

KAKAI TOKELAU

PAKAHOLOGA O KAKAI

PAKAFETAI	1
PAKATOMUAGA	111
NĀ KAKAI: PAKAKUPUGA MA PAKALILIUGA	1
"Ko te Kakai o Hina ma te Koa" - Manuele Palohau	2
"Ko te Kakai o Hina ma Tokalalaga" - Manuele Palohau	16
"Ko te Kakai o te Kimoa ma Afinemata" - Manuele Palohau	26
"Te Vaka o Uga" - Sio Kave	34
"Ko te Kakai o Tone" - Sio Kave	40
"Ko te Kakai o Nautra" - Sio Kave	48
"Ko te Kakai tēnei o te Hāuaī e igoa kia Malililelautoa" - Maima Teao	54
"Ko te Kakai tēnei o te Ulugalī ko Tafitopua ma Ogapua" - Niu Tala	62
"Ko te Kakai tēnei o te Tulivaepupula" - Ihafia Puka	86
"Te Kakai o Lata" - Kalolo Mika	104

FAKAFETAI

I te afaiafi-pō o te aho 10 Oketopa 1967, na fakalogologo ai au ma puke i te mea pukoleo mo te taimi miamua lava he kakai Tokelau. Ko te kakai tēnei na fai mai e Mar mele Palehau i te Palepē i Nukunonu ki he kau fakalogologo e tokalahi fakatahi ai ma he ulugāfomu. I tua mai o te pō tēnā, e lahi i ē tahi pō na fakalogologo ai au ki nā kakai i Atafu ma Nukunonu ma puke i te mea pukoleo. Nei lā, e hili atu i te 100 o kakai i nā lipine e teu i te mea fakapitoa, e teu ai nā mea vērā i te Iunivehite o Aukilani. E tāua te teu o nā kakai i nā lipine ke haogalemū ai, kae kafai fokī kua teu ma tuku kehe, kua he maua ai te avenoa e tagata ke fakalogologo ai ki te mālie. Ko te ala tēnā kua fakaliliu mai ai nā leo i nā lipine ma kua tuhia - nā kupu tonu lava na tautala ai te tino na ia faia te kakai, ma kua fakaliliu ki te gagana Peretania. He galuega lahi ma te faigatā tēnei, kae na maua e au he fehoahoani mai te tokalahi o tagata. Ko Peato Perez, Pio Tuia, Toloa Poeha ma Ropati Simona na faia nā tuhituhiga o nā kupu mai nā lipine. Ko Lopina Hooper na fehoahoani mai mo te taipaga o nā tuhituhiga. Ko Ropati Simona ma au na faia nā fakaliliuga ki te gagana Peretania. E ui lava e hēki uma te galuega kae ona ko te fehoahoani mai o iēnei tino kua mafai ai ke pā ki te tūlaga kua i ei nei. E fia fakafetai ai au ki ta lātou fehoahoani.

Ko nā kakai e hefulu iēnei kua lomā, kua nā ko he kamataga. E fakamoemoe au ke lolomi i ē tahi kakai i he taimi lata mai i luma. Kua kō lomā iēnei kakai e hefulu ke kamata ai, ke fai ma mee e fai mai ai ni faitioga ma ni fautuaga mo te fakaliliuga ki te gagana Peretania. Ā tonu e lahi ni hehē na kō faia. Ko au lā e fofou ke fakahako.

Ko nā tino na ki lātou fai maia nā kakai kua takua ko nā tino e ā lātou nā kakai. Kae hē kō fakagaloa nā tino fai-kakai e tokalahi kua he aofia i kinei ā lātou tala. Ko te ala ia e fakafetai ai au ki tagata Tokelau faikakai uma lele ma nā tino fakalogologo ona ko te lahi o nā afaiafi nae kau fakatahi ai ki tātou i nā fakafaiaga vērā - ko te faiga o nā kakai mālie.

Iutita

Iuni 1977

Judy?

I nā motu takitahi o te Pahofika e nonofo ai nā tino Polenehia, i nā aho kua loa, nae fai e nā tino nā kakai e tāli vā lava ko nā kakai Tokelau. I te lahi o iēnei ferua koi fai lava ā lātou kakai. Ko iēnei kakai, e māhēni lava fai i nā afiafipō ko fakamālie ai nā alāalaga, e vā lava ko Tokelau. E hē manatu nā tino, ko iēnei kakai ni tala moni lava o ni mea na tutupu. E iloa e te tokalahi o tagata mātutua iēnei kakai, ma e aofia i loto o nā kakai nā tagi e māhēni lava oi tagi fakatahi e te kaufakalogologo ma te tino e ia faia te kakai. I te lahi o iēnei kakai e i ei nā tino e takua ko Tinilau ma Hina, Kalahi ma Tafaki, ma Lata. E lahi nā putukakai e tāli vā lava ko nā putukakai faka-Tokelau. Ko i ē tahi tala e tāli tutuha lava ma nā kakai Tokelau ka vēke ai ko te tala lava e fokotehi. Ko te mea moni ko nā kakai e hē mafai ke tutuha kātoatoa auā e tahuhiui mālie e nā tino e ki lātou faia nā kakai. Kae he mea e ofo ai, auā ko i ē tahi kakai e fai i nā ferua pe fia ni helau o maila pe fia fokl ni afe o maila te valavala, kae tāli tutuha lelei lava. E vā ko te mea tēnei, ko te kakai o Hina ma Tokalalaga e i Nukuoro ma Kapigamaragi i Maikeronehia kae nofoia e ni tagata Polenehia, e hili atu i te afe maila i te itū ki mātū-feagai-ma-hihifo o Tokelau, ma e fai fokl i Tuāmotu e tuha e afe maila i te itū ki hahae o Tokelau.

E iloa vēhea e su ko nā tino i nā kauāfua iēnei (ma Tūvalu, Tahiti ma Toga) e fai, pe nae fai e ki lātou te kakai o Hina ma Tokalalaga? Ko te ōatuga o pepālagi ki nā motu o Polenehia ma nonofo ai, e vā ko nā mihionare, ko nā tino kua ōatu ke nonofo mau ma nā tino e hui ki nā mālo e pulea nā atumotu, ko i ē tahi tino o ki lātou iēnei nae fiafia ki nā kakai nae fai i nā motu nae i ei, oi tuhituhi ai e ki lātou ma fakamau. Ko i ē tahi tala na tuhia i te helau tauhaga kua teka ma kua lomā i ni tuhi mulimuli mai. Kae moni lava ko te lahi o iēnei tala koi fai lava i ona pō nei, ka ko i ē tahi tala kua puli ma kua hē manatua. Ka ko te mea lā, ko nā kakai iēnā kua puli e hēki gagalo, auā na fakamaumu ma tuhia e ni tino. Mai te aho tēnā na fatoā tuhia ai e he pepālagi te kakai muamua lava e tuha kua hili atu i te helau tauhaga, e helau ma helau nā kakai kua uma te fakamaumu ma tuhia, i motu takitahi umā o Polenehia e he pepālagi pe he tino Polenehia. Ko i ē tahi fakamaumuga e lelei, kae hē matuā lelei fokl i ē tahi tuhituhiga. Kae hē tāitai lava ke lelei na fakamaumuga uma iēnā e vā ko te faiga o te kakai e te tino e ia faia, auā ko te tino e ia faia te kakai, e hē gata nā ko tana tautala kae fai mai fokl ana tāga, e atili vālie ai.

Nā ko te tuhituhi lava te faiga nae fai ke fakamaumu ai nā kakai ke pā mai lava ki te luahefululima tauhaga talu ai, na mau ai te faiga fou ko te puke o nā kakai i te mea-pukeleo. E tuha lava pe he tino e vave tana tuhituhi, e hē tāitai ke ia mafai oi tuhi nā kupu uma e tautala ai te tino e ia faia te kakai. Kafai lā e tuhi e he tino he kakai, e fakamotu ma tāofi hō e ia te tino e ia faia

te kakai ke faifai mālie te tala, pe ko te lea atu ki ei ke toe fai mai. E ui lava i tēnā, e mafai ke mihī e ia ni kupu ma e faigofie ai ke hehē; ko te tino lā e ia faia te kakai ka hē toe faia e ia na kupu lava na fai e ia muamua, kae ka fakafaigofie mai e ia, pe fakaepukupuku mai e ia kae keinā uma loa tana galuega fitā - ko te tautala. E ofo ki tātou ki te onohi o te tino e tuhituhia ma te tino e ia faia te kakai i te faiga tēnei nae fakamaumu ai nā kakai. Kae e hē talitoru au ko iēnā fakamaumu e hako lelei.

Ni nāi lava o papālegi nae fakamaumu nā kakai ma tuhituhia nae mālamalama lelei i nā gagana na fai ai nā kakai. Ātoru foki pe vērā foki te tino na ia faia te kakai. Ko te tokalahi o tagata na tuhituhia e hē ki lātou iloa te gagana, pe nā ko ni nāi kupu lava te iloa. Kae moni lava e i ei nā tino e iloa ni mea o te gagana pe ko te matuā mālamalama lelei i te gagana - kae hōvē e vāake i ē tahi tino e lahi to lātou mālamalama kae hāi. Ko te lelei o ā lātou fakamaumu ma nā faiga o ā lātou fakamaumu nae fakalagolago tahi ki to lātou iloa ma to lātou mālamalama i te gagana. Ko te aononga o nā kakai e nā tino e hē iloa te gagana, e hēki tuhia e ki lātou nā kupu tonu lava nae tautala mai ai te tino e faia te kakai, kae na tuhi te fakaliliuga faka-Peretania o te kakai, pe ko te fakaliliuga a te tino fakaliliu kua tuhia e te tino tuhituhi i tana lava tuhituhiga e mālamalama ai ia. E mafai ke taku mai i nā fakamaumu ni mea e uiga ki te kakai ma nā igoa o nā tino i loto o te kakai, oioi ai lava. Kae hē iloa e ki tātou nā kupu tonu lava na tautala ai te tino na ia faia te kakai. Ko nā tino e taumālamalama i te gagana, e mafai ke mālamalama i te kakai (pe manatu foki ki lātou ko ki lātou e mālamalama i te kakai) ma tuhi loa e ki lātou i te gagana Peretania. Ko te fakaliliuga tēnā a lātou lava e tuha ma to lātou mālamalama ki ei, kae hē mautinoa e ki tātou pe iloa moni e ki lātou, e hē iloa foki e ki tātou nā kupu moni lava na fai i te faiga o te kakai. Ko nāi tagata e mālamalama i te gagana, ma te tokalahi o tagata e matuā iloa lelei te gagana, na matuā lahi to lātou taimi ma te onohi na fakafano mo te fakamaumu o te kakai i te gagana na fai ai. E ui lava e kehekehe te lelei, e tuha ma te mālamalama ma te iloa o te gagana e nā tino e ki lātou fakamaumu ma tuhituhia iēnei kakai, kae matuā tūae lele iēnei mea auā kua tau iloa ai e ki tātou ni nāi mea e uiga ki nā kupu na lea ai te tino na ia faia te kakai. Ko iēnei fakamaumu na tuhia e talua ni "fakakupuga" (texts). Fakaliliu ai iēnei fakakupuga ki te gagana Peretania. E ui foki lā e hē matuā hako lelei te fakaliliuga o nā fakakupuga iēnā, kae ona ko te i ei o nā fakakupuga, e mafai ai ke toe fakaliliu ke hili atu te hako. Ko i ē tahi fakamaumu lelei lava o nā kakai Polenehia e i ei nei, na tuhia lava e tagata Polenehia. Kua nofo lava ki lalo te tino fai-kakai ma tuhi te kakai, kae kua hē faia e ia te kakai kae tuhi e he tahi tino. E ki tātou iloa te hako ma te tonu o he fakakupuga vērā e aunoa ma te māholohalo pe fakahētou. Kae ko te

fakalavelave lā, e i ei te kehekehega o te fai atu o te kakai ki te kaufakalogologo ma te tuhi ki lalo i he pepa o te kakai. E hē talitoru au e mafai e he tino oi tuhi he kakai e vē lava ko tana tautala atu e fai te kakai.

E vē ona lea atu au māmua, e helau ma helau kua uma te fakamaumu i Polenehia. Ko i ē tahi fakamaumu kua gagalo i te lahi o tauhaga kua teka atu ona kua mā i te sfi na pepa na tuhi ai, pe ko nā lolo vai, pe ona kua tiaki lava nā pepa na tuhi ai. Kae lahi foki e haogalemā auā na tou nā pepa na tuhituhi ai ki nā faletuhi (libraries), pe ko te lomía foki i nā tuhi. Kua kopi e ni tino ma te fakasetete lava ma te hako lelei nā fakakupuga ma nā fakaliliuga ma kua lomía i ni tuhi; ka ko i ē tahi kua lolomí nā ko nā fakaliliuga (ma te manatu e hē matua fiafia nā tino ki nā fakakupuga o te gagana e i ei), kae i ei foki nā tino kua toe tuhia e ki lātou nā kakai ki a lātou lava faiga kua manatu ki lātou e fiafia ki ei ia tagata faitau. Ko i ē tahi mea, e ilogata lele he kakai ona ko te lahi o nā mea kua tahai. E fakanoenoa lava auā e lahi nā tuhi o nā kakai Polenehia kua tukufakatahi māi nā tuhituhiga ma nā fakamaumu kua loa na faia e auoa ma te manatu ki te hako lelei, kua fakaitiitia ai te lelei o nā kakai, ma kua matua hua ai nā tala, kua fai ma mea e fōliga ai e vē lava ko nā tala fakapapālagi.

E taigole lele nā kakai na fakamaumu ma tuhia i Tokelau i nā tauhaga i tua atu o te 1960, ātoru pe ko te tokaitiiti o papālagi na nonofo i Tokelau mo he vāitaini. E i ei ni nāi kakai a Macgregor i tana tuhi e uiga ki Tokelau. Na maua e ia mai ia Mika i Atafu i ē tahi, ma na fakamatalakupu ai te fōmai ko Logologo. Ka ko i ē tahi na fakamaumu e ni tagata ahiahi i ni tauhaga i tua atu, na fehoahoani foki ki ei he tino fakamatalakupu, i Fakaofu. Nā ko te gagana Peretania o lomía ai iēnei kakai. Hōvē ko nā kapu moni lava na tautala ai te tino na faia nā kakai e hēki tuhia. Ko iēnei kakai foki ni tukufakatahiga pupuku lava, e tuha ma toku iloa o nā kakai. E vē ko te kakai o te Tulivaapupula, e fā oti i itūlau i te tuhi a Macgregor. Ka ko te faimaiga e Ihala o te kakai lava tēnā, e hili atu i te valu o itūlau. E kō iloa ko Patele Aleki nae fakamaumu kakai i Nukunoru, hōvē foki pe na tuhi e ia i te gagana Tokelau, kae ko te mea e kō iloa, e hēki lomía. Ko te mea mulimuli, na tuhi nā kakai e Peato Perez, Ropati Simona ma i ē tahi tino ma na lomía e te Ofiha Tau Aoga i Niu Hila i nā Tuhi Tala mo Tamaiti Tokelau, i te gagana Tokelau.

Onā ko te pukeleo nae fakaaoga e au, nae hili atu ai te faigofie ma te hako lelei o nā fakamaumu na kō faia, i lō ho he tino māmua auā e hēki fakaaoga e ki lātou he pukeleo. E tuha lava pe hē matua mālamalama au i te gagana, e vē ko te pukega e au o "Te Kakai o Hina ma Te Koa", e hēki i ei he kehekehega. Ko te taini mulimuli lā kua feoloolo ai toku mālamalama i te gagana, nā ko taku

kī lava ma fakalogologo ki te mālie o te kakai e hau mai te leo o te tino nae faia te kakai. Kae na hē fitā au i te tuhiga.

Ko nā tuhituhiga o nā kakai mai te pukeleo, nae taumafai au ke maunina ko nā kupu moni lava nae tautala ai te tino nae fai e ia te kakai - vaganā lava kua fakahako mai e te tino e faia te kakai hona lava hehē. Ko iēnei fakakupuga lā e maua moni ai lava nā kupu a te tino e faia te tala; ni fakamaumauga moni lava ma te hako lelei. E moni lava, e fakaopopo ki ei nā mānavaga o nā fuaikupu, auā e hē tautala he tino i ni mānavaga o fuaikupu. Kae tamotuzotu pupuku pe loloa fokī i nā mānavaga. Kua tuku lā ki ei nā fakaliloga o mānavaga e feagai tonu ma nā mānavaga ma fuafuaga o nā uiga o nā mea e lea mai ai te leo i te mea pukeleo.

E lua ia mea kua taumafai au ke fai i te fakaliliuga o te kakai: (1) ke fai i te gagana Peretania, ke tali vē tonu lava, te uiga o te mea kua takua i te gagana Tokelau, (2) ke maua te agaga moni o te mea kua takua. E iloa e au e hēki metuā kātōton te lelei. Ko au fokī e hēki malie ki nā fakaliliuga. Kae e hē afaina, auā kua i ei nā fakakupuga moni kua puke ki nā lipine pukeleo, kafai lā e i ei he tino e fia taumafai ke fakaliliu ki te gagana Peretania, ke fai e ia; na e fakamoemoe fokī au ke i e ni tino e ki lātou mafafa. Ko te mea e hili ons tāua ko te i ei o he fakakupuga moni i te faka-Tokelau, kae hē ko te fakaliliuga ki te gagana Peretania, auā e mafai ke fai ki ei ni huiga.

Ko iēnei kakai Tokelau kua kō pukea i te mea pukeleo, ni nāi lava mai te lahi o kakai Tokelau. Kua i ei nā fakakupuga o nā kakai e 131 mai nā kakai kehekehe e 75 i nā lipine pukeleo. Ko te lahi o iēnei kakai kua uma te fakaliliu ki ni tuhituhiga, kae hili atu i te afa o nā tala iēnei kua uma te fakaliliu ki te gagana Peretania. E hē lahi ni atunuku Polonehia kua i ei he fakaputuga o kakai e hako lelei te fakamaumauga e vē ko Tokelau, auā kua puke i te pukeleo. E fakamoemoe au, pe kafai au e ola mataloa, ke taumafai ke lomā uma iēnei kakai i ni tuhi, uma lava te te fakakupuga ma te fakaliliuga ki te gagana Peretania. Kae kafai au e hē ola mataloa, auā he galuega lahi tēnei, ke fai i ē tahi tino, marunā ko nā lipine e lelei te teuga.

Ātonu ka i ei he tino e fehili: "Heā te aogā e fakamaumau ai ma tuhituhi pe puke fokī i nā mea pukeleo nā kakai? Heā te ala e tōkākaga ai ki ei?" Mahalo e tokalahi ni tino Tokelau e mafai ke tali ki ei: "Auā he vāega o te tofi (heritage) o Tokelau, na galo atu i te huihui mālie o te olaga i Tokelau, ma e tatau ke teu (preserved), ke fai ma tala pe ni fakamaumauga o Tokelau i nā aho kua teka." E ice au ki ei, na e fia fakaopopo ki ei vēnei: E matuā fakamoemoe lahi lele au ke nāhe galo lele tēnei mea, ko te fai pea lava pea o kakai Tokelau i Tokelau. Ke tūmau pea te kavea o nā kakai ma vāega o te olaga faka-Tokelau, kae nāhe kavea ma mea faka-anemua ka kua hē fakaaogā i ona pō nei. Ko te faitau ki he kakai e hē tutuha ma te kikila ma fakalogologo ki ei ki te tino e ia faia.

E i ei i ē tahi pogai e fakamaumu ai na tuhituhi pe puke i te pukelao nā kakai. Muamua, e talitonu au, ko hō he poto ma he fūiva, i hō he mea i te lalolagi, e tāua lele tona teu. Ko nā kakai Tokelau e i loto ai te iloa ma te mālamalama faka-Tokelau, ma, he poto faka-Tokelau, e tatau ke teu ma tāofi ki ei. Ko tona lua, e lahi lele te fehoahoani na maua e au mai nā kakai Tokelau ke mālamalama ai au i te faiga o te olaga faka-Tokelau. E mafai foki ke fehoahoani ki i ē tahi tino ke mālamalama ma talia te olaga faka-Tokelau. Kafai e talia e tagata e tokalahi i ē tahi olaga e ola ai tagata, ka fakaititia ai foki te hē mālamalama o ki lātou ki olaga o i ē tahi tagata, ma ātonu ka tau fakalahi ai te fiafia ma te fīlemū i te lalolagi. Ko tona tolu, ko nā kakai Tokelau e mālie ma taufakakata. E fiafia ki ei nā tino Tokelau, e fiafia foki au ki ei, ka fiafia foki ki ei i ē tahi tino.

Ko te itū mulimuli, e i ei nā tino, e aofia ai au nei, e fai a lātou hukehukega ki nā tala e vē ko nā kakai. Na tuhi e au i te kamataga nā igoa ma nā potukakai i na kakai Tokelau ma i ē tahi kakai lava, e maua i i ē tahi fenua o Polenehia. E fakamatala ma fakamālamalama lelei vēhea e ki tātou iānei mea? Hōvē ko nā kakai na fai e tagata Polenehia muamua na pē ifo ki Polenehia ma kavatu ai ki nā fenua kehekehe na ōatu ki ei ma nonofo ai. Na tuku fakaholoholo atu ai lava mai tēia tupulaga ki tēia tupulaga, mai nā tupuna ma nā tamana ki ataliki ma nā makupuna, mai tupuna ma nā mātua ki fenua. I nā henituri e lahi, na fakeopopo ai te tino fai-kakai he tamēnea i eī kae puli he tamēnea i kō; kae ki tātou iloa ma kitea i nā kakai, e i ei nā mea e tutuha ai ki tātou. Ko te lahiga, ko nā kakai mai te tahi fenua na kaunai ki te tahi fenua e tagata Polenehia folau, pē folau i nā vaka faka-Polenehia pe ko nā vaka papālagi. Kafai e folau atu nā tino malaga ki i ē tahi fenua, nae fai nā kakai o ō lātou fenua na ōatu ai. Kafai lā e mālie i te fakalogologo a nā tino e ō lātou te fenua, nae tāofi ma fakamatala atu ma tuku fakaholoholo ki ā lātou fenua. E i ei nei lā, kua tuku fakaholo atu ai mai fenua takitahi e lātou kakai ki i ē tahi fenua, ma ako ai nā kakai mai i ē tahi fenua. (Pe ko te toe foki o nā tino na folau ki ni fenua ki o lātou fenua moni ma kavatu ai nā kakai na ki lātou iloa mai i ē tahi fenua). Hōvē ko te "Kakai o Hina ma Tokalalaga" na vēia, auā e hō nā ko Tokelau te fai ai, kae fai foki i Kapigamaragi ma Tuāmotu. E matuā hē iloa pe ko fea na kamata ai te faiga o te kakai tēnei, kae manino lelei lava, ko te kakai lava e fokotahi. E aliali mai te mea e tupu, ko nā fenua takitahi e fai ai te kakai, e tau huihui mālie lava ke feagai tonu ma nā aganuku o te fenua tēnā, ke fai ma vāega o te fenua tēnā. E vē ko te mea tēnei, pe he tino Tokelau na malaga atu ki Kapigamaragi oi fai atu ai te kakai kae toe foki mai ki Tokelau. Iloa ai e tino i Kapigamaragi te kakai ma fai atu ki i ē tahi tino. Oi fai ai lava e ia te tala ma toe fai, ma kua iloa foki e i ē tahi

tino, na fai atu foki e ki lātou, ka huihui mālie ai lava na fakatigoa ai nā
mea na nā kogāfenua o Kapigemaragi i loto i te kakai, kae hē ko Tokelau. I
ni tauhaga mulimuli mai, kua he kakai Kapigemaragi. Ni mea vānei te tutupu
ki te lahi o kakai. E ui lava lā e tutuha, kae matuā kehekehe lele. Kua
kavea lava na vāega o te fenua tēnā e fai ai.

Ko te tahi faiga e tauhi ai nā kakai, e fai e te tino fai-kakai ke mālie.
Hōvē e vē te kakai o "Te Vaka o Uga" i Tokelau, e tauka ko "Te Kimoa na te Peke"
i ē tahi fenua. E fai te kakai tēnei i Toga, Tūvalu, Samoa, Niue na Tokelau
foki. Kae kōne lele te kakai faka-Tokelau mai i ē tahi fenua uma. E tafuti
e te Kimoa a Tokelau nā lau-ulu takitahi i te foga o te Peke, na tula ai tonu
ulu. Ka ko i ē tahi fenua uma - na titiiko te Kimoa ki te ulu o te Peke na
mafua ai te kenakena tēnā i te ulu o te Peke. E hili atu te mālie i te au te
kakai Tokelau, e mahalo au, na fai vē lava e he tino fai-kakai Tokelau i nā
aho kua leva lele.

Tofa

Ke manuia te pō.

THE HISTORY OF THE

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KO TE KAKAI O HINA MA TE KEA

- na fai e Manuele Palehau -

1. Ko te ulugalī ko Tafitopua ma Ogāpua. Fai ai ta lā tama, ko Hina. Tauhi tauhi te tama fafine, kua matua.
I te tahi aho kua olo ki te vao nā mātua, kae tuku ia Hina. Popoki ifo ai lā te Lupe mai te vao e nā mātua. Kave ifo ai lā oī fāgafao foki ma ta lā tamaiti.
2. Te nonofoga tēnā o nā mātua, kua haga te fafine i te lalaga o te haga o te tama fafine. (Ko tona uiga o te haga, ko nā moega, ko moega tāua lava o te atunuku: ko te kiekie, ko te fakataupale, ko te tūpac ma i e tahi itūkaiga moega mātagōfie lava.) Fakatatau lā mo he aho e mau ai he tāne ma Hina. Ia. Ka kua i ei hona haga vēnā e tātia.
3. Ia. Ko te tahi aho kua olo ki te vao foki nā mātua kae poloaki vē kia Hina, e vēnei ta lā fakatonuga: Hina, kawai e lelei te aho oī fola te toga. Fola lā te haga tēnā. (Kua tauafe nā moega a te mātua nae fakatatau mo ta lā tama fafine.) Olo ai kae nofo ia Hina.
Nofo ai ia Hina kikila atu ki te aho, ko te aho kua lagi lelei te aho. Fano ai lā kua fola te palega (vē ona lea atu ai au, kua tauafe te moega), kua laku ki fafo, kua fakalalā nā moega. Nofo nofo nofo ia Hina, kua hau te fiamoe, kua gauhia foki te tama fafine i tana gāuega fitā nae fai.
4. Ia. Tala o kakai - Kikila ifo ai lā ia Aho-Lelei ma Aho-Kino ma Tāgulu ma Faititili ma Uila ma Afā, kua fola te palega. Uhu ai te fono e te vāega tēnā. Uhu ai te fono, tū ai lā ia Aho-Kino oī tatala e ia te fono. Tū vēnei oī fai vēnei tana fakaaliga: Ko ai te ka mua? E hēsi he tino e kīkī, kae tali lava ia Aho-Kino: Ko au ke fano, ka mua.
Ia. Tali atu ki ei te kaupono: E fano koe vēhea?
Ko au e fano e fakauliuli te itūlagi, e fakauliuli te itūlagi. Kae teki lava kua tafuke ia ua, kua pakēkē ia faititili, kua kemo ia uila, kua hau te matagi ma kave te toga ki te moana.
Tali atu te kaupono: Aua e kino, e kitea koe.
5. Tū ai Faititili: Ko au ka fano, ka mua.
Fehili atu: Vēhea au fano?
Ko au e fano e fakapakēkē fakapakēkē fakapakēkē ia i eī. E teteki lava kua tafuke ia ua.
Lea atu foki te kaupono: Aua e kino, e lagona koe.

THE TALE OF HINA AND THE TURTLE

- told by Manuele Palehau -

1. The couple are Tafitopua and Ogapua. They make then their child, Hina. The female child is cared for, she is grown.
On one day the parents go to the bush, but leave Hina. The Pigeon from the bush is snatched down here then by the parents. Taken down here then and also tamed for their child.
2. At that residence of the parents, the woman turns to the plaiting of the dowry of the female child. (The meaning of the dowry, the mats, the most valuable mats of the land: the fine pandanus mat, the mat diamond-patterned white and tan, the mat diagonal-patterned with white and black and other types of very beautiful mats.) Thinking already to the day when a husband is gotten for Hina. Well. There will be those dowry mats of hers ready.
3. Well. One day the parents again go to the bush instructing Hina thus, like this their directions: Hina, if the day is good then spread the fine mats. Spread out that accumulation of mats. (There are over a thousand mats of the mother prepared for their female child.) They go while Hina stays.
Hina sits here looking out at the day, the day is a clear sky day. Going then she spreads out the covering (as I said before, there are over a thousand mats), carrying them outside, sunning the mats. Hina sits and sits and sits, drowsiness comes, the female child too is tired from her exhausting work that she did.
4. Well. According to the tale - Good-Day, Bad-Day, Rumbling-Thunder, Cracking-Thunder, Lightning and Cyclone look down here then, the matting all spread out. A meeting is summoned by that group. The meeting gathered, Bad-Day stands here and he opens the meeting. Standing like this and making like this his remarks: Who shall be first? Nobody says a word, so Bad-Day replies himself: I shall go, shall be first.
Well. The assembled group reply over to him: How will you go?
I will go blacken part of the sky, blacken a part of the sky. Then very suddenly rain will pour, thunder will crack, lightning will flash, the wind will come and carry the mats to the sea.
The assembly replies over: No it's bad, you will be seen.
5. Cracking-Thunder stands up: I will go, be first.
Questioning over: How will you go?
I will go cracking cracking cracking here and there. Very suddenly the rain will pour.
The assembly again says out: No it's bad, you will be heard.

6. Ko te fonofonei ka tautūkua, kae fanake loa te tamā leo o Aho-
Lelei: Fano au ke faitaki?

Fehili foki te kaufono: E vēhea au fano?

Ko au e fano e vevele vevele te itūlagi, vevele vevele te itūlagi,
vevele vevele te itūlagi. Kae tatia lava te mea e vē he kiato-vaka i
luga i te mea e fola ai te toga. E teki lava kua honitū ia mata o ua,
kua pakēkē ia faititili ma uila, kua agi te matagi, kua pūhia te toga
ki te moana.

Ia. Kua mālilie ki ei te kaufono.

7. Kua fano fano ia Aho-Lelei, tatafi tatafi te itūlagi, kua tatafi
tatafi te itūlagi tēia. Kua māniana lele te aho, kae tātia lava te
ao i luga o te mea e fola ai te toga. E teki lava ko mata o ua kua
honitū ifo ki luga o te toga, ka kua fifio te moe a Hina. Hau te
matagi kave tēia fia helau moega ki te moana, kave tēia fia helau
moega ki te moana. Kako te Lupe tēnei, e fano tatui tatui hana
kauagafulu, toho mai ki lotofale. Hau tatui ia mata o Hina. Ko
Hina e gaugauhia i ana moe. Fano ki fafo, tatui tatui hana kauagafulu,
toho mai ki lotofale, oi hau tatui ia mata o Hina. Ala ake ia Hina
kua hēai he palega, kua fano uma ki te moana.

8. Kua pa lā ki te taimi kua ōifo ai nā mātua. Ōifo nā mātua, kua
lea atu kia Hina: Tēhea te palega?

Ko au kua moe, e hē kō iloa te tōga o ua ma te agiga o te
matagi.

Ia. Kua fai te munaia o te tama fafine, munaia munaia. Kua i
ei foki te hē mālie o Hina.

9. Tū atu lava ia Hina, puke ki tana fagu lolo, kua fano ki luga i
te fagautua. Kua fano kua tū ai, ka kua tagi:

Tele tele mai hina ika e iō

Kae tātāgia ko Hina.

Kua hau te pone (pone tēnei e takua i ki tātou ko te pone-tuhi).
Fehili atu ia Hina: Ko koe e hau he ika tele tonu pe he ika tele
vale?

Kae lea atu te pone: Ko au he ika tele vale, kako au kua hau ko
tau tagi kua mālie.

Puke atu loa lava tā te tuhi o te pone. E vēnā lā ia ika
uma lele o te moana; e tofu lava ma o lātou lanu ma nā takahēhehe
na tā e Hina i tana pakiau. (Te pakiau he mea e tā ai nā
tataū.)

10. Oi toe tagi foki ia Hina:

Tele tele mai hina ika e iō, Hina e.

6. Now the meeting is about to be adjourned, when the tiny voice of Good-Day is just heard: Shall I go and try?

The assembly again asks: How will you go?

I will go clear clear part of the sky, clear clear part of the sky, clear clear part of the sky. But something like the outrigger attachment will remain above the place the mats are spread. Very suddenly the eyes of rain will stream, thunder and lightning will crack, the wind will howl, blowing the mats to the sea.

Well. The assembly is agreeable to this.

7. Good-Day goes goes, clearing clearing the one side of the sky, clearing clearing that other side of the sky. The day is very fine. But the cloud still remains above the place where the mats are spread. Suddenly torrents of rain stream down upon the mats, while Hina's sleep is deep. The wind comes carrying those hundreds of mats to the sea, carrying those hundreds of mats to the sea. As for Pigeon now, he goes pecking pecking his ten at a time, dragging them inside the house. He comes pecking Hina's eyes. Hina is fast asleep. Going outside, pecking pecking his ten at a time, dragging them inside the house, and coming pecking the eyes of Hina. Hina wakes up and there are no mats, all have gone to the sea.

8. The hour has arrived then when the parents return. The parents return, speak out to Hina: Where are the mats?

I was asleep, I did not know the pouring of rain and the blowing of the wind.

Well. The scolding of the female child is done, scolding scolding. The resentment of Hina arises too.

9. Hina stands right up, picks up her oil bottle, going up to the outer reef edge. Going and standing here, while she calls:

Swim swim to me any fish

So that Hina might tatoo.

The surgeon fish comes (this surgeon fish which we call the marked surgeon fish). Hina questions out: You come as a steady sailing fish or an erratic sailing fish?

Then the surgeon fish speaks over: I am an erratic sailing fish, but I have come for your call is sweet.

She reaches over at once drawing the mark of the surgeon fish. It is like that for every single fish of the sea, they are assigned their colours and their strips by the marking of Hina with her tatooing comb. (The tatooing comb is the thing that tatoos are struck with.)

10. So yet again Hina calls:

Swim swim to me any fish, to Hina.

Hau te Kea. Fehili atu ia Hina: Ko koe he ika tele tonu pe he ika tele valo?

Lea atu te Kea: Ko au he ika tele tonu, ko au kua hau ko tau tagi kua mālie.

Oi kua lea atu ki ei: Hau lā. Hau ke fāfā atu au. Oi kua fāfā ia Hina ki te tua o te Kea. Kua olo.

11. Kua fano te malaga. Fano fano fano fano fano kua maogātai, kua galo ia Tokelau. Kua lea atu te Kea: Hina, ki tāua kua maogātai. Te ika o te vaiāhaga kua lata mai. Kafai lā te ika o te vaiāhaga e hau, e o koe te tahi itū e o te ika te tahi itū, e o koe te tahi itū e o te ika te tahi itū. Kafai lava e kē kitea ake ia au kua fitā, unu te momono o tau fagu kae togi mamao lele ki kō.

12. Oi kua vērā. Fano fano fano fano te malaga tērā. Kikila atu ia Hina, kua ata mai te ika. Kalaga mai: Te Kea!

Lea atu te Kea: O.

Te manumanu tagata ola.

Lea atu te Kea: Hēai! Ko a tā eva lava iēnei o te tā moana.

Te Kea!

O.

Te manu manu tagata ola.

Lea atu te Kea: Hēai. Ko a tā eva lava iēnei o te tā vaiāhaga.

13. Hau hau hau lava kua lata mai ki te Kea. Ko Hina ki eī ko te ika ki eī, ko Hina ki eī ko te ika ki eī, ko Hina ki eī ko te ika ki eī. Kave kave lava kua fitā te Kea. Puke atu lava ia Hina, unu te momono o te fagu lolo, togi mamao lele ki kō. Kua fano lā te ika ki te fagu tēnei na togi e Hina. Puku atu te fagu e mamulu, puku atu te fagu e mamulu, puku atu e mamulu. Fai fai fai lava tatū te fagu ki lālo i te tākele moana. Mau ki te momono, inu e te palu te lolo nae i loto i te fagu, kae huhu e te tafauli te momono. (Tērā lā e tinanae ai te tafauli ma te palu. Ia. Ma i e tahi itū-kāiga ika i ēnā, nae ki lātou fakaaoāgia te huaū.)

14. Ia. Ka kua olo nei lā ia Hina ma te Kea. Fano fano fano fano fotute fenua. Tagi ai lā ia Hina:

Ko ai te motu ka fotu e iō, te Kea mai Tokelau?

Tali te Kea: Ko Fiti.

Ko ai tona aliki e iō, te Kea mai Tokelau?

Tali te fonu: Ko Tui-Fiti.

Uliuli te vaka e hē tau e iō, te Kea mai Tokelau.

(Ia. Ko tona uiga tērā o te tagi a Hina: Ko te vaka kua kitea ia Fiti, e mahu ia Hina oi afe ki Fiti kae lea ki te fonu ko te vaka ke uliuli

Turtle comes. Hina questions out: Are you a steady sailing fish or an irratic sailing fish.

