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MYTHOLOGY of TUBUAI

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts at the UNIVERSITY of HAWAII

by

Robert T. Aitken

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This Paper is a portion of the complete report on the Ethnology of Tubuai, submitted to the Trustees of the Bernice P. Bishop Museum, Honolulu, Hawaii, at the conclusion of the services of the author as Research Associate in Ethnology, in March, 1923, and is based on the field work done for that Institution by the author during the years 1920, 1921, and 1922.
The Mythology of Tubuai

The mythological material here presented was obtained partly in Tubuai, partly in Raivavae, partly in Tahiti. The informants were natives of Tubuai, Rurutu, or Raivavae and in each case told the tale as being of their own island. I am grateful to Mr. Eugene Doom of Tubuai for the tales of Hina and Rupe, of Tematauira and Haatauhi, of the Raivavae woman who gave birth to whales, of Tetaohamai, the savage woman of Tubuai, of the evil spirit who went from Tubuai to Raivavae, and for one version of the tale of Tematauira and Ututoa. Mr. Doom secured these tales for me from Tubuai people who found it possible to remember the tales when talking with one in whom they had complete confidence, he being the son of a Tubuai woman. In several cases I later obtained similar versions of these tales from the original informants, but Mr. Doom's perfect knowledge of the language decided me to use his version in each case rather than mine. In each case the versions were identical except for minor variations in wording, these variations being without doubt due
to the inclination of the people to make the language simpler for my understanding, a kindly fault from which Mr. Doom was not always altogether free.

To Tautu a Mauritera, I am grateful for the second version of the tale of Tematuaria and Ututou, and for the names of the various heroes given without information other than the names of their respective countries. Tautu had learned of those from his grandmother, a Tubuai woman, together with many odd bits of information concerning old-time customs, mentioned elsewhere in this report.

For the tales of Mato and Ta'aroa, the whale of Raivavae, and of Narui and Tangiia, who battled to the finish at Raivavae, I thank Teata, a Rurutu woman, I believe, who had lived in Raivavae, and from whom I obtained the tales while in Tahiti waiting the opportunity to go on to Tubuai, in November 1920. At that same time I obtained from Suzanne, or Terihiane, of Rurutu, the tales of Hina, the cannibal woman of Rurutu, and of Taio. These tales, obtained before I had the slightest
knowledge of the language, were recorded phonetically, and only after many months were any of them arranged and translated. Copies of the tales of Taise, of Hina, and of the battle at Halavave, were left with Mr. Droilhiet, the official interpreter in Tahiti, for translation. Before receiving his version I had already arranged and translated the tales, but thank him for numerous corrections and suggestions incorporated in the versions I present here.

To Araia, of Auti, Rurutu, I am grateful for the Rurutu version of the chant of the stars, Pipinima, and for obtaining for me from various Tubuai people critical comments on her versions. To her I am indebted also for interpretations and explanations which helped greatly the translation of various of the other tales.

Anyone familiar with the Tahitian language will at once recognize that in the text of the tales here presented the Tahitian language has been sadly mistreated. One does not become really proficient in the language in so short a time
as the few months that I spent in the islands. I therefore cheerfully assume the responsibility for the many errors and omissions that have occurred. And my informants in many cases tried to simplify for my sake their grammatical forms, a mistaken kindliness against which I was forever remonstrating.

However, rather than risk losing any of the original meaning of the phrases, words, or passages, I have taken them directly from my notes, correcting only such obvious errors as mistakes in spelling.

Myths of origin and the deluge were not obtained in even the most fragmentary form. Repeated attempts to have such tales told me met either with utter failure, or with ready reply in the form of the Biblical account. Altho many tales of the latter form were told me, there was not one that deviated sufficiently from the Old Testament version to give the slightest hint of any other form of origin or deluge myth ever having been known. When more definite questions were asked concerning the old Polynesian deities or the void or darkness or mist from which
the present earth was formed, the informants denied knowledge of any such deities or notions. It is my feeling that some of the older people in Tubuai remember more or less clearly some, at least, of the old cosmogonic myths, but that all are either ashamed of such things, or afraid because of modern religious feeling to admit the knowledge. It seems quite certain to me that a person long resident upon the island would be able to get scattered bits, at least, of this material. And I was repeatedly informed that in Raivavae there were people who could tell me all about such matters. My very brief stay there did not, however, permit my acting upon this information.

The deity now considered as the creator is the God of the Old Testament. That such has not always been the case in the Austral Group is indicated by the wooden image of the creative god of the group, now preserved in the British Museum. A cast is in the Bishop Museum, and the best photographs I have seen are in the Occasional Papers of the Bishop Museum, Vol. V, No. 5, plates
237 and 238. This image is generally believed to have come originally from Rurutu. When described to Tubuai and Rurutu people, it roused only slight interest, and evoked the comment that such things belonged to the heathen times and had best not be thought of by modern people.

In Tahiti there are still to be obtained genealogical tables, in which the ancestry of existing persons is traced back to gods. One such table, relating to the genealogy of the present queen, Marau, traces the line of descent from at least one god, the god Tane. In Tubuai one similar genealogical table related to me traced descent from a certain god, but the ancestors, beginning with the generation fifth preceding that of the informant, and including all from that point back to the god, were Tahiti people. A second genealogical table stopped short of the gods, but included reference to the fact that the earliest mentioned ancestors were descended from the patron deities of certain marae. As I have mentioned in connection with the genealogical tables of the present day Tubuai people, these two tables were related to me in strictest
confidence; I therefore am not at liberty to say more of them than is included in the above statements. It may, however, be added that the gods, from whom these genealogies are traced, are by their present day descendants regarded as mere names, if one is to take as fact the statements of the informants. Careful questioning did not yield a single item of information as to the nature, function, or origin of these gods. The matter was dismissed by the informants as concerning only the people who lived at that prehistoric time.

Thus we find fragmentary evidence, in the belief that the earth, trees, plants, animals and man were made by a creator, even tho at the present time that Creator is the Old Testament God, and in the fact that the only two genealogical tables obtained indicate belief in descent from gods, supporting the supposition that in past times there existed the two cosmogonic ideas, evolutionary or genealogical, and creative. But the evidence is so scant and vague that its value is almost nil.

Turning now to the class of myths included under the
designation of culture hero or trickster myths, we find evidence that the demigod Maui was not unknown to the Tubuai people. It is told there that Maui was a great tahu a or kahuna, a priest of the ancient cult. He came down from the north, thru the Paumotu Islands, to Raivavae, where he built a great marae. Bringing with him a stone from that marae, he came next to Tubuai, where he built a marae, which some identify with the marae Tonofai, near Mataura, on the north shore of the island. Taking with him a small stone from that marae he went first to Rurutu, then to Rimatara, building a marae on each island. From Rimatara he went on, some say to the Cook Group, some say back to his home somewhere north of Tubuai, some say to Havaii-i-te-Po, the underworld. Some informants attribute these same marae to Hiro, with whom Maui is frequently confused in the Tubuai tales.

There seem to be no standardized myths regarding the exploits of Maui, but scraps of information picked up in connection with other subjects indicate the previous general knowledge of some of his deeds and characteristics. A man with
whom I was fishing used a barbless hook. In answer to my comment on the lack of the barb, he replied, "If Maui had been more crafty, perhaps he would have thought of the barb. As it is, we have always made our hooks without barbs, and manage, at that, to catch plenty of fish." Inquiry brought out a few words about Maui, showing the old man's faint remembrance of the exploit of fishing up the land. He did not, however, remember any details as to the location of the land brought up from the sea, not any of the attendant circumstances.

The snaring of the sun suggested to my mind, by the means of trapping Tematauira, the Tubuai hero, who was caused to fall into a pit, about the mouth of which a noose had been laid. But my informant did not respond to my comments, and later in answer to direct questions said he knew nothing of the trapping of the sun.

The fire-quest, on the other hand, was recalled by an old man, who showed me the art of producing fire from sticks, rubbed together in the "fire plough" manner. For
his hearth he selected a piece of hau, and for the blow a smaller stick of the same material. I asked why he selected the hau, and after some hesitation he replied that Maui had hidden the fire in the paddle, which was made of hau, when he first secured fire for his relatives. When pressed for further details the old man remembered only that Maui had gone somewhere, perhaps to Hawai-i-te-Po, and brought back the fire, and that in order to save his canoe, which the carelessly disposed element threatened to destroy, he had placed a little within his paddle, and extinguished the rest. So that to this day a man out in his canoe may obtain fire from his paddle, and the wood used when on shore is preferably the hua, of which Maui had made his paddle. No other versions of this myth were obtained, and when upon another occasion this informant was induced to repeat the story, he gave no additional information.

Closely associated with the Maui cycle is the story of Hina and the bird Rupe, her brother. This story in the Tubuai version follows closely the New Zealand version, the names of the
principal characters, Hina, Rupe, and Tinirau, being identical, and the fundamental plot of each version the same: Hina marries Tinirau, goes with him to a distant country, where she is ill-treated by her husband; Rupe goes to her assistance and carries her and her infant away to a place of safety. No mention is made, however, in connection with the Tubuai version of the story, of the relationship of Rupe or Hina to Maui, or of the name of the island home of Tinirau. On the other hand, the killing of all the people of Tinirau by Rupe is an incident found, so far as I have been able to learn, only in the Tubuai version.

In one version of the Maori tale Tinirai


surrounds the house, in which he has placed Hina, with a protective hedge or barrier of interlaced brambles and vines. The Tubuai version has the house wrapped about, both sides and top, with a net. In this connection it is interesting to note that there are at the present time no people in Tubuai who make nets, there are no nets in use except two very small hand-nets brought from
Tahiti, and I was informed that none had been made for a great
many years.

The Raivavae tales of the whales sacrificed on the marae
suggest very strongly the idea of the sea-god, Ta(ng)aroa, especially
as the name of the whale which perished on the marae was in one
version Ta'aroa. On the other hand, the Maori legends of Tinirau,
to which reference has already been made, include the idea of a
whale being run up on the beach, killed, cut up, cooked in ovens,
and eaten just as in the Raivavae tales.

Grey, Sir George, Polynesian Mythology, p. 92.

The Raivavae story of the women of the sea, who was caught
in a net, remained upon dry land as the mate of a human being, gave
birth to several children, returned finally to her home in the sea
and was prevented from returning by her relatives, who killed her in
accordance with their custom that a woman about to give birth should
be killed, and the child cut from her body, presents similarities
to tales discussed by Dixon. One tale from New Zealand involves
only the unnatural birth. This tale includes also the element of the return to the home under the water, and that of the blocking of the way with stones, corresponding so closely that it must be regarded as the same, although differing in some details from the version recorded in Raivavae. The other tales, however, may be only coincidentally similar, involving, as they do, only the incident of the unnatural birth.

