaia koe'e ta'a!