Turtle says over: I am a steady sailing fish, I came because your call is sweet.

So she speaks out to it: Come then. Come so that I may climb on. So Hina climbs on to the back of Turtle. Off they go.

11. The voyage departs. Going going going going going far out to sea, Tokelau has disappeared. Turtle speaks out: Hina, we are far out to sea. The fish of the deep is close to us. When the fish of the deep comes, you are on one side the fish on the other side, you are on one side the fish on the other side. But as soon as you see that I am tiring, loosen the cork of your bottle and heave it far away over there.

12. So it is like that. That voyage goes goes goes goes. Hina looks out, the fish is reflected up. It shouts up: Turtle!

Turtle speaks over: Oh,

The odor of living man.

Turtle says over: Nonsense! Just the two of us are wandering here in our sea. Turtle!

Oh,

The odor of living man.

Turtle says over: Nonsense. Just the two of us are wandering here in our sea.

13. Coming coming coming right close by to Turtle. Hina here the fish there, Hina there the fish here, Hina here the fish there. As it carries on and on the Turtle is tiring. Hina grabs right over, loosens the cork of the oil bottle, heaves it far away over there. The fish goes off to this bottle which Hina threw. Gulping at the bottle it slips away, gulping at the bottle it slips away, gulping at the bottle it slips away. Doing doing doing this until the bottle settles to the very depths of the sea. Firmly grasping the cork, the ruvettus drinks the oil that was inside the bottle, while the turruy sucks the cork. (That is why the ruvettus and the turruy are succulent. Well. And other kinds of fish that were there, who used the oil.)

14. Well. Meanwhile Hina and Turtle go on. Going going going going the land appears. Hina calls out:

Which is the island appearing over there, Turtle from Tokelau?

Turtle replies: Fiji.

Who is its chief over there, Turtle from Tokelau?

The turtle replies: Tui-Fiti.

Steer off the canoe so we do not land there, Turtle from Tokelau. (Well. That is the meaning of Hina's call: The canoe has seen Fiji, but Hina does not want to land at Fiji. So she says to the turtle to steer the canoe away from Fiji.)

15. Fano fano fano fano, fano fano fano fano. Mihi ia Hina, ko Hina kua fia inua i te vaiāhaga o Hiti ma Toga.

Lea ake lava te Kea: Hina he ā?

Ko au kua fia inua.

Ia. Puke lā ki lalo o toku hakilele, kakape atu ai hau hua.

Ia. Tō ake te hua a Hina, kukuma kukuma te hua oi toe mihi ia Hina.

Lea ake te Kea: Hina he ā?

He mea ke huki ai taku hua.

Puke lā ki toku moeniria oi huki ai tau hua.

Ia. E vērā foki. E uhitaki lava ia Hina ki nā fakatonuga a te fonu. Huki te hua, inu te hua, inu inu maha.

16. Fano fano fano, taukikila taukikila ia Hina e hēai he mea e pepē ki ei tana gai. Toe mihi.

Lea ake te Kea: Hina he ā?

Hēai kō he mea e pepē ki ei taku gai.

Pepē lā ki toku tupanaki.

Lea atu ia Hina: Tēfea?

Pepē ki luga i ei. (Ko te tupanaki ko luga, ko te fuataua lava o te fonu i luga i te mea e pona i luga i tua i te fonu.)

Kae fakapō atu nei lava te gai a Hina, pakē lava ki na taugamata o te Kea. Oiauekē!! (ko te fonu). Galo te Kea ki lalo. Kua taukikila ake ko Hina kua tagi ma tana gai e kukuma i ona lima e lua. Kikila ake foki ki ei kua alofa foki ki ei, kua fanake ki ei.

He ā kō tā koe? Kua lea atu te fonu kia Hina: He ā kō tā koe?

Lea atu ia Hina: He ā?

Na lea atu au ke pepē ki toku tupanaki.

Kae ā?

Ka kua pepē e koe ki toku piho! E kē kitea toku tupanaki? Tē! tē! tē! Kako te piho tē! Io, ka na hē toe alofa ake au ki te koe, ko koe kua tiake ke hau te ika o te vaiāhaga ke kai koe.

17. Ia. Uma te pepē o te gai tēnā, hali kai togī ki kō nā ipu, kae fano te malaga. Fano fano fano fano, kite te fenua.

Ko ai te motu ka fotu e iō, te Kea mai Tokelau?

Tali ake te Kea: Ko Toga.

Ko ai tona aliki e iō, te Kea mai Tokelau?

Ko Tui-Toga.

Uliuli te vaka e hē tau e iō, te Kea mai Tokelau.

15. Departing there, going going going going. Hina chirps, Hina is thirsty in the passage between Fiji and Tonga.
Turtle speaks right up: Hina what is it?
I am thirsty.
Well. Grasp underneath my shell, pluck out your drinking nut.
Well. Hina pulls up her drinking nut, holding holding the drinking nut and Hina again chirps.
Turtle says up: Hina what is it?
Something to pierce my drinking nut.
Grasp then onto my [flipper] nail and pierce with it your drinking coconut.
Well. It is like that too. Hina always obeys the instructions of the turtle. Pierces the coconut, drinks the coconut, drinks drinks empty.
16. Going going going, Hina looks around looks around but there is nothing to crack her coconut on. Again she chirps.
Turtle speaks up: Hina what is it?
There does not seem to be anything to crack my coconut on.
Crack it on my back ridge.
Hina says over: Where?
Crack it on top here. (The back ridge is on top, it is the very solid part of the turtle above the place that rises up on the turtle's back.)
Yet now Hina's coconut is smashed, cracked right on Turtle's head.
Aaaa! (the turtle). Turtle disappears below. He gazes up at Hina who is crying and clutching her split coconut in her two hands. Looking up again to her he has pity on her, he goes up to her.
What do you think your doing? The turtle speaks over to Hina: What do you think your doing?
Hina says over: What?
I told you to crack upon my back ridge.
Well?
But you cracked upon my head! Do you see my back ridge? Here! Here! here! But the head here! Yes, were it not that I again had pity on you, you would be abandoned for the fish of the deep to come and eat you.
17. Well. Since that coconut is smashed, she scrapes eats throws the shell away, while the voyage continues. Going going going going, the land appears.
What is the island appearing over there, Turtle from Tokelau?
Turtle replies up: Tonga.
Who is its chief over there, Turtle from Tokelau?
Tui Tonga.
Steer off the canoe not to land there, Turtle from Tokelau.

Kua lea ake te Kea: Hina, he ā kō tā koe? Ko mānala foki iēnā ko Tui-Fiti ma Tui-Toga, kae ka hē ake vēhea te vaka ki Toga.

18. Io. Kua uhitaki lava te fonu ki te mea e fano ki ei te loto o Hina. Fano fano fano fano fano fano fano, fotu te fenua. Tagi foki ia

Hina: Ko ai te motu ka fotu e iō, te Kea mai Tokelau?

Tali te fonu: Ko Vavau.

Ko ai te aliki e iō, te Kea mai Tokelau?

Tali te Kea: Ko Tinilau.

Uliuli te vaka ke tau e iō, te Kea mai Tokelau.

Ia. Kua tau te malaga ki Vavau. Ko tēnā te tāne a Hina nae hakili, ko Tinilau.

19. Ko hēki pā te vaka, te malaga, ki gāuta, ka kua lea atu te fonu: Hina, kafai lava tāua ka pā atu, tū koe i te fagautua, fano ki gāuta, popoga ifo he mokomoko ke ufi ai oku mata, fanaifo ma hau hikuhiku launiu.

Lea atu ia Hina: Io, kua lelei.

Hau hau hau hau te fonu fakatafa mai ki te fagautua. Tū mai ia Hina, hau ia Hina ki gāuta, popoga atu te mokomoko, hau ai ma te hikuhiku launiu.

Lea mai te fonu: Pepē ake lā te taihi ake lā te mokomoko ke ufi ai oku mata.

Ia. Vēnā lava. Ufi ai ia mata o te Kea, oi kua fai te māvaega: Hau lā keina nofo, kako au ka fano. Fai ai lā te fakatōfāga.

20. Kua tū ia Hina i luga o te fagautua ma te hikuhiku launiu ka kua fano te Kea. Kalaga atu ia Hina: Te Kea, tōfā koe.

Kae kalaga atu te fonu: Hina, tōfā koe. Keve si lava.

(Tēnā lā te hikuhiku launiu e fakamāori ai e ki tātou e fai ma a tātou tālo nei.)

Ko Hina: Tōfā koe. Ma te hikuhiku launiu tēnei e tālo lava ke galo te Kea, te fonu, ki gātai. (E fai lava ma pine fāmeu i te ki tātou, ko he mea kua fakafuahei ki te kitā pe he ā, pe he ulugāfonu, pe he ā he tahi mea i he tafatafa-mea, kua lea mai te toaina: Tū atu ma ma he launiu oi tālo ke kitea mai ki tātou. Tēnā te pine fāmeu tēnā na fai e te Kea, te fonu, ma Hina.)

21. Ia. Kua teka mai lā te fonu e hau e agai mai lava ki Tokelau, ki te mea na fanatu ai. Kako Hina tēnei. Fanake ia Hina ki gāuta, takamilo i te fenua. Ko te sho tēnā ko Tinilau e ālo. Ko

Turtle says up: Hina, what is the matter with you? High ranked both those men Tui-Fiji and Tui-Tonga, yet how is it that the canoe will not land at Tonga.

Yes. But the turtle just obeys the thing that the desires of Hina go to.

18. Going going going going going going going, land appears. Again Hina calls:

What is the island appearing over there, Turtle from Tokelau?

The turtle replies: Vavau.

Who is the chief over there, Turtle from Tokelau?

Turtle replies: Tinilau.

Steer the canoe to land over there, Turtle from Tokelau.

Well. The voyage lands at Vavau. For there is the man that Hina has sought, Tinilau.

19. But before the canoe, the voyage, arrives to shore, the turtle speaks out: Hina, as soon as the two of us arrive there, you stand on the reef edge, go to shore, pluck down a green coconut to wash out my eyes, going down with your coconut frond tip.

Hina says over: Yes, all right.

The turtle comes comes comes comes siding up to the reef edge. Hina stands up, Hina comes ashore, plucks off the green coconut, returns with it and the tip of palm frond.

The turtle speaks forth: Break up the.... open up the green coconut and wash out my eyes.

Well. Just like that. The eyes of Turtle are washed out, so they make their farewells: Come now you must stay, while I will go. They make their good-byes to each other.

20. Hina stands upon the reef edge with the coconut frond tip as Turtle departs. Hina calls out: Turtle, good-bye to you.

While the turtle calls back: Hina, good-bye to you. This carries on. (So it is as we witness nowadays, the coconut leaf is used to attract our attention even now.)

Hina: Good-bye to you. And here with the coconut frond tip still waving until Turtle, the turtle, disappears to sea. (We still keep this as a symbol, whenever anything unexpected occurs, like a pair of turtles or something else at a distance [from the village], the elder tells us: You must stand up with a coconut frond and signal so we can see. That very symbol was used by Turtle, the turtle, and Hina.)

21. Well. The turtle has left her there returning straight back to Tokelau, to the place that he departed from. As for Hina here. Hina goes up to shore, walks around the land. On that day Tinilau is bonito fishing. Tinilau enters

E fanatu i te tahi potu, hula ki te tahi potu, e hēai lava. Kako te fanatuga o Hīna, fano ai ki loto i te fale e hēai he tino e i ei. Fano ai pūlou i nā takapau, takoto ai.

22. Tēnei lā te vaka o Tinilau ma ona ilāmutu e kalele lava, e aunoa e hēai he atu e kai ki te pā. Fano fano fano fano fano fano te kalelega tēnā, vēatu loa ia Tinilau ki nā tama: Nā tama, papale ake mua te vaka ki gāuta. Te fenua kua tagata-kehea. Oi kua ōake. Fanake te vaka ki gāuta, ofi ki gāute, lea atu loa ia Tinilau ki nā tama: Olo ake oi ahi te fale pe i ei he tino. Ōatu. E i ei te tino, ko nā vae lava e hulahula mai i te lalo takapau. Ōifo.

E i ei te tino e moe ai.

Olo ake oi valuvalu te vae. Kafai e ala oi he tino; kafai e hē ala, he aitu.

Kua vēnā lava, kua uhitaki lava nā ilāmutu o Tinilau ki te ia.

Ake nei lava, valuvalu te vae o te fafine. Kua ala mai mafuta ki luga te fafine - he gatagatā fafine fokī. Kavaifo te kale kia Tinilau.

Tinilau, te fafine e moe nei i te fale nei, he gatagatā fafine.

E hē tāua fokī ia hōpo a te lā.

23. Kua fai nei ia fakatuhatuhaga a Tinilau ki te ia lava. Kua lea atu ia Tinilau: E vē ko oku vae?

Hēai.

E vē lā ko oku lima?

Oi kua lea atu nā tama: Hāloa te matua tino. Ko ki māua e mātataku atu kae ka lea atu pea ki māua. Ko o lima, ni tae, ni tae lava. - Ia. Tala o kakai.

E vē ko oku mata? Ko Tinilau tēnei.

E a ki māua e lea atu, he gatagatā fafine tēnei.

Ia. Kua hē hōhoa fokī te fakatuhatuhaga a Tinilau, auā fokī ko ia he mānaia. Puke atu lava huhuke te tuluma, tō ake te pā - ko te toe pā lava ia o te tuluma. (Fai mai a lātou tala he pā laumilo.) Lea atu: E vē lā ko te pā?

Lea atu nā tama: E, e vēnā lava te kili o te fafine mā mata o te fafine. E vē ko tau pā.

Oi! Tokia te loto o Tinilau: Olo lā, olo lā, fai ha tātou umu kae ke fano au ke tākele.

24. Ia. Oi olo ai lā, fai te umu, uma. Fanake ia Tinilau, fakamātūtū, fanake ki te fale, fai ai te talanoaga: Ko koe nae i fea?

Going over to another side, passing to the other side, nothing at all. As for Hina's going over, she goes inside the house but nobody is there. She goes and covers herself in coconut leaf mats, lies down.

22. But here the canoe of Tinilau and his sister's son is still casting, but to no avail will a bonito rise to the lure. That casting going going going going going going, finally Tinilau speaks over to the boys: Boys, let us turn the canoe up to shore. There is a foreigner in the land. So they come up. The canoe goes up to shore, enters to shore, and Tinilau speaks out at once to the boys: Go up and visit the house if there is a person. They come over. There is the person, the legs just sticking up from under the coconut mats. They come down.

There is the person sleeping there.

Go up and tickle the foot. If it awakens then a person; if it does not awaken, a spirit.

Just like that, the sister's sons of Tinilau always obey him. Up they go now, tickle the foot of the woman. The woman wakes sitting up - a beautiful woman too. They race down to Tinilau.

Tinilau, the woman sleeping now in the house now, a beautiful woman. The rising of the sun is not equal to her.

23. Now Tinilau makes a comparison to his own self. Tinilau says over: Is she like my legs?

No.

Then is she like my arms?

So the boys say over: Forgive us elderly person. Though we fear you yet we still speak out anyway. Your arms, some shit, just some shit. - Well. That's what the story says.

Is she like my eyes? This is Tinilau.

Did not the two of us tell you, this is a gorgeous woman.

Well. Again the comparison of Tinilau is not satisfactory, yet he too is handsome. He reaches right over and opens the fishing gear box, brings up the lure - the very finest lure in the box. (Their story is that it is a red and white lure.) Saying over: Then is she like the lure?

The boys speak out: Yes, it is exactly like the skin of the woman and face of the woman. She is like your lure.

Ah! Tinilau's heart is struck: Go then, go then, make our oven while I go to bathe.

24. Well. So they go off directly, make the oven, finished. Tinilau goes up, after drying himself, going up to the house, beginning the conversation: Where have you come from?

Kua fakamatala foki lā te uiga o tana fanatuga: Ko au nā vē....
munai au e oku mātua tēnei lā kua tipa mai ai au ko au lā
na kaumai e he fonu mai te Atu Tokelau.

25. Ia. Nonofo. Ko te nonofoaga tēnei o Hina ma Tinilau. Kako te
Lupe tēnei e fano ki te itūlagi fano ki te itūlagi. Ko nā mātua e
vagi po tagi ao i te alolofa ki to lā tama.

26. Pā foki lā ki te tahi sho, fano ai ia Tinilau ma ona ilāmutu oi
alo. Kako the Lupe tēnei e takamilo te Lupe i kinā, i Vavau. Fai
fai, maua te fale, fano ki lotofale. I tala lava o kakai - Maua, ko
Hina e i loto. Ko koe kō na hei kaumai ki kinei?
Kua fakamatala foki: Ko au na kaumai e te Kea.
Ko Tafitopua ma Ogāpua e tagi po tagi ao ki te koe. Ko te hako,
hau tā olo.

Oi kua mālie foki ki ei ia Hina. Fano foki ia Hina kua fāfā ki
te tua o te Lupe oi kua olo.

27. E fanatu lā te Lupe ma Hina kui luga tonu lava, ko Tinilau e kalele
foki i he inafu, oi kua taukikila ake ia Tinilau, vē atu lava ki nā
tama: Nā tama ni kō ko Hina nei tēnei tā te Lupe e kavake nei. Tāofi
atu ake mua aulua foe, tētou olo oi tulitaga atu te kogāmea nei.

Oi kua vēnā lava, ko te Lupe i luga ma Tinilau i lalo ma tona vaka.
Hau hau hau te vaka tau mai. Kua mulikina mai foki, kua fai mai lava na
mulikina ki te ala o te maru.

Oi na maua mai lava ia Tokelau. Na toe hau lava ia Tinilau hakili
ake ia Hina. Hakili, maua i te fale o nā mātua, oi kua nonofo ai.

Te tala kua una.

She explains in turn the reason of her going away: I did like I was scolded by my parents therefore I ran away I was brought here by a turtle from the Tokelau Islands.

25. Well. They stay. This is the dwelling of Hina and Tinilau. As for the Pidgeon here going to one horizon going to another horizon. The parents are wailing night and day in the love for their child.

26. Again another day comes, Tinilau goes with his sister's sons and fishes for bonito. While Pigeon here, Pigeon is circling there, at Vavau. Searching searching, finding the house, going inside. In the story of the tale - Finding, Hina is inside. How did you get brought to here?

Again she explains: I was brought by Turtle.

Tafitopua and Ogapua are crying night and day for you. The right thing, come we will go.

And Hina too is agreeable to this. Hina going again perched on the back of Pigeon and going.

27. As Hina and Pigeon depart they pass right above. Tinilau is again casting in a school of bonito, but Tinilau gazes up, speaking at once to the boys: Boys isn't that Hina here aboard Pigeon being taken up now. Do grab up your paddles, we will go in pursuit of this piece.

So it is just like that, Pigeon above and Tinilau below in his canoe. Coming coming coming the canoe lands. They followed exactly but behind, it is told they followed behind in the route of the bird.

Thus they found Tokelau easily. Tinilau comes as before seeking Hina. Seeking, finding in the house of the parents, so they live there.

The story is finished.

KO TE KAKAI O HINA MA TOKALALAGA

- na fai e Manuele Pakehau -

1. Ko Hina ma Tokalalaga he ulugalī. To lā faiva ko te lala faga tao faga laga faga tao faga. E venā lava te māfutaga o to lā olaga. He aho olo laga mai nā faga kaumai nā ika oi kai. Oi pā ai ki te tahi aho olo ai laga faga.
2. Ko nā aho iēnā ko Hina kua talitali pō. Olo ai laga faga. E nofo ia Hina i luga o te vaka kae fano ia Tokalalaga ki lalo oi laga ake te faga. Ko te taimi tēnā na oho ifo ai ia Tokalalaga ki lalo - fano oi kavake te faga - kae oho ake lava te Aitufolopuga fakadino ia Hina ki te tai kae tiketike ki te nofoa nae i ei ia Hina. Fanake lava ia Tokalalaga fakauta te faga ki luga o te vaka, fano te vaka. E fano lā te vaka kae taufōlua mai ia Hina. Tēnei ia Hina kua tagikakau: Tokalalaga e, tuku mai te vaka. Ko au tēnei ko Hina ko te Aitufolopuga tēnā.
Ia. Ko te Aitufolopuga tēnei e lea kia Tokalalaga: Pepelo kō lā. Ko au tēnei ia Hina ko te Aitufolopuga tēnā.
E toe tagi mai taufōlua mai lava ia Hina: Tokalalaga e, tuku mai kō te vaka. Ko au tēnei ia Hina ko te Aitufolopuga tēnā.
Kae lea atu foki te Aitufolopuga kia Tokalalaga: Ni pepelo kō lā. Ko au tēnei ko Hina ko te Aitufolopuga tēnā.
3. Ia. Oi kua fano fano lava te vaka, kua tiaki ia Hina, kua fano. Kua tagikakau ake ia Hina ki gāuta. Fanake ia Hina kae fai tana momoko:
Ko au, ko au ko Hina. Ke akahi atu toku vae ke tū ki he akau. Akahi atu te vae o Hina tū ki te akau. Toe kakau - ni? Toe kakau ia Hina: Ko au, ko au ko Hina. Ke akahi atu toku vae ke tū ki te kauafua.
Ia. Kua venā na taunuku una lava ana momoko.
4. Fanake ai ia Hina fanake ki gāuta, fano ai oi tākele i te tāfeta. Tākele ia Hina, kua pā foki ki tona taimi fānau (e vē lava ona lea atu ai au, ko nā aho iēnā kua talitali po ia Hina). Fānau ai lā ia Hina i kinā, i loto i te tāfeta. Fānau ifo ia Hina he mahaga. Oi kua fano foki ia Hina ki gāuta, fai to lātou fale kaulama.
Alafaki te aho, fanaifo foki ki te tāfeta tēnā na fānau ai ia Hina. Kikila atū e tū mai te Tuli. Vē ake lava ia Hina: Kua mau lā te igoa o taku tama, ko Tuli. Ōake ki te fale, toe kikila atu e tū mai te Akiaki. Toe vē ake foki ia Hina: Kua mau te igoa o te tahi tama āku, fakaigoa kia Akiaki. Ko igoa lā ia o nā tama, ko Tuli ma Akiaki.

THE TALE OF HINA AND TOKALALAGA

- told by Manuele Palehau -

1. Hina and Tokalalaga are a couple. Their fishing is the raising fishtraps setting fishtraps raising fishtraps setting fishtraps. Just like that the living together of their lives. Each day going raising up the traps bringing the fish to eat. So here another day comes going to raise fishtraps.

2. On those days Hina is about to deliver. Yet still going raising fishtraps. Hina sits on top of the canoe while Tokalalaga goes down below and raises up the trap. At that moment when Tokalalaga dives down below - going to bring up the trap - the Aitufolopuga jumps up and shoves Hina into the sea then perches on the seat where Hina was. Tokalalaga goes right up placing the trap upon the canoe, the canoe goes. The canoe is going when Hina shouts to him. Here is Hina crying as she swims: Hey Tokalalaga, stop the canoe. I here am Hina that is the Aitufolopuga.

Well. The Aitufolopuga here says to Tokalalaga: Lies that's all. I here am Hina that is the Aitufolopuga.

Hina again cries shouts right to him: Hey Tokalalaga, stop the canoe. I here am Hina the Aitufolopuga is there.

But again the Aitufolopuga speaks out to Tokalalaga: Lies that's all. I here am Hina the Aitufolopuga is there.

3. Well. The canoe just goes and goes, discarding Hina, it goes.

Hina cries swimming up to shore. Going up Hina makes her chant:

I am, I am Hina. Let the sole of my foot stand flat on a reef.
Hina's foot is thrust out standing on the reef. Again swimming - right?
Hina again swims:

I am, I am Hina. Let the sole of my foot stand flat on the
sardbank.

Well. It is like that. Every one of her chants accomplished.

4. Hina goes up here goes up inland, going and bathing in the reef pool. While Hina is bathing, her moment of birth-giving arrives also (just as I said before, in those days Hina was about to deliver). Hina delivers here then, inside the reef pool. Hina delivers down a pair of twins. Then Hina again goes inland, builds their house of dry coconut leaves.

When the day dawns, Hina goes down again to that reef pool where she delivered. Looking over the Tuli [plover] is standing forward. Hina thinks to herself: I have gotten a name then of my child, Tuli. Going up to the house, she again looks over at the Akiaiki [tern] standing forward. Again Hina thinks to herself: The name is gotten of my other child, named to Akiaiki. Those then are the names of the boys, Tuli and Akiaiki.

5. Tauhi ai lava tauhi ai lava, kua fano foki te faitauga o tauhaga,
kua matutua nā tama, kua tagagata.
Kua lea atu nā tama: Hina.
O.
Ko ai kō to mā tamana?
Kua lea mai ia Hina: Ko te pou.
O! kua olo nā tama o! tautala ki te pou: Te pou, te pou, te fua aitu,
te gagana mai te pou.
Ko te pou e hē kīkī mai. Ōmai nā tama o! lea kia Hina: Hina, he ākō lā
e hē kīkī mai ai te pou?
O! toe lea atu ia Hina: Ko toulua tamana ko te fatutaolalaga.
Toe olo foki nā tama o! tautala ki te fatutaolalaga: Te fatutaolalaga,
te fatutaolalaga, te fau aitu, te gagana mai te fatutaolalaga.
Ōmai nā tama o! lea kia Hina: He ā kō lā e hē tautala mai ai te
fatutaolalaga?
6. O! kua fai te fakamatalaga a Hina, kua tala to lā faiva ma tana tāne,
ma Tokalalaga: Heāloa nā tama, ko toulua tamana ko Tokalalaga, e nofo i te
fenua tēia. Ko to mā faiva ma toulua tamana, laga faga laga faga tao faga
laga faga tao faga. Pā ai ki te tahi aho olo ai ki māua laga faga. Fano
ia Tokalalaga ki lalo o! laga ake te faga kae nofo au i luga o te vaka, kae
cho ake lava te Aitufolopuga fakaino au ki te tai, kae hopo ki luga o te
vaka. E tigā lā ia au e taufōlua atu: Tokalalaga e, tuku mai kō te vaka.
Ko au tēnei ko Hina ko te Aitufolopuga tēnā. Kae lea foki te Aitufolopuga
kia Tokalalaga: Pepelo kō lā. Ko au ko Hina kako te Aitufolopuga tēnā e
taufōlua mai. Ia. Kua fano lava te vaka, kua olo te Aitufolopuga ma
Tokalalaga, kua tagikaukua mai au ki gāuta. Tēnei lā e i ei te tātou
nonofoga tēnei.
7. Ia. Kua olo nei he tahi tauhaga. Kua māvae atu foki ni tauhaga, kua
lea atu nā tama: Ko ki māua ka olo ki to mā tamana.
Kae lea atu ia Hina: Aua.
Toe lea atu nā tama i te tahi aho: Ko māua ka olo ki to mā tamana.
Kua mālie foki ia Hina ka olo nā tama ki te mea e i ei to lā tamana.
8. Olo ai tā to lā vaka. Tā tā lava te vaka - uma. Vēnei ko te afiafi
nei kae ko te aho tāeao ka fano ai te malaga. Kae pō te pō, fanaifo ia Hina
ma tana mea tō taupulu, tā tā uma lele nā taupulu o te vaka. Pā ki te taao,
kua oīfo te tokalua ka laga te vaka. Toho atu te vaka ki te tai, kae vē
mai lava ia Tuli (ko Tuli te i muli): Pō, ni kō ko tau mea nei e hēki
taupulua?

5. Well cared for and cared for, the count of a year has also gone, the boys are grown, are adult.

The boys say over: Hina.

Oh.

Who is our father?

Hina says to them: The post.

So the boys go and speak to the post: Post, post, fruiting spirit, speak to us post.

The post does not say a word. The boys come and say to Hina: Hina, why then will the post not speak to us.

So again Hina speaks out: Your father is the rock-anchoring-weaving.

The boys go again and speak to the rock-anchoring-weaving: Rock-anchoring-weaving, rock-anchoring-weaving, fruiting spirit, speak to us rock-anchoring-weaving.

The boys come and say to Hina: Why then will the rock not speak to us.

6. So the explanation of Hina is made, telling of her fishing with her husband, with Tokalalaga: Forgive me children, your father is Tokalalaga, who lives in the land over there. My fishing with your father, raising fishtraps raising fishtraps setting fishtraps raising fishtraps setting fishtraps. One day arrived when we went to raise fishtraps. Tokalalaga went below to raise up the trap while I sat on top of the canoe, but the Aitufolopuga leapt up shoving me into the sea, then jumping onto the canoe. In desperation I shouted out: Hey Tokalalaga, stop here the canoe. I here am Hina the Aitufolopuga is there. But the Aitufolopuga also spoke to Tokalalaga: Lies that's all. I am Hina while that is the Aitufolopuga shouting there. Well. The canoe just went, Tokalalaga and the Aitufolopuga went, while I cried swimming to shore. Here then there is our residence here.

7. Well. Now another year has gone. Some years also have been farwelled, when the boys speak out: We will go to our father.

But Hina speaks out: No.

Again the boys speak out on another day: We will go to our father.

Hina seems agreeable for the boys to go to the place where their father is.

8. They then go to cut their canoe. Chopping chopping the canoe - finished. Just about this time in the evening so the next day the journey will depart. But in the dark of night, Hina goes down with her caulking remover, taking out all the caulking of the canoe. When the morning comes, the pair go down to ready the canoe. The canoe is dragged to the sea, but Tuli speaks up (Tuli is at the stern): What is this, didn't you caulk your

Kae tali mai foki ia Akiaki: Kae hō kikila mai ki kinei! Kikila mai ki te mama hau kātoa. E hēki taupulua foki tau mea? Toe tuku atu tuku atu te vaka ki gāuta.

Tuku atu ki gāuta, toe fakahaga foki te tokalua kua taupulu te vaka. Kae tuku foki ke alafaki te tahi aho, kua fakahaga foki lā galuega i te aho tēnā, taupulu taupulu taupulu te vaka - uma. Pā foki ki te pō, tolotolo ifo foki te lōmatua ma tana tō taupulu, tatuki uma lele nā taupulu tairu uma lele. Pā ki te tāeao, laga te folau. Ōifo foki, e pakū atu foki lava te haumi muli ki te tai, kae afutaki mai foki ia Tuli: He ā kō te koe! Ko au mea e vē e hēki taupuluagia.

Kae tali mai foki: Kae hē kikila mai lā ki kinei! Tuku atu tuku atu ki gāuta.

9. Kua i ei lava te māhalohalo o nā tama ki to lā mātua. Ōake ki gāuta taupulu te vaka. Taupulu taupulu - uma. Fai ai lā ta lā tonu vēnei: Ko tāua e hē olo ki gāuta. Ka pā ki te afiāfi ko tāua e ōifo takitahi o tā pucho i te vaka, oi nonofo ai ki tāua, pe ko ai te tino e ia faiafia na taupulu o te vaka.

Io. Oi vēnā ai lā. I te afiāfi, ōifo takitahi o lā pucho, nonofo ai. Nonofo nonofo nonofo fakalogo ake, kua pakēkē te vaka. Ko to lā mātua tēnā kua haga i te tauruga o na taupulu o te vaka. Oi kua lea atu: Oi te nuafine heā kō tā koe ma to mā fitā e fai nei. Oi kua tuku te galuega a te lōmatua na kua fai.

Ia. Kua aulia ki te tāeao, kua laga te folau kua fano. Fano nei ka fano ki te fenua e i ei ia Tokalalaga.

10. Kua fano te folau. Fano fano fano fano fano, pā atu i te fakaafiāfi Logo nei te fenua e i ei te malaga fou kua tau ake. Fai loa lava te tonu a Tokalalaga: Ko nā tino ke kave ke noanoa, ke kave ki te falepā fakatātia ai. Ke aulia ki te tāeao, kua fai ai ma a lātou mea ke kai.

11. Io. Oi vēnā ai lava. Pā lā ki te pō oi kua fakataufai e Tuli ma Akiaki, auā kua ki lā iloa lava to lā ikuga. Ka nā fakatonu foki i te tairi tēnā ko te fafie e tā mai, fakaputu e fai ai te afi i tāeao e turu ai nā tama. Kae i te pō lā, kua fakataufai e Tuli ma Akiaki.

Lea atu ia Tuli kia Akiaki: Tagi ake ko koe e tamaiti.

Kae lea mai ia Akiaki: Tagi ake ko koe e matua.

Oi kua tagi takitahi ai lā nā tama. Ko ta lā tagi lā, ko tala uma iēnā a to lā matua iēnā kua fetagihī ai e tuha ma te tairi tēnā o lāua. Ko te kakai lā ka tagi:

5. Well cared for and cared for, the count of a year has also gone, the boys are grown, are adult.

The boys say over: Hina.
Oh.

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Hina says to them: The post.

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8. They then go to cut their canoe. Chopping chopping the canoe - finished. Just about this time in the evening so the next day the journey will depart. But in the dark of night, Hina goes down with her caulking remover, taking out all the caulking of the canoe. When the morning comes, the pair go down to ready the canoe. The canoe is dragged to the sea, but Tuli speaks up (Tuli is at the stern): What is this, didn't you caulk your

Kae tali mai foki ia Akiaki: Kae hē kikila mai ki kinei! Kikila mai ki te mama hau kātoa. E hēki taipulua foki tau mea? Toe tuku atu tuku atu te vaka ki gāuta.

Tuku atu ki gāuta, toe fakahaga foki te tokalua kua taipulu te vaka. Kae tuku foki ke alafaki te tahi aho, kua fakahaga foki lā galuega i te aho tēnā, taipulu taipulu taipulu te vaka - uma. Pā foki ki te pō, tolotolo ifo foki te lōmatua ma tana tō taipulu, tatuki uma lele nā taipulu tainu uma lele. Pā ki te tāeao, laga te folau. Oifo foki, e pakū atu foki lava te haumi muli ki te tai, kae afutaki mai foki ia Tuli: He ā kō te koe! Kō au mea e vē e hēki taipuluagia.

Kae tali mai foki: Kae hē kikila mai lā ki kinei! Tuku atu tuku atu ki gāuta.

9. Kua i ei lava te māhalohalo o nā tama ki to lā mātua. Oeake ki gāuta taipulu te vaka. Taipulu taipulu - uma. Fai ai lā ta lā tonu vēnei: Ko tāua e hē olo ki gāuta. Ka pā ki te afiafi ko tāua e oifo takitahi o tā pucho i te vaka, oi nonofo ai ki tāua, pe ko ai te tiro e ia falagia na taipulu o te vaka.

Io. Oi vēnā ai lā. I te afiafi, oifo takitahi o lā pucho, nonofo ai. Nonofo nonofo nonofo fakalogo ake, kua pakēkē te vaka. Ko to lā mātua tēnā kua haga i te tauruga o na taipulu o te vaka. Oi kua lea atu: Oi te nuafine heā kō tā koe ma to mā fitā e fai nei. Oi kua tuku te galuega a te lōmatua na kua fai.

Ia. Kua aulia ki te tāeao, kua laga te folau kua fano. Fano nei ka fano ki te ferua e i ei ia Tokalalaga.

10. Kua fano te folau. Fano fano fano fano fano, pā atu i te fakaafiefi Logo nei te ferua e i ei te malaga fou kua tau ake. Fai loa lava te tonu a Tokalalaga: Ko nā tiro ke kave ke noanoa, ke kave ki te falepā fakatātia ai. Ke aulia ki te tāeao, kua fai ai ma a lātou mea ke kai.

11. Io. Oi vēnā ai lava. Pā lā ki te pō oi kua fakataufai e Tuli ma Akiaki, auā kua ki lā iloa lava to lā ikuga. Ka nā fakatoru foki i te taimi tēnā ko te fafie e tā mai, fakaputu e fai ai te afi i tāeao e tunu ai nā tama. Kae i te pō lā, kua fakataufai e Tuli ma Akiaki.

Lea atu ia Tuli kia Akiaki: Tagi ake ko koe e tamaiti.

Kae lea mai ia Akiaki: Tagi ake ko koe e matua.

Oi kua tagi takitahi ai lā nā tama. Ko ta lā tagi lā, ko tala uma iēnā a to lā matua iēnā kua fetagihi ai e tuha ma te taimi tēnā o lāua. Ko te kakai lā ka tagi:

But Akiaki too answers forward: But why not look here! Look here at the leaking streaming in. Did you too not caulk your place? Again draw up draw up the canoe on shore.

Drawn up to shore, the pair again diligently face caulking the canoe. Then they stop again until the next day is light, and again confront the work on that day, caulking caulking caulking the canoe - finished. Arriving again to the darkness, the old lady again creeps down with her caulking remover, knocking out every bit of the caulking pulling it all out. Morning arrives, the voyage is readied. Again going down, as soon as the stern drops into the sea, then Tuli again turns forward: What is with you. Your section is as if it were not caulked.

But replying to him again: Then why don't you look right here! Drag over, drag over to inland.

9. There is the strong suspicion of the boys about their mother. Going up to shore the canoe is caulked. Caulked caulked - finished. They make their decision like this: The two of them will not go inland. When the evening comes the two of them will each go down in their covered end of the canoe, and the two of them will stay there, to discover who is the person doing the caulking of the canoe.