Tales of cannibals are not common in Polynesian mythology. The Rurutu tale of Hina, the cannibal woman who lived in a cave on a high mountain, Manureva, and came down to the beach to catch people, may be related in some vague manner to the Maori tale of Whaitari, the cannibal woman who used to come down from the sky to catch humans, and carry them back with her to be eaten. In the Maori tale the cannibal uses a net to catch her victims; in the Rurutu tale a net is used to catch the cannibal woman.
Related perhaps to tales of cannibal persons is the tale of the savage woman of Tubuai, who killed new born children, and herself met death as the result of attempting the life of a craftier woman. The goddess having most to do with childbirth, in Polynesian mythology, is Hina. It so happens that the name of the crafty woman at whose hands the savage woman of Tubuai met her death, was named Hina. The occurrence of the name Hina in a tale the principal character of which causes childbirth, even though she then kills the new-born infant, suggests the possibility that through some confusion there may have become associated incidents referring to Hina, the goddess of childbirth, with other incidents referring perhaps to some savage or cannibal character. This idea gains weight when it is considered that a second very fragmentary version of this same tale, not here reproduced, gives Hina as the name of the savage woman. This second version was told me at a time when my knowledge of the language was insufficient to enable me to understand more than the general drift of the plot.

No tales built on the swan-maiden theme, the descent into Hades or Orpheus them, or the stretching theme, were recorded from the Austral Group. When as an experiment I related a tale of the Orpheus type, the listeners scoffed at the idea, and declared that only an etene, a heathen, would believe such nonsense; they
themselves knew quite well that no one had ever gone to the underworld and returned there.

Tales of a quasi-historical nature were recorded from both Tubuai and Raivavae, and that these are well known is proven by the frequency with which I met the heroes of these tales in attempting the collection of mythological data. Tematauira, the Tubuai character, was evidently a local culture hero, and his visit to Rurutu, upon which occasion he met defeat and death at the hands of Ututoa, the hero of Rurutu, was described to me by a number of informants. Two of the more complete versions are reproduced here. The clearing of taro patches by night, the building of a great canoe, and the ability of Tematauira in carrying great loads without assistance, together with his extraordinary physical development and his cunning as a liar, were the elements that had the strongest appeal. The tale of the death of Tematauira was also given me by a Rurutu informant, who declared that she had often climbed in the very mapa tree beneath which the hero had met his fate.

The tale of the battle between the two Tubuai factors in which the people of Tamarono were exterminated by Tematauira assisted by the Borabora hero, Haatauhi, was told in less
complete form by several other informants. Incidents from the more complete version were known to many, and there exist today, on the slope of Mount Hanareho, the stones which the rivals threw there in their trials of strength. Incidentally it may be noted that the names Tematauiru and Temarono are parts of the names of several living Tubuai people.

The fragment of the tale concerning the battle between the Raivavae hero, Marai, and the Paumotu hero, Tangia, is so slight as to be of little value except as it may check some more complete account, or give some investigator a hint which may lead to more definite information. This fragment was recorded in Tahiti at a time when I had not the faintest knowledge of the meaning of a single syllable of the language, and since the informant attempted to help me by simplifying and condensing the tale, the resultant record must be painful to anyone having any knowledge of the Tahitian language.

Other heroes, remembered as such, but about whom no tales were told, were Mahurani, of Tubuai; Taioaia and Ruapaauri of Rurutu; and Haatauhi, of Raiatea, who evidently is identical with Haatauhi, of Borabora.

A single astronomical myth was recorded, the tale of the two children who became stars. Their names were given by one
informant as Pipiri and Tapiri, collectively known as Pipirimia. Other informants said this was incorrect, that they should be known simply as Pipirimia without any distinction. A Rurutu informant gave them the name Pipinima. The tale has been recorded many times before, a version appearing under the word aniaru in the London Missionary Society's Tahitian Dictionary, which gives the names of one child, the boy, as Pipiri, and of the other, a girl, Rehia. This name, Rehia, was not known in Tubuai. The incidents of the tale were, however, quite similar. In its present form in Tubuai and in Rurutu, the tale is always related as a chant, beginning with a prologue telling how the parents go fishing, at night, leaving the children at home, then returning, cook and eat the fish, leaving only the bones for the children who angered at this slight fly up to the ridge-pole of the house. The chant proper begins at this point with the call of the parents to the children to return. The children refuse, upbraiding their parents for their selfishness, and become stars.

The Rurutu tale of Taia is included not because I believe it very old or related to tales of the ancient time, but rather to show what one is likely to get at the present time in response
to requests for aamu or tales.

The mythological material from Tubuai, or more properly from the Austral group, since a number of the tales here mentioned were recorded in Kurutu, Raivavae, or elsewhere from natives of those islands, is thus seen to be very fragmentary and hardly sufficiently extensive to serve as basis for any definite conclusions. Yet it is evident that in former times certain of the widespread Polynesian tales were well known here. The Maui cycle is represented; the notions of gods and heroes, of other worlds below the sea and above the earth, of cannibals and evil spirits, all were developed or survived from development elsewhere. It would obviously be absurd to attempt any deductions from the scant material at hand; let me rather present it as all that could be obtained, in the hope that it may supplement that obtained by others elsewhere in the Austral and Society groups, or perhaps be an aid to others who may be inclined to collect additional material in Tubuai.

At this point I wish to call attention to the value of mythology aside from its specific relation to the beliefs, religion
and history of a people, and apart from its purely
literary value. From any considerable mass of mythological
material a surprisingly complete picture may be drawn of the
culture of the people, including especially the items
characteristic of their older and perhaps otherwise forgotten
culture. There are, of course, modern intrusions, but many of
these can be detected as readily as though in a tale of
Cinderella, the pumpkin coach were replaced by a Packard
limousine. And the older tales preserve to a remarkable
degree their integrity, despite modern influences. The idea
of reconstruction of the culture of a people from their
mythology is by no means new; it has been successfully tried
as for instance by Dr. Fay Cooper Cole in his study of the
Tinguian. I present here in tabular form ethnological

Cole, Fay Cooper, Traditions of the Tinguian. A study
in Philippine folklore. In FCM, No. 1, 1915.

notes suggested by the very scanty collection of mythological
material from the Austral Group; the actual body of mythological
material is so small that I have thought it unnecessary to
cross-reference this data with it.

Physical characteristics of the country.

Islands, with outlying reefs, and mountainous interior. Islets on the reef. Valleys, at whose mouths, near the seashore, the people were generally to be found. The land in general covered with undergrowth, which had to be cleared away to prepare taro patches. Water holes, from which drinking water was obtained, and in which the people bathed.

Trees, including the mapo, the ati, the haari or niau. Islands known: Tubuai, Raivavae, Rurutu, Borabora, Raiatea, Paumotu.

Food:

Taro, breadfruit, bananas, fish, shellfish. Food preparations, for voyagers: tiromi; popoi (taro preparations). Methods of cooking: in the umu (underground oven); fish and shellfish might be eaten raw. Popoi and tiromi were made.

Methods of catching fish: spearing at night, with the aid of torches; catching with hand lines or spearing along the reef in daylight; casting nets small enough to be handled by one man without assistance. Cultivation of food plants: land cleared for taro patches.
Shelter.

Houses were built with floors sometimes elevated above surroundings; more than one door was provided; the roof had a ridgepole; furnishings include aretu (a variety of grass) spread thickly on the floor, and mats. Each house had its umu.

Clothing is nowhere mentioned.

Household implements and utensils included gourds for seawater and coconut matimatai bottles for fresh water.

Transportation.

Canoes and ships were made, in which voyages could be made from Tubuai to Rurutu, and from the islands to Raivavae. Other voyages from Tubuai are mentioned, but in one case no canoe is mentioned, and in the other case the voyager flew.

Religion.

There were marae, specific mention being made of Marae Peetsu, in Tubuai and of Marae Mahara, at Haariro'tutu, Raivavae, this marae being called also the Marae of the son of Mato. Sacrifices were made upon the marae, whales being killed, cut up, and eaten after being cooked in or near the marae um at Mahara, the bones being hung on the walls of the marae as decoration. Bones of whales are still to be seen at that marae. Prayers were offered by the parent of lost children.

Social organization

Districts of Tubuai were separately organized, and at times were at war with each other. Chiefs or kings were not necessarily the greatest
warriors or heroes, as in Rurutu the king or chief was Temaeavaarii, while the hero or great warrior to whom the people appealed to drive out an invader was Ututoa. There were lesser chiefs, or citizens (huiraatira).

Man's work included clearing of land for taro patches; canoe-building; fishing.

A chief or king placed a tabu upon his daughter; anyone attempting to take that woman was killed. Nevertheless she eloped with her suitor, who came by stealth and enticed her outside her father's house, then carried her away with him on his ship.

A young and attractive woman from a different country had many suitors. She accepted only one of these, dwelt with him and bore him many children. He and the children were grief-stricken when she finally left them to return to visit her relatives. The first-born child was esteemed above the others. Children were adopted, and adopted children having the same foster-parents considered themselves brother and sister as though related by blood.

It is quite obvious that many topics not included in the above tabulation might be included were the body of mythological material greater, and the topics which are noted might be quite materially expanded and modified. This brief tabulation will show,
however, the possibilities of such a method of study, and
the extreme importance of mythological material in an ethnological
investigation.

Another value of mythological material is in the study of
the language of a people. A close comparison of the various tales
here given in text will bring out numerous points, in spite of the
inaccuracy of the recording and the poor quality of the actual
material on account of its having been simplified "pigeon-English"
fashion. For instance, the Rurutu words *noho, *nua, *mate,
occur in tales by Rurutu informants, whereas the Tubuai words
*parahi, *nia, and *pohe, having the same meanings occur in the Tubuai
tales. Of course all are Tahitian; it is simply that some are not
used in one place, but are in another. It would be folly to
attempt study of grammatical forms from the mythological material
given in this report, but from a well written set of stories
recorded by one really competent to write the Tahitian language,
such a study could readily be made.
Aamu no Hina e te hoê Manu e Rupe te I'oa.

Ua faamu te hoê taata i te hoê tamahine o Hina te i'oa, e te hoê manu, e Rupe te i'oa. E manu tane taua manu ra. No reira ua faarira roa o Hina i taua manu ra, ei tuane to'na, e ua faariro hoi taua manu ra, ia Hine tuahine to'na, no te mea hoê a to raua. metua faamu.

E ia paari raua, pohe atura to raua metua faamu, parahi moatūrā raua anae aita e metua faahou. Ia tae i te tahi mahana ua ravehia o Hina e te hoê taata ei vahine na'na, o Tinirau te i'oa, e ua afaihia i to'na fenua roa, e ua vaiho ia Hina i reira, e ua reva o Tinirau i te vahi ê, e ua parau Tininrau i to'na mau taata e haapao waitai i ta'na vahine, ia Hina, no te mea ua hapu oia, no reira ua tuu ratou ia Hina i roto i te fare, e ua hamani ratou i te upe'a e ua hatua na rapae i te fare, e na nia iho, ia orâ o Hina ia haere i rapae e ia ore te enemi ia haere mai i roto i te fare e hamani ino ia'na.