Well. So it is like that. In the evening, going down each in their two covered ends, staying there. Sitting sitting sitting listening up, the canoe thumps. Their mother there is attending to the pulling out of the caulking of the canoe. So they say out: And the honoured lady what do you think you're doing with our two efforts now. So the old lady stops the work she was doing.

Well. When the day is light, the journey is readied and goes. Going now it will go to the land where Tokalalaga is.

10. The voyage goes. Going going going going arriving over in the dusk. The land is alerted that there is a new travelling party turning up. The decision of Tokalalaga is made at once: The people to be taken and tied up, taken to the men's house and left there. When the day lightens, they will make them their food to eat.

11. Yes. So it is like that. Darkness then comes and Tuli and Akiaki ponder, because they realise very well their end. At that same time the commands to cut the fuel, to pile it up to make the fire in the morning to cook the boys. So in the darkness then, Tuli and Akiaki discuss together.

Tuli speaks out to Akiaki: You are the younger call up.

But Akiaki says to him: You are the elder call up.

So then the boys call together. As for their call, it is that whole story of their mother that they together call about that time of theirs. The

Laga faga laga faga Hina ma Tokalalaga
Oho ake te Aitufolopuga
Tūlei Hina ma tagi kakau
Ake ake ai i Hiaveave
Fanau ai ki māua nei
Ki māua nei ko Tuli ma Akiaki
Tuli - Akiaki - Te malama hopo a te ta mātua lelei
Ko Hina.

Kae tali te Aitufolopuga:

E tagi huhu, tagi lupe
Te tātou ate tātou ate i te tāeao.

Toe tagi te tokalua:

Laga faga laga faga Hina ma Tokalalaga
Oho ake te Aitufolopuga
Tūlei Hina ma tagi kakau
Ake ake ai i Hiaveave
Fanau ai ki māua nei
Ki māua nei ko Tuli ma Akiaki
Tuli - Akiaki - Te malama hopo a te ta mātua lelei
Ko Hina.

Toe tagi fokī te Aitufolopuga:

E tagi huhu, tagi lupe
Te tātou ate tātou ate i te tāeao.

12. Ko tagi lā a te Aitufolopuga ni fakavalevale auā kua ia lagona nei te tagi o te fanau. Ko Tokalalaga fokī kua i ei, oi kua tapa vēnei atu lā ia Tokalalaga ki tamaiti: Tamaiti, tautou piha, ke kō laloga ake te tagi a nā tama.

Toe tagi ai fokī lā ia Tuli ma Akiaki. Ko tēnā lava te fakaholoatuga. Kua tala mai fokī te lātou māfutaga a Hina ma Tokalalaga, ko te lā faiva nae laga faga tao faga. Pā fokī ki te taimi tēnā, fakalogo atu ia Tokalalaga kua ia haufia.

13. Oi kua tū loa fano ki te falepā. Fano ai lā tāvete ifo nā tama. Kavaifo ai lā oi tautakafifili takitahi ia tama fakaaaluga ki ona lima. Tautakafifili tautakafifili, kua fano te pō, oi kua fagufagu atu fokī ia Tokalalaga ki nā tama: Kikila. Ka pā ki te tāeao, ko te afi e puha lava i te tāeao. Ka fai lā e pā ki te taimi e kaha ai te afi, e koulua kitea atu te tino tēnā kua fano hāuni te afi e tunu ai koulua. Oi hāuni fakalelei lele, tukituki ki te mata o te afi ke mapo, takeukeu na malamala ki loto. E taufetuli atu loa koulua oi hiki te fafine tēnā

But Akiaki too answers forward: But why not look here! Look here at the leaking streaming in. Did you too not caulk your place? Again draw up draw up the canoe on shore.

Drawn up to shore, the pair again diligently face caulking the canoe. Then they stop again until the next day is light, and again confront the work on that day, caulking caulking caulking the canoe - finished. Arriving again to the darkness, the old lady again creeps down with her caulking remover, knocking out every bit of the caulking pulling it all out. Morning arrives, the voyage is readied. Again going down, as soon as the stern drops into the sea, then Tuli again turns forward: What is with you. Your section is as if it were not caulked.

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Oho ake te Aitufolopuga
Tūlei Hina ma tagi kakau
Ake ake ai i Hiaveave
Panau ai ki māua nei
Ki māua nei ko Tuli ma Akiaki
Tuli - Akiaki - Te malama hopo a te ta mātua lelei
Ko Hina.

Kae tali te Aitufolopuga:

E tagi huhu, tagi lupe
Te tātou ate tātou ate i te tāeao.

Toe tagi te tokalua:

Laga faga laga faga Hina ma Tokalalaga
Oho ake te Aitufolopuga
Tūlei Hina ma tagi kakau
Ake ake ai i Hiaveave
Panau ai ki māua nei
Ki māua nei ko Tuli ma Akiaki
Tuli - Akiaki - Te malama hopo a te ta mātua lelei
Ko Hina.

Toe tagi foki te Aitufolopuga:

E tagi huhu, tagi lupe
Te tātou ate tātou ate i te tāeao.

12. Ko tagi lā a te Aitufolopuga ni fakavalevale auā kua ia lagona nei te tagi o te fanau. Ko Tokalalaga foki kua i ei, oi kua tapa vēnei atu lā ia Tokalalaga ki tamaiti: Tamaiti, tautou piha, ke kō laloga ake te tagi a nā tama.

Toe tagi ai foki lā ia Tuli ma Akiaki. Ko tēnā lava te fakaholoatuga. Kua tala mai foki te lātou māfutaga a Hina ma Tokalalaga, ko te lā faiva nae laga faga tao faga. Pā foki ki te taimi tēnā, fakalogo atu ia Tokalalaga kua ia haufia.

13. Oi kua tū loa fano ki te falepā. Fano ai lā tāvete ifo nā tama. Kavaifo ai lā oi tautakafifili takitahi ia tama fakaaluga ki ona lima. Tautakafifili tautakafifili, kua fano te pō, oi kua fagufagu atu foki ia Tokalalaga ki nā tama: Kikila. Ka pā ki te tāeao, ko te afi e puha lava i te tāeao. Ka fai lā e pā ki te taimi e kaha ai te afi, e koulua kitea atu te tino tēnā kua fano hāuni te afi e turu ai koulua. Oi hāuni fakalelei lele, tukituki ki te mata o te afi ke mapo, takeukeu na malamala ki loto. E taufetuli atu loa koulua oi hiki te fafine tēnā

Raising fishtraps raising fishtraps Hina and Tokalalaga
The Aitufolopuga leapt up
Shoving Hina who cried swimming
Approaching approaching then to Hiaveave
Delivering there the two of us here
The two of us here Tuli and Akiaki
Tuli - Akiaki - The understanding leaps from our good mother
Who is Hina.

But the Aitufolopuga replies:

Crying wasp, crying pigeon
Our liver our liver in the morning.

Again the pair call:

Raising fishtraps raising fishtraps Hina and Tokalalaga
The Aitufolopuga leapt up
Shoving Hina who cried swimming
Approaching approaching then to Hiaveave
Delivering there the two of us here
The two of us here are Tuli and Akiaki
Tuli - Akiaki - The understanding leaps from our good mother
Who is Hina.

Yet again the Aitufolopuga calls:

Crying wasp, crying pigeon
Our liver our liver in the morning.

12. The calls then of the Aitufolopuga are some commotion because she understands the call of the children. Tokalalaga also is there, and Tokalalaga calls out like this to children: Children, your racket, let me listen to the call of the boys.

Yet again Tuli and Akiaki call then. Just that the explanation. Again they recount the companionship of Hina and Tokalalaga, their fishing raising and lowering fishtraps. When that time arrives again, Tokalalaga listens over and he understands.

13. So he stands at once going to the men's house. Going there he unties the boys. Bringing them down the boys stretch out each pillowed on his arms. Relaxing relaxing, the darkness goes by, and Tokalalaga awakens them himself: Look. The morning will arrive, the fire will be prepared in the morning. When the time comes that the fire is hot, you two will see that person going to ready the fire to cook the two of you. Readying it very carefully, packing the centre of the fire firmly, shoving the charcoal inside. You two must race over at once and lift up that woman and toss her into the fire.

14. Oi na v̄enā lava. Alafaki mai ki te taeao puha te afi. Fakatali fakatali ke kaha te afi. Kaha te afi. Fanatu te Aitufolopuga, hauni te afi. Polafola lelei te malala o te afi ke moho lelei te lātou mea kai. Tolotolo atu loa ia Tuli ma Akiaki i tua o te Aitufolopuga. Hiki ki luga. Togi ki loto i te afi.

Ko te togi atuga tēnā, kua pā te manava foki o te Aitufolopuga: ko te loli, ko te ofaofa, ko te veli, ko te molokau-taia, ko te ehi moto, ko te fala moto, ko te funafuna. Ko ana mea iēnā e kai. Ko tēnā foki nae puputa ai tona manava, kae hē he pepe.

15. Io. Kua tauruka lā te fakamoemoega foki tēnā nae fai e nā tama, kua tau ki te lātou tamana. Nonofo nonofo, lea atu nā tama kia Tokalalaga: Tātou olo kia Hina auā e fakatali mai.

Io. Ko tātou ka olo.

Io. Oi oīfo ai lā, kua oīfo ia Tokalalaga ma Tuli and Akiaki. Fanaifo.

16. Kako te malaga e taupō lava e Hina ki he aho e fanake ai. He aho, fanaifo oi mata te moana pe kua hula mai he vaka. Pā ki te tahi aho, fanaifo kua hula mai te vaka. Fano ai oi puipui te fale. Kae fano nofo i loto fale.

Nofu nofo nofo nofo nofo, teki lava kua hukehuke atu te pola. Ko Tokalalaga tēnā kako nā tama koi hāuni ake te vaka. Hukehuke mai lava te pola e Tokalalaga kae fano te kulukulugafatu. Tekā ake te pola tēnā toe takamilo ake ki te tahi pola. Tēnei lava ia Hina. Oi fakamāhukehuke mai oi fano he kulukulugafatu. Kae v̄e ake ia Tokalalaga: E he ā nei kō? Oi kua fanaifo: Ko te koulua mātua nei e ita mai kia te au. Ko ki tātou ka toe olo.

Hēai. Havali tātou olo.

17. Ōatu nā tama oi ulu ki loto i te fale. Lea atu kia Hina: Hina. Kafai ia Tokalalaga e hē toe hau ki loto i te tātou fale, ko mātou ka olo. Oi kua mālie ia Hina.

Ia. Kua mālie ia Hina ko ki lātou ka nonofo ma Tokalalaga ma te lā fānau.

Ko te kakai kua uma.

14. So it is like that. At first light in the morning the fire is built. Waiting waiting until the fire is hot. The fire is hot. The Aitufolopuga goes over, readies the fire. Spreading carefully the charcoal of the fire so that their food will cook properly. Tuli and Akiaki creep over immediately to the back of the Aitufolopuga. Lift her up. Throw her into the fire.

At that throwing over, the stomach of the Aitufolopuga bursts: seaslugs, sea urchins, stinging fish, hard fungus, unripe pawpaw, green pandanus, sea cucumbers. Those things that she ate. That is why her stomach was swollen, but not a baby.

15. Yes. That very hope that the boys had is fulfilled, they are attached to their father. Staying staying, the boys speak out to Tokalalaga: Let us all go to Hina because she awaits us.

Yes. We will all go.

Yes. So they then go down, Tokalalaga, Tuli and Akiaki go down. Going down.

16. Meanwhile the nights of the trip have been counted by Hina to a day when they go back here. A day, going down and viewing the sea if a canoe is approaching. Arriving to one day, going down the canoe is approaching. She goes here and secures the house. Then she goes sitting inside the house.

Sitting sitting sitting sitting sitting, suddenly the blind is raised up. That is Tokalalaga while the boys are still readying the canoe. The blind is lifted forward by Tokalalaga but the shower of pebbles goes. Retreating from that blind again walking up to another blind. Right here is Hina. So carefully raising forward and a shower of pebbles goes. Tokalalaga thinks to himself: What can be done? So he goes down: The mother of you two here is angry with me. We shall again go.

No. Walk we will all go.

17. The boys go over and enter inside the house. Speaking out to Hina: Hina. If Tokalalaga does not again come inside our house, we [Tuli, Akiaki and Tokalalaga] will go away. So Hina is agreeable.

Well. Hina is agreeable for them all to stay with Tokalalaga and their children.

The tale is finished.

- na fai e Monuele Palehau -

1. Ko te Kimoa e nofo i te Kimokimoā, ko Āfinemata e nofo i Vaō. Ko te vaitaimi tēnā e pakū foki ki te fakaoeoge o nā fenua. Ko te fenua o Āfinemata, e hēai he tino ē fano ki ei. Ko Āfinemata he fafine hāuā. E maua he tino e Āfinemata oi kave tuku ki he lalo fatu, tuku ki he tafito lākau. E vēnā te uiga.
2. Nofo ai te Kimoa i te Kimokimoā kua māfaufau ai: Ko ia ka fano āhi te fenua o Āfinemata. Hau ai te vaka o te Kimoa, e heke tahi. Hau hau nei lava oi pā mai ki te kakai e nofo ai ia Tuai.
3. Kalaga atu ia Tuai: Te Kimoa, e fano koe ki fea?
Tali mai te Kimoa: Ko au e fano ki te fenua o Āfinemata. E talā mai e tūpalaluga tūpalalalo.
Lea atu ia Tuai: Tuku mai ke fanatu au.
E fanake koe fai ā?
E fanatu au kāhani popo, laku hua, laku uto.
Io, fanaifo.
4. Kua heke lua te vaka. Hopo. Fano tokalua tēnā te Kimoa ma Tuai. Fano fano fano, pā atu ki te matāpā e tū ifo ai foki te tahi tino. E tū ifo ai ia Kahalo.
5. Kalaga ifo ia Kahalo: Te Kimoa, ko koe e fano ki fea?
Ko au e fano ki te fenua o Āfinemata. E talā mai e tūpalaluga tūpalalalo.
Tuku mai ke fanatu au ke olo ki tātou.
Lea mai te Kimoa: E fanake koe fai ā?
E fanatu au e toli hua, kāhani popo, laku uto.
Io, fanaifo.
6. Fanaifo ai te tahi tino. Fano ai te vaka kua heke tolu. Pā atu ki te tahi matāpā e tū ifo ai te tino, ko Pipi.
7. Kalaga ifo ia Pipi: Te Kimoa, e olo koutou ki fea?
Tali mai te Kimoa: Ko ki mātou kō e olo ki te fenua o Āfinemata.
E takua mai e tūpalaluga tūpalalalo.
Lea atu ia Pipi: Tuku mai kō ke fanatu au.
Lea mai te Kimoa: E fanake koe fai ā?
Fanatu au kō kāhani uto, kāhani hua, kāhani popo.
Io, fanaifo.

THE TALE OF RAT AND ĀFINEMATA

- told by Manuele Palehau -

1. Rat resides in Kimokimōā, Āfinemata resides in Vaō. That period of time again falls the famine of the lands. As for Āfinemata's land, no person goes there. Āfinemata is a ferocious woman. A person captured by Āfinemata is taken and put beneath a stone, put at the base of a tree. The meaning is like that.
2. Rat is sitting at Kimokimōā thinking to himself: He will go and visit Āfinemata's land. Rat's canoe comes along, one aboard. Coming coming right now and approaches to the village where Tuai [coconut grating tool] is sitting.
3. Tuai shouts out: Rat, where are you going?
Rat replies to him: I am going to the land of Āfinemata. I have heard that it stands ripe above ripe below.
Tuai speaks over: Put in and I will go over.
You are going up to do what?
I will go over to tie up mature coconuts, carry drinking coconuts, carry sprouting coconuts.
Yes, go down.
4. There are two aboard the canoe. He boards. That pair Rat and Tuai go, going going going, arriving over at the breakwater edge where again another person is standing down. Kahalo [coconut grating bench] is standing down there.
5. Kahalo shouts down: Rat, where are you going?
I am going to the land of Āfinemata. I have heard that it stands ripe above ripe below.
Put in so that I may go over and we all go.
Rat speaks to him: You are going up to do what?
I am going over to pick drinking coconuts, tie up ripe coconuts, carry sprouted coconuts.
Yes, go down.
6. Another person goes down there. The canoe goes along with three aboard, arriving over to another breakwater edge where a person is standing down, Pipi [clam shell used for grating coconut].
7. Pipi shouts down: Rat, where are you all going?
Rat replies to him: We all are going to the land of Āfinemata. I am told it stands ripe above ripe below.
Pipi speaks over: Won't you put in so that I can go over.
Rat speaks to him: You are going up to do what?
I will go down to tie up sprouting coconuts, tie up drinking coconuts,

8. Kua heke fā te vaka. Fano te vaka, fano fano fano te vaka. Ko te vaka na tau lele ki te mata-Muliferua. Lea atu te Kimoa: Kikila. Koutou olo fai ifo ta tātou malaga, fano lava te tino fai te mea e ia mafaiagia. Kaka au ka fano oi āhi ia Āfinemata.
9. Ko te fale o Āfinemata hōvē e i te Lotolahi. Hau ai te Kimoa, ki tua ki gātai ki tua ki gātai. Kikila mai te Kimoa, ko Āfinemata e tae otaota. Hau te Kimoa, taukalo taukalo taukalo, kake ki luga o te niu, fano ki luga o te niu. Fakatatau ifo lava e te Kimoa te mea e i ei ia Āfinemata, kati te puakoile, togi. E hē tokaga lele ia Āfinemata. Toe fano te Kimoa, kua katikati nei te mea e i ei nā hua. Fakatatau ifo ki te pā e i ei ia Āfinemata. Pakū ifo ki ei te pūpū tēnā na kati e te Kimoa kae tagaki ake ia Āfinemata, oi e hē ia kitea. Kae toe pakū te tahi mea, e pakū lava ki ona tafa. Puke atu ki ei, nā ko he mea e kai i te Kimoa. Tū ai te lōmatua, ko nā mata ki luga o te niu; ki eī ki eī ki eī, kila atu ko te Kimoa e magai ifo i te moemoe o te niu.
10. Vē ake lava te kupu a Āfinemata: Iha! mate koe. Io, kua maua taku mafua.
- Kua vē ifo lā te Kimoa: Aua lā, aua lā. Ke fanatu au ke tae tau otaota. Lea ake ai Āfinemata: Ā, he mea faigofie.
- Toe lea ifo te Kimoa: Aua lā, aua lā. Ke fanatu au ke puha tau afi. Lea ake foki ia Āfinemata: Ā, he mea faigofie.
- Toe lea ifo te Kimoa: Aua lā, aua lā. Ke fanatu au ke taipau tau tama. Tali ake ai ia Āfinemata: Oi healoa. Fanaifo lā.
11. Oi kua fanaifo te Kimoa, fanaifo fanaifo. Pā ifo ki te fale, kua nonofo nonofo.
- Vē atu loa ia Āfinemata: Te Kimoa!
- O.
- Ko koulua ka fakatali atu i kinei ma pepe kae fano au fāgota mai pe hēai ha tātou tamā mea ika.
- Io.
- Tū ake loa ia Āfinemata tapena ona lakei, ka fano fāgota.

8. The canoe has four aboard. The canoe goes, the canoe goes goes goes. The canoe landed right at the end of Mulifenua [the northwest end of Vaō]. Rat speaks out: Look. You all go bring down our produce, each person go doing whatever he can. But I will go and visit Āfinemata.
9. Probably the house of Āfinemata is at Lotolahi [a small bay about half-way to the village from Mulifenua]. Rat comes along, to ocean side to lagoon side to ocean side to lagoon side. Rat looks forward, Āfinemata is picking up rubbish. Rat comes, dodging dodging dodging, climbs up the coconut palm, goes to the top of the coconut palm. Rat carefully judges down to the place where Āfinemata is, bites a forming coconut, throws. Āfinemata does not pay attention. Rat goes again, now chewing the place where there are drinking coconuts. He calculates down to the breakwater where Āfinemata is. That young coconut bitten by Rat falls down there and Āfinemata glances up but does not see him. But again another thing falls, falls right at her side. She reaches over to it, is it not a Rat-chewed thing. The old lady stands there, eyes to the top of the coconut palm, here there everywhere, looking over Rat is perched down in the crown of the coconut palm.
10. The word of Āfinemata is spoken right up: Aha! you shall die. Yes, my prey is caught.
Rat speaks down then: Oh no, oh no. Let me go over and tidy your rubbish.
Āfinemata says up: Oh, a simple thing.
Rat again says down: Oh no, oh no. Let me go over and build your fire.
Āfinemata again says up: Oh, a simple thing.
Rat again says down: Oh no, oh no. Let me come over and cradle your child.
Āfinemata replies up then: Well goodness. Go down then.
11. So Rat goes down, goes down goes down. Arriving down to the house, they sit sit.
Finally Āfinemata speaks over: Rat.
Oh.
You will stay over here with baby while I go fishing [and see] if there is not a little bit of fish for us.
Yes.
Āfinemata stands up at once straightening her garments, she will go fishing.

12. Na galo atu lava ia Āfinemata ma mata o te Kimoa kae fakataetae atu lava te Kimoa, palu te tamaiti. Ko te paluga tēnā na palu ki te kaokao. Kepe mai ai lā te ate o te tamaiti e te Kimoa. Fano ai tunu tunu tunu, moho. Kaunai ai, kai e ia te tahi magā ate, kae tuku te tahi magā ate ma Āfinemata. Kae fano tākele fakalelei te tamaiti, fakamoe fakalelei. Kua fano lā tautau te polapola e i loto te ate o te tamaiti.
13. Hē loloa hē loloa, hula ia Āfinemata. Lea atu te Kimoa: Ko koe kua hau?
Io.
Hau kō lā nonofo vēnei atu ma pepe ke fano au ke ahū vai. Ko au kua puli lele i ni ō vai tākele.
E lelei lā.
14. Lea atu te Kimoa: Tēnā kō lā taulua mea i te polapola.
E kai lā te mea a Āfinemata kako i ei te Kimoa i te fale. Lea atu te Kimoa: Tēnā kō lā te mea i te polapola.
Puke loa ia Āfinemata tō mai te mea kai, kai kai kai. Kae vē atu loa ki te Kimoa: Nae i fea nei kō tautau mea?
Heā kō. E nonofo ki mā ma te tamaiti kae tolotolo mai ma ia oi puke ai au ki ei. Fano ai au oi tuku ki te afi.
E kai lava, kae vē atu ia Āfinemata: Te mālie o taulua mea.
15. Ia. Lea atu loa te Kimoa: Ke fano au ke ahū mai ni ō vai.
Puke atu loa ki te fui-tauga, fano ki te vai. Fano fano fano nei lava te Kimoa, pā atu ki luga o te vai. Tahau tahau ki ei te fui-tauga, gāihihi uma lele. Kae fano kake ki luga o te lākau, e takua he kalaka. Fano ai lā, kua nofo ai, nofo ai lava nofo ai lava.
16. Kua fakatali mai ia Āfinemata, fakatali fakatali. Puke atu ai ki te tama, nā kō ko te tama kua mate. Ki eī ki eī ki eī pe he ā. Kae hūhūke ake te kaokao, ko te tamaiti kua palu. Fanaifo ai ia Āfinemata.
17. Ko te Kimoa e i luga o te kalaka, kako nā tauga kua gāihihi uma lele. Ki eī ki eī ki eī, kae kīkīla atu kō ki loto i te vai, ko te Kimoa e i luga lele i te tumutumu o te kalaka. Oi kua kalaga ake foki ia Āfinemata: Ā! taku mafua. Kua kitea e Āfinemata te te ataata o te Kimoa ki loto o te vai, e nofo i luga o te lākau.

12. No sooner has Āfinemata disappeared from Rat's sight than Rat reaches right over, guts the child. That gutting slit at the armpit. The liver of the child is plucked right out by Rat. Going then cooking cooking cooking, done. Bringing then, he eats one lobe of the liver but leaves the other lobe of liver for Āfinemata. Then he goes bathing the child carefully, laying it to sleep properly. Going then he suspends the leaf basket with the liver of the child inside.
13. Not long not long, Āfinemata approaches. Rat speaks out: You have come?
Yes.
Come then directly and sit over here with baby while I go and collect water. I have completely forgotten some bathing water for you.
All right then.
14. Rat says out: That there is your thing in the leaf basket.
The thing [food] of Āfinemata is eaten then while Rat is in the house.
Rat says over: That there is your thing in the leaf basket.
Āfinemata reaches right over taking out the food, eating eating eating. Then she speaks right over to Rat: Where did you get your thing?
What about it. The child and I sit and it [the child] creeps over with it and I grab it up. Going then I put it in the fire.
Finished eating, Āfinemata then speaks over: The sweetness of the thing of the two of you.
15. Well. Rat says out at once: Let me go and collect your water.
He grabs right over to the cluster of water containers, goes to the well. Rat now goes goes goes directly, arriving over to above the well. Beating beating on it the cluster of water containers, shattering them completely. Then going climbing to the top of the tree, [a tree] called a kalaka. Going here, sitting here, just sitting here just sitting here.
16. Āfinemata waits, waits waits. Reaching over then to the child, but the child is dead. Here there everywhere of what. Then uncovering the armpit, the child is gutted. Āfinemata goes down.
17. Rat is at the top of the kalaka, while the water containers are completely shattered. Here there everywhere, but looking over then to the depths of the well, the Rat is at the very top in the new leaves of the kalaka. So again Āfinemata shouts up: Aha! my prey. Āfinemata has seen the reflection of Rat in the depths of the well, sitting on top of the tree,
18. Now there are the helping spirits of Rat staying there then. The climbing of Āfinemata begins at once. Āfinemata then starts to climb, going there now to drag Rat down from the top of the kalaka.

18. E i ei lā ia tupua o te Kimoa e nofo lā i kinā. Kāmata loa te kakega o Āfinemata. Kua kake nei lā ia Āfinemata, ka fano nei lā ka tō ifo te Kimoa i luga o te kalaka.

19. Kae tagi loa nā tupua o te Kimoa:

Te kalaka, te kalaka, tūtū ake ko he lālā

Auā ia Āfinemata he fafine faifaiaga.

Ko te Kimoa foki e hē nofo mau, e cho ki he lā oho ki he lā, e feohofaki vāia kae ke galue te lākau. Kua kake ia Āfinemata, fanake fanake fanake. Oi! Pabeke ia Āfinemata i te tahi lā i te lākau tēnā e hē mafai ke totoka. Fanaifo lava ia Āfinemata ki lalo, gau te vae.

20. Vē ake loa ia Āfinemata: E gau toku vae nei, kae totolo atu lava. Toe kāmata foki te tauholoholo ake ia Āfinemata.

21. Toe tagi foki ia tupua:

Te kalaka, te kalaka, tūtū ake ko he lālā

Auā ia Āfinemata he fafine faifaiaga.

Ko Āfinemata kua gau te tahi vae, toe tahi lā ona vae ma ona lima e lua. Fanake fanake. Ko te Kimoa ki eī ki eī. Pakū foki ia Āfinemata gau te tahi lima.

22. Vē ake ia Āfinemata: A! E gau lava toku lima nei kae tolotoke ake kita. Toe kāmata te kakega o Āfinemata ki luga o te kalaka. Fanake fanake fanake.

23. Tagi foki nā tupua:

Te kalaka, te kalaka, tūtū ake ko he lālā

Auā ia Āfinemata he fafine faifaiaga.

Pakū ia Āfinemata tēnā gau te vae, toe tahi ona lima kua mole ona vae. Kua kave lima tahi. Fanake fanake fanake tēnā.

24. Toe tagi foki nā tupua

Pakū ia Āfinemata tēnā gau te ua. Kikila ifo te Kimoa i luga, ko Āfinemata kua tautakafili lava.

25. Fanaifo loa ki lalo, taufōlua: Te ruku e. Ka i ei he tagata i te Vao nei. Ōmai, ko Āfinemata kua mate, to tātou taumafa ko Āfinemata.

26. Kua tutū mai ia tagata iēnei nae lalafi i lalo fatu ma lalo pupu ma lalo tafito lākau. Kua tutupu nā pupu i nā taliga ma nā pūihu, kua limulimua, kua pipiki foki nā fatu ki nā vae.

27. Ia. Ko tēnā lā te tala o Āfinemata ma te Kimoa. Kua uma foki te tala.

18. Now there are the helping spirits of Rat staying there then. The climbing of Āfinemata begins at once. Āfinemata then starts to climb, going there now to drag Rat down from the top of the kalaka.
19. But the helping spirits of Rat cry at once:
Kalaka, kalaka, let a branch stand up
Because Āfinemata is a evil woman.
Also Rat does not stay still, leaping to a branch leaping to a branch, jumping all over like that so the tree will sway. Āfinemata is climbing, going up going up going up. There! Āfinemata slips on one branch of that tree which cannot stay still. Āfinemata goes right down below, breaking the leg.
20. Āfinemata thinks to herself: My leg now is broken but I will still crawl over. Yet again begins the inching up by Āfinemata.
21. Yet again the in-dwelling spirits cry:
Kalaka, kalaka, let a branch stand up
Because Āfinemata is an evil woman.
Āfinemata has broken one leg, still there is one of her legs and her two arms. Going up going up. Rat here and there. Again Āfinemata falls breaking one arm.
22. Āfinemata thinks to herself: Ach! Now my very arm is broken but I will still crawl up. The climbing of Āfinemata to the top of the kalaka begins again. Going up going up going up.
23. Again the in-dwelling spirits cry:
Kalaka, Kalaka, let a branch stand up
Because Āfinemata is an evil woman.
Āfinemata falls there breaking the leg. She still has one of her arms, her legs are useless. She carries on with one arm. Going up going up going up there.
24. The in-dwelling spirits cry yet again:
Āfinemata falls breaking her neck. Rat gazes down from above. Āfinemata is completely prone.
25. Going down below at once, he shouts: Hey the village! There will be a man in Vaō nbw. All come, Āfinemata is dead, our enemy Āfinemata.
26. These men stand forward who were hidden under stones, under ferns and under bases of trees. Ferns are sprouting in their ears and nostrils, they are covered with moss, also stones are stuck to their feet.
27. Well. That then is the tale of Āfinemata and Rat. The tale too is finished.

TE VAKA O UGA

- na fai e Sio Kave -

1. E i ei te tautai, ko te Uga tona igoa. Laga ai tona vakā ālo i te tahi aho, fano ai hakili tona fāoa. Ko te fāoa ma nā nofoa o te vaka nae nonofo ai: ko Tuli i te muāvaka, ko Vahavaha i te pitovaka, ko te Kimoa i te fuāvaka, ko te Akiaki i te liuvaka, ko Uga i te mulivaka auā ko te tautai ia, ko Uga.
Lea mai ia Tuli: Io, e lelei.
Fano fano fano te vaka pā ki te utua. Lea atu ia Uga: Ko tātou ka tautonu i kinei.
3. Ia. Kua kai nā oho. Tatala ake te kofu a Tuli, he kofu gai. Tatala ake te oho o Vahavaha, he kofu fitifiti afā. Tatala ake te oho o te Kimoa, he kofu tae. Tatala ake te oho o Akiaki, he kofu fuafuā-ika. Tatala ake te oho o Uga, he kofu vaihū fala. Uma te kai o lātou oho, oi kua fano te vaka fano ki gātai i te utua.
4. Fano fano te vaka, ko te aho kua kino, kua gai te matagi, kua tō ia ua, kua hou te moana, goto ai te vaka o Uga. Lele ai ia Tuli, lele ia Vahavaha, lele ia Akiaki, goto te Uga ki lalo i te moana i luga o te akau, kae kaukau te Kimoa ki gāuta.
5. Fano fano te Kimoa, fetau ma te Foru. Lea atu Foru: Te Kimoa e, nae i fea koe?
Tali atu te Kimoa: Nae tiutiu to mātou vaka i te moana. Agi mai te matagi, hou te moana, afātia to mātou vaka. Lele ake ia Tuli e fai pakahau, lele ake ia Vahavaha e fai pakahau, lele ake ia Akiaki e fai pakahau, goto ia Uga ki lalo i te akau, kae tagikaukau mai au.
Lea atu te Foru: Kimoa elo, Kimoa elo.
Lea atu te Kimoa: Foru mata pē, Foru mata pē.
6. Hau hau te Kimoa kaukau mai lava ki gāuta, fetau ma te Pāla. Lea atu te Pāla: Te Kimoa ē, nae i fea koe?
Lea atu te Kimoa: Nae tiutiu to mātou vaka i te moana. Agi mai te matagi, hou te moana, afātia to mātou vaka. Lele ake ia Tuli e fai pakahau, lele atu ia Vahavaha e fai pakahau, lele atu Akiaki e fai pakahau, goto ia Uga ki lalo i te akau, kae tagi kaukau mai au.
Lea atu te Pāla: Kimoa elo, Kimoa elo.
Lea atu te Kimoa: Pāla hele, Pāla hele.

THE CANOE OF CRAB

- told by Aloho Kave -

1. There is the fishing captain, Crab is his name. One day readying his bonito-fishing canoe, he goes to seek his crew. The crew and the seats of the canoe where they sat: Plover at the bow, Turn-stone next to the bow, Rat in the middle, Tern at the bailing place, Crab at the stern because he is the captain, is Crab.
2. The canoe goes then, the canoe goes and goes and goes. Crab speaks out: Ply your paddles steadily.
Plover says to him: Yes, all right.
The canoe goes and goes and goes arriving at the shelving reef. Crab speaks out: We will anchor here.
3. Well. The provisions are eaten. The packet of Plover is opened up, a packet of grated young coconut. The packet of Turn-stone is opened up, a packet of worms. The packet of Rat is opened up, a packet of shit. The packet of Tern is opened up, a packet of tiny fish. The packet of Crab is opened up, a packet of pandanus pudding. The eating of their provisions is finished, so the canoe goes going out to sea from the reef-shelf.
4. The canoe goes and goes, the day is bad, the wind howls, rain falls, the sea churns, the canoe of Crab sinks. Plover flies away, Turn-stone flies away, Tern flies away, Crab sinks below the sea onto the reef, while Rat swims to shore.
5. Rat goes and goes, meeting with the Turtle. Turtle speaks over: Hey Rat, where have you been?
Rat replies over: Our canoe was fishing in the sea. The wind howled, the sea churned, our canoe was struck by storm. Plover spread wings flying up, Turn-stone spread wings flying up, Tern spread wings flying up, Crab sank below on the reef, while I cry swimming on.
Turtle speaks out: Stinky Rat, Stinky Rat.
Rat speaks out: Turtle eyes discharging, Turtle eyes discharging.
6. Rat comes and comes swimming right on to shore, meeting with the Kingfish. Kingfish speaks over: Hey Rat, where have you been?
Rat replies over: Our canoe was fishing in the sea. The wind howled, the sea churned, our canoe was struck by storm. Plover spread wings flying up, Turn-stone spread wings flying up, Tern spread wings flying up, Crab sank below on the reef, while I cry swimming on.
Kingfish says over: Stinky Rat, Stinky Rat.
Rat says over: Stripped Kingfish, Stripped Kingfish.

7. Hau hau te Kimoa, fetauī ma te Magō. Lea atu te Magō: Te Kimoa, ko koe na i fea?

Lea atu te Kimoa: Nae tiutiu to mātou vaka i moana. Agi mai te matagi, hou te moana, afātia to mātou vaka. Lele ake ia Tuli e fai pakahau, lele ake te Vahavaha e fai pakahau, lele ake te Akiaki e fai pakahau, goto ia Uga ki lalo i te akau, kae tagikaukau mai au.

Lea atu te Magō: Kimoa elo, Kimoa elo.

Lea atu te Kimoa: Magō hogo, Magō hogo.

8. Fano fano te Kimoa ki gāuta, pā atu ki luga i nā uluulu, kae fetauī ma te Feke. Lea atu te Feke: Te Kimoa ē, ko koe na i fea?

Lea atu te Kimoa: Nae tiutiu to mātou vaka i te moana. Agi mai te matagi, hou te moana, afātia to mātou vaka. Lele ake ia Tuli e fai pakahau, lele ake ia Vahavaha e fai pakahau, lele ake ia Akiaki e fai pakahau, goto ia Uga ki lalo i te akau, kae tagikaukau mai au.

Lea atu te Feke: Heāloa te Kimoa, hau lā ke fēfā koe ki gāuta.

Lea atu te Kimoa: Io, kua lelei, fakafetai lava.

9. Fano ai te Kimoa tiketike i te tua o te Feke kae tele te Feke ki gāuta. Kako te ulu o te Feke - ia tala o kakai - e maua te lima aga te lauloloa o te lāulu o te Feke, e maua te lima aga te loloa.

10. Fano ai lā te Feke, fano agai ki gāuta kako te Kimoa kua fāfā i te tua o te Feke. Fano fano fano te Feke agai ki gāuta kae uhu te pehe a te Kimoa:

Te Fēkē, te Fēkē

Fāfā ake lā ki tō ulū

E hā pulāpulā tau

Lea ake te Feke: Te Kimoa, he ā?

Hēai, ko au e ... ona ko te agi mālie mai o te matagi. Kako te galuega a te Kimoa kua fai, ko te kotoga o te ulu o te Feke.

11. Fano fano fano te Feke kako te tai e mauī, e gaholo, e mamaha. Fano fano te Feke, uhu te pehe a te Kimoa:

Te Fēkē, te Fēkē

Fāfā ake lā ki tō ulū

E hā pulāpulā tau

Lea atu te Feke: Te Kimoa, e vēhea mai koe?