Ua parahi noa Hina i roto i te fare, oia anae, e tae noa'tu i te mahana i haamauui a'i e fanau; ua auta noa oia i te mauui. Aita hoê a'e teata e haere mai e tauturu ia' na.
E na mana'o ihora i to'na tusaane ra, ite manu Rupe, i te fenna roa, e ua pi'i atura Hina. "E Rupe e, e Rupe e, e Rupe, haere mai, tauturu ia'u!" Aita i maoro, ua haruru maira i nia iho i te fare, e ua pi'i maira taua manu ra e, "E Hina e, teie au!" Ua parau atura Hina ia'na, "Haere mai e tauturu ia'u, i to'u mauui fanau!" E ua tamata taua manu ra i te haere mai i roto, aita e nehehenehe, no te mea ua hatuahia te fare i te upe'a. E ua tamata taua manu ra, i te hamani i te tahi apoe iti, ia o to'na pererau i roto. E ua oti te apoe, ua pi'i maira Hina, "E Rupe e tei to'u tua te mauui." Ua tapiri mai taua manu ra i to'na pererau, i muri i te tua o Hina, e i muri'ho ua pi'i faahou maira Hina e, "E Rupe e, tei to'u aro te mauui." Ua tapiri maira taua manu ra i to'na pererau, i mai i te opu o Hina, e fanau maira Hina e tamaiti. E na taua manu i haapao ia Hina e maitei noa'tu.

Ua tae maira Tinirau, te tane a Hina, i to'na taeraa mai ua fanau Hina. Ua parau atura Hina i ta'na manu ra, "E afa'i ce ia'u i to taua fenna i fesamuhia i taua Teie ra ta'u parau: ta'u e faanta ce i te mau taata e tane ra o Tinirau na mua, e ia
hope, faauta ai oe ia'ū." Ua parau taua manu ra, "Ua tia roa ia'ū; na'ū ratou e faauta na nia iho to'u tua e to'u na pererau."

E ua haere maire tā mau taata o Tinirau i nia iho i te tua e ta'na pererau o taua manu ra. Ua maue te manu, e ia tae i tua, ua ueue atura te manu ia ratou i raro i te miti; pāhe pau roa te taata. Ua ho'ī maire te manu ia Hina ra. Ua ui atura Hina ia'na, "Tei hea te mau taata o ta'ū tane ra o Tinirau?" Ua parau maire to manu ia'na, "Eiaha oe e peapea, ua tae ratou i nia i te tua fenua." Ua faauta te manu i te tahi mau taata o Tinirau, e ua faarue faahou i raro i te miti, e ua pohe pau roa. E toru i te manu na reiraraa, pau roa a'era to Tinirau mau taata i te pohe.

Ua faauta atura te manu ia Hina, e ia tae rana i tua, iite atura Hina te painu na o ra te tino o te mau taata o Tinirau, ua pohe roa. Ua parau atura Hina i taua manu ra, "No te aha oe i taparahi ai i te mau taata o ta'ū tane ra o Tinirau?" Ua parau maire te manu e, "No te mea ua hamani ino ratou ia oe, i to oe parahira a i te fenua o Tinirau. Ua hatua ratou ia to oe i te upe'a,
Ne aita ratou ia tauturu ia oc i to ie fanauraa. No reira

A partiria pariia kapatia a pina auru iina, atua hira pau iina,
ua riri au ia ratou, e ua taparahi pau roa vau ia pohe.

This was a male bird. Thus Blue became the owner of this bird, and
this bird became the father of Blue, because they had the same single
parent.

And when they were grown, their father parent died, and they lived
on without a parent. One day Blue was taken to wife by a certain person
named Tinirua, and taken to the distant country. He left Blue there,
and let Tinirua, went to another place. And Tinirua told his people
to take good care of Blue, because she was pregnant, therefore they placed
Blue in a house, and took a cloth which they wrapped about the house, and
over the top as well, so that neither might Blue go outside, nor any
enemy go inside and do her harm.

Blue lived on there in the house, she alone, and there were the two
days before she ceased in pain, — not a single person came to help
her. And then she thought of her brother, the bird Hape, in the distant
country, and that Blue called, "Hape, Hape, Hape, come here, help me!"—
and it was not long before there was a noise up on the house, and the
bird called (to Blue), "Blue, here I am." Thus Blue said to him,
"Come here and help me, do my work!", and that bird attempted to
A certain person adopted a girl named Hina, and a bird named Rupe. This was a male bird. Thus Hina became the sister of this bird, and this bird became the brother of Hina, because they had the same adopted parent.

And when they were grown, their foster parent died, and they lived on without a parent. One day Hina was taken to wife by a certain person named Tinirau, and taken to his distant country. He left Hina there, and he, Tinirau, went to another place. And Tinirau told his people to take good care of Hina, because she was pregnant; therefore they placed Hina in a house, and made a net, which they wrapped about the house, and over the top as well, so that neither might Hina go outside, nor any enemy go inside and do her harm.

Hina lived on there in the house, she alone, and there came the day of her labor; she moaned in pain. But not a single person came to help her. And then she thought of her brother, the bird Rupe, in the distant country, and then Hina called, "Rupe, Rupe, Rupe, come here, help me!" And it was not long before there was a noise up on the house, and the bird called (to her), "Hina, here I am." Then Hina said to him, "Come here and help me, in my travail." And that bird attempted to...
to go inside, but it was not practicable, because the house was wrapped in the net. Then the bird attempted to make a hole, that he might thrust his wing inside. When the hole was completed, Hina called out, "Rupe, here in my back is the pain." This bird clasped his wing about the back of Hina, and after a while Hina again called out, "Rupe, here in the front of my body is the pain." This bird then clasped his wing about the abdomen of Hina, and Hina gave birth to a boy. And thus in spite of all this bird took the best of care of Hina.

Tinirau came there, and just upon his arrival Hina gave birth.

So Hina said to her bird, "Carry me back to our country, where we were reared. And here is my wish: transport the people of my husband, of Tinirau, first, and when finished, transport me also." This bird said, "That I can readily do: I shall transport them upon my back and wings."

And the people of Tinirau came thither upon the back and wings of this bird. The bird flew, and when he came to the ocean, the bird shook them down into the sea; all the people were killed. The bird returned to Hina. Hina inquired of him," Where are the people of my husband, of Tinirau?" The bird replied to her," You need not be troubled; they have arrived at our country." The bird transported the other people of Tinirau, and cast them down into the sea, and all were killed. Three
times thus did the bird, until all the people of Tinirau had been killed.

Then also the bird transported Hina, and when they came to the ocean, Hina saw floating there the bodies of the people of Tinirau, dead.

Hina therefore asked this bird, "Why have you killed the people of my husband, of Tinirau?" The bird replied, "Because they did wrong to you, while you were living (lit. in your living) in the land of Tinirau. They encircled you in a net, and they did not help you in your labor. Therefore I was angry with them, and I killed them all."

It is finished.
Aamu no Raivavae, i te Anotau Tahito.

I te anotau tahito i te fenua Raivavae ua faarool vau i te tahi mau parau tahito ra. Tei reira ta‘u i faarool, no te tahi metua e to‘na tamaiti. E na i‘a te piti; o te metua te i‘oa o Mato; o te tamaiti te i‘oa o Ta‘aroa. I Mahara i noho ra rana, i raro i te moana oia hoi i raro i Hawaiki-te-po.

Ia tae i te tahi mahana ua haere te tamaiti matahiapo i te oru haere. Ua taamuhia ra to‘na hiu i te aha ei tapao no taua tamaiti. Ua haere ra teio tamaiti e tae oia i nia i te fenua, aita ta‘na e raves no te ho‘i i raro i te tumu o te moana, no te mea ua iri oia i nia i te fenua maro. Ia tae ra oia i te avatea ta‘na i parau i reira, "E ta‘u metua e, e Mato e teie au, fatata i te pohe." Ua pahono mai te metua, "E ta‘u tamaiti e ua oti, e na oe te hara, no te haere i te ao. E pohe oe i nia i te marae." E no reira ta te metua i parau, "E haere oe e unuunu faae a e to oe tino i‘toa ia te aua marae tei Mahara."

E no reira ua haere mai taua tamaiti matahiapo ra i nia i te fenua; ua pohe oia i nia i te fenua ra o Mahara. Te parauhia tei reira te marae o te tamaiti o Mato. E taua tamaiti oia hoi e ia rahi, e vai i raro i te moana nei, e tohora o te moana. Tei parauhia e
tamariki oia na Mato, i te anotau tahito ra; e fenna faataahia to ratou i raro i Hawai'i-i-te-po. E ua ite ratou i te reira anotau tahito ra, e metua ra o Mato to te tohora, e na Mato i famau ia ratou.

Ua oti.

I reira te wahi tei i te hiohia e au. Te vai nei au i te anotau api nei. Ia tae oe i Raivavae, e hio to ce mata, e tae oe i reira i nia iho i taua marae ra o Mahara te i'oa ra, e Haariroutu te wahi. Te wahi teie te i hiohia e to'u mata e te i faaroohia e au na roto i te vaha o te taata paari.

Tirara parau.
In the ancient times, in the land of Raivavae, I heard certain old talk. I heard about a certain mother *

* Metua means parent without specifying sex. It has been translated in this tale as mother, because of information obtained elsewhere concerning the characters of the tale. Another informant supplied that information when asked concerning the name, residence, etc., of the metua. He said, "She was a woman, but not a real woman, for her children were all whales, and they lived beneath the bottom of the sea."

and her son. They were both fish; the name of the mother was Mato, of the son the name was Taaroa. In Mahara they dwelt, in the ocean, actually down in Havaii-i-te-Po.*

* Havaii-i-te-Po is the underworld, or a certain portion or division of the underworld. Taarooa is in some Polynesian myths supposed to have lived in or been ruler of this region. He is associated with the fish as master, father, or patron, in many Polynesian legends.

One day the first-born son went for a walk. His tail was tied with sennit to mark this boy. This boy went on, and arrived at the land, but he had no means of returning to the bottom of the ocean, because he was stranded upon the dry land. When he had been there until noon, he cried thus, "My mother, Mato! Here I am, near to death."
The mother replied, "My son, it is finished, and yours is the fault, for
going in the day-time. You will die upon the marae." And thus was
the speech of the mother, "Go and hang all your body as a decoration
upon the walls of the marae in Mahara."

And thus the first-born came upon the land; he died in the land,
Mahara. Therefore it is called the marae of the son of Mato. And
the boy was indeed a great fish, who lived down in the ocean, a whale
of the ocean; it is said he was a son of Mato, in the ancient times;
a country was set aside for them down in Hawai'i-te-Po. And they
knew, in those ancient times, that Mato was the mother of the whales,
that they were born of Mato.

It is finished.

That is a place that has been seen by me. I lived there in these
modern days. When you go to Raivavae, your eyes shall see, and you
shall go, yourself, right there to that marae, by the name of Mahara,
in the place Haariroutu. That is the place seen by my eyes, and about
which I heard from the mouth of a wise old person.

The talk is finished.
Aamu no Raivavae.