Lea atu te Kimoa: Hēai te Feke, he pehe e a aku e uhu ko te agi mālie mai o te matagi.

7. Rat comes and comes, meeting with the Shark. Shark speaks over: Rat, where have you been?

Rat speaks out: Our canoe was fishing in the sea. The wind howled, the sea churned, our canoe was struck by storm. Plover spread wings flying up, Turn-stone spread wings flying up, Tern spread wings flying up, Crab sank below on the reef, while I cry swimming on.

Shark speaks over: Stinky Rat, Stinky Rat.

Rat speaks over: Urine-smelling Shark, urine-smelling Shark.

8. Rat going going to shore, arriving over to above the reef flats, here he meets with the Octopus. Octopus speaks over: Hey Rat, where have you been?

Rat speaks over: Our canoe was fishing in the sea. The wind howled, the sea churned, our canoe was struck by storm. Plover spread wings flying up, Turn-stone spread wings flying up, Tern spread wings flying up, Crab sank below on the reef, while I cry swimming on.

Octopus speaks out: Goodness Rat, come then I will pick-a-back you to shore.

Rat says over: Yes, all right, thank you very much.

9. Rat goes then perches on the back of Octopus while Octopus sails to shore. As for the head of Octopus - according to the story - exceeding five handspans is the length of the head hair of Octopus, surpassing five handspans the length.
10. Octopus goes then, going straight to shore while Rat clings to the back of Octopus. Going going going Octopus proceeds to shore while Rat sings his song:

Octopus, Octopus
Feel up then to your head
It glistens plucked.

Octopus says up: Rat, what?

Nothing, I am... so that the wind blows steadily on. But the job that Rat is doing, the cutting of the head of Octopus.

11. Octopus goes and goes and goes while the tide is falling, is running out, is low. Octopus goes and goes, the song of Rat is sung:

Octopus, Octopus
Feel up then to your head
It glistens plucked.

Octopus speaks out: Rat what are you saying to me?

Rat speaks out: Nothing Octopus, a song of mine is sung so the wind will blow steadily on.

12. Fano fano te Feke kua pā ki gāuta kākō te tai kua memaha. Kae vē ake lava te Kimoa:

Te Fēkē, te Fēkē

Fāfā ake lā ki tō ulū

E hā pulāpulā tau

Ka kua tuku lā te Kimoa kua fano, kae fāfā ake te Feke. Ko tona ulu kua pāmolemele lele, kua una te koto e te Kimoa.

13. Fano ai te Feke tuli tuli tuli tuli te Kimoa. Ulu te Kimoa ki te pū. papa. Fālō atu te kavei muamia o Feke. (Auā e valu ia kavei o te Feke.) Fālō atu te kavei muamia, tago mai te Kimoa kokoto. Toe fālō atu te lua o kavei, oho mai te Kimoa kokoto. E vēnā lava ke una nā kavei e fitu. Toe tahi lava te kavei o te Feke. Toe fāfā atu kae hē kitea lele e te Kimoa. Fanatu lava te kavei tēnā, ulu ki te pū taliga o te Kimoa, fufuti mai ai te Kimoa ki fafo. Kaunai lava te Kimōavao e te Feke, oi mate ai lava te taumafa o te Feke.

14. Ia. Ko te tamā kakai ia. Kua una ai te kakai o te Kimoa na te Feke.

12. Going going Octopus arrives at shore while the tide is out. Then Rat speaks out like this:

Octopus, Octopus
Feel up then to your head
It glistens plucked.

Now then Rat stands and goes, while Octopus feels up. His head is completely smooth, the cutting by Rat is complete.

13. Octopus goes pursuing pursuing pursuing Rat. Rat enters into a reef hole. The first tentacle of Octopus is stretched out. (Remember there are eight tentacles of Octopus). The first tentacle is stretched out, Rat reaches forward cuts. The second tentacle is stretched out too, Rat jumps forward cuts. It is just like that until seven tentacles are finished. Still there is one tentacle of Octopus. Again he feels over but is not seen by Rat. That tentacle goes right over, enters into the earhole of Rat, pulling Rat forward to outside. The Bush-Rat [Liar] is brought right out by Octopus, and the Octopus's prey is completely dead.

14. Well. The small tale is this. The tale of Rat and Octopus is finished.

KO TE KAKAI O TONĒ

- na fai e Alohio Kave -

1. E i ei te tahi tamāloa e igoa kia Tonē. Ko Tonē he tagata poto fai togafiti. Ko te femua tēnā, e i ei ia Tonē, he femua e fai mo lātou faiva ko te fai fatoaga fai, tāmū.

2. Nofo nofo ia Tonē i te tahi sho kua māfaufau ki hana togafiti ke kavake ai e te nuku ni ana meakai. Tū atu lava ia Tonē kua fano ma te agakehe. Ko tana togafiti e vēnei: Ka fano nei oi fīnau te matagi.

Oi kua fano ia Tonē, fano fano, fetau ma nā tino o te nuku, oi fehili atu nā tino: Tonē, ka fano koe ki fea?

Tali atu ia Tonē: Ko au ka fano oi fīnau te matagi. Ko taku māmaga kua fakakino lele e te matagi.

Oi kua lea atu nā tino o te nuku: Tonē, aua kō, na hē tāmatea kō te matagi kae kavatu e ki mātou ni au mea ke kai, ni fai, ni tāmū ke kai ai koe.

Lea atu loa ia Tonē: Io, kua lelei. Ko au lā ka hē fano oi fīnau te matagi.

Kua toe liliu nei ia Tonē ki tona fale ka kua olo nei te nuku oi kave nā meakai a Tonē, ni aukai ma tāmū ke kai ai ia Tonē kae ke hē fīnaua te matagi. Oi kua nofo nei ia Tonē kua kai fakaholo ana mea iēnā. Kai kai kai lava oi kua uma.

3. Oi toe nofo ia Tonē toe māfaufau ki hana togafiti. Oi maua foki tana togafiti: Ko ia ka fano oi lea ki te nuku ko ia ka fano oi fīnau te lā. Oi fano ai foki Tonē.

E fanatu ia Tonē kae fetau foki ma nā tino o te nuku. Oi lea atu nā tino kia Tonē: Tonē, ka fano koe ki fea?

Tali atu ia Tonē: Ko au ka fano oi fīnau te lā. Ko taku māmaga kua māmā lele, na fai e te lā kua vevela lahi.

Oi kua lea atu nā tino o te nuku: Aua kō, aua a mātou popo ka hē fakalalāgia i te lā. Kae ke olo foki ki mātou ke toe kavatu ni au mea ke kai.

Lea atu ia Tonē: Io lā, kua lelei. Ka hē fīnaua foki lā te lā.

Oi kua toe foki nei ia Tonē ki tona fale ka kua olo foki te nuku oi laku mai nā meakai a Tonē ke kai. Ia. Fakahaga atu foki ia Tonē oi kai ana mea iēnā. Na kai kai kai foki lava nā mea a Tonē oi uma.

Kako te nuku nei, kua puapugātia lele i amioaga a Tonē, ka ni togafiti pepelo lele tā ia e fai.

THE TALE OF TONĒ

- told by Aloha Kave -

1. There is one man named Tonē. Tonē is a person wise at doing trickery. That land, where Tonē is, is a land which makes their particular task the planting of bananas, of tāmū (*Alocasia macrorrhiza*).

2. One day Tonē sits and sits thinking about his trickery so that the village will bring his food up to him. Tonē stands right up going with the adze. His trick is like this: He will go now and kill the wind.

So Tonē goes, goes and goes, meeting with the people of the village, and the people question over: Tonē, where are you going?

Tonē replies over: I am going to kill the wind. My garden is completely ruined by the wind.

And the people of the village say over: Tonē, don't do that, if the wind is not killed then we will bring over your things to eat, some banana, some tāmū for you to eat.

Tonē speaks out at once: Yes, all right. Then I will not go and kill the wind.

Tonē again returns then to his house while the village now goes and brings the food of Tonē, some bananas and tāmū for Tonē to eat so that the wind will not be killed. So now Tonē sits eating straight through those foods. Just eating eating eating and they are finished.

3. So again Tonē sits again thinking about his trickery. Again he seizes his ploy: He will go and tell the village that he is going to kill the sun. So Tonē goes here again.

Tonē goes out and meets again with the people of the village. The people speak over to Tonē: Tonē, where are you going?

Tonē replies over: I am going to kill the sun. My garden is completely withered, done by the sun which is too hot.

And the people of the village speak out: Don't do that, because our copra will not sun-dry in the sun. But let us go again and again bring over some food for you to eat.

Tonē speaks over: Yes then, all right. The sun too will not be killed then.

So now again Tonē returns to his house while the village again goes and carries over food for Tonē to eat. Well. Again Tonē faces up to eating those foods of his. The foods of Tonē again are just eaten eaten eaten and finished.

As for the village now, it is suffering greatly from the ways of Tonē, but some lying trickery only is what he does.

4. E i ei lā te tahi ulugalī e nonofo i te vao. Ko te ulugalī tēnā e māhahani ma te tahi hāuāi e nonofo foki i te vao, pe ni aitu foki tokalua.

Pā ai ki te tahi aho olo ai nā tino o te nuku tēnā oi lea ki te ulugalī tēnā ki nā togafiti pepelo a Tonē kua fitatā lele ai ki lātou. Olo ai te ulugalī oi lea ki nā uō aitu, pe ni hāuāi a lāua, ke oīfo ko ke kavake ia Tonē ke fīrau.

5. Oīfo ai nā aitu oi kave ia Tonē. Kua fāfao ki loto o te taga kae nonoa te gutu o te taga.

Nofo ai ia Tonē kua tafiti i loto o te taga. Na tafiti tafiti lava kua vāivai oi kua māfaufau foki ki hana togafiti. Fai ai foki tana togafiti. Kua tagi nei kae ke fanake he tino ke tatala ia. E vēnei lā ana tagi:

Oiaue ko au e hē fia fano ki te lagi

kako au ka kave ki te lagi.

Oiaue ko au e hē fia fano ki te lagi

kako au ka kave ki te lagi.

Oi lagona mai ai e te tahi tamāloa ia tagi a Tonē, oi fano ai lā ki ei. E fanatu nei te tamāloa ki Tonē oi kua lea atu te tamāloa: Tonē, he āte tagi ai koe?

Kae tali mai ia Tonē i loto o te taga: E kē iloa ko te ferua e i ei au nei, ko te mānaia. Hau ake kō oi kikiā ki ei.

Oi kua toe lea atu te tamāloa: Ka tatala lā te taga?

Tali ake ia Tonē: Io kō. Tatala ake te taga ke fanatu au ki fafo kae hau koe ki loto oi kikiā ki te lagi te mānaia.

Fanatu loa lava te tamāloa oi tatala te taga. Hau loa lava ia Tonē ki fafo kae ulu atu te tamāloa ki loto i te taga. Tago atu loa ia Tonē oi toe nonoa te gutu o te taga ka kua i loto te tamāloa. Na uma loa te nonoa o te taga, vili loa lava ia Tonē kua fano i te kātoa, kua hola.

Kako te tamāloa tēnei i loto o te taga, kua nofo i loto o te taga e hē ia kitea lele he mea. E hē kitea foki te lagi nae lea ake ai ia Tonē, ka kua fai nei tona puapuagā tona nofo i loto o te taga. Nofo nofo ai lava te tamāloa i loto o te taga kua vāivai.

4. There is then one couple living in the bush. That couple are acquainted with one ogre also living in the bush, or perhaps some pair of spirits.

One day arrives when the people of that village go there and tell that couple about the lying trickery of Tonē which has afflicted them. The couple go then and say to the friendly spirits, or some ogres of theirs, to go down and bring Tonē up to kill him.

5. The spirits go down and bring Tonē. He is stuffed inside the sack while the mouth of the sack is tied.

Tonē stays here somersaulting inside the sack. Just somersaulting somersaulting he is tired and thinks again about his trickery. Again he does his trickery. Now he cries so that a person will come up and untie him. His cry then is like this:

Goodness I do not want to go to the sky

but I am being taken to the sky.

Goodness I do not want to go to the sky

but I am being taken to the sky.

Now the cry of Tonē is heard by another man, and he then goes to him. The man goes over now to Tonē and the man speaks out: Tonē, what are you crying about?

Then Tonē replies to him from inside the sack: Do you realise that the land where I am now, it is beautiful. Why don't you come up and gaze at it.

And the man again speaks over: Shall I open the sack then?

Tonē replies up: Yes indeed. Open up the sack for me to go outside while you come inside and gaze at the lovely sky.

The man goes over straight away and opens the sack. Tonē comes outside straight away while the man enters inside the sack. Tonē reaches right over and again ties the mouth of the sack while the man is inside. As soon as the sack is tied, Tonē dashes away going as fast as he can, he escapes.

As for this man inside the sack, he stays inside the sack not seeing anything at all. He does not even see the sky which Tonē spoke about, but now he knows his distress sitting inside the sack. The man stays stays inside the sack and is faint.

6. Koko nā aitu foki iēnei e nonofo lava ma to lā manatu: Ko Tonē kua mate. Ōifo ai nā aitu oi ahi ifo ia Tonē. E ōstu he tino kehe te kua i loto o te taga. Oi kua fehili atu nā aitu ki te tamāloa i loto i te taga pe he āna fano ia ki loto o te taga.
- Oi kua fakamatala e te tamāloa ki nā aitu: Ko au na fanaifo e tagi te tino i loto o te taga, e tagi vēnei:
- Ko ia e hē fia fano ki te lagi
kako ia ka kave ki te lagi.
- Oi kua lea ifo au pe ka tatala lā te taga. Kae lea ake ko te fenua e i ei ia ko te mānaia, ke tatala te taga ke hau ia ki fafo kae fanake au ki loto oi kikila ki te fenua e ia kitea te mānaia. Kae fanatu au ki loto o te taga. Ni kimoāvao lele e o te tino na i loto.
7. Oi kua iloa lava e nā aitu ko Tonē kua hola. Toe olo ai nā aitu oi hakili ia Tonē. Na hakili hakili lava ia Tonē e nā aitu oi toe meua. Olo ai foki nā aitu oi kave ia Tonē, ka kave foki oi fīnau.
- Oi kua lea atu ia Tonē ki nā aitu: Ōmai kō ke kō amoa koulua.
- Tali atu nā aitu: Io, kua lelei.
- Fanatu loa lava ia Tonē oi lalaga na polapola e lua oi fakanonono ai nā aitu ki loto o nā polapola, e takitahi o lā polapola. Oi kua fai nei tana amo, ka amo e ia nā aitu. Oi kua amo nei nā aitu e Tonē, amo amo lava nā aitu e Tonē. Oi kua vē atu lava ia Tonē ki nā aitu: Ko koulua ka amo lava e au e tuha lava pe fia ni vāiaho pe ni māhina, e amo ai lava koulua e au.
- Ka ni pepelo e o Tonē, he togafiti foki e āna ka fai. Kua ia kitea te lākau ka kave nei nā aitu oi tautau ai. Kae hē iloa foki e nā aitu te togafiti a Tonē. Fanatu lava ia Tonē oi fakauta tana amo ki luga o te lālā o te lākau oi tautau ai lava nā aitu i te lākau.
- Ka kua fano ia Tonē oi tāfao, kae tēnei e vē ake lava nā aitu: Ko ki tāua e amo lava e Tonē. Kae tēnei ia Tonē kua levā lele te fano oi tāfao.
8. Fano ai ia Tonē oi tākele i te tai i te tahi sho oi ia kitea ai te mātua fāhua-taka lele.
9. Koko nā aitu iēnei, na nonofo nonofo lava i loto o nā polapola oi pala ai nā polapola oi pakūkū ifo ai nā aitu ki lalo. Ko nā aitu nei kua fēkakai lele kia Tonē, fātoa ki lā hāfia lele ko ki lāua kō e hē amoa e Tonē koko ki lāua e tautau i he lākau.

6. As for these spirits also they just sit with their thought: Tonē has died. The spirits go down here to visit down to Tonē. Coming over a different man is inside the sack. So the spirits ask over to the man inside the sack for what he went inside the sack.

So the man explains to the spirits: I came down when the person cried inside the sack, crying like this:

He did not want to go to the sky

But he was being taken to the sky.

So I spoke down whether to open up the sack. Then he said up that the land where he is is beautiful, to open the sack so that he comes outside while I go up inside and gaze at the beautiful land he sees. So I went over inside the sack. A complete fabrication of the person who was inside.

7. So the spirits are certain that Tonē has escaped. The spirits again go and search for Tonē. The spirits search search for Tonē and again get him. Again the spirits go taking Tonē, again he will be taken and killed.

Now Tonē speaks over to the spirits: Come let me carry the two of you.

The spirits reply over: Yes, all right.

Tonē goes off at once and plaits two coconut leaf baskets and settles the spirits inside the baskets, one in each basket. And now he makes his carrying pole, he will carry the spirits. So now Tonē is carrying the spirits, just carrying carrying the spirits. Then Tonē speaks right over to the spirits: The two of you will continue to be carried by me whether for many weeks or many months, I shall just carry the two of you.

But these are Tonē's lies, again a trick of his will be done. He sees the tree and will now take the spirits and hang them here. But the spirits again do not realise the trickery of Tonē. Tonē goes right over and rests his carrying pole on top of the branch of the tree and the spirits just hang here in the tree.

While Tonē goes and plays, here are the spirits still thinking. They are being still carried by Tonē. But here is Tonē long gone playing.

8. Tonē goes on and bathes in the sea on one day and sees there an absolutely huge clam.

9. As for the spirits here, they just stayed and stayed inside the coconut leaf baskets and the baskets rot and the spirits tumble down below. Now the spirits are enraged at Tonē, having just discovered that they were not being carried by Tonē but that they were hanging in a tree.

10. Ia. Toe olo ai foki nā aitu oi hakili ia Tonē. Na hakili hakili lava oi toe maua. Oi toe kave ai foki ia Tonē, ka kave oi fīnau.
- Ka kua lea atu nei ia Tonē ki nā aitu: E! Ia su kō nā hē fīnaua, kae ōmai ko tātou olo. E koulua iloa ko te mea na ulu au ki ei te mānāia.
- Oi kua lea atu nā aitu kia Tonē: E i fea?
- Tali atu ia Tonē: E i te tai kō.
- Toe lea atu nā aitu kia Tonē: Hau ake lā oi fakahino mai.
- Olo ai ia Tonē ma nā aitu oi fakahino. E ōatu nei ko te fāhua e fakamaga ake, he mātua fāhua lele. Lea atu loa ia Tonē ki nā aitu: Kikila. Olo lava oi ulu fakatahi oulua ulu ki loto o te fāhua. Auā kafari e ulu muamua te tahi aitu, ko tona uiga ka puni loa te fāhua kako hēki ulu atu te tahi aitu.
- Ōatu loa lava nā aitu oi fakatagataga o lā ulu ka ulu ki loto o te fāhua. Na lea atu loa lava ia Tonē ki nā aitu: Ulu lā oulua ulu ki loto o te fāhua.
- Na ulu ifo lava na ulu o nā aitu ki loto o te fāhua, kae kati e te fāhua, kua kati mau lele. Oi mamate ai lava nā aitu, kae toe fano ia Tonē ki gāuta.

Oi kua uma ai te kakai o Tonē.

10. Well. Yet again the spirits go searching for Tonē. Searching searching and again get him. So yet again Tonē is taken, taken to be killed.

But now Tonē speaks out to the spirits: Hey! I must not be killed, but come we must go. Do you two realise that the thing I have entered into is beautiful.

So the spirits say over to Tonē: Where is it?

Tonē replies over: In the sea of course.

Again the spirits speak over to Tonē: Come then and show it to us.

Tonē and the spirits go there to see. When they go over the clam is opened up, an absolutely huge clam. Tonē speaks out at once to the spirits: Look. Just go and enter together your two heads inside the clam. Because if only one spirit enters first, it means that the clam will close at once without the other spirit having entered.

The spirits go right over and practice their entrance they will enter inside of the clam. Tonē speaks out suddenly to the spirits: Enter then your two heads inside the clam.

As soon as the heads of the spirits enter down inside the clam, then the clam bites, biting very firmly. So the spirits are completely dead, while Tonē again goes inland.

The tale of Tonē is finished.

KO TE KAKAI O NAUTOA

- na fai e Sio Kave Ineleo -

1. E i ei te tahi Hāuāi e igoa kia Nautoa. E i ei te tahi fānau a toka lima. E toka fā is tamaiti e lelei kātotoa, kōko te kimuli, e hahape nā vae o ia. Nonofo nonofo te fānau kua matutua. Olo ai fai ta lātou galuega, ko te olo tāfāfao.
2. Pā ki te tahi aho, ōatu ki te tahi kogāferua e tātia ai te fatu, he fatu e pālāfālāfa, e lāmolemole lelei lava te fatu. Olo ai nā tamaiti kua nonofo i luga o te fatu. Nonofo nonofo nā tamaiti kae teki lava ko ki lātou kua tāofi e te Hāuāi, e Nautoa, kave ai nā tamaiti oi hahai ki loto i he fale ma ia ke kai.
3. E nonofo nā tamaiti i loto i te fale kae taunafai e ki lātou he mea e hao ai ki lātou ki fafo. Ko tala o kakai - Fanatu lava te Hape. Ko nā tamaiti kua mataloa lele i loto i te fale. Kafai lā nā tamaiti e fia tikokoa, kua titiko lava i loto i te fale, e titiko lava i te putu fāitotoka. Auā ko te fale e fokotahi lava tona fāitotoka, kua turu lele i te kofu tae.
4. Hau ai te Hāuāi ka kave te tahi tamaiti ka kai, kōko nā tamaiti na hōhola lava i te pō. Ko te fāitotoka na tuhi o te Hape, matala ai te fāitotoka, olo ai. Hau ai te Hāuāi i te tāeao ka kave te tamaiti. Hau lava tūlei mai te fāitotoka, e hē mafai. Tūlei mai, auā na fakareu e nā tamaiti olo ai. Tūlei mai, fai fai lava, matala mai te fāitotoka kae pekū te Hāuāi ki lotofale. Fanatu lava te Hāuāi, pālailai lele tona fatafata ma tona manava i te kofu tae.
5. Kōko te ologa tēnā o nā tamaiti, kua olo oi kōkōke ki luga i te tahi lākau. Olo ai oi nonofo i luga o te lākau tēnā auā ka ōtea.
6. Ko te Hāuāi lā tēnei, kua kino lele tona fatafata ma tona manava i te tae, kua fekai lā. Fanatu lava, vili stu lava, tākele, kae vili oi tuli nā tamaiti. Fai fai, pā atu ki te lākau tēnā. Ko te Hāuāi e vōia e ia hogitia ko nā tamaiti e i luga o te lākau. Ko te lākau he mātuā lākau lele. Fano ai kae māhalohalo nā ona hohogi e ia e menu tagata ola, kae māhalohalo pe i ei pe hēai. Fano ai fai tana togafiti ke ia iloa ai ko tamaiti e i luga o te lākau. Fano ai kua fai tana hiva i te lalo lākau. Ko nā tamaiti lā e faikakata lava kae hē lagona e Nautoa nā tamaiti e faikakata. Toe fano ai te Hāuāi, toe fai te tahi mea ke ia lagona lava na tamaiti e faikakata i luga o te lākau. Fano ai kua vevete tona kie ka kua fai tana hiva. Hiva ai lā te Hāuāi, ki luga ki lalo ki luga ki lalo ke fakalaga oia ke tamaiti kua faikakata i luga o te lākau.

THE TALE OF NAUTOA

- Told by Sio Kave Ineleo -

1. There is one Ogre named Nautoa. There is one set of five children. Four of the children are completely normal, except for the youngest, whose feet are clubbed. The children stay put stay put until they are grown up. Going then doing their work, the going to play.
2. One day arrives, they go off to another area where a stone is lying, a flat stone, the stone is completely beautifully smooth. The children go then sitting on top of the stone. The children stay and stay when suddenly they are restrained by the Ogre, by Nautoa, who then takes the children and imprisons them inside a house for him to eat.
3. The children stay inside the house while they attempt something to let themselves outside. According to the tale - Clubfoot goes right off. The children have been inside the house a long time. When then the children want to shit, they shit right inside the house, shitting right at the threshold of the door. Because the house has only one door, it is completely buried in the pile of shit.
4. The Ogre comes to take one child to eat, but the children have escaped on the very night. Clubfoot pounded the door, the door opened, they went. The Ogre comes then in the morning to take the child. Coming now pushing the door, but he is unable. Pushing in, because the children secured it in going. Pushing in, trying and trying, the door opens in and the Ogre falls into the house. The Ogre goes right off, his chest and his stomach completely smeared in the pile of shit.
5. As for that going of the children, they went and climbed up one tree. Going then and sitting at the top of that tree, because it would become light.
6. Here then is the Ogre, his chest and his stomach completely filthy with shit, he is furious. Going right off, running right off, bathing, then running to pursue the children. On and on, arriving over to that tree. The Ogre, it is as if he scents the children at the top of the tree. The tree is an absolutely huge tree. Going and suspecting that he smells the scent of human beings, but not sure whether he does or not. Going then and doing his trick so he will know the children are on top of the tree. Going then doing his dance at the bottom of the tree. The children laugh aloud but Nautoa does not hear the children laughing. The Ogre then again going, again does another thing to hear for sure the children laughing at the top of the tree. Going then tearing off his clothes while he does his dance. The Ogre dances there, up down up down, while listening up at the children laughing down from on top of the tree.

7. Fakahaga atu lava te Hāuāi, hele te lākau. Ko tala o kakai -
Ko te lākau ka motu, ka pakū, oi pī he tamaiti. Ko tala lava o kakai -
Oi toe kātoa lava te tino o te lākau. Hele hele hele te lākau,
fakatatau ifo lava e tamaiti ka pakū te lākau. O! nī he tamaiti oi
toe kātoatoa te lākau. Fai fai lava.
8. Koko nā manu fāgāi iēnei a nā tamaiti e fai te lātou galuēga, ko
te hakiliga o nā tamaiti. Ko te manu a te tino matua he tālaga, ko te
manu a tē e pito atu ki ei he fuakō, ko te manu a te tamaiti e pito atu
ki ei he katafa, ko te manu a te tamaiti e pito atu ki ei he takupu, ko
te kimili, te Hape, ko tana manu he matuku.
9. Hau ai te tālaga, hau e ia kitea mai nā tamaiti. Hau lava te
tālaga ka kave te tamaiti e ā ia. Kae kalaga ake ia Nautoa: E! galo
lele atu ki kō. Ko koe e hē fakalatalata mai ki te lākau. Oi fano ai
te tālaga e mātaku.
10. Oi hau foki te fuakō, kalaga venā ake foki ki ei ia Nautoa: Galo
lele ki kō. Ko koe e hē fakalatalata mai ki te lākau. Oi liliu foki
te fuakō.
11. Hau te katafa, kalaga ake foki ki ei te Hāuāi oi liliu foki te
katafa.
12. Hau te takupu, kalaga ake foki ki ei te Hāuāi oi liliu foki te
takupu.
13. Hau ai lā te matuku, kalaga ake ki ei te Hāuāi: Fano!
Kae tagi ifo te matuku: Kaō!
Oi kalaga ake te Hāuāi: Te matuku fano ki kō. Ko koe e hē latalata
mai ki te lākau.
Oi tagi ifo te matuku: Kaō! Kae hau lava te matuku, hau lava ki
te lākau.
14. Ko tala o kakai - Ko te matuku nae i ei tona mulihaku loloa. Hau
hau lava te matuku kae tūtaoho atu lava ia tamaiti. Kua mīmigi iē tahi
tamaiti i te ua, iē tahi tamaiti i nā lalo pakahau, iē tahi tamaiti i
te tua, kaka te kimili, e ā ia te manu, na mau ki te mulihaku o te
matuku. Lele ai lā te matuku. Ko te matuku i luga, ko te Hāuāi i lalo.
Fano fano, lele lele lava te matuku, kae mafuti tona mulihaku kae peldi
ifo te Hape ki lalo. Ka kua lele lava lā te matuku na nā tamaiti e toka
fā kae maua te Hape e te Hāuāi.
15. Kave ai lā te Hape e te Hāuāi oi nonofo i tona fale. Nonofo nonofo
nonofo, e fai laukafa lā te Hāuāi, e fakapeti te Hape ma ia ke
kai.
Kae vē atu lava te Hape: Nautoa, ia au kua fia tikoa.

7. The Ogre immediately turns, chopping the tree. According to the tale - The tree will snap, will fall, and a child pees. According truly to the tale - And again the trunk of the tree is completely whole. Chop chop chop the tree, the children judging down below that the tree will fall. Oh! A child pees and again the tree is whole. Just on and on.
8. Meanwhile these tame birds of the children are doing their job, searching for the children. The bird of the eldest is a red-footed booby [talaga], the bird of that next away from him is a brown booby [fuako], the bird of the child next away from him a frigate bird [katafa], the bird of the child next away from him a red-footed booby [takupu], the youngest, Clubfoot, his bird is a reef heron [matuku].
9. The talaga comes along, coming he sees here the children. Coming at once the talaga will take the child that is his. But Nautoa shouts up: Hey! disappear away completely over there. Don't you get near to the tree. So the talaga goes away afraid.
10. Now also the fuako comes, Nautoa shouting up like that also to him: Disappear completely over there. Don't you get near to the tree. So the fuako also turns back.
11. When the katafa comes, Nautoa shouts up also to him and the katafa also turns back.
12. When the takupu comes, Nautoa shouts up also to him and the takupu also turns back.
13. Finally the matuku comes along, the Ogre shouting up to him: Go! But the matuku cries down: Kaō!
So the Ogre shouts up: Matuku go away. Don't you get near to the tree.
But the matuku cries down: Kaō! And the matuku comes straight, comes straight to the tree.
14. According to the story - The matuku, there was his long tail feather. The matuku comes comes directly and the children leap right out. One child clutches onto the neck, one each clutches onto the underwings, another child on the back, as for the youngest, whose bird he is, he held onto the tail feather of the matuku. The matuku flies away then. The matuku above, the Ogre below. Going going, the matuku flies flies away, but his tail feather pulls out and Clubfoot falls down below. Now the matuku flies right away with the four children while the Ogre gets Clubfoot.
15. Clubfoot is taken along then by the Ogre and placed in his house. Staying staying staying, the Ogre makes sennit line there, while Clubfoot is fattened for him to eat.
Now Clubfoot speaks over: Nautoa, I want to shit.
Nautoa says out right away: Shit right here.

Lea atu te Hape: E, nonoa mai kō toku vae i tau fauato kae ke fano au ke titiko mai i te matafaga.

Tago atu loa lava te Hāuaiti nonoa te vae o te Hape kae fano te Hape ki te matafaga o titiko ai.

16. Ko te mea lā na lea ai te Hape ko ia e fia tikoa, kua ia kitea atu tana matuku e evaeava mai i te mulipapa. Fānatu loa lava te Hape, nonoa te fauato ki te tahi lālā tauhuru e pipiki ki te tahi lālā tauhuru. Kae lele mai lava te matuku kave te Hape ki te mea e nonofo ai ma ona mātua.

17. Nofu ai lā ia Nautoa o kalaga: Te Hape! Oi hamu mai nei te fauato o gogī nā lā iēnā e pipiki. E vē ake lā te Hāuaiti: Ko te Hape e ōmai. Fai fai lava kua mataloa lele. Kalaga loa lava te Hāuaiti: Te Hape! Kae hamu te fauato, kae motu mai te fauato. Kae oho atu lava te Hāuaiti, kae kikiia atu, ko te fauato e nonoa mai i te tauhuru. Oho atu lava te Hāuaiti, puku te tauhuru, puku kātōe lava te tauhuru.

18. I tala lā o kakai - Nofu nofo ai lā te Hāuaiti, ola ake ai lā he lā mo te tauhuru, oho i he pū taliḡa, ola ake he lā, oho i he pū taliḡa, ola ake he lā, oho i te marava. I tala o kakai - Mate ai lā te Hāuaiti. Ko te paku o te tauhuru, ko te paku tēnā o te Hāuaiti auā na ia foloa te tauhuru.

Kua uma te kakai.

Clubfoot says over: Look, why don't you tie my leg with your line so I can go and shit at the shore.

The Ogre reaches over immediately binding the leg of Clubfoot and Clubfoot goes to the shore to shit there.

16. Now the reason that Clubfoot said he wanted to shit, he saw his matuku wandering about on the reef edge. Clubfoot goes off right away, tying the line to one tauhunu (Messerschmidia argentea) branch which is entwined with another tauhunu branch. Then the matuku flies right over taking Clubfoot to the place where his parents live.

17. Nautoa just sits there and shouts: Clubfoot! And now jerks the line toward himself and those entwined branches screech. The Ogre then thinks: Clubfoot is coming. For a long time he just does and does this. Finally the Ogre shouts loudly: Clubfoot! while jerking the line but the line snaps in two. Now the Ogre leaps right up, and looking over, the line is tied to the tauhunu. The Ogre goes completely mad, swallowing the tauhunu, gulping the entire tauhunu completely.

18. In the words of the tale - The Ogre stayed stayed right there, a branch of the tauhunu comes alive right there, sprouts in an earhole, a branch comes alive, sprouts in the belly. In the words of the tale - The Ogre is then dead. The bark of the tauhunu, that is the skin of the Ogre because he swallowed the tauhunu.

The tale is finished.

Ko te Kakai tēnei o te Hāuaiti e igoa kia Malililelautoa

- na fai e Mairi Teao -

1. Ko Malililelautoa he hāuaiti, he aitu. E i te ana tamaiti nae tauhi, nae fagaigai. E hē iloa pe ni tamaiti na i fea pe na maua i fea. Ni tamaiti foki e takua vēia - ni tetea.

Io. Fano ai ia Malililelautoa te hāuaiti, kua fau te fata i luga o tona fale. Kua puipui lele te fata kae fai te mea e vē he fakamalama i lalo o te fata. E fafaga ake ai nā tamaiti ki luga, auā ko nā tamaiti nei kua pupuni nei ki loto o te fata.

2. Io. Ko te māhāni lā a te hāuaiti ia Malililelautoa, kawai e fafaga nā tamaiti. E fafaga fafaga nei oi kalaga ia Malililelautoa, kalaga vēia: Pālōlō ifo outou vae. Ia. Oi pālōlō ifo nā vae o nā tamaiti. Ia. Oi vē ake te hāuaiti: E hēki matutua.

Ia. Oi fano tēia māhāni, kae fafaga lava. Faafaga fafaga, oi kalaga ake foki ia Malililelautoa ki nā tamaiti: Pālōlō ifo outou vae! Oi pālōlō ifo nā vae o nā tamaiti. Oi vē ake foki te hāuaiti: E hēki matutua.

Fai fai lava te galuega tēnā a te hāuaiti.

3. Oi kua toe fano nei i te tahi aho oi fafaga nā tamaiti i te fata i te fale. Na uma loa te fafaga kae kalaga loa: Pālōlō ifo outou vae! E pālōlō ifo nei, kikila atu nei te hāuaiti, kua matutua lele nā tamaiti. Ko te fiafia o te hāuaiti ia Malililelautoa, auā nā tamaiti kua pepeti ka fai nei ma ana meakai.

Kae hē iloa lele e nā tamaiti ko ki lātou ka tāmāte e te hāuaiti ke fai mā ana meakai.

Kua fano nei lā te hāuaiti, kua fano ki te vao oi kavaifo ni ana fafie. E fanaifo i te aho tēnā kua pō, kae alafaki mai te tahi aho toe hau foki oi fafaga nā tamaiti. Faafaga fafaga oi kua toe kalaga ake foki: Pālōlō ifo outou vae! Oi pālōlō ifo nā vae o nā tamaiti. Ola. Ko te fiafia o hāuaiti, auā kua matutua lele nā tamaiti, kua pepeti.

4. Fano loa lava oi tafu nā vai vevela e fai ai nā tamaiti. Kae hē iloa mai foki e Malililelautoa e i ei foki te hāuaiti kua fanaifo i te vao. Ko te hāuaiti tēnā na fanaifo mai te vao e foliga ifo ki he moko.

Fanaifo loa lava te hāuaiti tēnā, kua taku e ia ki nā tamaiti:
Koutou iloa lā ko koutou ka fīnau?

He ā nei lava tā te hāuaiti moko. Fanatu lava oi hahae te tala o te fale o Malililelautoa, kua fano oi fakapū te tala o te fale.

This Tale is of the Ogre named Malililelautoa

- told by Maima Teao -

1. Malililelautoa is an ogre, a spirit. There are his children he has raised, has fed. It is not known where the children are from or where they were gotten. Some children often called like this - albinos.

Yes. Malililelautoa the ogre goes then, lashing the platform at the top of his house. The platform is completely enclosed except that he makes something like a window at the bottom of the platform. He passes food up through it to the children above, because the children now are enclosed here inside the platform.

2. Yes. This then is the way of the ogre Malililelautoa, when the children are fed. Feeding feeding now and Malililelautoa shouts, shouting like this: Stretch your legs down! Well. So the legs of the children are stretched down. Well. And the ogre considers: They are not yet grown.