Ua parauhia ua fanau te vahine i meto no Raivavae i te tohora. E mea rahi roa ta'na tohora i fanau. I te hoē mahana, ua haere mai te hoē taata no Vavau, e ani i taua vahine a meto ra e, e horoa mai i te hoē tohora, ei afai i nia i te marae e amu. Ua mana no taua vahine a meto ra e i te para, e ua horoa oia i te hoē tohora ia'na. E ua afai taua taata no Vavau ra i te tohora, ua tupai oia i te tohora, e ua opera na te mau fare atoa. Imuri ñe, ua faaroo taua vahine a meto ra e ua amuhia ta'a tohora. Ua haere oia na te mau fare atoa, ua ohī i te mau ofai no te umu e te mau ivi na. Le reira ua haere taua tohora i i te marae i Mahara e amu, na taua, e haavare ia'na, e ua faaroo taua vahine a meto ra e ua amuhia ta'a tohora. Ua haere oia na te mau fare atoa, ua ohī i te mau ofai no te umu e te mau ivi na. Le reira ua haere taua tohora i i te marae i Mahara e amu, na taua, e haavare ia'na.

I te hoē mahana ua haere mai te tahi taata no nia i te marae i Mahara, o Ronouri te i hea i te vahine a meto, e horoa mai i te hoē tohora, ei afai i nia i te marae e amu, e ua faatia taua vahine a meto ra, no reira ua rave Ronouri i te tahi. Ua taamu oia i te hiu o te tohora i te aha, eia tapao no ta'ma e afai i nia i te marae.
La tae ra i te taime, i ti'i mai ai Ronouri i taua tohora ra ua hunahia e te vahine a meto i rarō a'e i te tahi mau tohora, aita oia e hinaaro e horoa ia te reira tohora, no te mea o to'na ia matahiapo. Ua horoa oia i te tahi tohora e aita Ronouri i rave ra. Ua parau mai oia e, "Te vai na ta'u? Ua taamuhia te hiu i te aha." E ua imi oia e ua itehia taua tohora ma'na ra. Ua parau atura te vahine a meto i taua tohora ra, "I teie nei te afaihia nei ce i nia i te marae i Mahara e amu, no nēria, e haere ce, e nunuvete faaite mai ia'u i to'tino 'toa, e ai reira 'toa ce pēhe ai." No reira ua haere taua tohora i e i nunuvete faaite maira i to'na tino, e i reira 'toa to'na poheraa, e ua tapupuhia to'na tino, e ua afaihia i nia i te marae i Mahara e ua amuhia e ua pau.

Ua oti.
Tale of Raivavae.

It is said that a woman of Meto *

* My informant was undecided on the question of Meto referring to an actual place in Raivavae or to the division of the underworld known in old Polynesian tradition by that name. Some other people when asked refused to discuss the question, saying merely that the name belonged to a place known only in the heathen times. A second version of this story gives the woman's name as Mato.

of Raivavae gave birth to whales; she bore a great many whales. One day, a certain person of Vavau came, and begged this woman to give him a whale, to take up in to the marae and eat. This woman considered the speech, and she gave one whale to him. This person of Vavau carried away the whale, and he killed the whale, and distributed it among all the houses. Later on, this woman heard that her whale had been eaten. She went to all the houses, gleaned from among the stones of the ovens the bones of that whale, assembled them and made them once more into a whale, and it became alive. This woman was very angry at that person of Vavau, because of his lying to her.

One day there came a certain person, Ronouri by name, up into the marae in Mehara, and he requested the woman to give him a whale, to carry up into the marae and eat, and this woman consented, and therefore
Ronouri took one. He tied the tail of the whale with sennit, to mark it to be taken by him to the marae.

When the time came for Ronouri to get that whale, it was hidden by the woman down among the other whales; she did not wish to give up that whale, because it was her first born. She gave him another whale, but Ronouri would not take it. He said to her, "Where is that one of mine? His tail was tied with sennit." And he sought him, and that whale of his was found. The woman said to that whale, "And now you shall be carried away, up into the marae of Mahara and eaten; therefore

*The phrase nukuavete faaite mal ia'u may mean, "cooked and (the bundles) unfastened before me," or, "cooked, unwrapped, in small pieces before me." For such a meaning faaite must read faaite, and considerable allowance be made for possible error in recording. I thank Dr. Handy for suggesting these possible renderings of what to me seemed hopelessly involved or quite ambiguous. A version of this same story, told to his body, had as its concluding sentence, "Your body shall be cut to pieces and eaten; your bones shall be hung about the marae as decorations," and accordingly it happened."
your whole body, and thus you shall die."

Therefore the whale went, and his body was cut into pieces, and carried up into the mares of Mahana, and it was entirely consumed.

It is finished.
Aamu no te Anotau Tahito, i te Fenua ra i Raivavae.

I parahi na te tahi taata i Raivavae nei, i te anotau tahito. Tei Anotanu to sau a taata te parahiraa, te arii oia no Anotanu. Ia tae i te tahi mahana ua haere oia i tai, ei tuu i ta'na upe'a; e upe'a rahi ta taua taata, no te mea e taata puai roa oia, e hau roa to'na puai i to te mau taata 'toa. E i te reira taime te ite ra oia i te mea e i roto i ta'na upe'a ra, e mea rahi uouo roa, aita roa'tu te i'a te ha'atihia ra.

Te mata'u noara taua taata i te mea e ra, e te horo ra oia ei faaito i te mau taata to uta, te ha'atihia te mea e i roto i ta'na upe'a. Ua haere te mau taata 'toa i tai; ua afaiahia te upe'a i uta i te oire, e ua ite te mau taata e vahine te mau mai i te upe'a e ere te vahine mau, e vahine o te moano oia ra, e vahine oviri.

Te oomohia oia i roto i te fare e tei reira te parahiraa o taua vahine ra, o taua vahine oviri. E ia ite oia i te auahi, te mata'u noara oia i te au auahi, e ua tamata oia ia tapupuni i tara i te aretu.

Ua faamuhia oia i te maa tumu a te taata, i ta tara, e i te umara, e i te uru, e i te mei'a aita roa'tu i te i'a, no te mea e taata iho oia o te moana. E noa'tu e vahine oviri taua vahine, e tino to'na
maito te vahine mau; te tau rima, te tau avae, te upoa, te mata, 
e te mau mea atoa.

E ia tae i te tahi mahana, ua ite te mau taata Raivavae, 
e ere e vahine oviri taua vahine ra, e ua haere mai te mau tane atoa, 
no te mea e mea api faahiahia taua vahine ra. E ua taoto oia i te 
tane e ua fanau raua i te mau tamarii, e mea rahi to raua tamarii 
i fanau ra.

E i muri a'e ua ite te taata ra, ta taua vahine te tane ra, 
e mea peapea rahi taua vahine, I haere na oia tatahi, ta'i oia, i te 
mau mahana atoa, e sita roa'tu i taoto na oia i te po. E te ui ra 
te taata i ta'na vahine ra, sahe te peapea, e te pahono maia te 
vahine e, "Te hinaaro nei au i ta'u fetii, i raro roa i te moana."
E ua heva te taata, no te mea ite na oia e haere ta'na vahine i tai, 
i raro iho i te moana. E te reira te haere res, e na mua ua faaite 
tevahine i ta'na tane e i to raua tamarii atoa e, "Te haere nei au i 
to'u fenua mau, i raro iho i te moana. E ia tae i teie Tapatii i mua, 
e e ita au e ite outou i ta'u pohe, no te mea teie te ture o te mau 
taata i raro i te moana; ia fanau te vahine, te taparahihia oia e te
man taata, e ravelia o te fansua na roto na roto i tona tina.
E ia faaite atu vau i te fetii atoa, e tamarii ta'u, e mea rahitou tamarii, tei uta i te fenna mero, e mea papu te taparahihia o vau e ratou e pohe roa. Tiai outou ia'u e ia tae i te toru mahana, e aita au e ho'i faahou mai, e ite papu outou i ta'u pohe."

Te reira te parau o te vahine, e ia oti te parau, te reva atura oia, e ua moe iho oia i raro i te moana. E ua parahi te tane e te mau tamarii atoa tei reira tatahi, e aita ta ratou maa, e aita to ratou tactoras, te parahi noatu'ra, e te heva moara ratou, no te mea te ite papu ra ratou, e aita e ho'i faahou maira te vahine o te moana.

E ia tae i te Tapati i mua ua ite papu te ma p taata 'toa ua pohe te vahine ra, te vahine o te moana, e ua haere ratou atoa e faai ratou i te mau vaa i te ofai, e ua faarue ratou i te mau ofai i roto i te miti i tei roa i raro roa i te moana i te apoo ra, i te ana o taua vahine ra. Tei reira ta ratou chipa, i te faai raa i te ana no te vahine o te moana, aiaha e haere faahou mai te taata mai raro mai. Te paraphia mai, e ana to taua vahine i raro roa i te tumu
o te moana. E ua haere te max taste i uta, e ua parahi noa te mau tamarii iho, e ia tae i te anotau api nei, te ite nei au i te mootua no taua vahine ra, te parahi nei tei Raivavae nei, i te anotau api nei.

Tirara; Ua oti.*

*This tale was recorded in Raivavae; I regret that I cannot recall the name of the informant. A similar tale was recorded in English, by Alvin Seale in 1902 or 1903, in Raivavae, and it was after relating briefly this version to a group of old people in Raivavae that one of them gave me the tale as here recorded.
A certain person lived here in Raivavae in the ancient times. This person's residence was in Anotanu; he was the chief of Anotanu. One day he went out to sea to cast his net. The net of this person was very large, as he was a very strong man; his strength was greater than that of any other person. And that time, he saw something strange in his net, something large and very white, not by any means a fish, that had been entangled there.

This man was greatly frightened at the strange thing, and he ran to tell the people on the mainland something strange was entangled in his net. All the people went down to the sea; the net was carried ashore to the village, and the people saw it was a woman that was caught in the net; she was not a real woman, but a sea woman, a wild woman.

She was thrust into a house; there was the dwelling place of that woman, of that wild woman. And when she saw the fire, she was frightened by the smoke, and tried to hide herself down in the aretu.¹

Areku is a grass used as floor covering in the majority of the houses in Raivavae and Tubuai, when planks are not available. In former times areku and mats formed the regulation floor covering in all houses. She was fed with the regular food of the people, with taro, breadfruit, and bananas, but not by any means with fish, for she herself was a person
of the sea. And altho this woman was a wild woman, her body was like that of a real woman, the arms, legs, head, face, and everything else.

There came a day when the people of Raivavae knew this woman was (no longer) a wild woman, and all the men came, because she was young and attractive. And she went to live with a man, and they had children. They had many children.

And after a while this man, the husband of this woman, noticed that this woman was greatly troubled. She went to the sea side and wept, every day, and did not sleep at all at night. And the man asked his wife what was the matter, and she replied, "I long for my relatives, down under the sea." And the man grieved, for he knew his wife would go down under the sea, down underneath the ocean.

And thus she did go, but first she told the man and their children, "I am now going to my country, away down underneath the ocean. And next Sunday, if I am not here, you may know I am dead, for this is the custom of the people beneath the ocean: when a woman gives birth, she is killed by the people, and the infant taken from her body. And when I tell my relatives of my children up on the dry land, surely I shall be killed by them. You wait for me until the third day, then if I do not return you will be sure of my death."
Thus spoke the woman, and when her speech was finished, she departed and passed from sight down into the ocean. And the husband and all the children remained on the beach, and they neither ate nor slept; they remained there and mourned, because they knew certainly that the woman of the sea would not return.

And when the next Sunday came, all the people knew the woman of the sea to be dead; they went and filled their canoes with stones, and they cast away the stones down into the water, far out at sea, away down into the depths of the ocean into the hole, the cave of the sea woman. This was their occupation, filling the cave of the sea woman, that never again might a person come up out of the depths.

It is said, that woman had a cave down there beneath the bed of the ocean. And the people returned to shore, and the children lived on; and in these modern times I have seen the grandchildren of that woman, living here in Raivavae in the modern times.

Finis; it is finished.
Aamu no Hina, te Vahine Rurutu.

Ua noho te tahi vahine i Rurutu, e vahine amu taata, i te anotau tahito. E noho oia i nia i te mou‘a i Manureva; aore iiteahia to‘na nohoraa e te taata. E noho na i nia i te mou‘a i roto i te ana i nia i te vahi teitei roa. Ta‘na chipa e raraa peue, i roto i te am i te po.

Ua haere oia i tae i tamoemos i te taata no roto i te vao ti ta to‘na haere. Ia ite oia i te taata e haamate ia ratou i to’na maiuu rima; ia mate, e tao oia i te taata. Ia ama ra e amuhia ratou ia‘na. Ia tae i te ao e ria oia e tapupuni i roto i ta‘na ana. Ia tae i te avatea e moe te mau taata‘toa, e haere oia, e imi haere oia, e nâma haere i te taata na tai i te vao.

Ia tae i te tahi mahana ua aro te tahi mau tamarii tooruna te tahi taata i Avera: e mau tamarii na te arii o Avera. Ua haere te metua e imi i ta‘na mau tamarii e tooru, aore iiteahia. Ua haere te metua i to‘na fare. Heva oia, te metua i ta‘na mau tamarii no te mea aore iiteahia. Ua pure te metua i te Atua. Ia tae i te mahana
ua haere te metua e imi faahou i tana mau tamarii, aore iiteahia tana mau tamarii ra. Ua safaahia e tana vahine ra i nia i te mou'a teitei roa te toru tamarii ra.

Ua taparahi o Hina i te tahi na tamarii e piti, ua vaiho oia i te tahi tamaiti ho'oe; ua amu oia e piti tamarii, como oia i te tahi tamaiti i roto i te sua. Te ora noara tana tamaritai ra. La tae i te tahi mahana te noho noara tana tamaritai ra i nia i te mou'a i te avatea, ua haere tana vahine ra i tae i imi i te vahie e tao oia i tana tamaiti ra. Te matau noara tana tamaiti ra i tana vahine ra. Ho'i mai i to'na ana aore tana tamaiti ra; ua horo i tae i to'na metua ra. Ua riri o Hina i te mea aore ta'na maa; ua horo; ua imi o Hina i tana tamaiti ra, aore iiteahia. Tei tae i tana tamaiti ra i to'na metua ra.

Ua faaite oia i to'na metua tana, ua pau te tahi na tamarii e piti ia Hina. Ua haere tana metua tane ra e imi i tana vahine ino ra, aore iiteahia. Na tana tamaiti ra i faaite i to'na metua ra e ua pau i te amuhia e Hina tana na tamarii e piti ra.

La tae i te tahi po ua haere te tahi poti ma te moana i te po.
Ua ite ratou i te mori o Hina i te mau'a. Ta tae i te ao, ua haere to ratou poti i uta, ua faaite taua mau taata ra i to uta ua ite ratou i taua vahine ra i to' na mori i te amaraa i napo nei i nia i te mou'a i Manureva. Ta tae i te tahi mahana ua haere ratou e hamani i te upe'a e tuu i taua vahine ino ra. Ua hamani ratou ua oti ta ratou upe'a.

Ta tae i te tahi mahana ua haere te taata e mea rahih roa i nia i te mou'a; ua haere te tahi mau taata na raro mai te tuu i te upe'a; ua haere te tahi tamaiti i nia iho i te ana o Hina, na taua tamaiti ra o faaite i te taata e tei te mou'a o Hina te nohoraa. Ua haere te taata e haru ia Hina, ua mau mai i te upe'a. Ua saheia i tae i te oire rahih; ua taparahihi, ua mate taua vahine ino ra, ua mate roa.

Aita oia e saheia faahou i te taata i Rurutu.

Tirara.
Tale of Hina, the Rurutu Woman.

There lived in Rurutu a woman, a cannibal woman, in the ancient times. She lived up on the mountain Manureva; her dwelling-place was not known to anyone. She lived upon the mountain in a cave, in a very high place. Her work was weaving mats, in her cave at night.

She used to go down to the seaside to lie in wait for people, at the lower ends of the valleys. When she found people she killed them with her finger nails. When they were dead, she roasted them. When cooked, they were eaten by her. When daylight came, she was frightened and hid in her cave. When noon time came, and all the people slept, she went, she went seeking, she went looking for people at the seaside in the valleys.

It happened one day that three sons of a person of Avera were lost, the children of the chief of Avera. The father went and looked for his three children, but they were not to be found. The father returned to his house. The father mourned for his children, because they had not been found. The father prayed to God. Next day, the father went to search again for his children, but those children were not found. The three children had been carried by this woman up onto the high mountain.

Hina killed two of the children, and she left the other boy; she
ate the two children, and thrust the other boy into the pen. Thus this boy was spared. One day this boy was up on the mountain, at noontime, and that woman went down to the seaside to seek firewood, to roast that boy. The boy was afraid of that woman. She returned to her cave, but the boy was not there; he had run away down to the seaside to his father.

Hina was angry, at being without her food; it had run away; Hina sought this boy, but he was not to be found. Down at the seaside was this boy, with his father.

He told his father that the other two boys had been done away with by Hina. That father went in search of the evil woman, but she was not found. The father was told by this boy that those other two children were no more, having been eaten by Hina.

One night a boat put out to sea at night. They saw the light of Hina on the mountain. At daylight their boat went ashore, and those people told those on shore they had discovered that woman by the burning of her light the previous night up on the mountain, Manureva. Another day they went and made a net to catch that evil woman. They worked until their net was finished.

One day a great many people went up the mountain; some of the people went up from below to cast the net; one boy went up to the very cave of Hina, and this boy showed the people the dwelling place of Hina upon
the mountain. The people came and seized Hina, catching her in their net. She was carried down to the city; this evil woman was struck down, was killed, was quite dead. Never again did she eat the people of Rurutu.

Finis
Aamu no Tetâchâmâi ra e Vahine taehae no Tubuai.

I parahi na i Tubuai nei i Teruaotera te hoê vahine taehae o Tetâchâmâi to'na i'oa, e vahine ino roa, e taehae, e taparahi taata ta'na chipa. Ia mauui te vahine e fanau i te tamarii, e haere oia e faafanau, e ia fanau mai te tamarii i rapae, e taparahi oia e uumi noa oia i te arapoa e pohe roa.

È mea pinepine to'na na reiraraa, no atu te atearaa, ia faaroc oia e ua haamauii te tahi vahine e haere roa oia i reira. E rave rahi roa te mau tamarii ta'na i taparahi no te maë oire atoa.

I muri a'e, ua itehia te mau taata atoa ê, ta taparahi nei taua vahine ino ra, i te mau tamarii fanau api. È ia tae i te hoê mahana, ua mana'o taua vahine taehae rc ê, e taparahi atoa oia ia Hina, te hoê vahine pareri no Hushine. Ua parau oia ia Hina e, e haere raua i te hopu i te pape i Tevaipera, e ua haere raua, e hopu i te pape. Ua afai atoa o Hina i ta'na aano, e ia tae raua i te hiti o te apoo pape ua parau atura Tetâchâmâi ia Hina e, "E haere oe na mua i roto i te pape." Ua parau atura Hina, "O oe te haere na mua. È faâi au i ta'u aano i te pape." Ua maro noa raua,
e i muri a' e m ua haere Tetâohâmai i roto i te pape. Ua parau atura Hina ia'na, "A hopu i raro." Ua hopu hoi Tetâohâmai, e i te toru o to'na hopuraa i raro, ua îta Hina aano i te pape, i te puharaa a' e o Tetâohâmai i nia, ua tairihia e Hina te upoo i te aano, pohe roa a' e ra.

Ua oti.
Tale of Tetaohama, a Savage Woman of Tubuai.

There lived in Tubuai in Te-rua-o-te-ra, literally, the hole of the sun. My informant was unable to say whether there was a particular place in Tubuai called by this name, or whether the cave of the sun was meant, whence, according to wide-spread Polynesian tradition, the sun emerges every morning.

a certain savage woman, Tetaohama, by name, a very evil woman, whose occupation was killing people. When a woman was in travail of child-birth, she went and caused the birth, and when the child was delivered, she killed it, by strangling it by the neck. Very frequently she did this; no matter how great the distance, if she heard of a woman in travail she went directly there. She seized and killed very many children in all the villages.

After a while it was known by all the people that this woman was killing the new-born children. And one day, this savage woman decided she would kill Hina, also, a certain wise old woman of Huahine.

She said to Hina that they should bathe in the stream at Tevaipera. And they went to bathe. And Hina also took her coconut water-bottle,
and when they arrived at the water-hole, Tetaohamai said to Hina, "You go first, down into the water." Hina replied, "You go first. I will fill my bottle with water." They disputed, and after a while, Tetaohamai went down into the water. Hina then said to her, "Plunge down under the water." Tetaohamai plunged down, and at the third of her plunges, the water-bottle of Hina was filled with water, and when Tetaohamai came to the surface, her head was struck by Hina with the coconut water-bottle, so that she was killed.

It is finished.
Aamu no Raivavae.

Ua haere i Raivavae te hoʻe varua ino, o Uvaru te ʻiba, no Tubuai nei. I te hoʻe mahana ua haere tana varua ino ra i nia i te aʻau, e hinaaro oia e tapaʻahi i te hoʻe taata o Tonohiti te ʻiba te taima ra. Ua haere haavare atu tana varua ino ra, ua rave oia i te hohoa e te reʻo o te vahine a Tonohiti, e ua parau ia Tonohiti, "Eaha oe i maoro ai, ua hoʻi ena te tahi mau taata i uta, e aita oe." Ua manao roa Tonohiti e, e taʻna vahine mau teie. I muriʻho, ua amu tana varua ino ra i te mau iʻa a Tonohiti, e mea rahia roa, e uhutaia, te ʻia, e ua pau roa, aita hoʻe aʻe i tae, i reira to Tonohiti iteraa e, e varua ino oia, e ere i te taata. I muriʻho ua taoto te varua ino no toʻna paia rahi, ua haʻati Tonohiti iaʻna i te upeʻa, e ua horo Tonohiti na nia i toʻna vaa, i nia i te hoʻe motu o Numiri te ʻia, e ia ara te varua ino, ua tapaga oia ia Tonohiti i nia i tana motu ra ia Numiri. Ua haere te varua ino na te tahi pae ra, ua horo ia Tonohiti na te tahi pae, e ua fatata roa Tonohiti i te mau i te varua ino, ua tomo atura oia i roto i te fare, e ua pii atura Tonohiti e, "E Nupa E, tuu a te taura pohe." Ua haere maira te mau uri ʻasaha
i te mau opani o te fare, e ua para'u ma'ira taua varua ino ra i te
tua o Tonchiti, e ua mau mai te tahi wahih i roto i to na manimani rima,
e ua amu, e ua parau ma'ira taua varua ino ra e, "Ora atura oe, e ta'u
maa." Reva atura te varua ino.