Well. So that month goes, and he still feeds. Feeding feeding, and again Malililelautoa shouts up to the children: Stretch your legs down! So the legs of the children are stretched down. And again the ogre considers: They are not yet grown.

That task of the ogre continues to be done.

3. So now he goes again on another day and feeds the children on the platform in the house. As soon as the feeding is finished then he immediately shouts: Stretch your legs down! Now they stretch down, now the ogre looks over, the children are well grown. The ogre Malililelautoa is delighted, because the children are plump and will now do for his food.

But the children have absolutely no suspicion that they will be killed by the ogre to do for his food.

Now the ogre goes off, going to the bush and carrying back some firewood. When he returns on that day it is dark, and early the next day he comes as before and feeds the children. Feeding feeding and again shouting up as before: Stretch your legs down! So the legs of the children are stretched down. Goodness. The joy of the ogre, because the children are really grown, are plump.

4. He goes at once and boils up hot water to prepare the children. But Malililelautoa too does not suspect that there is another ogre approaching in the bush. That ogre who is approaching from the bush has the appearance of a gecko.

That ogre goes right down, he tells the child: You must know that you will be killed.

What now does the gecko ogre do. He goes right over and rips the end of Malililelautoa's house, goes and make a hole in the end of the house.

Oi kua fai atu nei nā fakatonuga e te hāuai moko ki nā tamaiti. Kua fai ki te Hape, auā e vē lava ko ia te matua. Kua lea atu nei ki ei: Ōmai lā oi olo. Kafai koutou e olo, oi olo hako lava i te auala. Kafai e ōatu koutou, e i ei he kaiga e tuku mai i te auala kua uma te laulau. Ko koutou e hēai lele he tino e tago ki ei. E fakalogo lava koutou ki te Hape. (Auā e vē lava kua fai kia te ia nā fakatonuga.) Kafai foki e ōatu koutou, e tū mai he vao filifili, e fakalogo uma lava koutou ki te Hape, e ia fakahaohaogia koutou. E uhitaki lava koutou ki ei.

5. Oi kua olo nei nā tama. Olo olo olo, kua mamo nā tama ma te fale o Malililelautoa.

Kae tēnei kua pupuna nā vai vevela a Malililelautoa e fai ai nā tamaiti. (Hōvē pe tunu ai pe fakamamā ai.)

6. Hau loa lava te hāuai ia Malililelautoa oi tū i lalo o te fata i luga o tona fale e tuku ai nā tamaiti. Kua tū i kinā kae kalaga, e vē lava ko tana kalaga e māhani ei kafai e fano oi fafaga: Fālōlō ifo outou vae! Mea ake. E hēai ni vae e fālōlō ifo.

Ia. Oi toe kalaga: Fālōlō ifo outou vae! E hēai lava ni vae e fālōlō ifo.

Kua fekai lele te hāuai. Ia. Oi toe kalaga - ko te fakatolu ia: Fālōlō ifo outou vae! Kua hēai lele he vae e hulahula ifo, kua hēai foki he leo e vaivaia ifo i luga.

Oho atu loa ia Malililelautoa oi tū mai i fafo o te tala o tona fale. E kikila ake ki luga, kua bahae lele te tala o tona fale. Ka kua hēai ni tino i luga o te fale, auā lā kua hōhola nā tamaiti.

7. E toe tagaki atu ia Malililelautoa ki ona tua. Ko nā tama kua hagalogalo lele, kua mamo lele ma ia. Tagi loa lava te momoko a Malililelautoa:

Ko au, ko au ko Malililelautoa,

E oku luga e oku lalo,

Kae ke ōatu oku taumafa nei,

E i ei he kaiga kua tū mai i te ala.

8. E kikila atu nei nā tama, kua tū mai te kaiga i te auala, kua uma te laulau, ko meakai kehekehe uma e i ei. Ka kua fia kakaia foki nā tama.

Lea atu te Hape: E hēai lele he tino e nofo ki lalo! Ka kua tufa atu nei e te Hape nā mea a nā tama. Lea atu te Hape: Tau mea tau mea tau mea, vili tēia tino. Tau mea tau mea tau mea, vili tēia tino.

And now the gecko ogre gives instructions to the children. He addresses the Clubfoot, because it seems that he is the eldest. He now speaks out to them: Come on and go. When you all go, then go straight in the path. When you come away, there will be a feast set down in the path all spread out. Not a single person among you must touch it. You must all listen to Clubfoot. (Because it seems that the instructions are given to him.) When you come away again, an entangling bush will confront you, all of you must listen to Clubfoot, he will bring you to safety. You must obey him.

5. So now the children go. Going going going, the children and Malililelautoa's house are distant.

But here the hot water of Malililelautoa has boiled to prepare the children. (Perhaps to cook them or to clean them.)

6. The ogre Malililelautoa comes right over and stands below the platform at the top of his house where he has put the children. He stands there and shouts, his shout is exactly as usual when he goes and feeds: Stretch your legs down! Behold. No leg is stretched down.

Well. So he shouts again: Stretch your legs down! Absolutely no leg is stretched down.

The ogre is raving mad. Well. So again he shouts - the third time: Stretch your legs down! Not a single legs leg appears, furthermore there is no voice sounding down from above.

Malililelautoa leaps right out and stands down outside at the end of his house. Looking up above, the end of his house is all ripped up. So there are not any people at the top of the house, because the children have escaped.

7. Malililelautoa again glances out to his rear. The children have almost disappeared, they are far away from him. Malililelautoa chants his spell at once:

I am, I am Malililelautoa,
Mine is above mine is below,
But my prey now are going away,
Let a repast be placed in the path.

8. The children look out now, the feast is placed in the path, all laid out, every different kind of food is there. And also the children are hungry, Clubfoot speaks out: No one must sit down! But now Clubfoot will share out the food of the children. Clubfoot says out: Your share your share your share, that person take off. Your share your share your share, that person take off.

Fai vērā ūma lele. Tago foki te Hape ki ana mea oi vili foki.

9. Fētutuli fētutuli nā tama, kua mamao. Ka kua fitā foki te hāuai oi tuli nā tama, ka kua mamao lele foki to lātou vā ma nā tama. Ia, Toe fua foki te momoko a Malililelautoa:

Ko au, ko au, ko au ko Malililelautoa,
E oku luga e oku lalo,
Kae ke ōatu oku taumafa nei,
Kua tū mai he vao filifili,
Ke pupuni mai ai to lātou auala.

10. E kikila nei foki nā tama, kua tū mai te vao filifili. Fanatu lava te Hape, kua fai tana galuega, kua vele te vao filifili. E vele lava i tona muanualima tamatama. Na velevele lava, kua āteatea lele te auala. Oi kua fanb foki ta lātou kale, kua toe fētutuli.

11. Kave kave kave lava te kale, hula atu ia Malililelautoa. Kua mamao lele foki nā tamaiti, ka kua fitā foki te hāuai. Oi toe fai foki tana momoko:

Ko au, ko au ko Malililelautoa,
E oku luga e oku lalo,
Kae ke ōatu foki oku taumafa nei,
Kua toe tuku mai foki he kaiga i te ala.

12. E kikila atu foki nā tama, kua tū mai foki te mātuā kaiga i te ala. Ka kua fia kakala foki nā tamaiti, ka fakafou nei nā tama ka nonofo ki lalo, auā kua fia kakala.

Kae lea atu loa te Hape: E hēai lele he tino e nofo ki lalo!
Tago atu foki te Hape: Tau mea tau mea, oi vili tēia tama. Tau mea tau mea, oi vili tēia tino.

Fai vērā lava ke tofu ma te mea. Tago ifo foki te Hape ki ana mea oi kave foki ta lātou kale.

13. Kua fētutuli. Olo olo olo, kua mamao lele. E vē ake lava te hāuai e maua e ia. Kua fitā lele foki te hāuai. Oi toe fai foki tana momoko:

Ko au, ko au ko Malililelautoa,
E oku luga e oku lalo,
Ka ke ōatu foki oku taumafa nei,
E tū mai foki he vao filifili,
Ke pupuni mai ai te auala o oku taumafa nei.

14. E kikila atu foki nā tama, kua tū mai foki te mātuā togāvao i te ala. Ia. Fakahaga atu foki te Hape oi vele te vao. E vele lava i tona lima tama. Vele vele vele, kua pā atu ki te tahi itū. Oi kave foki ta lātou kale, kua fētutuli.

Doing like that to each. Clubfoot finally grabs his share and takes off too.

9. The children run run, they are distant. And the ogre also is tired from chasing the children, yet the distance between himself and the children is very far. Well. Again the spell of Malililelautoa is pronounced:

I am, I am, I am Malililelautoa,
Mine is above mine is below,
But my prey are now going away,
Let an entangling bush confront them,
To block off their way.

10. Now again the children look, the entangling bush confronts them. Clubfoot goes right over, doing his work, he clears the entangled bush. Clearing it with just the tip of his little finger. After this clearing, the path is completely open. So their race again goes, they again run.

11. The chase carries carries carries on, Malililelautoa appears. Again the children are far away, and again the ogre is exhausted. So yet again he chants his spell:

I am, I am Malililelautoa,
Mine is above mine is below,
But my prey again now are going away,
Let another repast again be placed in the path.

12. Again the children look out, again the huge feast is placed in the path. And again the children are hungry, wishing now to sit down, because they are hungry.

But Clubfoot speaks out at once: Not a single person must sit down! Clubfoot reaches out as before: Your share your share, that person take off. Your share your share, that person take off.

Doing just like that to allot to each the share. Clubfoot reaches down finally to his share and also joins the chase.

13. They run. Going going going, they are far away. The ogre really thinks that he will get them. The ogre too is completely exhausted. So yet again he chants his spell:

I am, I am Malililelautoa,
Mine is above mine is below,
But again my prey are going away,
Let an entangling bush again confront them,
To block off now the way of my prey.

14. Again the children look out, a huge bush again confronts them in the path. Well. Again Clubfoot faces it and clears the bush. Just slashing it with his little finger. Clearing clearing clearing, they arrive to the other side. So again their chase takes off. they run

15. Olo olo olo, kua pā atu nei ki te tai, auā kua uma te laukelekele ka kua pā ki te tai. Kikila atu nā tama, e tū mai te akau i te moana. Olo ai nā tama, kua kakau ki ei.

Kae hula atu loa te hāuāi ia Malililelautoa, ko nā tama kua faikaukau ki luga o te akau.

Io. Oi oho atu fokī te hāuāi oi kakau ki te mea e kakau ki ei nā tama. Olo olo olo nā tama.

16. E lea mai lā te tala - Na togi ifo te maea mai te lagi oi tahihi ai nā tama ki luga i te lagi. Ko te tino mulimuli lava ko te Vae hape. Hōvē lava ia Malililelautoa ka pā atu ki te Vae hape, kae togi ifo lava te maea oi hemu te Hape ki luga o te lagi.

Oi kua hēai fokī he mea ma te hāuāi e mafai. Oi mate ai lava te hāuāi ia Malililelautoa i luga lava o te akau.

Kua uma te kakai o Malililelautoa te hāuāi.

15. Going going going, they now arrive at the sea, because the land has come to an end they have arrived at the sea. The children look out, the reef is standing out in the ocean. The children go there, swimming to it.

When finally the ogre Malililelautoa appears, the children are swimming out upon the reef.

Yes. So the ogre too leaps out and swims to the place the children are swimming at. The children go go go.

16. Then the story tells us - The rope was thrown down from the sky and hoisted the children up to the sky. The very last person was Clubfoot. Possibly Malililelautoa had almost reached Clubfoot, but the rope was thrown right down and snatched Clubfoot up to the sky.

So there is absolutely nothing that the ogre can do. And the ogre Malililelautoa just expired there on top of the reef.

The tale of Malililelautoa the ogre is finished.

Ko te Kakai tēnei o te Ulugalī ko Tafitopua ma Ogāpua

- na fai e Niu -

1. Ko Tafitopua ma Ogāpua he ulugalī. Nonofo te ulugalī nei. Kae pā ki te tahi aho oi kua fānau nei te fafine, ia Ogāpua. Fānau mai tana tama tēnā, he tama, oi fakaigoa ai ko Matuleolua.
Ia. Tauhi te tama tēnā, kua matua. Toe pā fokī ki te tahi aho, toe fānau fokī te fafine. E fānau mai fokī he tama oi toe fakaigoa ai fokī kia Matuleotolu.
Ia. Tauhi fokī te tama tēnā, kua matua. Toe pā fokī ki te tahi aho, toe fānau fokī te fafine. E fānau ifo, e hē he pepe ka he mea e vē he polo - e vē ko nā polo lakapi. (Ko tona uiga, he tama kafua, he tama e afīfī i te kafukafu.) Oi kave ai te mea tēnā oi togi ki te fakaafuga-otaota oi tiaki ai.
2. E i ei lā te tūpu e nofo i te lagi, ko tona igoa ko Tagaloo-a-lagi. I te tahi taeao oi kitea ifo ai e Tagaloo-a-lagi, te mea e gaoioi atu i te fakaafuga. Oi tukutuku ifo ai lā te fata e Tagaloo-a-lagi ma uga ifo ai tana kaukauna ke kavake te mea tēnā e gaoioi i te fakaafuga. Oi kave ai te mea tēnā ki te lagi. E kavatu nei, he pepe. Kave ai, kua tauhi e Tagaloo-a-lagi ma fakaigoa ai te tama tēnā ko Matulafoaina.
Tauhi ai, tauhi tauhi te tamaiti, kua matua lele te tamaiti.
3. Ia. Oi pā atu fokī ki te tahi aho oi lea atu ai nā tama, ia Matuleolua ma Matuleotolu, kua lea nei ki o lā matua. Auā ko nā tama kua matutua lele, kua tagagata lele, oi kua fia olo nei oi kave te lā uhuga ki te taipou e fano ki ei nā uhuga a taulelea ma tama.
4. E tala mai ko te kaulelei ia o te teine e nofo i te tahi motu. Ko te igoa o te taipou, ko Hina. Ko te igoa o te mātua o Hina, ko Tautilifaga, Ko te fafine fokī tēnā, ia Tautilifaga te mātua o Hina, he hāuai.
5. Pā atu ki te tahi aho oi kua lelea atu nei nā tama ia Matuleolua ma Matuleotolu ki o lā mātua ke fai he vaka ke olo ai ki lāua oi kave ta lā uhuga.
Oi kua fakahaga atu loa te tamana oi fai te vaka. Fai fai te vaka, kua uma lelei lele, e hēki ai he mea e fokotahi e hēki faia. Kua uma fokī te taipulu (pate). Oi kua hāuni nei te malaga a nā tama e fano taeao i te aho alafaki.
6. Ko te mātua nei lā o nā tama e mahu lele kafai e olo nā tama ia Matuleolua ma Matuleotolu, tana fānau, auā ko te tala mai te taipou tēnā ko Hina, ko ona hāhā. E hēai he tino e fokotahi e fano ki ei e toe hao mai. E oti uma lele. E fanatu he uhuga, e oti uma iēia tino. E vēnā lava ia hāhā o Hina auā fokī lā te mātua o Hina ia

This is the Tale of the Couple Tafitopua and Ogāpua

- told by Niu -

1. Tafitopua and Ogāpua are a couple. Now the couple stay together. And one day arrives when the woman, Ogāpua, is to deliver. She delivers forth that child of hers, a boy, and names him Matuleolua.
Well. That child is tended, is grown. Again another day comes, again the woman delivers. She delivers forth again a boy and yet again names him Matuleotolu.
Well. That child is tended too, is grown. Again another day comes, again the woman delivers. Delivered down, it is not a baby but a thing like a ball - similar to rugby balls. (Its meaning, a caul child, a child wrapped in the caul.) So that thing is taken and thrown on the rubbish heap and abandoned there.
2. There is now the king residing in the sky, his name is Tagaloa-a-lagi looks down, the thing is stirring on the rubbish heap. The platform of Tagaloa-a-lagi is lowered down there and he sends down his servant to bring up that thing stirring on the rubbish heap. So that thing is taken to the sky. Brought up now, a baby. Taking it, it is tended by Tagaloa-a-lagi and he names that boy Matulafoaina.
Tended, the child is carefully tended, the child is completely grown.
3. Well. Then again one day arrives and the boys speak out, Matuleolua and Matuleotolu, saying now to their parents. Because the boys are really grown, are really men so they want to go now and take their proposal to the maiden to whom men and boys go to pay court.
4. Stories are told of the beauty of the girl who lives on another island. The name of the maiden, Hina. The name of the mother of Hina, Tautilifaga. That woman is also a ogre, Tautilifaga the mother of Hina.
5. The day arrives then that the boys Matuleolua and Matuleotolu speak out to their parents to make a canoe so they can go and take their courtship proposal.
So the father immediately turns his attention to making the canoe. Building building the canoe, it is completely finished, not a single thing is not made. Even the caulking (puttying) is finished. So now the journey of the boys is prepared to depart tomorrow at the day's dawning.
6. But now the mother of the boys is completely opposed to the boys Matuleolua and Matuleotolu, her children, going, because of the tales about that maiden Hina, her mysteries. Not a single person going there returns safely again. They all die. A proposal goes over, those people are all dead. The mysteries of Hina are like that simply because remember the

7. Oī fano ai te mātua o nā tama ma te koho gagie i te pō i te vaveao oī hūhuki ai te vaka. Kua hūhuki tonu lava ki te tuta mua, oī kua malili nei nā taupulu (pate).

Pā ki te taeao, kua hāuri nā tama ka olo. Kua toho nei te vaka. E toho atu tē vaka kua hē mafai ke fano, kua mama lele te vaka, ka goto i te liu. Ia. Toe toho mai ki gāuta. Lea atu te tamana ki nā tama: Ko te vaka e hēki taupulua?

Kae lea atu lā nā tama: E hēai! Na uma lelei lele te taupulu. Oī kua toe fai nei te galuega, kua toe pate te vaka. Ka kua tuku foki ka olo nā tama taeao.

8. Oī vēnā foki. Pā foki ki te pō e momoe te kāiga, kae fano foki te fafine, te mātua lava o nā tama ia Matuleolua ma Matuleotolu. Fano foki ma te koho gagie oī hūhuki foki te tuta muli.

E pā foki ki te taeao, ka toho atu te vaka ki te tai. Ko te vaka kua hē mafai ke fano. Ko te vaka ka goto i te liu. Oī ita foki te tamana ki nā tama, pe na fai vehea a lā taupulu. Toe toho mai te vaka ki gāuta.

Oī kua fakataufai nei e nā tama e vē: Ko ta tā fekau nae fai lelei lava. Ko te vaka hōvē e fai e he tino. Fai loa ta lā tonu a nā tama: Ko ki tāua ka olo oī momoe i loto o te vaka, takitahi o tā itū, tahi tama i te puke mua, tahi tama i te puke muli.

9. Oī vēnā ai lā. Pā ki te pō, olo nā tama oī takitahi o lā puke, momoe ai i nā puho o te vaka. Pā nei ki te vaveao, e teki lava te tama i te puho mua, he tino kua tū ifo i luga o te vaka ka tutuki ifo foki te vaka. Kae vē mai lava te tama ki te tino tēnā e tū: Tēnei kō lā to mā fitā e fai! Kae hēki lā iloa ko te lā mātua lava.

Oī kua lea atu te mātua ki tana fānau, kia Matuleolua ma Matuleotolu: Heāloa taku fānau. Io, ko toulua fitā e fai. Ko au tēnei e kō faia. Ko au e mahu kafai koulua e olo. Kae ōmai lā keina hāuri taulua malaga. Keina olo.

10. Ia. Alafaki mai te taeao, hāuri loa te malaga. Hāuri lelei to lā oho, fakamāvae loa lava kua olo. Kua tuku atu nei lā te vaka ka fano.

(Fakatali foki lā ia Matuleolua ma Matuleotolu.)

11. Kako te tama tēnei i te lagi, to lā uho ia Matulafoaina. Kua lea atu nei ia Tagaloa-a-lagi kia Matulafoaina: E kē kitea o uho ka olo ki te taupou ko Hina. Hau lā oī fano i te vaka. Ko te fakatoruga tēnā a Tagaloa-a-lagi kia Matulafoaina: Hau oī fano i te vaka.

7. Therefore the mother of the boys goes with her heavy husking stake in the darkness of the early morning and stabs the canoe with it. Stabbing right at the front joints, so that the caulking (putty) falls out.

Morning arrives, the boys prepare to go. The canoe is now dragged. The canoe is pulled off but cannot go, the canoe leaks badly, it will swamp. Well. It is again dragged back to shore. The father speaks out to the boys: The canoe is not yet caulked?

But the boys reply at once: No! The caulking was all done. So now again they do the job, again putty the canoe. The boys aim again to go tomorrow.

8. But it is the same as before. Night again comes and the family sleeps, but again the woman, the mother herself of the boys Matuleolua and Matuleotolu, goes. Again going with the hard husking stake and again inserting it in stern joints.

Again the morrow arrives, the canoe will be dragged off to the sea. The canoe cannot go. The canoe will swamp. And the father is angry too at the boys, how was their caulking done. Again the canoe is dragged back to shore.

But now the boys discuss together thus: Their task was done properly. Perhaps someone is tampering with the canoe. The boys quickly devise their plan: The two of them will go and sleep inside the canoe, one at each end, one boy at the bow, one boy at the stern.

9. So it is just like that. Darkness arrives, the boys go one each in their ends, sleeping in the covered holes of the canoe. Now early morning arrives, the boy in the front end is startled, a person is standing down upon the canoe about to beat down on the canoe. So the boy right toward the person standing there: This is the one who creates our problem! But they do not realise that it is their mother herself.

And the mother speaks out to her children, to Matuleolua and Matuleotolu: Patience my children. Yes, I create your problem. I am the one who does it. I am opposed to your departure. But come then why don't you ready your journey. You may go.

10. Well. The morning dawns, the trip is readied at once. Their travelling food is all prepared, as soon as farewells are made they go. They now intend that the canoe will depart.

(Let Matuleolua and Matuleotolu wait there awhile.)

11. As for this boy in the sky, their brother Matulafoaina. Now Tagalooa-a-lagi speaks over to Matulafoaina: Do you see your brothers will go to the maiden Hina. Come then and go in the canoe. That is the command of Tagalooa-a-lagi to Matulafoaina: Come and go in the canoe. That is the command of Tagalooa-a-lagi to Matulafoaina: Come and go in the canoe.

Ko nā tonu uma lele e kē faia, kae lea ki ō uho ke uhitaki atu
kia te koe. Kafai e fakalogo atu nā tama kia te koe, e hao
tautou malaga. Kae kafai e hē uhitaki atu nā tama kia te koe,
e hē hao tautou malaga.

Oi kua tuku atu nei nā mea e Tagaloa-a-lagi kia Matulafoaina,
ni mea e takua ni puga-vavalo. (Nā mea e vē ni fakalogo telefoni.)
Kua tuku atu nā mea iēnā e Tagaloa-a-lagi ki nā taliga o
Matulafoaina.

Lea atu ia Tagaloa-a-lagi: E fanatu nei lava koe oi lea
ki nā tama ke hau te tama i muli ki lotu, kae fano koe ki muli oi
fai e koe toutou vaka. Ko koe lava te kē fakahaohaoa tautou
malaga.

Lea atu loa ia Matulafoaina: Io, kua lelei.

Lea atu ia Tagaloa-a-lagi: Hau lā oi fano i te vaka. Ko
te mea tēna e olo koutou ki ei, e hēai lele he malaga e hao ai,
e oti uma ia tagata. Fano lā oi fakatonutonu e koe te malaga a
koutou ke hao.

12. Fanaifo loa ia Matulafoaina ki lalo. E pā ifo, ko te vaka
ka fano, kua tuku atu, kua hālo. Kae teteki lava te nuku, he
tino kehe kua hula mai. Ko te kaulelele o te tama.

Kalaga atu loa ia Matulafoaina ki ona uho: E! Tuku mai
te vaka ke fanatu au.

Kae lea atu te tahi tama: Hēai. Tuku vē kō lā, tā olo.
Oi kua keu loa to lā vaka. E keu atu ko te vaka e hē
gaholo.

Lea atu te tama matua: Keu atu te vaka tā olo.

Kae tali mai te tama tamaiti: E! Tuku atu kō ke hopo ifo.

Kae lea atu lava te tino matua: Hēai. Tā olo, e hē tuku
atua te vaka ki ei.

Ia. Oi kua kalaga atu nei ia Matulafoaina: Io. Fano lā
toulua vaka. Oi kua fano nei te vaka. E tigā te vaka e alo
atu, kua hē mafai lele. Kua tali gaugau lele nā foe, kae hē
mafai lele te vaka ke gaholo.

Oi toe lea atu te tama tamaiti, ia Matuleotolu: E! Tuku
atu mua. Ko to tā vaka e fai ifo e te tino e tū ifo.

13. Oi vēnā ai. Kua tuku mai nei te vaka oi kua hopo atu ia
Matulafoaina ki lotu i te liu. Na nofo atu lava ia Matulafoaina,
ko te vaka kua fano e vē he vaka e fano i he mahini. Fano fano
fano te vaka. kua lala ki te motu e i ei te faunou. Kua kītea mai

That is the command of Tagaloe-a-lagi to Matulafoaina: Come and go in the canoe. Every decision will be made by you, and tell your brothers to obey you. If the boys pay attention to you, your trip will be safe. But if the boys do not obey you, your trip will be unsafe.

And now Tagaloe-a-lagi puts out some things for Matulafoaina, some things named puga-vavalo [lit. prophetic coral stones]. (The things are like some telephone receivers.) Tagaloe-a-lagi puts those things into Matulafoaina's ears.

Tagaloe-a-lagi speaks out: Now you must go off at once and say to the boys that the boy at the stern must come to midships, while you go to the stern and you direct your canoe. Only you can make your journey succeed.

Matulafoaina says over directly: Yes, all right.

Tagaloe-a-lagi speaks over: Come then and go on the canoe. As for that place you all are going to, not a single journey has escaped it, the people are all dead. Go then and you take command of your journey so that it escapes.

12. Immediately Matulafoaina goes down below. Arriving down, the canoe will depart, it is putting away, paddling. But the village is very startled, a strange person appears. The boy is handsome.

Matulafoaina shouts out directly to his brothers: Hey! Bring over the canoe so I can come aboard.

But the one boy says over: No. Leave it like that, let's go. So they quickly paddle their canoe. Though they stroke forward the canoe does not move.

The older boy speaks over: Quickly paddle the canoe, let's go.

But the younger boy replies back: Hey! Put over so he can hop aboard.

But the older boy still says out: No. Let's go, do not put the canoe over to him.

Well. And then Matulafoaina shouts out: Yes. Let your canoe go. So now the canoe goes. But try as they might to paddle the canoe away, they are not able. The paddles are very nearly broken, but still they are not able to move the canoe.

So again the younger boy says over, that is Matuleotolu: Hey! Why not put over. Our canoe is being controlled by the person standing down there.

13. That's how it is. The canoe is put over here and Matulafoaina jumps aboard at midships. No sooner does Matulafoaina sit down than the canoe goes like a canoe propelled by a motor. The canoe goes and goes and goes, coming close to the island where the maiden is. On shore a canoe is seen

(Fakatali foki te vaka o nā tama.)

14. Kako te hāuai tēnei ko Tautilifaga, te mātua o Hina, e vēnei ana faiga: kua fano nei oi puipui lele to lā fale. Kō te tahi tala kua pupuni ki loto ia Hina te taipou, e hō fakakikilagia ki te vaka tēia e hau i moana. Kua haihai nei i nā takapau, kua tanoa nā pola. Ka kua uma te kitea e te hāuai te vaka tēnei o nā tama e fanatu, kae hē lea ki Hina. Ka kua hauri nei lava to lā fale, kua hauri te tahi tala kae tiaki vē lava te tahi tala o te fale. Ko te tala e hē hāunia e ōmai ki ei nā tino, kako te tala lā tēia kua puipui e mumuri ai ia Hina. Kua uma nei te puipui o te fale, ka kua lata mai te vaka ki gāuta, kua tali pā mai ki nā muliava.

15. E teki lava kua fanaifo te leo mai te lagi, mai ia Tagaloa-a-lagi, auā foki lā e i ei nā puga-vavalo i nā taliga o Matulafoaina. Kua lea vē ifo: Matulafoaina, lea ki te tama tēnā i muli ke hau ki loto, kae fano koe ki muli oi fakahao e koe te vaka.

Oi kua lea loa lava ia Matulafoaina kia Matuleolua: Hau ko koe ki kinei, kae fanatu au ki muli ke kō fakahao atua to tātou vaka.

Oi kua vēnā. Kua fano nei ia Matulafoaina, kua nofo i te taumuli, ka kua fano ia Matuleolua ki loto i te liu.

Lea atu loa lava ia Matulafoaina ki ona uho: Kafai lava ia au e lea atu ko te vaka ke keu oi keu, keu loa te vaka, alo sulua foe. Lea atu ia Matulafoaina: Kikila ki te tino tēnā e eva ifo i te oneone, ko te hāuai tēnā e ia tāmatea nā malaga e ōmai ki kinei. Tēnā ka fanaifo nei, ka fai ona hāhā ki te tai.

Toe kikila atu nā tama, kua galo te fafine nas ki lātou kitea atu. Tēnei e fakatautau ake te vaka o nā tama i gātai.

16. Kae tēnei foki kua fai hei te miha a Hina te taipou ma tona mātua, ko Tautilifaga te hāuai.

(Ko te vāega mulimuli tēnei o te tala o Tagaloa-a-lagi ma tana fanau ko Matuleolua ma Matuleotolu ma Matulafoaina ma te hāuai e igoa ki Tautilifaga ma tana tama teine e igoa kia Hina, te taipou.)

Kua tagi nei ia Hina kia Tautilifaga, auā lā ko ia kua fakahofo i te fale kae hē fanaifo i tana kau ki gātai ke ia kitea te vaka - ke kikila ia ki te vaka.

Ko Tautilifaga tēnei ka ifoifo ki lalo i te oneone, kae tagi ifo ia Hina i loto o te fale. E vēnei lā ia tagi a Hina:

Tautilifaga e hōhō vē ake, Tautilifaga e.

Ke kō kitea atu te vaka tēnā e hau i gātai, Tautilifaga e.

(Let the boys' canoe wait a moment.)

14. As for this ogre Tautilifaga, the mother of Hina, like this is her doing: going now and completely shutting up their house. At one end Hina the maiden is shut inside, so that she will not look to the canoe over there coming at sea. She is enclosed here with coconut mats, the blinds are tied. For the ogre has already seen this canoe of the boys going over, but has not told Hina. So here she is carefully readying their house, readying the one end but leaving the other end as it is. The end that is not prepared the people will come to, while in the end there which is enclosed Hina is hidden. Now the enclosing of the house is finished, but the canoe is close to shore, it has almost reached the end of the pass.

15. Suddenly the voice goes down here from the sky, from Tagaloe-a-lagi, because remember there are the prophetic stones in Matulafoaina's ears. It speaks down thus: Matulafoaina, tell that boy at the stern to come to midships, while you go to the stern and you make the canoe safe.

So Matulafoaina speaks at once to Matuleolua: You come here, while I go over to stern so that I guide our canoe safely.

So it is like that. Matulafoaina now goes, sitting at the stern, while Matuleolua goes to the midships.

Matulafoaina speaks out immediately to his brothers: As soon as I say out the canoe to be paddled quickly then paddle, paddle the canoe right away, bend to your paddles. Matulafoaina says further: Look at that person strolling down on the sand, that is the ogre who slays the travellers who come here. There she will go down now, she will do her mysteries to the sea.

The boys look out again, the woman whom they saw has disappeared. Here the boys' canoe is being headed up to shore.

16. But at the same time there is a disagreement between Hina the maiden and her mother, Tautilifaga the ogre.

(This is the last section of the story of Tagaloe-a-lagi and his children Matuleolua and Matuleotolu and Matulafoaina and the ogre named Tautilifaga and her girl child named Hina, the maiden.)

Here is Hina crying to Tautilifaga, because she is made to stay in the house rather than going down in her company to shore so she sees the canoe - so she can look at the canoe.

Tautilifaga here is about to step down onto the sand, when Hina cries down from inside the house. Hina's cry is like this:

Tautilifaga move out of the way, Tautilifaga.

So that I can see that canoe coming at sea, Tautilifaga.

Kae liliu atu nei lava te fafine nei, ia Tautilifaga, suā foki lā he hāuai. Kua kalaga atu nei kia Hina: E! Vave atu nei lava oi fano ki te fale, ko au e i lā liliu atu nei lava oi folo kātoa koe.

Ia. Helekaleka ifo ia Tautilifaga ki gātai. Ia. Oi toe tagi ifo ia Hina i loto o te fale:

Ko Matuleotolu te foe mua mai, Tautilifaga e.

Ko Matuleolua te foe loto mai, Tautilifaga e.

Ko au mea lava ia e kai ai, Tautilifaga e.

Ia. Oi liliu atu nei ia Tautilifaga kia Hina: E! Te kogāmea nei kō! E tigā e lea atu ke mate ki te fale ke moe. Vave atu nei oi moe. Ko koe e hē kikila lele ifo ki gātai.

Kako te mea ia a te hāuai e fai, e puipui ia mata o Hina suā nā te vaka e kitea e Hina.

Ia. Oi toe tagi ifo foki ia Hina:

Ko Matulafoaina te foe muli mai nei, Tautilifaga e.

Ko tata manamea tēnā e fano ai kita, Tautilifaga e.

17. Kako Tautilifaga lava tēnei kua fanaifo ki gātai. Kae tēnei foki te vaka o nā tama kua tau fakaofiofi ake ki gāuta. Kua kitea ake foki e nā tama te tino e fanaifo. Na fanaifo fanaifo lava ia Tautilifaga ki gātai, kae teki lava kua galo. E hēki toe kitea lele pe ko tēfea.

Kako te tai foki tēnei kua galu. Kua hē mafou te vaka ke ofi. Kua hē hao te vaka.

Lea atu ia Matulafoaina ki ona uho: Ko te tino nae fanaifo kua hē kitea lele atu pe ko tēfea.

Kae kitea atu nei e Matulafoaina, kua i ei te fotu e tū mai i loto o te ava. Toe lea atu loa ia Matulafoaina ki ona uho: Kikila, kafai lava ia au e kalaga atu ke keu te vaka oi keu loa, kave i oulua toa, fakamākekeke aulua foe. Ko to tātou vaka fakacho tonu lava ki luga o te fotu tēnā i loto o te ava.

Kae hē iloā lele e nā tama, e Matuleolua ma Matuleotolu, ko te fotu tēnā i loto o te ava ko te hāuai ia Tautilifaga kua liu akai. Kae poto lele lā ia Matulafoaina. Ko te ala foki ia o tana fakatonuga, ko te vaka e fakacho tonu ki luga o te fotu tēnā i loto o te ava.

And this woman, Tautilifaga, turns right around now, because remember she is an ogre. Calling out here to Hina: Hey! Get the hell out of here and go to the house, or else I shall turn back right now and swallow you whole.

Well. Tautilifaga takes some steps down to shore. Well. So again Hina cries down from inside the house:

Matuleotolu is the fore-paddler, Tautilifaga.

Matuleolua is the mid-paddler, Tautilifaga.

These are the very things you feed upon, Tautilifaga.

Well. And Tautilifaga now turns back to Hina: Hey! The brat. I am sick of telling you to get the hell inside the house and sleep. Hurry up now and sleep. You will never look down again to the shore.

Yet the thing that the ogre does, she blocks Hina's view lest Hina see the canoe.

Well. So yet again Hina cries down:

Matulafoaina now is the stern-paddler, Tautilifaga.

That is ^{my}lover with whom I shall go, Tautilifaga.

17. Meanwhile Tautilifaga just goes down to the shore. While at the same time the boys' canoe is preparing to enter the channel to shore. The boys also see up there the person going down. Tautilifaga keeps going down going down to the shore, but suddenly she just disappears. She is not to be seen anywhere.

Meanwhile the sea too is stirred up. The canoe is unable to enter. The canoe is not safe.

Matulafoaina speaks out to his brothers. The person who was going down is not to be seen at all where she is.

Matulafoaina gazes out now, there is the barrier standing in the midst of the passage. Again Matulafoaina speaks out to his brothers: Look here, as soon as I call out to quickly paddle the canoe then quickly paddle at once, bend to your paddles, make your paddles powerful. Our canoe must be made to land right on top of that barrier in the middle of the passage.

But the boys do not even suspect, that is Matuleolua and Matuleotolu, that the barrier in the midst of the passage is the ogre Tautilifaga who has transformed into reef. But Matulafoaina knows this very well. This then is the reason for his command, the canoe must land right on top of that barrier in the middle of the passage.

18. Oī kua kalaga atu loa lava ia Matulafoaina ki nā tama ke keu te vaka. Ola! Ko nā tama kua punonou i te keuga o te vaka. Fanatu fanatu lava te vaka, oho tonu lava ki luga o te fotu tēnā i loto o te ava.

E teteki lava nā tama kae kekē ake te tino i lalo i te tai. Kua vē ake: E! Te kau meaola nei. E hōna kou mai lava tautou vaka, kae hē pupula mai outou mata ki tagata iēnei e fagogota atu.

Oī kua lea atu nei ia Matulafoaina: E vē ake lava ki mātou he akau, kako tēnā he tino. Fakamolemole, auā e hē ki mātou iloa ia aga a toutou fenua.