Ia tae i te ho'e mahana, ua ite atu taua varua ino ra o Uvaru
e piti taata i nia i te vaa. Ua i to raua vaa i te pahu. Ua haere
taua varua ino ra i nia i to raua vaa, e ua amu pau roa i ta raua pahu,
e ua ui atu ia ratou, e nafea e roa i te pahu. Ua haavare ma'ira raua
ia'na e, "E hio ce ia hamama te pahu, e tuu ce i to ce tau rima i roto,
a rave mai ai i te maa." Ua haere ratou e imi i te pahu, e ia itehia,
u parau atura raua i te varua ino, "A tuu ce i to ce rima i roto, a
rave i te maa." Ua tuu atura te varua ino i to'na tau rima i roto.

Te tapiriraa ia te pahu, te maurua ia to'na tau rima, aita e mahiti
mahou. Ua rave ratou i te patoo, e ua patia i te varua ino e pohe
noa'tu.

Ua oti.
There went to Raivavae a certain evil spirit, Uvaru by name, from Tubuai here. One day this evil spirit went to the reef, and wished to kill a certain person, Tonohiti by name, fishing there. This evil spirit went in a false way, and took the appearance and voice of the wife of Tonohiti, and said to Tonohiti, "Why are you so late? The other people have all come ashore, but not you." Tonohiti thought surely this was his real wife. Then this evil spirit ate the fish of Tonohiti, a very great number, called uhutala, and they were all gone, not a single one was left. Thus it became evident to Tonohiti, this was an evil spirit, not a person. Soon afterward the evil spirit slept, because of being so sated, and Tonohiti entangled her in a net. And Tonohiti ran aboard his canoe, and out to the islet, Numira by name, and when the evil spirit awakened, it pursued Tonohiti up on that islet, Numira. The evil spirit ran to one side, Tonohiti ran to the other side, and just as Tonohiti was near capture by the evil spirit, he went into a house, and then Tonohiti called, "Nupa, ------------ 1". Where The exact meaning of the quotation is not clear to me. It may be as follows: "Nupa, loose the cord of death!"
There came thither the savage dogs to the doors of the house, and the evil spirit clawed the back of Tonohiti, and caught a small bit beneath her finger-nails, which she ate, and then that evil spirit said, "You are spared, my food!" Then the evil spirit departed.

One day, this evil spirit Uvaru saw two people in a canoe. Their canoe was full of oysters. This evil spirit went aboard their canoe, and ate all of the oysters, and asked them, when she could have some oysters. They lied to her, "Just see how the oysters gape open, put in your two hands, and take the food." They went seeking oysters, and when they were found, said to the evil spirit, "Thrust in your hands and take the food." The evil spirit thrust in both hands. The oyster closed tightly, catching her hands, and did not open again. They took the poles and stabbed this evil spirit to death.

Finis.
Aamu no Tematauira e no Ututoa.

Ua fanau i Tubuai nei te ho'e taata, o Tematauira te i'oa, na te vahine ra na Tinauri no Ahea, e ua eiahia oia e te tahi taata no Paorani. Ua afaihia oia i Paorani faamu ai, no te mea ua ite taua taata no Paorani ra, e riro Tematauira ei taata puai ia paari.

E ia huru paari Tematauira, ua vaere oia i te repo taro i te po, e oti roa ia'na ho'e repo taro ia vaere i te po ho'e; e ia poipo'i a e, ua ite te mau taata na oti te repo taro i te vaere, e te mau aihere ta na i vaere aita e itehia, te vahi ta na i faarue, e taora roa oia i te atea roa.

Imuri a'e, ia paari maitai Tematauira, ua hamanihia te ho'e vaa rahi no'na; na'na e to'na mau taata i hamani, e ia oti, ua haere oia i Rurutu na nia i taua vaa ra, e o pitii faahou taata, too toru ratou. Ua tapae ratou i te oire Anti. Aita to ratou vaa i haere i uta. Ua pou noa Tematauira i raro i te miti, e ua haere i uta, e ua maere roa te mau taata no Anti i to ratou iiteraa mai ia Tematauira, no te mea e taata roa roa, e pae etaeta to'na roa.

Ua farii-maitai-hia oia e te mau huiraatira no Anti, e ua
hamani ratou e maha hanere poopo, e ua horoa na Tematauira e to'na
mau taasta.e na Tematauira iho i sfa i nia i to ratou vaa, e piti hanere
i te tahi rima, e piti hanere i te tahi rima. E ua haavare atu
Tematauira i te mau taasta no suti e, i te ho'i mai nei ratou i Tubuai
nei, e ua vare roa ratou. E i te reira po, ua haere ratou i te tahi
pae mai, e ia poipo, ua tapae ratou i te oire i A'era. Ua haere
Tematauira i uta, e ua taparahi oia e pae hanere taasta i taua taimae ra.
E ua ti'ihia te aito no Rurutu, o Ututoa te i'c'oa, e haere mai e taparahi
ia Tematauira. E ia tae mai Ututoa, ua tamai raurua. Ua patia i te omoro,
e aita roa Tematauira i pohe. Ua ite ihora Ututoa e aita e ravea
e pohe ai Tematauira ia'na. Ua haere atu ra oia, e ui i to na metua
vahine e, eaha te ravea e pohe ai Tematauira.

Ua faaite ma'ira to na metua vahine i te ravea. "E haere e o
i te apoo e ia ta'na te hohonu i nia i te arapoa o Tematauira, a hamani
"te nati aha i nia iho i te apoo, e tapoi ai te apoo i te niau. A faahau
ai ia Tematauira, e ia tae mai i nia iho, ei reira e mairi ai i roto
i te apoo, a huti ai i te nati aha, e mau ia te arapoa. O te ravea
ia e pohe ai."
Ua haere Ututoa e faaite i te taata i te mau parau atoa
i haapiihia mai e to'na metua vahine ia'na. E ua haere te mau taata
no Avera e o i te apoo, e ua tapoi i te niau, e ua hamani i te nati
aha, e ua afaihia te hopea o te nati i nia i te tumu mape. E ua
faahae ratou ia Tematauira, e ia tae mai oia i nia iho i taua apoo
ra, ua meiri roa i roto, e ua hutihia te nati aha, e ua mau roa no'na
arapoa. E ua ha'uti Tematauira, e ua fatata roa i te motu a te nati:
ho'e ave toe e motu ai, patiahia ihora Tematauira i te omore te pohe
roa ia.

Ua oti.
Tale of Tematauira and of Ututoa.

There was born here in Tubuai a person, Tematauira by name, of the woman, Tinauri.

1 Is this name really Hinauri, or Te Hinauri? The character Hina who is the important figure in so much of Polynesian mythology is known also as Hinauri, and other versions of this story state that Tematauira was the son of Hina.

of Ahoa, and he was stolen by a certain person of Paoranl. He was taken to Paoranl and adopted, because this person of Paoranl knew Tematauira would become a very powerful man when grown.

When Tematauira was partly grown, he cleared taro patches at night, and he completely finished the clearing of a taro patch in a single night, and in the morning the people saw the taro patch completely cleared. And the place where he threw the brush he cleared away was not to be seen, so far away did he throw it.

Later on, when Tematauira was fully grown, a great canoe was made by him and his people, and when it was finished, he went to Rurutu in that canoe, with two other persons, they two together. They landed at the village, Auti. Their canoe did not land; Tematauira stepped down into the sea, and went ashore, and the people of Auti were greatly surprised by the sight of Tematauira, because he was a very tall man:
his height was five fathoms.

He was well received by the citizens of Auti, and they made four hundred bundles of popoi, and gave them to Tematauira and his people.

Popoi is a preparation of cooked taro, resembling a soft dough, quite the same preparation as the Hawaiian poi. The same name is applied to the bread-fruit preparation which forms the principal food of the Marquesan people.

Tematauira himself carried them aboard their canoe, two hundred in one hand, two hundred in the other hand. And Tematauira lied to the people of Auti, (saying) that they would return here to Tubuai.

And that same night they went to the other side, and at daylight they arrived at the village in Avera. Tematauira went ashore, and that time he killed five hundred people. The hero of Rurutu, Ututoa by name, was brought, and came to kill Tematauira. When Ututoa arrived, they fought each other. They thrust with spears, but Tematauira was not injured. Ututoa saw clearly that not by such means would Tematauira be killed by him. So he went and inquired of his mother, what should be the method of killing Tematauira.

His mother told him the way: "You go and dig a hole, and when its depth is up to the neck of Tematauira, make a noose of sennit on top of the hole, and cover the hole with coconut leaves. Provoke Tematauira
to anger, and when he arrives on top of it, and he falls down into the hole, jerk tight the noose of sennit, and catch him by the throat.

This shall be the means of his death."

Ututoa went and told the people all the instructions he had received from his mother. The people of Avera went and dug a hole, and covered it with coconut leaves, and made a noose of sennit, and led the end of the noose of sennit up into a māpe tree. And they provoked Tematauira, and when he came to the top of the hole, he fell in, and the noose of sennit was drawn tight and it caught his throat securely.

And Tematauira struggled, and the noose of sennit was very nearly broken; one strand remained to be broken when Tematauira was speared to death.

It is finished.
Aamu no Tematauira.

Te hoë tasta o Tematauira i te anotau tahito ra. Tera ta'na tana i rave i te matamua i Tubuai nei: e repo taro; aita oia e rave i te au, e ia tae i te po, ua haere oia e rave ra i tepo; e tora po ua marae tana repo taro ra ia'na.

Tei te piti o ta na tana: ua haere oia hamani i te pahi i Tubuai. Ua haamata oia i te tapu i te rau no tana pahi ra, e ati te rau ta'na i tapu; e pae hanere mano i noaa ia'na i te mahana hoë.

E ua haamata ihora oia i te hamani i tana ra, e toru ave'e ua oti tana pahi ra. Ua haamata ihora oia i te faatere i tana pahi ra; e pahi tere roa tana pahi ra.