Lea atu ia Tautilifaga: Io. Ōmai. Tātou olo ke toho toutou vaka.

19. Liliu atu loa lava ia Tautilifaga kua fano. Kako te tai nei kua maha lele. Oī kua fenake lava te vaka ki gāuta.

Kae kitea atu foki e nā tama, kua eva ifo te fafine i gāuta, kua folafola ifo nā lago e toho ai te vaka.

Toe lea atu loa lava ia Matulafoaina ki ona uho: Ko to tātou vaka e hē tohoa kae hiki. Kafai to tātou vaka e hiki, kafai lava e pā atu ki te lago i mua, kae kalaga atu au ke apati te vaka ki lalo oī apati loa ki lalo te vaka.

Kae hē iloa foki e Matuleolua ma Matuleotolu ko he hāuai, ia Tautilifaga, kua liu lago toho vaka. Kae poto lele ia Matulafoaina, auā foki lā nā mea iēna na fōki ki ei e tona tamana iēnā e pipiki i nā taliga o Matulafoaina (nā pugavavalo). Ko tēnā lā e poto ai ia Matulafoaina i nā uiga uma o te hāuai.

20. Na pā atu lava te vaka ki gāuta i te matāfaga, lea atu loa ia Matulafoaina: Hikia! Hiki loa te vaka, na hiki hiki lava te vaka o nā tama. Na pā atu lava ki te lago i mua pito ki gāuta, kua vaelua tonu lava te vaka ki luga o te lago tēnā, kae kalaga atu loa ia Matulafoaina: Apati te vaka ki lalo!

Na apati ifo te vaka, kae kekē ake te fafine i lalo o te vaka: Oiaue! Oiaue! Toki tua ka gau, toki tua ka gau!

Oī toe lea atu foki ia Matulafoaina: Oī, fakamolemole mua te lōmatua, auā e hēki mātou iloa lele ia aga a toutou fenua. E vē ake lava ki mātou ni lago e toho ai nā vaka, kako tēnei ni tino.

Toe lea atu foki ia Tautilifaga ki nā tama: Ōnāmai lā, tātou olo ki gāuta i te fale.

18. So Matulafoaina shouts right out to the boys to paddle the canoe quickly. Goodness! The boys bend double in paddling the canoe. The canoe goes over goes right over, lands exactly on top of that barrier in the middle of the passage.

The boys are completely surprised when the person yells up from below the sea. Yelling up: Hey! The band of beasts. You shoot your canoe along recklessly, not opening your eyes to these people who are going out fishing.

And Matulafoaina now says over: It seemed to us just a reef, while it was a person. We apologise, it is because we are not familiar with the ways of your land.

Tautilifaga speaks out: Yes. Come. We will go and draw up your canoe.

19. Tautilifaga turns back at once to go. Meanwhile the sea now is completely calm. So the canoe goes right up to shore.

When the boys again gaze out, the woman is strolling down at the shore, laying down the skids to draw up the canoe.

Matulafoaina again speaks out to his brothers: Our canoe will not be dragged but carried. When our canoe is carried, as soon as it arrives over at the front skid, then I will shout out to drop the canoe down and drop the canoe down immediately.

Now again Matuleolua and Matuleotolu do not realise that the ogre, Tautilifaga, has transformed into a skid for dragging up canoes. But Matulafoaina knows very well, because remember those things given to him by his father which are attached to Matulafoaina's ears (the prophetic rocks). That is why Matulafoaina knows all the ways of the ogre.

20. As soon as the canoe reaches shore at the beach, Matulafoaina speaks right out: Lift! The canoe is raised right up, the canoe of the boys is lifted lifted. Arriving right over to the skid in front furthest inland, the canoe is exactly half-way over that skid, when Matulafoaina shouts out: Drop the canoe down!

They drop the canoe down, but the woman yells up below the canoe: Ee! Ee! My back is breaking, my back is breaking!

So yet again Matulafoaina says over: Sorry, please excuse old lady, since we do not yet know well the ways of your land. We just thought some skids for drawing up canoes, yet these are men.

So again Tautilifaga speaks out to the boys: Come on, let's go inland to the house.

21. Na fano foki lava ia Tautilifaga muamua ki te fale. Kua fano nei oi hauni mai te fale. Ka kua hao foki nā tama i nā hāhā muamua iēnā o te hāuai, oi kua ōatu foki nā tama ki te fale. Kua ulu atu nei ia Matuleolua ma Matuleotolu ki loto fale, ka kua nofo foki ia Matulafoaina i te tafafaitotoka. Auā foki lā ko a lātou tonu una lele e fai, e fai lava e Matulafoaina auā e fakalogo lava ki nā puga-vavalo i ona taliga.

Kua fai foki a lātou tala, kako Tautilifaga tēnei e hē mafai lele ke filemū i ona fekai kia Hina, auā hōvē e fatiatio mai ki nā tama.

22. Lea atu loa te hāuai: Io. Ko ki tātou ka olo oi tākekele.
Tali atu ia Matulafoaina: Io, kua lelei.

Kua ulu atu nei lā ia Tautilifaga ki fafo, kua tāmilo ake i te tāhi itū, ka kua lea atu nei ia Matulafoaina ki ona uho, ki Matuleolua ma Matuleotolu: Nonofo vēnei kae ke fano au ke kave te hāuai ki gāuta. Kae vēnei, e koulua kitea ake loa ko ki māua kua gagalo ki gāuta, tutū atu loa koulua oi hiki ia Hina ki luga o te vaka, vevelo loa te vaka ki te tai, fano loa toutou vaka. Olo lele ki te mātua e fakatali mai, kae ke nofo au ke fakavalevale ake te hāuai.

Oi vēnā ai lava. Kua nonofo nā tama, ia Matuleolua ma Matuleotolu, e tuha ma te fakatonuga a Matulafoaina.

23. Ka kua olo nei ia Tautilifaga ma Matulafoaina ki te vai. Kua tataki lele nei ia Matulafoaina e te hāuai ki te vao, kae auoa lele ma te iloa e te hāuai te tonu tēnei a Matulafoaina kua fai ki ona uho.

Fano fano te kau a Tautilifaga ma Matulafoaina ki te vao oi kua lea atu ia Tautilifaga kia Matulafoaina: Ko ki tāua ka olo oi fai murimurikiō. Ma ta lā tonu vēnei kua fai: Ko te tino e tō ki lalo e finau. Olo ai, kua lea atu te hāuai ki Matulafoaina: Fano lā koe muamua oi mumi.

Kae tali atu ia Matulafoaina: Hēai. Fano koe muamua oi mumi.

24. Oi kua fano nei te hāuai oi mumi. Kua fano nei oi liu pūpū, e vē lava ko nā pūpū i nā niu e hōna tātitia i lalo o nā niu.

Fanatu loa lava ia Matulafoaina kua hakili ia Tautilifaga. Ka kua muhumuhu mai nei nā puga-vavalo i nā taliga o Matulafoaina, kua vē mai kia Matulafoaina: E! Ko te mea tēnā e tātia mai e hē he pūpū, kako Tautilifaga. Fano lā oi takeukeu ke pā ki he tafa fatu.

21. Again Tautilifaga goes off first to the house. She goes here to ready the house. So again the boys are safe from those first mysteries of the ogre, and the boys also go over to the house. Matuleolua and Matuleotolu enter over here into the house, while Matulafoaina just sits at the side of the door. Because remember all their decisions that are made, they are made by Matulafoaina himself because he listens to the prophetic stones in his ears.

They have their conversation, but Tautilifaga here is not at all able to relax because of her rage at Hina, because possibly she is peeking at the boys.

22. Finally the ogre says over: Yes. We will all go and bathe.

Matulafoaina replies over: Yes, all right.

Tautilifaga rushes outside at once, walking around up to the other side, so Matulafoaina now speaks over to his brothers, to Matuleolua and Matuleotolu: Stay like this while I go to take the ogre inland. Now it is like this, as soon as you two see up that the two of us have disappeared inland, you two stand up immediately and lift Hina aboard the canoe, shove the canoe right into the sea, depart with our canoe at once. Go right to the mother who is waiting, while I will stay to frustrate the ogre.

So it is exactly like that. The boys, Matuleolua and Matuleotolu, remain following the command of Matulafoaina.

23. So now Tautilifaga and Matulafoaina go to the well. Matulafoaina is led right along to the bush by the ogre, but the ogre has absolutely no idea and no hint of this command that Matulafoaina made to his brothers.

The party of Tautilifaga and Matulafoaina go on and on into the bush and Tautilifaga speaks over to Matulafoaina: The two of us will go and play hide-and-peek. And they make their bet like this: The person who is defeated will be killed. Going on, the ogre says over to Matulafoaina: Why don't you go and hide first.

But Matulafoaina replies over: No. You go first and hide.

24. So now the ogre goes and hides. She goes now and turns herself into a discarded coconut shell, just like the shells of coconuts scattered everywhere below the coconut palms.

Matulafoaina goes off at once looking for Tautilifaga. But the prophetic rocks in Matulafoaina's ears now whisper to him, whisper like this to Matulafoaina: Hey! That thing laying here is not a discarded shell, but is Tautilifaga. Go then and shove it a bit at a time until it rests at the side of a rock.

Fano ai ia Matulafoaina oi fai v̄nā. E laka atu nei oi tau te vae ki te p̄p̄ū oi fano he kekeu. E agai v̄e atu nei oi toe liliu mai oi tau te vae ki te p̄p̄ū oi takeu. Oi fai v̄nā ai lava. Na fai v̄nā fai v̄nā lava oi p̄a te pupu ki tafa o te m̄atuā fatu lele. Kae v̄e ake lava tana kupu: Ha! Te fakalavelave kō o tēnei mea! Kae puke ifo lava ia Matulafoaina ki te p̄p̄ū, hiki ki luga kae fano te togi ki luga o te fatu lahi tēnā. Take lua te p̄p̄ū.

Kae teki lava ia Matulafoaina, kae kekē ake ia Tautilifaga te h̄auai: Oiawē! Oiekē! Ia au kua unoko. Kae te meaola nei kō te fakahēmaufau. E kē kitea mai lava ia au e m̄umuni, kae fakahētatau v̄nā mai lava koe oi fai mai hau mea ke ogohia v̄enei ai au.

Oi kua lea atu foki ia Matulafoaina: E! Te lōmatua, fakamolemole, e v̄e ake lava au he p̄p̄ū pe he otaota e tātia, kako tēnā ko koe.

25. Oi kua toe lea atu nei lā ia Tautilifaga kia Matulafoaina: Keinā fano lā koe oi m̄umuni.

Oi kua fano nei ia Matulafoaina oi m̄umuni. Kua fano nei oi liu fatu pae i te auala, e v̄e lava he fatu kua leva lele te tātia ai. Fano ai foki ia Tautilifaga oi hakili ia Matulafoaina.

Ko Tautilifaga nei e kui v̄e atu oi tukia te vae ki te fatu tēnā e tātia i loto o te auala oi ogohia te vae. Ia. Oi toe kui v̄e atu oi tōkai foki te vae oi nofo ki lalo, kua milimili tona vae. Io. Oi toe agai mai, toe tōkai foki te vae ki te fatu lava tēnā. Na fai fai lava, oi gapā te vae o te h̄auai, kua fano te toto.

Oi kua kalaga nei kia Matulafoaina ke hau, ko ia kua iho. Kae tū ake nei ia Matulafoaina - ko te fatu lava tēnā nae tuki ki ei tona vae.

26. Ko tona uiga: kua toe m̄ālō nei ia Matulafoaina, kua hē ia mafala oi hakili. Oi ka he h̄auai e tatau lava ke iloa e ia hōhe mea e fai e he tino. Kae tēnei foki ia Hina kua makapekape atu ma nā tama i te moana, kae auoa lele foki ma te ia iloa. Oi kako Matulafoaina, ko te fatu lava tēnei nae tōkai oi tuki ki ei tona vae. E teki lava ia Tautilifaga kua tū mai ki luga ia Matulafoaina - ko te fatu tēnā, auā foki lā na fakaliufatu. Oi kua m̄ālō nei ia Matulafoaina i ta lā tafaoga tēnā.

27. Lea atu loa ia Matulafoaina: Io. Kua m̄ālō au. Hau lā, ko koe ka tāmāte.

Kae tali atu ia Tautilifaga: E hēai kō. Ko ki tāua ka olo oi tau v̄i.

25. So Matulafoaina goes and does just that. Stepping over now and striking the foot to the shell and shoving it aside. Now passing over there and again returning and striking the foot to the shell and shoving it aside. He just keeps doing that. Doing that doing that and the shell comes to rest at the side of a huge rock. Then his words are spoken aloud: Ach! This thing is a bloody nuisance! With that Matulafoaina grasps down, lifts up and smashes it on top of that huge rock. The shell splits in two.

Matulafoaina is startled, Tautilifaga the ogre yells up: Eee! ouch! I am bruised. This bloody beast with no sense. You must have seen that I was hiding, yet you are brash like that and do your thing to hurt me like this.

So again Matulafoaina speaks out: Oh! Old lady, excuse me, I just thought it was a discarded shell or some rubbish lying around, while that was you.

25. So then Tautilifaga says as before to Matulafoaina: Why don't you go and hide.

So now Matulafoaina goes to hide. He goes now and changes into a large flat stone in the path, just like a stone which has been lying there for a long time. Tautilifaga goes too and looks for Matulafoaina.

Tautilifaga passes by here and strikes the foot on that stone resting in the middle of the path and hurts the foot. Well. And again passes by and also strikes the foot and sits down, rubbing her foot. Yes. Yet again coming along, again stubbing the foot on that very same rock. Again and again, and the ogre's foot bursts open, blood runs out.

So now she shouts to Matulafoaina to come, she gives up. When Matulafoaina stands up here - that very rock that she kept hitting her foot upon.

26. This means: again Matulafoaina has won, she was not able to find him. Yet she is an ogre who should be able to know anything that a person does. Meanwhile also Hina is far away at sea with the boys, yet she has absolutely no idea about this either. And as for Matulafoaina, this very rock upon which she struck and stubbed her foot. Tautilifaga is indeed startled when Matulafoaina stands up - he is that stone, because remember he changed himself into stone. Well now Matulafoaina has won that game of theirs.

27. Matulafoaina speaks right out: Yes. I won. Come on, you will be killed.

But Tautilifaga replies to him: Not yet. Let us go and pick Tahitian apples.

Tali atu ia Matulafoaina: Io, kua lelei. Toe lea atu ia Matulafoaina kia Tautilifaga: Fano lā koe oi tau muamua tau vī.

28. Oī kua fano nei ia Tautilifaga oi kake ki luga o te vī oi tau. E kau nā lima, nā lāulu, na vae i te tauga o te vī. Kua hōna lūlū valevale te vī. Kae tēnei foki ia Matulafoaina e ao te vī, auā e fai pe ko ai te tino e galo hana vī.

Te tahi itula, kae kikila atu lava ia Matulafoaina kae fafaki te taulua vī a Tautilifaga. Fano te togi ki te tahi itū, kua togi mamao lele ki kō. Na uma loa te fakaputu o nā vī, fano loa ia Matulafoaina oi hakili mai te taulua vī tēnā na togi mamao e te hāuai. Hakili hakili oi maua. Kua hau ma ia.

Lea atu loa ia Matulafoaina kia Tautilifaga: Hau lā oi faitau au vī. Auā na fai ta lā tonu e faitau a lā vī.

Lea atu ia Tautilifaga: E kātoa, kae kō iloa lā pe i kinā taku taulua vī.

Tali atu ia Matulafoaina: Tēnei! Oī kua fōki.

29. Ia. Lea atu loa ia Tautilifaga kia Matulafoaina: Hau lā, ko koe ka fano oi tau tau vī.

Fano loa ia Matulafoaina oi tau tana vī. Na kāve kave kave lava te tauga o te vī a Matulafoaina. Kae tēnei foki ia Tautilifaga e fai tana galuega, ko te fakaputuga o te vī. Na fai fai lava te galuega a Matulafoaina, ko te tauga o te vī. Ko tana toe mea foki kua puke atu foki oi fafaki mai foki te taulua vī oi togi mamao lele foki ki te tahi itū. Ka kua fanaifo nei ki lalo.

Oī kua lea mai te hāuai kia Matulafoaina: Hau lā oi faitau au vī.

Kae tali atu foki ia Matulafoaina: Hōvē e kātoa, kae hē kō iloa pe i kinā taku taulua vī?

Oī kua fano te hāuai oi hakili. Hakili hakili, e hē maua. Oī toe fano ai ia Matulafoaina oi hakili. Hakili hakili, maua. Kua hau nei ma ia. Na maua lava ki te mea na ia togia ki ei.

30. Lea atu loa ia Matulafoaina: Io, keinā hau lā. Ko koe kua tonu lava, ko koe ka tāmte. Tēnei kua mālo foki au.

Kae tali ia Tautilifaga: Kikila, e hēai. Ko ki tāua ka olo oi tākekele.

Oī kua olo, kako hēki ai lava he mālo mo te hāuai, mo Tautilifaga. Olo ai foki ki te vai. Kua fano nei foki ia Tautilifaga oi fakaliu kumete oi fakapeopea ai i loto o te vai, e vē he tānoa e opea i loto o te vai.

Matulafoaina responds: Yes, all right. Matulafoaina also says to Tautilifaga: Why don't you go and pick your apples first.

28. So now Tautilifaga goes and climbs up the Tahitian apple tree and picks. Hands, strands of hair, legs all join together in picking the apples. The apple tree sways violently. Meanwhile Matulafoaina just gathers the apples, because they are competing as to the person who loses his apple.

At one time, when Matulafoaina is looking over Tautilifaga plucks a pair of apples. She throws them to the other side, throwing them far off over there. As soon as he is finished piling up the apples, Matulafoaina goes and looks for that pair of apples which the ogre threw far away. Seeking seeking and finding. He returns with them.

Matulafoaina speaks out then to Tautilifaga: Come on and count your apples. For they have agreed that they will count their own apples.

Tautilifaga speaks out: All here, but I wonder if my pair of apples are among them.

Matulafoaina replies: Here! And hands them over.

29. Well. Tautilifaga speaks right over to Matulafoaina: Come on, you go and pick your apples.

Matulafoaina goes directly and picks his apples. The apple picking of Matulafoaina carries on and on and on. Meanwhile too Tautilifaga does her task, gathering the apples. Matulafoaina's work continues, picking the apples. His last thing also is to grab over and pluck too the pair of apples and he throws them far away to the other side. And then he goes down below.

And the ogre says to Matulafoaina: Come on and count your apples.

And Matulafoaina replies also: Perhaps they are all here, but I do not know if my pair of apples are there?

So the ogre goes to find them. Seeking seeking, not finding. So Matulafoaina goes there again and looks. Seeking seeking, finding. Now he returns with them. He found them at the exact place that he threw them.

30. Matulafoaina speaks out directly: Yes, come on now. You have agreed yourself, you will be killed. Here I have won again.

But Tautilifaga replies: Look, not yet. We will go and bathe.

So they go, but there has not been a single victory for the ogre, for Tautilifaga. They go as before to the well. Now Tautilifaga goes and changes herself into a wooden bowl and floats in the middle of the well, just like a bowl floating in the water.

31. Oī kua fano foki ia Matulafoaina oi hakili ia Tautilifaga.

Ka kua lea mai foki nā puga-vavalo i nā taliga o Matulafoaina: E! Matulafoaina, ko te mea tēnā e opeopea mai i loto o te vai, e hē he tānoa, kako Tautilifaga. Tago lā ki he fatu pae oi togi ai te kumete ke māvaelua.

Fanatu fanatu lava ia Matulafoaina, papae ifo lava oi tō ake te fatu pae, fano te togi ki loto o te kumete tēnei e opea i loto o te vai. Fanatu lava te fatu pae, māvaelua te kumete.

Kae teki foki ia Matulafoaina kae tagi taukeke ake ki luga te fafine. Kae lea vē mai kia Matulafoaina: E! Te meaola nei kō. E hē pupula mai moni lava o mata ki te tino e tākele atu, kae hōna fetogi mai lava au fatu.

Oī kua lea atu ia Matulafoaina: E! Heāloa te lōmatua. Fakamlemole e vē ake lava au, he kumete e opeopea i loto o te vai, kae tēnā lā ko koe e tākele.

Oī kua ifo atu nei ia Matulafoaina, kua fai te tākelega ma te hāuai. Na tākekele tākekele lava oi kua ōake ki luga.

32. Lea atu loa lava ia Tautilifaga kia Matulafoaina: Ko ki tāua ka olo oi fai te umu.

Olo ai, kua olo nei ki te maunaga oi fai ai te umu. Kua fano ia Matulafoaina oi puha e ia te umu. Kae fai uma lele nā mea e Tautilifaga - fafaki mai nā talo, fano oi vavalu, fofoke nā fai, valu nā popo. Kae tēnei ia Matulafoaina, ko tana mea lava e fai ko te puhaga o te umu.

Na fai fai lava nā mea o te umu, kua tau fakauma. Oī kua fakataufai nei e ki lāua e fia maua ni vai konna, kae hēai he mea e shu mai ai. Tago atu lava ia Matulafoaina oi lalaga te polapola. Fōki ai kia Tautilifaga ke fano ke shu ifo ai ni vai. Ko te tai e mamao mamao lele.

33. Fano ai ia Tautilifaga oi shu ifo nā vai. Fano fano fano ia Tautilifaga. E pā atu ki te tai ka kua tali goto te lā, auā foki lā e mamao lele te tai.

Io. Pā atu ki te tai, e lolo ifo nei te polapola ki lalo i te tai, e hiki ake ki luga, kua maha. E lolo ifo nei te polapola ki lalo i te tai, e hiki ake ki luga, kua maha. Oī fai ai lava tana galuega tēnā.

34. Kako Matulafoaina tēnei, na teka kehe atu lava ia Tautilifaga, fakahaga atu loa ia Matulafoaina oi tao te umu.

31. And Matulafoaina goes too and looks for Tautilifaga. But the prophetic stones in Matulafoaina's ears speak to him again: Hey! Matulafoaina, that thing floating in the middle of the well, it is not a bowl, but Tautilifaga. Grasp a large rock and throw it at the wooden bowl to split it in two.

Matulafoaina goes over, reaches right down and picks up the large stone, heaves it at the centre of this bowl floating in the middle of the well. The large stone goes right over, splits the wooden bowl in two.

But Matulafoaina is still startled when the woman howls up on high. Yelling as before to Matulafoaina: Hey! The bloody beast. Why don't you really try opening your eyes to people bathing, rather than brashly throwing your rocks around.

So Matulafoaina speaks out: Oh! Poor old lady. Forgive me for I just thought, a wooden bowl was floating in the middle of the well, but that there was you bathing.

So now Matulafoaina steps over, bathing together with the ogre. They bathe and bathe and then come up above.

32. Tautilifaga immediately speaks over to Matulafoaina: The two of us will go and prepare the oven.

They go, going first to the garden to make the oven. Matulafoaina goes and he builds the oven. But Tautilifaga does all the other things - pulling out the taro, going and scraping it, skinning the bananas, grating the coconuts. And here is Matulafoaina, the only thing he does is building the oven.

She prepares all the things for the oven, she is almost finished. And the two of them consider now that they want to get some seawater, but they do not have anything to draw it with. Matulafoaina simply reaches over and plaits a coconut leaf basket. He gives this to Tautilifaga to go and draw up some water. The sea is very very distant.

33. Tautilifaga goes to draw up the water. Tautilifaga goes and goes and goes. When she arrives at the sea the sun has nearly set, because remember the sea is far away.

Yes. Arriving over to the sea, she now dips the basket down into the sea, raises it up, it is empty. Now she dips the basket down into the sea, raises it up, it is empty. She goes right on doing that task of hers.

34. As for Matulafoaina here, as soon as Tautilifaga has gone away, Matulafoaina turns his attention immediately to putting down the oven.

Na fakatatau atu lava e Matulafoaina kua vela te umu, fakahaga atu loa lava ia Matulafoaina oi kai uma lele nā mea o te umu. E hēai lele he mea e fokotahi na totoe. Na uma loa te kai a Matulafoaina, fakahaga atu loa oi toe hāuri fakalelei lele te umu, e vē lava he umu e hēki fakagoia, e hēki hukea.

35. Na uma loa nā mea iēnā a Matulafoaina, fanatu loa lava oi kake ki luga o te lākau, he vī. Ko te lākau lava ia e pito maualuga, e hagalogalo tona tumutumu ki luga i te lagi.

Kua fano nei Matulafoaina kua nofo ifo ai, kae kikila ifo ki nā mea a Tautilifaga e fai i te tai. E lolo ifo nei te polapola ki lalo o te tai oi hiki ki luga. E hiki ake, e hēai ni vai i loto. Na fai fai lava te faiga tēnā a Tautilifaga, kua fekai lele te hāuai. Tiaki loa te polapola, kae toe fano ki te mea e i ei ia Matulafoaina.

36. Kua fano nei ia Tautilifaga ma tona manatu: E pā atu loa lava ia oi ota loa ia Matulafoaina. Ola! Ko Tautilifaga kua fano i te kātoa i ona fekai; auā foki lā kua fitā lele i tana galuega tēnā nae fai oi fia kaia.

Na fano fano fano lava ia Tautilifaga, kua pā atu ki te mea na fai ai te umu. Kikila atu nei, nā ko te umu lava e tao kae hēai he tino e ia kitea. Tago atu nei lava te lōmatua nei, kua huke te umu. Hōvē e vē ake: Ko ia e kai kai kai oi tautakafili ki lalo oi mālolō.

Kae huke ake nei, ko te veve lava oi oti e taotao. Ka kua pāmolemole lele, kua hēai he mea fokotahi. Oi kua atili ai nei te fekai o te hāuai.

37. Io. Kua tū nei ki luga oi taukikila. E hēai lele he tino e ia kitea. Kae toe kikila ake ki luga o te vī, ko Matulafoaina tēnei e fakahēheke ifo ai ana kata.

He ā nei lava tā te hāuai nei. Fanatu lava oi kake ki luga o te vī. Oi kua fai nei ta lā fetuliga agai ki te lagi.

38. E pā ake lava ia Tautilifaga ki te tumutumu o te vī, kae tā ake lava te fiti a Matulafoaina, fiti ki te lagi tuatahi. E fiti ake ia Tautilifaga ki te lagi tuatahi, kae fiti ake foki ia Matulafoaina ki te lagi tualua. E pā ake foki ia Tautilifaga ki te lagi tualua, kae cho ake foki ia Matulafoaina ki te lagi tuatolu. Cho ake loa ia Tautilifaga ki te lagi tuatolu oi fetau ai lā i kinā. Oi kua fai nei tā lā fetuliga i kinā i te lagi tuatolu.

When Matulafoaina considers that the oven is done, Matulafoaina turns his attention to eating every single thing in the oven. Not a single thing at all is left. As soon as Matulafoaina finishes his eating, he turns his attention to again properly preparing the oven, exactly like a oven that has not been disturbed, has not been uncovered.

35. As soon as Matulafoaina finishes those things, he goes over at once and climbs up the tree, a Tahitian apple. That is the very tree that is the very highest, its highest branches disappear into the sky.

Now Matulafoaina goes and sits down here, and he looks down at the things Tautilifaga is doing in the sea. She now dips down the coconut leaf basket below the sea and raises it up. Raised up, there is no water inside. Tautilifaga just does and does the very same thing, but the ogre is very angry. Finally she throws away the basket, and goes back to the place where Matulafoaina is.

36. Tautilifaga goes now with her thought: As soon as I arrive I shall eat Matulafoaina raw. Goodness! Tautilifaga is racing along in her madness, because remember she is both exhausted from that work that she did and she is starved.

Tautilifaga just goes goes goes, arriving to the place where the oven was made. Looking over now, it seems that the oven is covered but there is no person to be seen. The old lady reaches right over now, uncovers the oven. Perhaps she thinks: She will eat eat eat and stretch out and rest.

But now lifting up, it is just the wrapping leaves only that are covered. It is completely cleaned out, there is not a single thing. So now the ogre is more furious than ever.

37. Yes. Now she stands up and looks about. Not a single person does she see. But then she looks up the apple tree, here is Matulafoaina his laughter tumbling down to her.

What now will the ogre do. Just go over and climb up the apple tree. So now they have their chase moving toward the sky.

38. When Tautilifaga arrives up at the tiptop of the apple tree, then Matulafoaina makes his leap, leaping to the first sky. When Tautilifaga leaps up to the first sky, then Matulafoaina leaps up again to the second sky. When Tautilifaga also arrives up to the second sky, then Matulafoaina jumps up to the third sky. Tautilifaga jumps up immediately to the third sky and the two of them meet there. So they carry on their chase there in the third sky.

39. Kako te fale nei o Tagaloa-a-lagi, te tamena o Matulafoaina, e i kinā, e i te lagi tuatolu. Oi fai ai lava ta lā fetuliga i kinā. Kua tuli lava ia Matulafoaina e Tautilifaga i ona feʻkai.

E i ei lā nā mātua-tauaitu o Tagaloa-a-lagi e nrofo i te fale. Ni mātua-tauaitu e igoa kia Maturalagalaga ma Matuhahamailatala.

Na fai fai lava te fetuliga tēnā a Tautilifaga ma Matulafoaina. Na pā atu lava ia Matulafoaina ki to lātou fale, kua ulu atu lava ki te faitotoka. Kae tuteaho mai lava ia Maturalagalaga ma Matuhahamailatala oi hae likiliki lele ia Tautilifaga.

Oi kua mate nei te hāuai fafine ko Tautilifaga.

40. Ko te vāega mulimuli tēnei o te tala o Tagaloa-a-lagi ma tana fanau ko Matuleolua ma Matuleotolu ma Matulafoaina, ma te hāuai e igoa kia Tautilifaga ma tana tama teine e igoa kia Hina, he taipou.

Oi kua uma ai te tala tēnā.

39. But now the house of Tagaloo-a-lagi, the father of Matulafoaina, is there, is in the third sky. So they have their chase there. Matulafoaina continues to be pursued by Tautilifaga in her anger.

There are there living in the house the father's sisters of Tagaloo-a-lagi. Some father's sisters who are named Matumalagalaga and Matuhahamalletala.

That chase of Tautilifaga and Matulafoaina just continues. Matulafoaina reaches right over to their house, enters right in at the door. But Matumalagalaga and Matuhahamalletala jump out and tear Tautilifaga into tiny pieces.

So now the woman ogre Tautilifaga is dead.

40. This is the final part of the story of Tagaloo-a-lagi and his children Matuleolua and Matuleotolu and Matulafoaina, and the ogre named Tautilifaga and her girl child named Hina, a maiden.

So that story is all finished.

Ko te kakai tenei o te Tulivaepupula

- na fai e Ihaia Puka -

1. E i ei te aliki o te tahi fenua e igoa ko te Tulivaepupula.
E i ei lā te ulugalī: ko te tamāloa ko Pupu kako te fafine ko Gativai.
Ko te amloga lā a te Tulivaepupula: kawai e pā ki nā aho e fanau ai te fafine oi hau ai lā tana fekau ki te ulugalī tēnei: Pupu na Gativai, e lea mai lā te Tulivaepupula ke kavake lā te tamaiti ke fai ai tana kava.

Kako te fafine tēnei e fakatigā ka fanau mai te tamaiti.

Io. Oi kua lea atu te ulugalī ki nā tino na ōmai ma te fekau:

Io. Nonofo vērā mai lā fakatali.

Ia. Na fanau ifo loa, hiki loa lava oi kave. Kua kave lā te tamaiti e fai ai te meakai a te aliki tēnā, ko Tulivaepupula tona igoa.

2. Na fai fai lava te amloga a te aliki tēnā, kae pā ki te tahi aho kua toe manavakīki foki te fafine, oi pā ai foki ki nā aho ka fanau ai te fafine, oi fano ai foki te fekau tēnā. E fai atu lā te fekau tēnā a Tulivaepupula ki te ulugalī tēnā.

3. Tala o kakai - Ka kua fehili ake te tamaiti i loto o te manava o te fafine, e lea ake ki tona mātua: Ko ai kō?

Oi kua lea ifo te fafine: He fekau kō na hau mai te aliki, ko te Tulivaepupula, e lea mai ko koe ke kavake ke fai ai tana kava.

Oi kua tali ake te tamaiti i loto o te manava: Lea lā ki nā tino iēnā ke nonofo vērā fakatali ke fanaifo au.

4. Tala o kakai - Oi kua kalaga ake nei te tamaiti i loto o te manava o tona mātua: E kui fea ifo au?

Ia. Oi tali ifo tona mātua: Kui lima.

Oi tali ake te tamaiti: Kino lima, e manu lia.

Ia. Toe fehili ake te tamaiti ki tona mātua: E kui fea ifo au?

Tali ifo te mātua: Kui ulu.

Oi tali ake te tamaiti: Kino ulu, e manu kutu.

Ia. Oi toe fehili ake te tamaiti: E kui fea ifo au?

Tali ifo te mātua: Kui vae.

Tali ake te tamaiti: Kino vae, e manu tae.

Ia. Oi toe fehili ake te tamaiti: E kui fea ifo au?

Tali ifo te mātua: Keina fanaifo kō i te ala o tama.

5. Oi kua fanaifo te tamaiti. Fanaifo loa, kako nā kaukauna a te Tulivaepupula nae nonofo mai lava ke fanau te fafine, tago atu lava te tamaiti tēnā na fanau mai oi tagau nā tulivae o i e tahi kaukauna kako i e tahi kaukauna na tahamu nā laulaufaiva (nā alelo) ki fafo. Ko nā tino lā na tagau nā vae kua hē kawai ona haupuni, ko kua haka lava ki te fālo...

- 51 -
This is the Tale of Tulivaepupula

- told by Isala Puka -

1. There is the chief of the one land named the Tulivaepupula.
There is there the couple: the man is Pupu while the woman is Gativai.
As for the ways then of the Tulivaepupula; when the days arrive for the women to deliver then his request comes over to this couple: Pupu and Gativai, the Tulivaepupula tells me to take the child up there to use for his kava.
Meanwhile the woman here is in labour to deliver forth the child.
Yes. So the couple speak out to the people who came with the request: Yes. Sit right there and wait.
Well. As soon as it is born, it is picked right up and taken. The child is taken then providing the food of that chief, Tulivaepupula his name.
2. The ways of that chief continue for one day arrives when the woman is again pregnant, and again when the days arrive that the woman will deliver, again that request goes forth. That request of Tulivaepupula is made as before to that couple.
3. According to the tale - The child inside the belly of the woman questions up, speaking up to its mother: Who's that?
So the woman speaks down: Just a request coming from the chief, the Tulivaepupula, saying that you be taken up to provide his kava.
So the child inside the belly replies up: Just say to those people to stay like that waiting until I go down.
4. According to the tale - Then the child inside the belly of its mother calls up here: How shall I pass down?
Well. Then its mother answers down: Pass hand.
And the child replies up: Bad hand, smelling of nits.
Well. Again the child asks up to its mother: How shall I pass down?
The mother replies down: Pass head.
The the child responds up: Bad head, smelling of lice.
Well. So again the child asks up: How shall I pass down?
The mother replies down: Pass foot.
The child responds up: Bad foot, smelling of shit.
Well. So again the child asks up: How shall I pass down?
The mother replies down: Why don't you just go down in the path of children.
5. So the child goes down. As soon as he goes down, as for the servants of the Tulivaepupula who just stayed here until the woman gave birth, that child just born reaches right over and breaks the knees of some servants and snatches out the tongues of other servants. The people whose legs were broken are not able to walk, so they slide themselves to the house of the chief

Ko Vaea te igoa o te tama. Na fanau mai loa, fakaigoa loa ko Vaea, ko Vaea Aliko tona fakaikuga.

Kako nā tino kua hēai ni laulaufaiva, e taufolua vēia: O! He lale, he lale ko Vaea.

6. O! kua lea atu te Tulivaepupula ki ana kaukauna: Olo lā oi tā te logo (te lali), he fono ka fai.

Fai ai te fono. E nofo mai lā te Tulivaepupula i te tahi itū malae, kako Vaea e nofo atu i te tahi itū malae.

O! kua kalaga mai te Tulivaepupula: Tū ake koe e tamaiti!

Kae tali atu foki ia Vaea: Tū ake koe e matua!

E fakataulea vē lā ni lāuga e fai. Na kave kave lava ta lā finauga tēnā, oi kua tū te Tulivaepupula kua fai tana lāuga vēnei: Ko au. E hēai lele he tahi tino e fai he tonu i to tātou fenua na ko au lava, te aliki. E pule au. Hōhe mea e finagalo au ki ei e fai lava. Kae ofo toku loto ki he tino kua hau, kua fai vēnā mai kia te au, kako au lava te pule i luga o to tātou fenua.

Na kave kave kave lava ana tala oi kua nofo ki lalo.

7. Ia. Kako Vaea lā tēnei e fakatagataga. Ka tū ki luga, ka lāuga. E lea mai - ko te totokoga o lima o Vaea ka tū ki luga kua gaihihi nā fatu i te mea nae nofo ai. (Ko tona uiga, ko te mālohi o te tama.)

Io. Tū ake lava ia Vaea fai tana lāuga, kave kave kave - uma, nofo ki lalo.

8. Lea atu loa te Tulivaepupula: Ia. Tukua loa te fono oi kua olo ki nā fale.

Fanatu loa te Tulivaepupula, hāuni loa, ka hola. Kua ia iloa lava e hē toe ai hana mea e mafai, auā kua hili mamao atu te mālohi o Vaea ia te ia.

Ia. Hāuni loa te malaga a te Tulivaepupula, kua fano. Tapena tona oho ki luga o tona vaka, fano loa.

9. Fano ai, kua fano oi fai tana vakai, e tokotoko atu tona vaka i nā aloalo fenua kae taufolua vēnei: Kafai e i ei he tagata e i ei he mea i tona manava, fano oi ahi ake ia Vaea, Vaea Aliko! Fai lava tana vakai tēnā, fano ki he fenua, fanatu ki he fenua.

Kave kave, pā atu ki te tahi fenua e i ei te kau uho e toka ono.

Ko Mālokilafulu, Taulaputupu, Talohialekava, ma Fetunu ma Feota, ma Apakula nā igoa o nā tino. Ko Apakula e teine, he tuafafine e o lātou.

Vaea is the name of the child. As soon as he was born, he was immediately named Vaea, Vaea Aiki his full name.

As for the people without tongues, they shout like this: Oh! A milale, a milale is Vaea.

6. Then the Tulivaepupula speaks out to his servants: Go at once and sound the gong, a meeting will be held.

The meeting is held. The Tulivaepupula sits down there at one end of the arena, while Vaea sits off at the other end of the arena.

The Tulivaepupula calls forward: Stand up you child!

But Vaea responses out likewise: Stand up you elder!

Some speeches are made arguing back and forth like that. They just carry on and on that dispute of their, until the Tulivaepupula stands making his speech like this: Myself. Not any other person makes decisions in our land except myself, the chief. I rule. Anything that is my wish is done. So my senses are astonished at a person coming, acting like that to me, when I alone rule over our land.

His recital goes on and on and on and then he sits down.

7. Well. Meanwhile Vaea here is preparing himself. He will stand up, will orate. I am told - when he stands up the hand staff of Vaea shatters the stones at the place where he was sitting. (Its significance, the power of the boy.)

Yes. Vaea stands right up making his speech, carries on and on and on - finished, sits down.

8. The Tulivaepupula speaks out at once: Well. The meeting immediately breaks up and all go to the houses.

The Tulivaepupula leaves abruptly, quickly prepares, will run away. He knows very well there is not anything he is still able to do, because the strength of Vaea is far greater than his.

Well. Hurriedly the journey of the Tulivaepupula is readied, he goes. His travel food is placed upon his canoe, away he goes.

9. Going then, going and making his announcement, he poles his canoe along in the lagoon shallows while shouting like this: If there is a man with something in his stomach [with guts], go and pay a call on Vaea, Vaea Aiki! Making again and again that announcement of his, going to a land, leaving to a land.

Carrying on and on, he arrives over to one land where there is a group of six siblings. Malokilafulu, Taulaputuputu, Talohialekava, ma Feturu ma Feota, ma Apakula are the names of the people. Apakula is a girl, a sister of theirs.

Oi lagona ai e te kau uho tēnā. Kako te aliki fokī o te fenua tēnā ko Malokilafulu. Fakatonu loa e Malokilafulu ki ona uho ke olo oi tapena te vaka: Tātou olo oi ahi ia Vaea.

Ia. Olo te kau uho hāuni te vaka. E olo uma ma to lātou tuafafine, e heke ono.

10. Fanaifo ai te vaka, fanaifo fanaifo fanaifo, e pā ifo kua pō.

Kako Vaea nei e nofo vē mai i tua, e lata ki tuafenua. Kako kinā he onecne uma lele, e hēai he papa.

Kua pō nei kae i ei nā ilāmutu o Vaea. Ko nā igoa o nā tama ko Lae ma Vakatauhiri. Ko te olaga o nā tama ko te nonofo i te tai. Ko ta lā galuega ko te fakaheheke fakaheheke i aho uma aho uma o to lā olaga. E momoe fokī lava i te tai. Ko te nonofo tēnā o nā tama i te tai, kua pipiki ai i o lā tino ko te ofaofa, ko te ugakoa, ko te vana, ko te tuitui i o lā tino.

11. Tū atu lava ia Vaea ki te matafaga oi kalaga vē: E! Ōmai!

Ōmai ai nā tama oi kua lea atu ia Vaea: Ko au na kalaga atu ko koulua ke ōmai. Olo kō oi nonoa hau lua kaulama, olo ki te ava ke hēai he iheloa ke kati au, auā ia au e umiti.

Olo ai nā tama, nonoa ta lā lama, tutu oi agai vē atu ai lava ki te ava. Ōatu ōatu, nā tama kua pā atu ki te mulisva. Kae kikila atu e tau mai te vaka i nā matā-utua. Kua ki lā kitea atu nā tino e takokoto mai ai.

Oi kua ōmai nā tama, kua fetuli mai kia Vaea. E ōmai lā e faitatagi vē mai:

Vaea, Vaea tota aliki
E inaina atu ta mā lama
E tau mai te vaka i te ava.

Oi kua lea atu ia Vaea: Healoa ōu ilāmutu. Ōmai, ōmai oi mālōlō. Ōmai nā tama ki gāuta oi kua lea atu ia Vaea: Kafai koulua e fia mālōlō i kinei oi mālōlō. Kae kafai koulua e fia olo ki te tai oi olo. Oi kua olo nā tama, kua olo lava ki te mea e māhari ai.

12. Ko te fāoa: ko te liu o te vaka e tatā e Feturu.

Ia. Nonofo kua faimomoe, momoe momoe oi nofo ake ia Feturu oi tatā te liu. Oi kua lata lā ki ao kae fai te mīti a Feturu e vēnei: Ko tana liu e tatā ifo e hē tatāgia ki te tai kae tatā ki he kauafua. Na uma loa te mīti a Feturu oi kua nofo ki luga, kua vē atu: Malokilafulu, Taulaputupu!

Oi kua vē atu loa lava ia Malokilafulu: Heā te vēnā ake ai. Ta tātou mea ate tēnā i gāuta.

Now that group of brothers hear this. The chief too of that land is Malokilafulu. Malokilafulu at once commands his brothers to go and ready the canoe: We will go and pay a call on Vaea.

Well. The brothers go and ready the canoe. They are all going along with their sister, six aboard.

10. The canoe goes downwind, down and down and down it goes, arriving down at darkness.

As for Vaea now he stays right here, close to the ocean side. But there it is all sandy, there is no reef flat.

Now in the night there are sister's sons of Vaea. The names of the boys are Lae and Vakatauhini. The existence of the boys is staying in the sea. Their business is surfing and surfing all day every day of their life. They also sleep in the sea. By that staying of the boys in the sea, stuck then on their bodies are sea urchins, crabs, spiky sea urchins, prickly sea urchins on their bodies.

11. Vaea stands right over on the shore and calls thus: Hey! Come! The boys come over and Vaea speaks out: I have called out for you two to come over. Do go and tie your dry coconut fronds, go to the pass lest there be a long garfish for me to bite, because I crave fish.

The boys go then, tie their torches, light them and proceed right that way to the pass. Coming away coming away, the boys arrive at the back of the pass. But gazing out a canoe is anchored here on the edge of the reef shelf. They see people stretched out upon it.

So the boys come back, racing back to Vaea. Coming right back they cry to him thus:

Vaea, Vaea our chief

Our torches flashed out

The canoe is anchored here in the pass.

Then Vaea speaks out: Goodness my sister's sons. Come, come and rest.

The boys come on inland and Vaea speaks out: If you two want to rest here, then rest. But if you two want to go to the sea then go.

So the boys go, go right to the place the usually do.

12. As for the journeyers: the bilge of the canoe is bailed by Fetunu.

Well. Sitting sleepily, Fetunu sleeps and sleeps then sits up and bails the bilge. Then when it is very close to dawn Fetunu has a dream like this: His bilge water is bailed down not spilling into the sea but spilling on to a sandbank. As soon as Fetunu's dream is over he sits up, speaking out: Malokilafulu, Taulaputupu!

And Malokilafulu speaks out right away: It is not necessary to shout like that. That is our piece of liver ashore.

13. Te taimi lava tēnā kua lata ki ao, kua nofo mai te ata, kae papae atu lava ia Vaea oi hiki mai te vaka, kaumai kaumai lava oi tuku tonu lava i te tafa fale lava o Vaea kae fai momoe lava te fāoa. E hē ki lātou iloa lele he mea e fokotahi.

Ko a lātou mea na i luga, nā mea na kaveifo e fai ai te fakalavelave, fanatu lava ia Vaea aoao uma lele mai - nā toki, nā naifi, nā tao, nā uatogi - kaumai uma lele tuku ki loto i tona fale.

Kua nofo mai te lā ka koi fai momoe lava. Fanake lava te lā, hao ake i luga i te ulundu, kae ala. E ala mai, ko ki lātou e nonofo i luga o te vaka e tātia i luga o te kauafua. Oi heā te ka fai.

14. Lea atu ia Vaea: Ōmai! Oi kua havavali mai te kau uho. Lea atu ia Vaea: Ōmai ki ei! Pehili atu ia Vaea: Heā te malaga?

Tali mai: Ko ki mātou kō e fakatulou atu ki tau afioga Vaea Aiki. Ko ki mātou nae nonofo i to mātou fenua kae fanake te Tulivaepupula e fai atu tana vakai vēnei: Kafai e i ei he tino e i ei he mea i te manava, oi ke ahi ifo koe.

Kua lea atu ia Vaea: O! Ko te ala tēnā o te malaga - ni. Ōmai lā ki ei. Ko koutou e tāmata uma nei lava. (Ko te kau uho e toka lima ma to lātou tuafafine ko Apakula.)

15. Oi ko nā tama lā kua talanoa lava ma to lātou tuafafine. Kua lelea atu nā tama: E! Heāloa to mātou tuafafine. Ko kō ke mālie keina nofo kō kia Vaea kae ke fakaolagia ai ki tātou.

Oi kua lea atu ia Apakula: E lelei kō. E hēai he mea e fai ki ei pe kafai e mafai.

Oi kua lea atu ia Malokilafulu: Ko ki mātou kō e fakamolemole atu ki tau afioga Vaea Aiki, ko koe lava ke alofa mai ke fakaola mai ki mātou, kae ke kavatu to mātou tuafafine ke fai ma au āvaga.

Oi kua lea mai ia Vaea: Io, kua lelei. E hēai he mea e kino ai. Ka fai ma aku āvaga toutou tuafafine kako koutou fokki ka fakaola.

16. Oi kua nonofo fakatahi lava i te fale o Vaea. Nonofo nonofo kua fia ni mahina. Oi pā ai ki te tahi taeao oi kua lea atu nā tama ki to lātou tuafafine: Apakula, kafai kō e uma ta tātou meakai i te afiafi, oi fakamolemole ai kia Vaea ke olo vē atu kō ko mātou ke fakahulā atu ki o tātou mātua.

Oi kua lea atu ia Apakula: Io, kua lelei.

Ia. Kua afiafi vēnei, kua tapena ta lātou meakai, kua kakai. Oi kua lea atu ia Apakula: Vaea, hē ko oku tuagane kō na lea mai ko au ke fakamolemole atu kia te koe ke hē keina olo fokki kō ki lātou ke ahi atu o mātou mātua.

Oi kua lea atu ia Vaea: E hēai he mea e fai ki ei. Kafai fokki koe e fia fano oi fano. E lelei. Taeao kua tapena ai toutou oho oi kua olo ai.

13. At that very time it was close to dawn, the reflection was appearing, when Vaea simply reaches out and raises up the canoe, carrying carrying and placing it right at the very side of the house of Vaea while the journeyers are still sound asleep. They have not the slightest idea of anything.

Their things on board, the things they brought down to create a disturbance, Vaea simply goes over and gathers together all of them - adzes, knives, spears, clubs - carrying and placing them all inside his house.

The sun arises but they still slumber on. The sun comes up further, appearing up above the palm tops, when they awaken. Waking up, they are sitting aboard the canoe which is resting on top of the sandbank. What can they do.

14. Vaea speaks out: Come here! So the group of brothers walk forward. Vaea speaks out: Come over here! Vaea questions over: What about the trip?

Reply to him: Do let us apologise over to your highness Vaea Aliki. We were staying in our land when the Tulivaepupula came up and made his announcement like this: If there is a person with something in the stomach, then to pay a call to you.

Vaea speaks out: Oh! That is the reason for the trip - right. Come right over here. All of you will be killed right now. (The group of five brothers and their sister, Apakula.)

15. So the boys then talk together with their sister. The boys speak out: Ah! Alas our sister. May you be willing perhaps to stay with Vaea so that you might save our lives.

And Apakula speaks out: Very well. There is nothing wrong with it if it is possible.

So Malokilafulu speaks out: Might we beg to you your highness Vaea Aliki, you yourself to have pity and allow us to live, while you take our sister to be your mate.

And Vaea speaks forth: Yes, all right. There is nothing wrong with that. I shall make my mate your sister while at the same time you shall be spared.

16. So they all live together in Vaea's house. Staying staying how many months. Then one morning comes and the boys speak out to their sister: Apakula, perhaps when our meal is finished in the evening, then you might plead with Vaea for us to go away to pay a call over to our parents.

And Apakula says over: Yes, all right.

Well. It is evening like this, their meal is prepared, they eat. Then Apakula speaks out: Vaea, it seems that my brothers have said to me that I might plead to you that perhaps they might go to visit over to our parents.

And Vaea says over: Nothing should be made of it. Also if you want to go then go. All right. Tomorrow prepare your travelling food and go then.

17. Io. Te taeao lava, tapena te oho o te vaka. Na uma loa lava oi kua fai te fakamāvaega. Oi kua lea atu ia Vaea kia Apakula: E fano koe?

Tali atu ia Apakula: Ko au e fia fano.

Lea atu ia Vaea: Io, olo ma o tuagane.

Kako Apakula i nā aho iēnā kua tali fanau lele. Kua fakamāvae lā ia Vaea ma Apakula oi kua lea atu ia Vaea kia Apakula: Heāloa taku āvaga. Kafai koe e alofa mai kia te au, kafai koutou kua pā ki toutou ferua kae ola koe, kafai he tamaiti tane oi tō ki toku igoa, ko Vaea Alikī. Kae kafai he tamaiti fafine oi faitalia koe.

Oi kua lea atu ia Apakula: Kua lelei.

18. Fai loa te fakamāvaega oi kua toe fano te vaka, kua toe olo lava te kau uho oi pā atu ai ki to lātou ferua.

E hēki leleva lele kae fanau ia Apakula. E fanau ifo nei he tamaiti tane oi fakaligaal kia Vaea. Nonofo, tauhi tauhi tauhi lava te tamaiti, kua matua, pe kua maua te lima tauhaga o te tamaiti.

19. Ko te māhāni lā a te kau uho e olo lava ki to lātou tuafafine ma kaimai ma te tamaiti oi tafafao ma ki lātou.

Pā ai ki te tāhi taeao, fano ai ia Fetunu oi kaimai ia Vaea. Puke atu tona tuafafine, fakatākele, hāuni ona kie, uku oi helu te ulu oi olo ai ma Fetunu.

20. Olo ai ia Fetunu ma te tamaiti, ia Vaea, kua olo ki te fale pā. Ōatu ai ki ei, ko Malokilafulu e fai laukafa. Ko te ulumatua tēnā o te kau uho, ko te aliki fokī tēnā o te ferua tēnā. Ōatu ai ia Fetunu ma Vaea, kua nonofo mai i te tahi tala kae nofo mai ia Malokilafulu i te tahi tala. Ko te tamaiti e vili nei ki te itū tē oi vili mai kia Fetunu. E fai vēnā lava te tamaiti kae fai laukafa mai ia Malokilafulu i te tahi tala i te itū gātai.

Kikila atu nei ia Malokilafulu, ko te tamaiti ko te tupu mālohi oi kua fai fokī lā ona māfaufauga vēia: Ko te tama nei kafai e ola he hoko lava e ō Vaea. Hē iloa peilā uiga vēhea pe kafai e matua mai.

Tago ifo lava ia Malokilafulu oi hakeu ana amo (nā amo kua uma te fai i nā laukafa), hae ma ana laukafa, liligi ma te ipu vai na kave ke fili ai ana kafa. Ka kua kalaga vē atu kia Fetunu: Fetunu, taūkikila mai kō lā ki oku kope nā te tamaiti e hē hau oi fakakino.

Oi lea mai ia Fetunu: Io, kua lelei.

21. Ka kua fakatagā fano agai ki gātai. Na galo atu lava, kae hēki leleva lele kae hula mai. Na ulu mai lava kae vē mai lava: Po! He

17. Yes. The next morning, the travelling food of the canoe is prepared. As soon as it is done then the farewells are made. Vaea speaks out to Apakula: Are you going?

Apakula replies over: I wish to go.

Vaea says out: Yes, go with your brothers.

But Apakula in those days is almost ready to deliver. Vaea and Apakula are parting when Vaea speaks out to Apakula: My dear mate. If you have affection for me, if you all reach your land and you bear a child, if it is a boy child then give him my name, Vaea Aliki. But should it be a girl child then please yourself.

And Apakula says over: All right.

18. The farewell is finally made and the canoe departs again, the group of siblings again go away and arrive over here to their land.

It is not very long before Apakula delivers. A boy child is born down here and named after Vaea. Sitting, just tending tending tending the child, he is grown, perhaps the child has reached five years.

19. Frequently then the group of brothers go to their sister and return with the child to play with them.

One morning comes, Feturu goes here to collect Vaea. His sister reaches out, bathes [Vaea], arranges his clothes, oils and combs the head and he goes off with Feturu.

20. Feturu and the child, Vaea, go then, going to the man's house. Arriving over here to it, Malokilafulu is making sennit line. That is the eldest of the group of brothers, also the chief that of that land. Feturu and Vaea go over here, sitting down at one end while Malokilafulu is sitting at the other end. The child now runs to the side there and runs back to Feturu. The child just continues on like that while Malokilafulu makes his sennit line at the other end at the side near the lagoon shore.

Now Malokilafulu looks over, the child has grown strong and he ponders to himself his thoughts like this: The child now should he live will exactly resemble Vaea. But we still do not know what his character will be when he is grown.

Malokilafulu reaches right down and disarranges his lengths of twisted sennit (the lengths of sennit which are all made up), tears his lines, spills the cup of water he brought to braid his line. Then he calls out to Feturu thus: Feturu, won't you look after my equipment so that the child does not come and spoil it.

And Feturu says to him: Yes, all right.

21. Then he pretends to go passing toward shore. He has just disappeared away, but it is not very long before he returns. No sooner does he enter than just like this: Blast! What is This? Feturu, now just look at my equipment

kua hakeu nā amo, kua liligi te ipu vai.

Oi kua kalaga mai ia Fetunu: Heāloa te toeaina. Hakli mālie ifo kō o kope. Ko te tātou makupuna nei e hēki taitai lele ke pā atu ki kinā. Ko te mā nonofoga lava kae fano koe tēnā lava e hau koe. Ko te tamaiti e vili vē ake ki te itū ia oi hau oho mai ki oku luga. E hēki taitai lele ke pā atu ki kinā.

Kae kalaga mai ia Malokilafulu: E hēai! Na fai lava e Vaea. Ko te tulaga hako lava kua i ei, ko te tamaiti ka tāmāte, ke tāmāte auā he hoko lava e o Vaea e fanake. (E a Malokilafulu nā kupu iēnā.)

Ko Fetunu tēnei kua tagi, auā foki lā ko Malokilafulu ko te aliki ia o te ferua. Ko te mea lava e loto ki ei ia Malokilafulu e fai lava,

22. Oi kua hau lā ia Fetunu, kua hiki mai te tamaiti ki tona tuafafine, kae tagi havali mai. Na pā mai lava ki te fale kae vē atu lava ia Apakula: He ā kō?

Oi kua lea atu ia Fetunu: Hē ko te tamaiti nei kō kua fakatoru mai e Malokilafulu ke tāmāte.

Ko te tagi a Apakula ki te tamaiti. Tago atu loa ia Apakula, kua hāuni te tamaiti, hāuni fakalelei, ka kua faitatagi.

23. Kua fai te matega a te kau uho. Kua i ei uma lele te kau uho, nā ko Malokilafulu lava te hē i ei. E hēki loloa lele kae tā te logo ka māopopo te nuku ko te tamaiti ka tāmāte. Kua uma te fofola o te takapau i lototoru e fakanofa ai te tamaiti. Kua i ei foki ma te toki (he meleke lahi) e fakatātia lava i tafa o te tamaiti.

E vē lā te faiga - Kafai nei kua tū ia Taulaputupu oi lea vē ai: Taulaputupu, Malokilafulu, Talohialekava, ma Fetunu ma Feota! Oi fātoa tā ai te tamaiti. E vēnā foki kafai e tū he tiro ko nā kupu lava iēnā e fai. Ko te kau uho lā e alolofa lele ki te tamaiti. E tā ifo nei oi galo te toki ki lalo o te takapau, ko te tamaiti e nofo vēnei lava. E fakaholo vēnā lava te kau uho, fakaholo fakaholo - uma, e hēai he tiro na lavea ai.

24. Kae tū atu lā ko te toe tino lava, ko Malokilafulu. E vēnā foki te kalaga a Malokilafulu: Taulaputupu, Talohialekava, ma Fetunu ma Feota, ma Apakula! Fanaifo lava te tā a Malokilafulu ihilua lelei lava te tamaiti.

Kako te māvaega a Apakula kia Fetunu: Fetunu, kafai lava ia Vaea kua mate, oi tago lava e a koe te fatumanava, e a koe lava te fatumanava o te tamaiti.

the lengths of sennit are disarranged, the cup of water is spilled.

And Fetunu calls back: Patience elder. Do examine carefully your equipment. Our grandchild here has not yet ventured at all near to there. Our very sitting place when you went off is the same on your return. The child simply runs up to the side there and comes jumping back upon me. He did not ever go near there at all.

But Malokilafulu shouts back: Nonsense! It was done only by Vaea. The truly correct situation is this, the child will be slain, killed because an absolute resemblance to Vaea is arising. (Those words are of Malokilafulu.)

Here is Fetunu crying, because remember Malokilafulu is the chief of the land. Anything that Malokilafulu desires is done.

22. So Fetunu comes away, carrying the child back to his sister, while sobbing as he walks. As soon as they have arrived back to the house then Apakula speaks right over: What is this?

And Fetunu speaks out: It seems as though the child now has been ordered to be killed by Malokilafulu.

The anguish of Apakula about the child. Apakula reaches over immediately, prepares the child, prepares his correctly, while sobbing.

23. The killing place of the group of brothers is prepared. Everyone of the group of brothers are there, except for Malokilafulu who is not. It is not very long before the gong sounds for the village to assemble for the child to be slain. The spreading of the coconuts mats has been completed in the centre for the child to be placed upon. There is also the adze (a huge meleke) placed right at the side of the child.

This is the procedure - when now Taulaputuputu stands and speaks thus: Taulaputuputu, Malokilafulu, Talohialekava, ma Fetunu ma Feota! And afterwards strikes at the child. It is the very same when another person stands, those very same words are spoken. Now the group of brothers dearly love the child. As they strike down the adze disappears under the coconut leaf mats, the child just sits as before. The group of brother's proceed like that, one by one - finished, not a person has injured him.

24. But then the very last person stands forward, Malokilafulu. The shout of Malokilafulu is that very same one: Taulaputuputu, Talohialekava, ma Fetunu ma Feota, ma Apakula! The blow of Malokilafulu goes right down splitting the child absolutely in two.

As for the parting words of Apakula to Fetunu: Fetunu, when Vaea has been slain, then you grasp at once the heart, for you alone the heart of the child.

Ia. Na vērā lava. Na uma loa lava, tago atu loa ia Fetunu tō mai te fatumanava o te tamaiti, hau ma ia kia Apakula. Tago atu ia Apakula oi afīfī lelei lava oi kua nonoa.

25. Pe na fia mai ia aho oi kua lea mai ia Apakula kia Fetunu:

E! Ko au ka fano, ko au ka fano kia Vaea.

Oi kua lea atu ia Fetunu: E fano vēhea koe?

Lea mai ia Apakula: Ko au e fano oi kakau.

26. Oi kua fano ia Apakula. Kua fanatu nei ia Apakula i tona fale kua agai atu ki nā mulipapa. O! Ka ifo atu lava i nā mulipapa, ko puhi - tali hē mafai ke tū ki lalo i te tai, ko puhi e fai vēnei ake i te mulipapa.

Oi tagi ai ia Apakula, e vēnei tana tagi:

Hikuhikulauniu ma tana kalava

Ko te koloa tau o taku tama

Kae ke fakaali atu te fatumanava o hi aku tama

Na maumau e te mea hē alofa.

Mbu atu loa nā puhi, kua hēai lele he puhi e fokotahi.

Ia. Fano ia Apakula, fano fano, ka ifo atu i nā fagautua. Ka ifo lava i kinā, ko magō! Ko magō e vē ko te hehema e fai vēnei mai i loto i nā ava ma nā matsautua. Ia. Oi tagi foki ia Apakula:

Hikuhikulauniu ma tana kalava

Ko te koloa tau o taku tama

Kae ke fakaali atu te fatumanava o hi aku tama

Na maumau e te mea hē alofa.

Ia. Olo nā magō, kua gagalo foki ia magō, kua hēai he magō e hula.

27. Oi kua fano ia Apakula, kua kakau. Fano fano fano lava, na fano i te taeso kae fātoa pā i te afīafi (pe ko te itula e fā) ki te mea e i ei ia Vaea Alikī. Na ake vē ake lava ki te tafā fale o Vaea (auā ko te fale o Vaea e tū lata mai ki te tai) i tua. Na tū mai lava ia Apakula ki luga o nā fagautua ka kua tārō mai, kua tagi. Hau hau ia Apakula, e hau lā ka kua tū atu foki ia Vaea. Na hau hau lava oi pā mai ki te fale.

Oi kua lea atu ia Vaea: He ā?

28. Nofo mai ki loto fale e hē mafai lele ke tautala - ko te tagi! Oi kua lea atu ia Apakula: Vaea. E hē ko te tamaiti kō kua tamate e Malokilafulu. Vē lava ko ta tā mavaega na lea mai koe, kafai he tama oi ke fakaigoa ki to igoa, kae kafai he teine oi ke fakaigoa ki toku igoa pe he igoa e fofou au ki ei.

Oi kua lea atu ia Vaea: Hau, he ā lā te tagi ai koe?

Yes. It was like that exactly. The very moment it was finished, Fetunu immediately reached over removing the heart of the child, coming with it to Apakula. Apakula reaches out and wraps it neatly and ties it up.

25. How many days pass and Apakula says to Fetunu: Look! I will go, I will go to Vaea.

And Fetunu says back: How will you go?

Apakula replies: I will go by swimming.

26. So Apakula goes. Apakula now goes off from her house moving along to the shore reef. Look! She will step over right onto the shore reef, eels - it is hardly possible to stand down in the sea, eels are swarming up at the reef shore.

Then Apakula calls, her call is like this:

Tip of palm frond and its tough skin

The precious goods of my boy

I shall show you the heart of my beloved son

Destroyed by the thing without pity.

The eels completely vanish, there is not a single eel at all.

Well. Apakula goes, going going, she will step down onto the reef shelf. She is just about to step down there, sharks! Sharks swarming just like jelly-fish do here inside the passes and at the shelf edge. Well. So again Apakula calls:

Tip of palm frond and its tough skin

The precious goods of my boy

I shall show you the heart of my beloved son

Destroyed by the thing without pity.

Well. The sharks go, the sharks also disappear, there is no shark in sight.

27. And Apakula departs, swimming. Going on and on and on, she departed in the morning and arrived just in the evening (or about four o'clock) to the place where Vaea Aliki is. She comes ashore right next to the side of Vaea's house (because Vaea's house stands close to the shore) at the seashore.

Apakula stands forth upon the reef shelf while sobbing, she calls. Apakula comes comes, as she comes Vaea also stands up. She continues coming coming and arrives right at the house.

Now Vaea speaks out: What's this?

28. She sits down inside the house completely unable to speak - the wailing! Finally Apakula speaks out: Vaea. It is just that the child has been slain by Malokilafulu. Just like our parting when you said to me, if a boy to bestow your name, but if a girl to bestow my name or a name I wanted to.

Then Vaea speaks out: Come, what is the use of your crying.

Oi kua kalaga atu ia Vaea ki ona makupuna iēnā, ko ta la galuega ko te fakaheheke fakaheheke, ko to lā olaga e nonofo lava i te tai i te pō ma te ao. Oi kua kalaga ia Vaea ki nā tama: Omai! (Ko nā igoa o nā tama ko Lae ma Vakatauhini.) Oi kua omai nā tama.

[Vaea:] Olo lā hauni te vaka. Ko koutou taeao e olo ma Apakula. Ko Apakula e fanatu oi fakahino atu kia te koulua ia Malokilafulu.

29. Te taeao, hauni te vaka. Lea atu ia Vaea ki nā tama: Olo lā oi tatala na puke laikau kae pupuni i ni takapau. Oi lea atu ia Vaea: Omai. Ko koulua ka mua fai tau lua kale.

Fai loa lava te fetuliga, kave kave te fetuliga. E tutuha lelei lava, e hēai he tino e mua, e hēai foki he tino e muli, e lelei lava. Fano fano te fetuliga, pā ki te Fakanava - kavatu i te Fakanava, pā ki te utua o Tokelau - kavatu i te utua o Tokelau, pā ki te utua o Vaitupu - kavatu i Vaitupu, fanaifo fanaifo, pā ki te utua o Motu Akea, higa ia Lae, pū te lae, kaumai kaumai, pā mai ki te fale.

Ko te papā maiga kua futi manava mai i te fitatā. Fai fai lava, kua lelei a lā manava. Lea atu ia Vaea: Taeao loa i te taeao popo, tapena loa toutou oho olo loa.

30. Malama loa te taeao, hāuni loa te malaga. E taki tahi ia toki (meleke) o nā tama, ko Lae ma Vakatauhini, ka he tamā toki (tigi) kau pukupuku tō Apakula.

Oi kua fano te vaka, fano fano, tau atu ki te fenua.

31. Na pā atu lava kae fanaifo te holo muamua. Kua holo ifo nei ki te vaka oi kua lea atu nā tama kia Apakula: E kē kitea atu loa oi fakahino mai loa kia te ki māua.

Fanaifo fanaifo te holo kae faimatahi lava nā tama: Ko tē? Ko tēia?

E hēai.

Ko tēia?

E hēai.

Ia. Uma ifo iēia tino, toe hau te tahi holo. Fanaifo fanaifo, e hē i ei lava. Toe hau te tahi holo, fanaifo fanaifo, oi kua lea atu lā ia Apakula: Tēnā e hau i muli lele o te toe holo.

32. Na fakahino atu lava, tūtū atu lava nā tama kako Apakula kua nofo i te vaka. E tau mai te vaka i nā mulipapa, kako nā tama te kua ōake.

Na fakahino atu loa ia Malokilafulu, toe liliu atu loa ia Apakula kua nofo i luga o te vaka ka kua kave te galuega a nā tama, ko te tuliga o Malokilafulu.

And Vaea calls out to those grandchildren of his, those whose business is surfing surfing, those whose whole life is spent in the sea both night and day. Now Vaea shouts to the boys: Come here! (The names of the boys are Lee and Vakatauhini.) And the boys come forth. [Vaea:] Do go and prepare the canoe. Tomorrow you will go together with Apakula. Apakula is going along to point out Malokilafulu to the two of you.

29. The morning, the canoe is readied. Vaea speaks out to the boys: Do go and detach the wooden ends then cover them with coconut leaf mats. And Vaea speaks on: Come here. You two first will have a race between you.

The race starts at once, the race carries on and on. They are exactly equal, nobody is first, also nobody is last, they are just as good. The race goes and goes, arriving at Fakanava - carrying on at Fakanava, arriving at the edge of Tokelau - carrying on at the edge of Tokelau, arriving at Vaitupu - carrying on at Vaitupu, going down going down, arriving at the edge of Motu Akea, Lee trips, cuts the forehead, coming back coming back, arriving back at the house.

At their return they are panting in their exhaustion. They pant a bit, their stomachs are all right. Vaea speaks out: Right tomorrow at the morning darkness, prepare at once your travelling food and depart.

30. At first light in the morning, the journey is quickly readied. Each of the boys, Lee and Vakatauhini, has his adze (axe-hafted), while a small adze (tigi) with a short handle is allotted to Apakula.

So the canoe goes, going going, it turns toward the land.

31. No sooner do they arrive than the first line goes down. They are proceeding down now to the canoe and the boys speak over to Apakula: As soon as you see him then point him out to the two of us.

The line goes down goes down while the boys keep saying: That? That one?

No.

This one?

No.

Well. All those people have are down, again another line comes. Going down going down, he is not there. Again another line comes, going down going down, and Apakula speaks out them: There coming at the very end of the last line.

32. As soon as she points out, the boys stand right up while Apakula stays in the canoe. The canoe is anchored at the shore reef, while the boys have gone up.

Immediately as she pointed out Malokilafulu, Apakula turned back sitting on the canoe while the boys take over the task, the pursuit of Malokilafulu.

33. Tuli ai ia Malokilafulu e nā tama, ki tua ki gātai ki tua
ki gātai, e tuli lava i nā toki. Na fai fai lava te fetuliga,
fanatu lava ki tua, fanatu lava ia Malokilafulu oi fakafetaui ki
te vaka e nofo mai ai tona tuafafine, ko Apakula. Na oho atu
lava ki luga o te puke kae tomo ki loto. Na pakū ifo lava kae
kalaga vē ake: Apakula ia au ke ola! Kae tolotolo mai lava ia
Apakula ma tana tigi oi tā te ua o Malokilafulu. Motu. Oi kua
mate ia Malokilafulu.

Oi kua uma te kakai o Vaea Alikei.

33. Malokilafulu is chased by the boys, to the ocean side to the lagoon side to the ocean side to the lagoon side, pursuing with the adzes. The chase continues on and on, going right over to the ocean side, Malokilafulu going right over and encountering the canoe where his sister Apakula is sitting. He leaps right over onto the end cover and tumbles inside. No sooner has he fallen down that he shouts out thus: Apakula let me live! But Apakula slowly creeps forward with her little adze and strikes the neck of Malokilafulu. Severed. And Malokilafulu is dead.

The tale of Vaea Aliki is finished.

[The following text is extremely faint and appears to be bleed-through from the reverse side of the page. It is largely illegible.]

Te Kakai o Lata

- na fai e Kalolo Mika -

1. E i ei te ulugalī. (He kākai tēnei.) Ko te toeaia ko Lata tona igoa. E i ei tana āvaga, ko tona igoa ko Tafito-Tokelau. Io. Nonofo nonofo lava i te kakai tēnā. E i ei foki nā tino e nonofo fakatahi ki lātou, kako te tele o tagata e i ei - ni tino e i ei nā itū-aitu i kinā.
2. E nonofo lā te ulugalī tēnei i to lā fale. Nonofo nonofo nonofo, kua tauale te fafine - ni. Kua tō, kua nofo.

Ia. Nonofo nonofo nonofo, kua lata foki lava nā māhina. Vē atu lava te fafine kia Lata: Lata! Ko au te umiti! Te fia kai ika!

Vē atu loa ia Lata ki ei: Po! Koe lā e lea mai ka kua pō. Fakatali lā ke alafaki mai te tāeao, oi hāuni ai au ke fano au ke hēai he mea ika e maua.

3. Io. Kua oko mai lava, kua otea, kua tafa mai ia ata. Tū atu nei lava ia Lata kua hāuni tona faiva e tuha ma te umiti o te lōmatua.

Ia. Hāuni nei tona faiva. Kua fano nei kaumi tona hikaki. Ko te igoa o te hikaki - he Kofekofe-o-Toloo, kako te uka - he Hikaloa (ko te igoa ia o te uka), kako te kafilo - he Matautoa, kako te mounu ki he kimoa.

Io. Fano ai, kua agai nei te toeaia kua fai tona faiva.

4. Fano fano fano fano, pā atu nei lava ki te vai. Fanatu nei lava, e fanatu, ko loto i te vai - ko te tuna! E fia ko ni helau e api i loto i nā pū i te matavai o te vai.

E fanatu ia Lata kae vē atu lava te tupu o tuna i loto o te vai: E! Kikila ake koutou nā tuna, ko Lata nei ka pā mai ma tona hikaki he Kofekofe-o-Toloo e uka i te Hikaloa e kafilo i te Matautoa kae mounu i te kimoa. Nā he tino lele e vē ake ko ia ke kai ki te mounu a Lata. Ko koutou fakalogo mai! Ko te tino e hē fakalogo mai, e i ei foki tona ikuga e maua.

Ko te fakatonuga lava tēnei a te tupu o tuna. Ia. Ko nā tino laiti kua fakalogologo ki te fakatonuga, kae tēnei lava ia Lata e fanatu.

5. Tuku te mounu. E olo atu ki na māgutu o nā tuna, e hēai lele he tuna e vēvē ake ko ia ke kai, kua mātaku lava i te kupu a te tupu o lātou - te tuna.