E ua haamata oia i te haere i Rurutu i te hora hoë i te poipoi, ua tapae i te hora ahuru i te ahiahi i Rurutu i Auti, e ua haere oia i uta i te amuraa maa. Ua mau ihora ratou atoa i tana maa ra. E ua paia ihora faasa ihora ratou atoa i tana oire ra e ahiahi a'era ua maro amae ihora ratou o tana aito no Rurutu, "E hia rau popoi e maras ia ce, e Tematauira e?" Ua parau atura Tematauira, "Hoë rau popoi, hoë rau tiromi." Ua rave ihora ta Tematauira i tana more afa'i atura i nia i te pahi, haere atura.
Te toru o te'na taua: ua haere atura cia i te oire ra i Avera. Ua haere atura cia i raro i te miti. Ua ite maira te huiraatira ia'na haere maira i nia i te tau. "Haere atura vau e patia ia ratou i te ihe." Pohe ihora te taata ia'na. Teie te taata i pohe ia'na, e pae penu. E ua haere maira te tahi vahine e tii ia Ututoa, e haere e tamai ia Tematauira. Ua parau atura Tematauira, "E po ara ari ia tei na uri," Ua parau maira Ututoa ia'na, "O Ututoa." Ua tamai ihora raua na raro i te miti, e tei roa'tura i nia i te fenua maro. Ua horo atura o Ututoa i ta na metua vahine ra: ua ui atura, nafea te ravea e pohe ai o Tematauira. "E o oe te tahi apoo hohonu i raro ia i te tumu mape. E rave oe i te tahi ahe e here ia Tematauira; afae oe i nia i te apoo; hamanai i i te here, afae ai i nia i te tumu mape, a buti ai e pohehia ia oe, no te mea aita ra eita ia e pohe ia oe." Ua na reira o Ututoa, ua pohe ihora Tematauira i Rurutu; riro atura te pahi i te arii ra ia Ututoa, mauruuru roa e ra to Rurutu huiraatira i to ratou pahi nehehenehene i te nosaraa i te arii ra ia Ututoa i te anotau tahito i Rurutu. E arii nehehenehene ra tau' arii ra o Tsuru arii piti. Teie to'na i'oa, o Temaeavaarii.

Ua oti.
Tale of Tematauiria.

(There was) a certain person, Tematauiria, in the ancient times. Here is that which he did, in the beginning, here in Tubual:—he prepared taro patches; he did not work in the daytime; when night came, he went and worked at night; in three nights that taro patch was cleared by him.

Here is the second of his deeds: he went and built a ship in Tubual. He commenced cutting the timbers for that ship, ati was the timber he cut; five hundred timbers were secured by him in a single day. And he began building that ship, and in three months that ship was completed.

And he commenced the journey to Rurutu at one o'clock in the morning and arrived at ten o'clock in the evening in Rurutu at Auti, and he went ashore to the feasting. And they ate, all of them, that food. And when satisfied, they remained in that village that evening. They argued together, they and the hero of Rurutu, "How many thousand popoi

* The exact meaning of e maraa is not clear to me. The general idea of the sentence is quite evident, however.

for you, Tematauiria?" Then replied Tematauiria, "One thousand popoi, one thousand tiromi." *

* Popoi and tiromi are preparations of taro.
Tematauira himself took his bundles, carried them aboard the ship, and departed.

The third of his deeds: He went to the village of Avera. He stepped down into the sea. The citizens saw him approaching upon the submerged coral. "I shall go and spear them, with my spear." The people were killed by him. These are the people killed by him: five thousand. And there came a certain woman and brought Ututoa, to come and fight Tematauira. Then said Tematauira, "Ututoa!" Then they battled there in the sea, and on up to the dry land. Ututoa ran to his mother, and inquired of her, by what means Tematauira might be killed. "You dig a deep hole beneath the mana tree. Take some sennit to snare Tematauira; place it over the hole; made a snare, and lead it up into the mana tree; jerk it tight and he will be killed by you; there can be no other way by which he may be killed by you." Thus did Ututoa, and Tematauira died there in Rurutu. The ship was given to the chief by Ututoa; the citizens were greatly pleased with their splendid ship, received by the chief from Ututoa, in the ancient times in Rurutu. An excellent chief was this
chief, Teuru the Second. This was his name:- Temasvaarii.

It is finished.
Aamu no Tematauira e o Haatauhi.

I parahi na i Tubuai nei te hoʻe taata aito, o Tematauira te i'oa, e ua man'o ihora oia e taparahi haapau roa i te hoʻe nunaa taata rahī e vai i Tubuai nei, oia hoi te nunaa taata i parauhia e Temarere; te tupu ra ratou i te rahirae no te mea ra ua ite papu tāua aito ra o Tematauira e eita roa'tu e mou ia'na anae tāua nunaa ra Temarere, no te mea e feia rahī roa ratou. Ho reira ua poroi atura oia i te hoʻe taata aito no te fennu ra no Porapora no Teraitua oia hoi o Haatauhi, e haere mai i Tubuai nei e tauturu ia'na i te taparaha i te nunaa ra Temarere.

Ho reira ia tae i te hoʻe mahana ua tae mai tāua aito ra, o Haatauhi i Tubuai nei. Ua tapae oia i tatahi i te hoʻe vahi, e marae o tei parau o Peetau, e ua varea roa oia i te taoto i te pae tatahi i roto i te uru pohue, e ta'na parani i piahiho ia'na. Ua parauhia, e vau ahuru taata e amui e maraa i ta'na parani (te parani nei o te hoʻe ia huru omore i te anotau tahito.). E te taoto moara o Haatauhi i to'na taotoraa, ua rohirohi roa oia no te maueraa mai, mai Porapora mai.
Ua haere maira te tahī vahine no uta mai no Paorani ra no te vahi e parahihiia o Tematauira. E ua haere mai taua vahine ra, i te hue miti e na taua vahine ra i ite i taua taata ra o Haatauhi i te tactoraa i tatahi e ua ho'i taua vahine ra i uta i Paorani e ua faaite atura oia ia Tematauira e to'na mau taata, e taata ta'na iite te taoto ra i te pae tatahi i roto i te uru pohue e ta'na parani i pihaiho ia'na. Te i'oa o ta'na parani ra, Orooromauna. Ua ti'ihiia atura taua taata ra, i reira to ratou iteraa e o Haatauhi teie, ua tae mai i Tubuai nei. Marumuru roa'utura Tematauira e parahi atura raua i te vahi ho'ō.

Ia tae i te ho'ō mahana ua tupu ihora te tamai rahī i roropu ia Tematauira e o Haatauhi i to raua pae e te nuna ra Tehaere i to ratou pae, i Tahauitaia to ratou tamai. Te huru o te tamairaa e mea tapu ia te parani e i roto i te tamai rahī riaria ra ua pau roa te nuna ra Temarere.

I reira to Tematauira parauraa i to'na mau taata, e haere e hio i te huru o te poheraa o te taata. "O te i motu roa mai, motu ofe ra, na'u ia i tapu na ta'ū parani ra, na Paorani. Areara te i onu
noara, oia hoi te i maru noara, na Haatauhi ia na tana parani ra ia
na Orooromauna." I reira ua haere te mau taata e hio poa, ua itehia
ihora ei te i motu roa ra na Haatauhi ia areara te i maru noara na
Tematauira ia. Teie te mea iite ai ratou i te Tematauira i tapu e ta
Haatauhi:- ua hio ratou te mau taata atoa i motu roa tei te pae aui te
moturas ua ite ratou e na Haatauhi ia, no te mea e rima aui to
Haatauhi. Areara te mau taata i maru noa to ratou tino aita i motu
tei pae atau ia te vahi i maru, ite ihora ratou e na Tematauira ra,
no te mea e rima atmu to Tematauira. No te meara ua itehia e e taata
ua haavare Tematauira; ua riri oia e ua opua ihora e taparahi ia
Haatauhi, no te mea ua arushia oia e ta na parani o Orooromauna e
to na mau taata.

Ia tae i te tahi mahana ua parau atura Tematauira ia Haatauhi,
a haere ratou i nia i te mou'a e taora i te ofai ia itehia o vai te
raua e hau i te pumai, ma vai te ofai e hau i te pae. Ua haere raua
i nia iho i te mou'a i Pananee, e ua taora atura Tematauira i ta'na ofai
i nia i te mou a ra i Hanareho, aita i tae, no te atea; ua rooma, paha,
e maha tauatini etaeta te atea. E ua rave ihora. Haatauhi i ta'na
ofai, e taora atoa i nia i taua mou'a ra i Hanareho. Ua tae
roa'tura ta'na ofai i nia iho. Ua riri roa atura Tematauira ia'na,
opua papu ihora cia e e taparaha ia Haatauhi.

E i te reira taime te pae ra o Haatauhi i nia e mane i
to na fenua ra, i Porapora, no te mea ua oti ta'na ohipa, pataihia
atura cia e Tematauira i te omore pohē roa a'era o Haatauhi.

Tirara, ua oti.
There lived in Tubuai a certain heroic person, Tematauira by name, and he thought he would kill and exterminate the group of people called Temarere. They had grown to be very numerous, and therefore this hero Tematauira realized clearly that not by him alone could that nation of people, Temarere, be disposed of, because they were a very great host. Therefore he sent word to a certain heroic person of Borabora, of Teraitua, no other than Haatauhi, to come here to Tubuai and help him in the killing of the nation, Temarere.

Thus one day there arrived here in Tubuai that hero, Haatauhi. He landed on the beach at a certain place, a marae called Peetau, and he was overcome by sleep there on the beach in the midst of the ohue bushes, his parani close by his side. It is said that eighty people together were required to lift his parani. (The parani was a sort of war-club of the ancient times.) And thus Haatauhi slept in his sleeping place, being very tired from his flying here from Borabora.

There came down a certain woman from inland, from Paorani, the place where Tematauira lived. And this woman came with a gourd for seawater, and this woman saw that person, Haatauhi, fast asleep on the beach. The woman returned inland to Paorani, and told Tematauira and his people of the person she had seen, asleep on the beach in the midst
of the pohue bushes, with his parani close beside him. The name of his parani was Orooromana. This person was brought, and thus they knew here indeed was Haatauhi, arrived here in Tubuai. Tematauira was greatly pleased, and they two dwelt together in that place.

One day the battle commenced between Tematauira and Haatauhi on their side, and the nation, Temarere on their side. They fought in Taahuaia. The sort of fighting was cutting with parani, and in this great and terrible battle was exterminated the nation, Temarere.

Then Tematauira told his people to go and see what was the nature of the killing of the people: "Those cut deeply, cut as with bamboo, were cut by me with my parani, by Paorani. But those smashed, that is, those crushed, were (killed) by Haatauhi with his parani, with Orooromana." Then the people went and inspected the marks, and it was seen that those cut were cut by Haatauhi, but those crushed, were crushed by Tematauira. This is the way it was known whether they were cut by Tematauira or by Haatauhi. They saw that all the people cut deeply had the cut upon the left side, and they knew it was done by Haatauhi, because Haatauhi was left-handed. But the people whose bodies were crushed were not cut on the right side in the place crushed, thus they knew these to have been (killed) by Tematauira, because Tematauira was right-handed.
was right-handed. Thus it was known to the people that Tematauira had lied; he was angry and decided to kill Haatauhi, because he and his parani Orooromauna were praised by his people.

One day Tematauira said to Haatauhi, that they should go up on the mountain and throw stones, to see which of the two of them was stronger, and whose stone would fly the farther. They went up to the top of Mount Pamee, and Tematauira threw his stone up on Mount Hanareho, but it did not get there (to the top), because of the distance; the distance is about four thousand fathoms. Then Haatauhi took his stone, and threw likewise up on Mount Hanareho. His stone went right to the top of that mountain, Hanareho. Very angry indeed was Tematauira, and he decided that he should kill Haatauhi.

And then, at that time, Haatauhi rose in the air to fly to his land, Borabora, because his work was finished, but he was stabbed by Tematauira with a spear, and thus Haatauhi died.

Finis; it is finished.
Te Anotau Tahito no Raivavae

I te anotau tahito, ua haere mai i Raivavae mai te tahi aito no Paumotu, o Tangia te ioa, e tamai i te aito no Raivavae, o Narai to'na ioa. Ua oti ta rama tamai ua pau te tasta Raivavae. Tei nia i te motu te Paumotu, tei nia mo i te femua te Raivavae. Ua haere te aito no Raivavae na nia i te vaa i nia i te motu; ua farerei raua. Ua parau mai te aito no Paumotu, "Tushia?" Ua pahono mai te aito no Raivavae, "Aore, e mea tamaiti hou e ai ana i te 'o o Tumaitearii." I reira ua tamai raua; ua pau te tasta i nia i te motu, ua pohe ratou. Ia hio te aito no Raivavae e ua pau o te'na tasta, ua haere raua i nia i te femua. Ia tae raua i uta i te tuapapa ua rau te aito no Raivavae i te aito no Paumotu, ua patia pohe ron ia'na.

Tirara.

Note:—The informant when giving this exceedingly abridged and "simplified" version of the Raivavae tale would first chant a few words half under her breath, then dictate, then again chant, then dictate. It was obvious to me at the time that she was giving me only a very small portion of the real tale, or perhaps the tale in very much condensed form; this has been confirmed by comparison with a version of this tale obtained by Mr. Stokes in Raivavae.
In the ancient times, there came hither to Raivavae a certain hero from the Poomotu, Tangia by name, to fight with the hero of Raivavae, Narai by name. When their battle was over the Raivavae person was vanquished. There upon the islet was the man of Poomotu; there upon the land was the man of Raivavae. The hero of Raivavae went aboard his canoe, out to the islet; the two met. The hero of Poomotu said, "Are you mature?" The hero of Raivavae replied, "No, a young boy eating the milk of Tumaitearii." *

The meaning of the two quotations was quite obscure to me until Mr. Stokes furnished the explanation. The words of the quotations in the version recorded by me are identical with the words of similar quotations in the version he recorded in Raivavae. Several of the words are evidently peculiar to Raivavae of the old times, and no longer in common use, due to the widespread use of the Tahitian dialect throughout the islands.

Then they fought: the people upon the islet were vanquished; they were dead. When the hero of Raivavae saw that his people were all gone, they two went to the mainland. When they arrived at the shelving rock of the shore, the hero of Raivavae seized the hero of Poomotu, and speared him to death.
Pipini ma.  First version.

Haere ra aia e rama noara ta rana iʻa;
Haere ra aia rana i te fare;
Tunu ra aia ta rana iʻa;
E ama, tamaara aia;
E paia, haspae ra aia i te ivi na Pipini ma;
Haere ra aia Pipini ma i vaho e haere ra aia i mua i te tahuu;
Tuo ra aia te na metua ia Pipini ma;
Pipini ma e, hoʻi mai!
Tuo ra mai Pipini ma i te na metua;
Eita maua hoʻi atu!
Pipini ma, hoʻi mai!
Eita maua hoʻi atu!
Tautai ino te ramarama!
Tautai faatii tamarii e, no Tare!
No Tare, no Tare.
Hariro aʻonei, hariro aʻonei,
*Na papa-ura i te raʻi e.

* I have taken the liberty of using as the final line of this version the final line of version number two, which immediately follows this, as the Rurutu version, here given, is in my notes evidently confused with something irrelevant, the final lines being quite at variance with all versions heard elsewhere.
Pipini ma *

* Pipini ma, or, as it is pronounced in Tubuni and Tahiti, Pipiri ma, were two children. This is the Hurutu chant of how they, angered at being neglected by their parents, became stars. The tale is very old and well known in the Austral and Society groups, but seems now to be preserved in only such partial or fragmentary form as this. The first seven lines are in the nature of a prologue, the chant proper beginning with the call of the parents to their children.

They have gone by torchlight for their fish;

They have returned to their house;

They have cooked their fish;

When (the fish were) cooked, they dined;

Satisfied, they set aside the bones for Pipini ma.

Pipini ma went outside, and went up upon the ridgepole.

The parents called to Pipini ma,

"Pipini ma, come back here!"

Pipini ma called back to the parents,

"We shall not return there."

"Pipini ma, come back here!"

"We shall not return there!"

The torch-light fishing wrought evil

To the slighted children of Tarô

Of Tarô, of Tarô.
To the offended orphaned children,

Orphaned, orphaned,

They already have been changed, they already have been changed,

* Into twin flower clusters red-gleaming in the sky.

* The final line of the translation is borrowed, together with the corresponding text, from the second version, for reasons noted before.

The translation of the third and fourth lines above the final line may be inaccurate, but expresses the idea at least. The Tahitian word for orphan is commonly *otare*; the word given by my informant was quite definitely *notare*, or *no tare*. I could not find any meaning for such a word or expression, unless *Tare* might have referred to one of the parents; this was denied, the parents' names as given by my informant, but disputed by others, were *To(h)ora*, the father, and *(H)omu*, the mother. It seemed quite possible that *otare* had for some unknown reason, or for no reason at all save mere accident, become *notare*, and therefore I have translated accordingly, freely admitting the very decided possibility of error.
Mr. J. Frank Stimson, of Papeete, Tahiti, has kindly permitted me to copy this version with its translation from his unpublished manuscript, reserving, of course, for himself the unquestioned right to make whatever use he pleases of both text and translation. Mr. Stimson's scholarly knowledge of the Tahitian language is guarantee that his English version is not only an accurate translation, but also a rendering in English of the poetical feeling of the original.

"Pipiri ma e!
Ho'i mai e!"

"Eita maua e ho'i atu!"

Tautai ino te ramarama,
Tautai fastii tamarii e,

Ua riro a'enei na pupa-ura i te ra'i e!

Pipiri ma.

"O, little brothers!
Come back to us!"

"Ne'er shall we return to you!"

I'll bode the night-fishing by torch-light

To the little children neglected;

Ere now they have become changed into twin flower-clusters,

Red-gleaming in the sky!
Aamu no te Anotau Tahiti.

Tei Rurutu te fanauraa o te tahi vahine i ta'na tamarii tamaroa too toru. Ua haere te na tamarii e piti i te tamai; ua noho te metua vahine e te tahi tamaiti ho'e. I muri mai ua faaro o te metua vahine e ua pohe ta'na tamarii too piti i te tamai. Ua opua te tamaiti e haere i te tamai, aore i faatiahia e te metua vahine. Ia tae i te tahi po ua mana'o te tamaiti e tapuni oia i to'na metua vahine. Ia tae i te ao, ua horo taua tamaiti ra na tatahi, e hamani i te pahi. Taua tamaiti ra Pehora to'na i'ga. Ua haere te tamaiti i nia i to'na pahi, ua tere to'na pahi i tua; ua faaro o Taie i te roo tamai i te moana. Ua tapapa to'na pahi i te nuu paratane, e ua farerei te nuu paratane i te nuu firitete i tai i te moana. Ua tamai ratou: ua pohe te pahi o te firitete, ua ora te pahi o Taie. Ua haere to Taie pahi i uta.

Ia tae i te tahi matahitii ua farerei o Taie i te tahi tamahine; ua hinaaro o Taie e pae na'na, tera tamahine a te arii. Ua haere o Taie tapapa i taua tamahine ra, aore i roaa ia'na, no te mea e mate te taata ia rave i taua vahine ra. I te tahi mahana ua
haere oia i roto i te fare o te arii ei rave i taua tamahine ra.

Na nia oia te pauma i te tahua i te fare, haere oia i roto, te moe noara taua vahine ra. Ua rave oia i te roti, ua apai oia i taua vahine ra. Ua haere mai taua tamahine ra i rapae e farerei ia Taie; ua apa raua i rapae. Ua haere mai o raua i to raua pahi.

Ua reva tō pahi, ua tere te pahi i tua roa, ua peapea te mau mataro. Ua opua te mau mataro e taparahi ratou ia Taie. Ua tae te pahi i te pae femua, e ua riri roa te mau mataro ia Taie. Ua hurihia o Taie i raro i te mau. Ua toa te mau mataro i nau ia te pahi, e te vahine atoa.

Ua tere to ratou pahi i uta; ua haere ratou i uta i te metua vahine o Taie ra. Ua haavare te mau mataro i te mama o Taie. Ua pohe te metua tane, ua ora te metua vahine ra. Te mana' o ra te metua vahine te ho' i ra o Taie, e imi i ta' ma tamaiti, aore iiteahia, no te mea aore te tae maira o Taie i uta, ua mate oia i raro i te mili i tua. Ua pohe te metua vahine i taua taime ra.

Tiranra.
Tale of the Ancient Times.

There were born to a woman in Rurutu three sons. Two of the boys went to the war; the mother and the other little son remained at home. Later on the mother learned that her two sons had died in the war. The boy decided to go to the war, but his mother would not give her consent. One night the boy thought to hide from his mother. When daylight came, the boy ran down to the sea shore, and made a ship. The boy was named Fehora; his younger brother's name was Tale. The boy went aboard his ship, and the ship sailed out to sea; Tale heard the sound of battle out upon the ocean. His ship pursued the British fleet; the British fleet met the fleet of the Firitete (the fleet of frigates?) at sea, out on the ocean. They battled: the ships of the Firitete perished, the ship of Tale survived.¹

¹ Very minor changes in the text would make a decided change in the meaning. These two sentences, if such change were made, would read: His ship pursued the British fleet, he met the British fleet, the fleet of frigates at sea, out on the ocean. They battled: the ships, the frigates, perished; the ship of Tale survived.

Tale's ship went to the shore.

There came another year, and Tale met a certain girl; Tale wanted
to embrace her, this daughter of the chief. Tale went in pursuit of that girl, but did not obtain her, because a person would be killed if he took that woman. One day he went into the house of the chief to get that girl. He ascended to the floor of the house, and went inside. That woman was asleep there. He took a rose, and tossed it upon that woman. That girl came out and met Tale, they kissed each other, there outside. They went down to their ship.

The ship departed, and sailed far out to sea; the sailors were greatly troubled. The sailors decided they should kill Tale. The ship approached land, and the sailors were greatly angered at Tale. Tale was thrown over into the ocean; the sailors were left on the ship, and also the woman.

Their ship made port; they went ashore to the mother of Tale. The sailors lied to the mother of Tale. The father was dead, the mother still lived. The mother thought Tale had returned, and sought her son, but he was not to be found, because Tale had not come ashore, he was dead in the sea out on the ocean. The mother died at that time.

Finis.