Tuku tuku, fano ki te mulivai. E vēnā foki.

The Tale of Lata

- Told by Kalolo Mika -

1. There is the couple. (This is a tale.) The old man his name is Lata. There is his wife, her name is Tafito-Tokelau.

Yes. They just live live together in that settlement. There are other people living together with them, however the majority of people there - they are people who have spirit-sides.

2. This couple live there in their house. Staying staying staying together, the woman is indisposed - right. She has conceived, she is with child.

Well. Staying staying staying [with child], the months are soon very near. The woman speaks right out to Lata: Lata! I have the craving! The desire to eat fish!

Lata responds at once to her: Just fine! You tell me that when it is almost night. Just wait until the morrow dawns, and I will ready myself to go to perhaps get a bit of fish.

3. Yes. It comes to pass, it dawns, the shadows break forth. Lata stands right up now readying his fishing trip in accordance with the old lady's craving.

Well. Now his undertaking is readied. Going now bringing his rod. The name of the rod - Bamboo-Rod-of-Duck, as for the line - Long-Netting-Needle (that is the name of the line), as for the hook - Ironwood-Hook, which is baited with a rat.

Yes. Going off, now the old man heads off to undertake his task.

4. Going going going going, arriving right over now at the river. Going right over here, going over, in the depths of the river - the eels! Countless hundreds of them are lodged inside the holes at the source of the river.

As Lata goes over the eel king in the midst of the river speaks out: Hey! Look up all you eels, Lata will shortly arrive here with his rod Bamboo-Rod-of-Duck lined with Long-Netting-Needle hooked with the Ironwood-Hook which is baited with rat. Not a single person should think that he will eat Lata's bait. Do you all understand me! For the person who does not understand me, he will meet his end.

This is the express command of the eel king. Well. The tiny bodies are under-the control of the command, while Lata right now is coming over,

5. The bait is placed. Rubbing against the lips of the eels, not a single eel even considers eating, being very fearful of the word of their king - the eel.

Placed placed, going to the river mouth. It is that way too.

Kave kave, kua fia ona itulā auā kua pale te lā. Vē ake loa ia Lata: Heāloa! He ā kō te mea nei. Ka hē taulia foki te umiti o te lōmatua. Kae vē ake lava: Ko au nei ka fano ki te fale auā e hēai he tuna e kai.

6. Kua haveli mai nei lā ia Lata. E vē lā kua haveli mai ka fano, e vē lā ko te kimoa nae tataki mai. E haveli kae tataki mai te hikaki.

He ā lava te mea nei! Oho ake lava te tupu o tuna, mau ki te mounu - kua kai ki te kimoa, kua lave te matau. Ko Lata kua fetoho ma te tuna.

Kua kalalaga ake nā tamā tuna-ni, m faki e te fakatonuga a te tupu o tuna. E taukalaga vē ake nā tuna: Lata e! Tāofi ke māu!

E fakalave ifo nei te hikuhiku o te tuna ki lalo, kae ōatu nā tamā tuna oi takati ke tō ake lava te tuna ki luga. Pefaiaki pefaiaki, tō ki luga te tuna.

Fano loa ia Lata, kua fiafia kua maua ta lā ika. Panatu, pā ki te fale. Fai loa ta lā mea e tatau ai. Kua kai te lōmatua kua fiafia kua tau tona umiti.

7. Nonofo nonofo, pā ki te aho fānau o te fafine. E fānau ifo, e fānau hē au. E fānau ifo e kafua. Ko te igoa ia o te ... He kafua, ko te fānau hē au. Tiaki ai. Kua tatao nei lā i he kumete.

Kua fakataufai nei lā te tokalua: Ki tāua keina malaga mua. Kua fia tāfao atu foki ki he tahi ferua. Tiaki ai lā te mea tēnā - te tamaiti tēnā, kua tiaki i loto i te kumete, ka kua olo.

Gagalo atu ai lā te tokalua tēnā, ia Lata ma Tafito-Tokelau, oi uma atu ai lava. Kua hē toe iloa nā mātua iēnā.

8. Ka kua fai atu nei lā ko te tamaiti tēnei na tiaki, na tatao i te kumete.

Io. Tatao tatao i kinā, e teki lava - he mea tū kehe! E teki lava ko te kumete kua fiti ake ki luga. Hove na fiti atu ki ni? Kua fiti auā ia Lata kua pīlo. Te kehe foki o tana pupū na fai. Ko tana haveli tēnā na fai, na pupū atu lava kae fiti ki luga te kumete.

Io. Nonofo ki luga te tamaiti. Vē ake lava ana kupu: Po! He ā kō! Ko au ko he ā? Nae i fea nei ko au? E vēnei lava nā kupu a te tamaiti.

Ia. Matau mai ko te kakai tēnā e i ei nā tino, kae tokalahi foki nā tino e lahi o lātou itū-aitu, e vē ni taulāitu. Oi kua ki lātou tauhia foki lā te tamaiti, te tamaiti tēnei. Kua fakaigoa kia Lata auā kua ki lātou iloa he tama e ā Lata na tiaki, na tiaki pe ola pe ka oti ai te

Carrying on and on, countless hours have passed because the sun is on high. Lata finally thinks: Alas! What's to be done now. The old lady's craving will not be satisfied at all. And he thinks further: I might as well go to the house because no eels will bite.

6. Lata starts to walk back. It seems that he is walking back to go, it seems that the rat has trailed behind him. He is walking while trailing the rod.

But what is the situation now! The eel king himself leaps up, fastens to the bait - eating on the rat, he is hooked. Lata is struggling with the eel.

The tiny eels shout up - recall, those to whom the command of the king eel was made. The eels shout up together like this: Oh Lata! Hold on tight!

The tail of the eel fastens itself down below, but the tiny eels come over and bite repeatedly at it so that the eel will be brought up to the surface. Struggling struggling, the eel is brought up.

Lata goes at once, happily he has gotten their fish. Going over, he arrives at the house. They do at once the thing that is called for. The old lady eats happy that her craving is satisfied.

7. Staying staying, the delivery day of the woman arrives. It is born down, it is a premature birth. It is delivered down within the caul. The name itself of the ... a caul birth, the premature birth. It is thrown away. It is covered over with a wooden bowl right here.

Now the pair discuss together: We might as well take a trip. Also they wish to wander about to another land. Just abandon that thing - that child, deserting it inside the wooden bowl, they go.

That pair just disappear, that is Lata and Tafito-Tokelau, and that is the end of them. Nothing more is known of those parents.

8. Meanwhile let us now turn to this child who was abandoned, who was covered by the wooden bowl.

Yes. Confined confined there, suddenly - an astounding thing! Suddenly the wooden bowl springs up on high. Perhaps it sprang up to ... right? It exploded because Lata farted. His fart must have been really extraordinary. That wind of his that he made, he just farted out and the wooden bowl sprang up.

Yes. The child sits up. His words thought to himself: Goodness! What's this! What am I? Where now did I come from? The words of the child are just like this.

Well. Recall that in that settlement there are people, but also many people with lots of spirit-sides, like spirit mediums. And they themselves look after the child, this child. They name him Lata because they realise that

9. Ia. Nofo nofo ia Lata - kua fakalogo kua Lata te tamaiti tēnei. Kua matua te tamaiti.

E i ei lā nā tamaiti tane e tokalua e fia fakauō mai kua Lata. Ko nā tama iēnā e takua ni Tama-maitaki, ni tamaiti tane.

Nonofo nonofo i te tahi sho, huhula nā tamaiti. Vē atu ia Lata: Kua ōmai koulua.

Vē mai lava nā tama: Ki mā na ōmai i ta mā fekau.

Lea atu ia Lata: He ā? He fekau ā ta koulua?

Ko ki mā e ki mā fia iloa pe maua vehea te matagi.

Kikila ake. Olo lā. Kafai e pā ki te pō, ki te afiafi, olo oi tipi mai he hikahiku launiu, kaumai ai oi hulu ki te pū tala o toulua fale. E koulua kitea atu ai lā, nā fualaniu e gāioi vāia ... ni? E gāioi ona ko te matagi. Tēnā te mea e takua ko te matagi.

Fakafetai Lata. Kua ki mā iloa te mea e maua ai te matagi.

10. Nofo ia Lata. Toe ōmai nā tama tāfafao mai. Vē atu lava ia Lata: E! Taku fekau ki te koulua.

Lea mai nā tama: Io. Fai mai. Fai mai tau fekau.

Vē atu lava ia Lata: Ko taku fekau - fakalogo mai.

E hē tunua kae hē moho,

E hē tanua kae hē popo.

Fakataufai loa nā Tama-maitaki e tokalua: He ā kō? E vehea mai kō?

Oi lea atu ia Lata:

E hē tunua kae hē moho,

E hē tanua kae hē popo.

Kua nonofo nei nā tama. Kua hē ki lā iloa lele te uiga o te fekau, pe he ā te uiga o te fekau a Lata. Tutū ake loa lava, olo ki to lā mātua e nofo i te togāvao.

11. He ā te kua ōmai ai koulua? Ko te mātua ia o nā tama.

Ko ki māua na ōmai oi fai mai te fekau a Lata. He fekau e ā Lata na fai mai ki te ki te ki māua e hē ki mā iloa pe he ā te uiga.

Kua munaia nei nā tama e to lā mātua: He ā kō te mea nei! Ko koulua ni aitu kako Lata he tagata - kako tēnā e hē koulua iloa te fekau. E vehea te fekau a Lata na fai atu?

Na vēnei mai tana fekau:

E hē tunua kae hē moho,

E hē tanua kae hē popo.

Ola! Olo lā oi lalaga mai he polapola. Tēnā te pulapula e tū mai. Olo lalaga mai he polapola.

9. Well, Lata sits and stays - this child named after Lata. The child is grown.

There are then a pair of boy children who want to be friends with Lata. Those boys are called Sprite-boys, some boy children.

Sitting sitting one day, the children appear. Lata speaks out: You two are coming here.

The boys speak right back: We have come here with our request.

Lata says over: What? What is your request?

For the two of us we want to know where to get the wind.

Look now. Go then. When night is arriving, in the evening, go and cut yourselves a palm frond tip, bring it and slide it into the gable-hole of your house. You two gaze at it there, the leaflets moving thus ... right? They are moving because of the wind. That is the thing that is called the wind.

Thank-you Lata. Now the two of us know the place that one gets the wind.

10. Lata stays here. Again the boys come back to play. Lata speaks right out to them: Hey! My request to the two of you.

The boys speak back: Yes. Make it. Make your request.

Lata speaks right out: My request - listen to me.

It is not cooked but uncooked,

It is not buried but immature.

The pair of Sprite-boys talk together: What's this? What is meant?

So Lata says over:

It is not cooked but uncooked,

It is not buried but immature.

The boys just sit. They have no idea of the meaning of the request, or what is the intention of Lata's request. Suddenly they stand up, going to their mother who lives in the bush.

11. What is it that you two have come here? This is the mother of the boys.

The two of us have come to make to you the request of Lata. It is a request which Lata made to the two of us of which we have no idea of the meaning.

The boys are scolded now by their mother: What is this thing now! You two are spirits while Lata is a man - yet it is that you two do not understand the request. What is the request that Lata made?

His request was like this:

It is not cooked but uncooked,

It is not buried but immature.

Heavens! Go off and plait a coconut leaf basket for me. There is the young palm standing close by. Go plait a leaf basket for me.

Olo nā tama - lalaga - uma - ōmai - kaumai.

Lea atu ia Toki - ko te igoa o te mātua ko Toki (ko te igoa o te mātua o nā Tama-maitaki ko Toki). Vē atu lava ia Toki: Ōmai.

Kaumai ki ōku tafa. Ōmai nā tama oi tuku mai. Vē atu lava te mātua: E koulua iloa te uiga o te fekau a Lata? Ko tona uiga na lea atu. Ko Lata e lea atu ke kavake toulua mātua ke fai ma ana āvaga. Tēnā te uiga o te kupu a Lata:

E hē turua kae hē moko

Kae tanumia kae hē popo.

Tuku mai ki ei te polapola!

Kua tuku. Kae fiti atu lava ia Toki - fiti, nofo i loto i te polapola. Vē atu: Ōmai lā oi hauhau au kia Lata. Olo, Kave.

Lata, ia! Tago mai lava ia Lata, fakakau te Toki.

12. Ko Lata nei kua manatu kua fia malaga, kua fia hola, kua fia fano ki he tahi fenua. E i ei te lākau e ia fakamāua. E i ei te lākau o te aitu - hāuai - e nofo i te vao. Ko tona igoa ko Hinota. Kua māfaufau ia Lata ko ia ka fano ka tā te lākau tēnā ke fai ma ona vaka ke folau ai ia. Ko te aitu tēnā, ia Hinota, e hēai he pili pe he moko, e hēai he mea e hao i te tagata tēnā i te hauā ma te fekai.

Fenatu ia Lata, e hēki i ei ni ana faifaimālie. Fenatu lava, tā te lākau.

(He māhani e a Hinota, ka pā ki te pō, e fanaifo e moe i tona lākau. Ka pā ki te ao e fano e fāgota tagata, pe hēai hana tagata ke kai.)

13. E fenatu lā ia Lata i te ao, e hē i ei ia Hinota. Ko Hinota e vērā tona faiva, e fano e tataka holo. Fenatu loa lava [ia Lata], kua fai tana gāluaga. Kua tipī te lākau. Kave kave kave kave, kua vēvē atu lava te lā, kua i te fā nei pe kua i te lima.

E kikila mai nei ia aitu ki te gāluaga a Lata e fai oi kua lāgona e ki lātou te alofa. Kua taukalaga mai: E! Lata! Lata kua pō! Ke tuku lā tona mea nā ia ia e taikia ifo e Hinota.

Kae tali ia Lata: Hēai! Koi tuai! Pō lava kae tuai pō!

Io. Kave kave kave kave, pakū te lākau. Vē ske lava ia Lata: Tuku mua. Taeso ke tōe uhu mai au ke tipī te taulu, auā kua pō.

Tuku loa. Agai loa ia Lata kua fano ki tona fale.

14. Tēnei ia Hinota kua tafatafa ifo auā e moe i tona lākau i pō uma. E havalī ifo koi mālamalama. Kae kikila ifo, ko te lākau kua tātia i lalo. Oiaue! Te fekai o te aitu nei, ko Hinota. E fanaifo kae taukalaga: Ko ai nei kō! Ko ai te tiro na ia fāgia tokū lākau nei?

The boys go - plait - finished - return - bring it.

Adze speaks out - the name of the mother is Adze (the name of the Sprite-boys' mother is Adze). Adze speaks right out: Come here. Bring it to my side. The boys come and put it down. The mother speaks out again: Do you two know the meaning of Lata's request? The meaning of what he said to you. Lata told you to bring up your mother to be his spouse. That is the meaning of Lata's words:

It is not cooked but uncooked,

It is not buried but immature.

Put the basket down here!

It is placed. Adze springs right over - leaps, sits in the middle of the basket. Speaking out: Come on and convey me to Lata. They go. They take.

Lata, here! Lata reaches right over, hafts the Adze.

12. Now Lata considers that he wishes to journey, he wishes to flee, he wishes to go to another land. There is the tree he has noted. There is the tree of the spirit - ogre - who lives in the bush. His name is Hinota. Lata thinks that he will go and cut that tree to make a canoe for himself to voyage away. As for that spirit, Hinota, not a lizard or a gecko, not a thing is safe from that man in his cruelty and wildness.

Lata goes over, he is without any caution. He goes right over, chops the tree.

(A practice of Hinota, when night arrives, he goes down and sleeps in his tree. But when day comes he goes fishing men, if perhaps there is not some man for him to eat.)

13. Lata goes over there in the day, Hinota is not there. Hinota his activity is like that, going roaming about all over. [Lata] simply goes right over, doing his job. He chops the tree. Carrying carrying carrying carrying on, the sun has moved right over, it is four or five o'clock.

The spirits are watching here the work that Lata is doing and they feel compassion. They call together to him: Hey! Lata! Lata it is night! So he will halt his work lest he be caught out by Hinota.

But Lata replies: No! Plenty of time! Darkness true but not yet night!

Yes. Carrying carrying carrying carrying on, the tree drops. Lata says to himself: Better stop. Tomorrow I will again begin and cut the upper branches, because it is night.

He stops at once. Lata leaves immediately going to his house.

14. Here is Hinota wandering down because he sleeps in his tree every night. He walks down while it is still light. But looking down, the tree is laid below. Good grief! The wild anger of the spirit now, of Hinota. Going down yet bellowing: Who now is it! Who is the person who dared to cut my tree?

Taukalalaga ia aitu: Na tā e Lata.

Na tā e ai?

Na tā e Lata.

Ko Lata he tagata pe he aitu?

Tali mai ia aitu: Ko Lata he tagata.

Ko Hinota kō e tatapa i ona fekaī ke nā ia maua ifo ia Lata.

Tū loa kae fai tana tatalo. E vēnei lā tana tatalo na fai ki te lākau - e taukalaga lahi:

Ka hau fokī lā koe Lata e

Oi tui mai he tui laea,

E lafoia e tama o Akēa.

Na tama e kāinā tota nei mea.

Ka hau fokī lā koe Lata e

E tui mai he tui tagau,

E lafoia e tama o Akau.

Na tama e kāinā tota nei kau.

Kae malili malili hona malamala

Kaia piki kaia tau

Kae malili hona lautau

Kaia piki kaia tala

Kae toloti ke tū te matamea.

O! E teki lava, kikila atu ia aitu ma Hinota, kua tū te lākau.

E vē lava he lākau e hēki tipia.

Ia. Moe ia Hinota i lalo lava i tona lākau. Moe moe, matiti mai ia ata, toe fano fokī ia Hinota, ka fano i tona faiva. Ko te faiva lava e māheri ai, e fano fokī oi fāgota, e hakili ke maua hana tagata ke kai.

15. Ka kua hāuni ifo fokī ia Lata, ka fanaifo, ka momotu te taulu. E fanaifo nei ia Lata. He mea tū kehe! Ko te lākau kua toe tū. Po! He ā kō?

Fai loa tana galuega, kua toe tā te lākau. Kave. Ko te lākau e vē kua fefeu. Kave kave, tō te filo o te lā. Fakalogo atu ia Lata kua kalalaga ia aitu: E! Lata kua pō.

Hēai! Pō lava kae tuai pō.

Oi kave kave, oi kalalaga ia aitu: Lata kua pō. Kua ki lātou iloa te taimi e fanaifo ai ia Hinota, nā ia Lata e maua ifo e Hinota.

Kae tali ia Lata: E pō lava kae tuai pō.

16. Ko te taimi tēnā o Hinota, kua fanaifo. E kikila ifo ia Hinota, ko Lata e tū lava i te tafito o te lākau. Oie! Hē kua lele ifo, e vili ifo i nā fekaī kae takoa. (Ko te uiga o te takoa: ko nā fekaī kua lahi.) Ko ia lava keina pā ifo kia Lata. E hēki i ei lele ni ana kupu: Lata! Ko koe he tagata. E fofou koe ki te fetunu pe ko te feota?

The boys go - plait - finished - return - bring it.

Adze speaks out - the name of the mother is Adze (the name of the Sprite-boys' mother is Adze). Adze speaks right out: Come here. Bring it to my side. The boys come and put it down. The mother speaks out again: Do you two know the meaning of Lata's request? The meaning of what he said to you. Lata told you to bring up your mother to be his spouse. That is the meaning of Lata's words:

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Put the basket down here!

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Ko Hinota kō e tatapa i ona fekai ke nā ia maua ifo ia Lata.

Tū loa kae fai tana tatalo. E vēnei lā tana tatalo na fai ki te lākau - e taukalaga lahi:

Ka hau fokī lā koe Lata e

Oi tui mai he tui laea,

E lafoia e tama o Akea.

Na tama e kāinā tota nei mea.

Ka hau fokī lā koe Lata e

E tui mai he tui tagau,

E lafoia e tama o Akau.

Na tama e kāinā tota nei kau.

Kae malili malili hona malamala

Kaia piki kaia tau

Kae malili hona lautau

Kaia piki kaia tala

Kae toloti ke tū te matamea.

O! E teki lava, kīkīla atu ia aitu ma Hinota, kua tū te lākau.

E vē lava he lākau e hēki tipia.

Ia. Moe ia Hinota i lalo lava i tona lākau. Moe moe, matiti mai ia ata, toe fano fokī ia Hinota, ka fano i tona faiva. Ko te faiva lava e māhani ai, e fano fokī oi fāgota, e hakīli ke maua hana tagata ke kai.

15. Ka kua hāuni ifo fokī ia Lata, ka fanaifo, ka momotu te taulu. E fanaifo nei ia Lata. He mea tū kehe! Ko te lākau kua toe tū. Po! He ā kō?

Fai loa tana galuega, kua toe tā te lākau. Kave. Ko te lākau e vē kua fefeu. Kave kave, tō te filo o te lā. Fakalogo atu ia Lata kua kalalaga ia aitu: E! Lata kua pō.

Hēai! Pō lava kae tuai pō.

Oi kave kave, oi kalalaga ia aitu: Lata kua pō. Kua ki lātou iloa te taimi e fanaifo ai ia Hinota, nā ia Lata e maua ifo e Hinota.

Kae tali ia Lata: E pō lava kae tuai pō.

16. Ko te taimi tēnā o Hinota, kua fanaifo. E kīkīla ifo ia Hinota, ko Lata e tū lava i te tafito o te lākau. Oie! Hē kua lele ifo, e vili ifo i nā fekai kae takoa. (Ko te uiga o te takoa: ko nā fekai kua lahi.) Ko ia lava keina pā ifo kia Lata. E hēki i ei lele ni ana kupu: Lata! Ko koe he tagata. E fāfāu koe ki te fāfāu koe ki te fāfāu koe.

The spirits call together: It was cut by Lata.

Cut by whom?

Cut by Lata.

Is Lata a man or a spirit?

The spirits reply: Lata is a man.

As for Hinota he is shaking in his wildness to get hold of Lata.

Finally he stands while chanting his spell. Like this then is his spell which he chants to the tree -- shouting loudly:

May you come again Lata

And string a string of parrot-fish for me,

As shadows of Akea's boys,

Those boys who I know well.

May you come again Lata

And string a string of mangrove-jack for me,

As shadows of Akau's boys.

Those boys who I know well.

Yet its chips rain rain down

Let them adhere let them join

Yet its leaves rain down

Let them stick let them open

Let them scramble up to make the tree stand as before.

Oh! Suddenly, the spirits and Hinota look over, the tree stands. It is exactly like a tree that has not been cut.

Well. Hinota sleeps right below his tree. Sleeping sleeping, shadows slightly form, Hinota goes again, will go to his pursuit. The same pursuit, as usual, he goes again fishing, seeking to get a man for him to eat.

15. Meanwhile Lata too has prepared himself, will go down, will cut the top of the tree. Lata now goes down. An astounding thing! The tree is standing again. Heavens! What is this?

He starts his work at once, again cutting the tree. Carrying on. It is as if the tree is tough. Carrying carrying on, the thread of the sun sets. Lata listens over as the spirits call: Hey! Lata it is night.

No! Darkness truly but not yet night.

And carrying carrying on, until spirits shout: Lata it is night. They know the time that Hinota returns, lest Lata be caught out by Hinota.

But Lata replies: Darkness truly but not yet night.

16. That is the time of Hinota; he goes down. Hinota looks down, Lata is still standing at the base of the tree. Good grief! He nearly flies down, he runs down in anger which is uncontrolled. (The meaning of takoa: angers which are great.) He just wants to get down to Lata. There are no preliminary

Tali ia Lata: E hei faia ni ari? E āfea ni ari. E hili lava te feota.

Oiē! Na pā mai loa ia Hinota, e hēki i ei lele ... tago atu loa kia Lata - togi. Ā ko na maua he fā gafa te togiga o Lata.ki kō. Oi tolotolo mai lava ia Lata. Oi vili atu ia Hinota, apati ki kō apati ki kō. Kave kave kave. Kua kikiā ake ia Lata, ko Hinota ko tēnei lava ... ni. Kua fitā, kua gae, kua futimānava vēnei. Ka fanatu kae tāi he pā ake kia te ia.

17. Ko te taimi tēnā afutaki ake lava ia Lata, mau te lima ki te ponāua. Fakatele ai. Tāofi ai - tāofi.

Kalaga loa ia Hinota: E! Lata, koe ke alofa mai - ko au ke ola. Lata! Alofa mai! Fakaola mai au kae ke tā atu e au to vaka. Alofa ai ia Lata. Kua alofa ia Lata ona ko te kupu tēnā a Hinota ke tā tona vaka, auā ia ia foki kua fia hola. Kua fia fano ia Lata.

18. Ia. Fai loa te uō, kua he uō mamae, kua mamae te uō a Lata ma Hinota.

Lea atu loa ia Hinota: Kikiā ake, ko au ka nofo ka tā te vaka. Kako koe - fano kō oi hakili mai haku pū. (Nā pū foki iēnei e fskatatagi, ni.)

Lea atu ia Lata: Io. Keina vēnā. Keina tā e koe toku vaka kae ke fano au hakili mai he mea vēnā mo koe.

19. Io. Kua nofo nei ia Hinota, kua fai tana kautufuga - ko te paikoa, ko te tupa - e kave i te kaoga o te vaka. Ko te lā kua hui e nā tagihuhu.

20. Kua fano nei ia Lata. Kua vē ake: He mea vēhea nei ko te mea? E hē kō iloa te mea e takua ko te pū. He mea vēhea? E hē kō iloa.

Hōna fano nei ai lava fai ana togafiti tauānoa lava. Kua fano nei kua uku takamilo i te kakai. E uku i te moana i fagautua. E hakili lava he mea e vē he ... e takua ... auā e hē ia iloa te mea e takua he pū. Hau hau, pā mai ki te mea na uku atu ai, e hēai hana mea e maua.

Na ia kitea ai he tamā puga e vē, he tamā mea e vē he mapu. Nā puga iēnei e tātia i te tai.

21. Tago atu loa, kavake. Fano ai fai tana galuega, kua kave i te līga o te tamā puga tēnā, te tamā fatu tēnā. Kave. Hōvē kua fano he fia afe o te gafa fauato. Kua lī ai lava. Kave kave kave, kua tau tai he kūpā e he tokalua i te lahi o te fauato na lī ai te mea tēnā.

Lata replies: Who will make the fire? Where is some fire? The raw is much better.

Good grief! As soon as Hinota arrives, there is not any ... reaching, out at once to Lata - hurls. At least four arm-spans distance was the hurling of Lata over there. And Lata just crawls back. And Hinota runs over, hurling here hurling there. Carrying carrying carrying on. Lata looks up, Hinota just this ... right. He is tired, out of breath, panting like this. Yet he goes over but nearly does not arrive up to him [Lata].

17. At that time Lata suddenly leaps up, the hand grabs on to the adam's apple. Swings him. Holding firm - holding firm.

Hinota finally shouts: Hey! Lata, have pity on me - let me live. Lata! pity me! Let me live and I will make your canoe. Lata has pity on him. Lata has pity because of those words of Hinota that he will make his canoe, because remember he wants to flee. Lata wants to go.

18. Well. They immediately make friends, a close friendship, the friendship of Lata and Hinota is warm.

Hinota speaks out at once: Look here, I will stay and make the canoe. As for you - would you go and find me a trumpet. (These kind of trumpets that ring out, right.)

Lata speaks out: Yes. Let it be like that. Why don't you make my canoe while I go seeking a thing like that for you.

19. Yes. Now Hinota stays, he gathers his band of workmen - the land crab, the beach crab - doing the adzing of the canoe. The sail is sewn by the wasps.

20. Now Lata goes. He thinks to himself: What sort of thing now is the thing? I do not know of the thing called the trumpet. What sort of thing? I just don't know.

Without further thought he just goes anyway doing his tricks for no reason at all. Going now he dives going around the village. He dives in the sea at the reef edge. He is only seeking a thing like a ... called a ... because he does not recognise the thing called a trumpet. Coming coming, arriving back to the place where he dived in, not a single thing has he gotten.

But he sees here a tiny stone like this, a tiny thing like a marble. Those coral pebbles lying in the sea.

21. Reaching right over, he brings it up. Going then undertaking his task, he carries out the binding of that tiny piece of coral, that tiny stone. He carries on. Possibly many thousands of arm-spans of sennit line are used. He just keeps on binding it. Carrying carrying carrying on, a pair of people would hardly be able to get their arms around it considering the quantity of sennit with which he binds that thing.

22. Kua hau kōe? Ko Hinota ia.

Io. Heāloa, tenei tau pū.

E pā mai foki lā kua uma te vaka - mānala te vaka, fai ma te lā. Lea atu ia Lata: Heāloa taku uō. Ko ki tāua ka fakamāvae. Ko au nei kua fia fano. Ko au nei kua fia malaga kae keina nofo vēnei.

Ia. Fai lava a lā tala, ka māvae. Oi kua lea atu ia Hinota:

Io. Hau keina fano.

Lea atu loa ia Lata: Taku poloakiga tēnei kia te koe, Hinota. Te mea nā ke kavea - te pū, auā te pū e hē tagi. Nā te pū e hē tagi. Nāhe ke tatalagia lele te mea tēia - te fauato - (Auā te fauato e lī lī nei oi fakamau, oi lī lī te mea lava tēnā. Te tamā fatu lava tēnā e vēnei ko te māfifia, te lahi o te fauato na lī ai lava te) Heiloga lava kua kē kitea, Hinota, ko toku vaka kua lau tiāle, toe lava ko te tīla e hāhā ake, fātoa tago ai koe oi tatala. Io. Tōfā lā!

Tōfā.

Kua fano ia Lata. Tū te lā, fano.

23. Hōvē na ofi atu lava ia Lata kae tago atu lava ia Hinota

tatala. Kua hē fakalogo ki te fakatonuga a Lata. Tatala tatala, kave te tatalaga o te fauato kae keina hula ake ko te pū, keina fakatagi e ia. Kave kave, e hē Ko te vaka, kua galo te vaka o Lata. Tago ifo lava ki te toki, honi ai te fauato. Kae hula ake he tamā fuafatu, e vēia ... e vē he mapu. E pupuhi atu - : He ā ko te mea nei. Kua maua te mea nei e Lata.

24. Ko nā fekai o Hinota i te taimi tēnā! - kua atili. Kua vili atu lava, fufuti te vaka: Ko au nei ka fano ka tuli te mea nei.

Tuli! Kua fakatū te lā o Hinota, fano fano. Kako Lata, kua galo te vaka, kua hē kitea atu. Fano fano fano, tā te momoko a Hinota:

Ko au ko Hinota

E ōku ia luga, e ōku ia lalo.

Ke hēai lava he laulau matagi

Ke momoli ake au ki toku taumafa i mua nei.

Io. Havili te matagi. Ko te vaka o Hinota kua vē ko nā pulelala ki gātai. Fano fano fano, kikiā atu kua fātio mai te vaka o Lata, kua hula mai. Fano fano fano fano, kua fano he tai fāgakumi te vāvāmao o te vaka o Lata ma te vaka o Hinota.

22. You have come? This is Hinota.
Yes. Dear me, this is your trumpet.
At the same time he arrives there the canoe is finished - the canoe is handsome, together with the sail. Lata speaks out: My dear friend. The two of us will say farewell. I now wish to go. I now wish to journey while you must remain where you are.
Well. They talk together, they will part. And Hinota speaks out: Yes. Come you must go.

Lata speaks out directly: This is my advice to you, Hinota. The thing you must not open - the trumpet, lest the trumpet not sound. For the trumpet will not sound. You must not ever undo that thing - the sennit line - (Because the sennit line is wound wound and knotted, and that thing itself is wound and wound. The very tiny stone there really is like this in width, the quantity of sennit line just wound around the) not until you, Hinota, see my canoe as a blossom petal, only just the mast sticking up, just then should you begin to undo it. Yes. Good-bye then!

Good-bye.

Lata goes. Raises the sail, goes.

23. Perhaps Lata had just gotten through the pass when Hinota reaches over unwrapping. He does not obey Lata's command. Unwrapping unwrapping, the undoing of the sennit continues so that the trumpet might emerge, so that he might make it sound. Carrying carrying on, it does not As for the canoe, the canoe of Lata has disappeared. He reaches right down for the adze, chops the sennit line. But a tiny pebble appears, like this ... like a marble. He blows out - : What's this thing now. Lata found this thing here.

24. The rages of Hinota at that moment! - unsurpassed. Running right over, he drags the canoe: I will now go in pursuit of the bastard.

The chase is on! Hinota's sail is raised, going going. As for Lata, the canoe has disappeared, it cannot be seen. Going going going, Hinota's spell is sounded:

I am Hinota

Mine is above, mine is below.

Could there not be a bit of wind

To carry me up to my prey now in front.

Yes. The wind blows. Hinota's canoe is like the cowrie shells at sea. Going going going, looking out he glimpses Lata's canoe, he is approaching it. Going going going going, it is only four sennit lengths the distance between Lata's canoe and Hinota's canoe.

25. E tagaki mai iā Lata. Oie! Ko Kata kua mātaku lele. E tagaki mai, ko Hinota ka pā atu. Fai loa fokī te momoko a Lata. Heāloa!
- Ko au ko Lata
E ōku ia luga, e ōku ia lalo.
Hēai lava te taufa matagi
Ke hau toku taumafa i muli nei.
- Oie! E una atu lava tana kupu tēnā, kae pakē te matagi. E kikila atu ia Lata, ko te vaka o Hinota kua nuti v̄ mai. Ko te moana! Ma te matagi! Kaumai kaumai, momoli mai momoli mai. Kako te vaka o Lata, e hēai lele he mea e āfaina ai. Momoli momoli mai lava, pā mai ki te vaka o Lata. Kako Hinota kua nofo lava i loto o te vaka, ka mate i te makalili.
26. Io. Kua taukalaga mai kia Lata: Lata! Heāloa! Lata alofa mai! fakaola atu au.
- Io. Heāloa te toeaia! Hau. Oi kua tau atu te foe a Lata, e fakapipiki aʻtu ki ei. Tago atu loa ia Lata: Heāloa te toeaia! Ko koe kua makalili. Tago atu loa ia Lata oi taumafai mai ki luga i tona vaka. Hiki mai. (E i ei lā te takapau i luga o te vaka o Lata.) Lea atu loa ia Lata: Ko koe ka afi fakalelei atu i te takapau nei.
- E hē tautala ake ia Hinota, kua tatapa lele i te makalili.
27. Io. Fai fai fai te galuega a Lata, ka kua takoto ia Hinota. E hēai he mea [e ia mafai], ka kua fai te galuega a Lata, kua lili lelei lava ia Hinota i te takapau. E i ei te fatu i luga i tona vaka. Tago atu lava ia Lata, nonoa ki ei te mea kalava kae nonoa te tahi potu ki te takapau - ni. Vē atu lava: Heāloa te toeaia! Ko koe ka tuku ki loto i te paga o te vaka.
- Io! Io, io kō! Heāloa ia Lata! Tuku tonu ifo au kō ki loto i te liu. Ko au nei kō ka mate i te makalili!
- Tago ifo lava ia Lata ki te fatu, tuku ki te tai. Hinota, ko koe ka tuku ifo.
- Ko te tuku ifoga lava tēnā, gogolo tū ia Hinota ki te moana oi mate ai. Na oti ai lava.
28. Tēnei ia Lata kua fano - ni. Kua fano ia Lata. Fano fano fano fano fano fano, kua v̄ kua hula nā otaota o te motu e fano ki ei.
- E fanatu kae kikila atu, e i ei te mea e hau i mua. E taukalaga mai: E! Lata! Lata, e fā ki fea te vaka? Ko te igoa o te ika tēnā he kalopaga, e kalaga mai kia Lata: Lata, e fā ki fea te vaka?
- Tali ia Lata: E fā ki Fiti te malarala.
- E! Hopo atu au?
- Hēai.

25. Lata glances back. Help! Lata is absolutely terrified. Glancing back, Hinota will reach him. Lata's spell too is pronounced: Mercy!

I am Lata

Mine is above, mine is below,

Could not a rainy wind

to convey my prey now in back.

Goodness! As soon as those words of his are finished, the wind cracks. Lata looks over, Hinota's canoe is broken to pieces in back. The sea! And the wind! Bringing bringing, conveying conveying. As for Lata's canoe, not a single thing has happened to it. Borne forth just borne forth, [Hinota] arrives at Lata's canoe. As for Hinota he is just sitting in inside the canoe, dying of the chill.

26. Yes. He shouts forth to Lata: Lata! Help! Lata pity me! Let me live.

Yes. Poor old man! Come. Lata's paddle is extended over, he grasps onto it. Lata reaches over at once: Poor old man! You are chilled. Lata reaches over and will try to bring him upon his canoe. Lifts over. (There is now the coconut mat on board Lata's canoe.) Lata says out at once: You will be wrapped up carefully in this coconut mat.

Hinota does not speak up, he is shaking all over with the chill.

27. Yes. Lata does does does the job, while Hinota is stretched out. There is not a thing [he is able to do], but Lata does his job, wrapping Hinota completely in the coconut mat. There is the rock on board his canoe. Lata reaches over, ties to it a strip of coconut frond then ties the other end to the mat - right. Just saying over: Poor old man! You will be put down inside the centre of the canoe.

Yes! Yes yes please! Dear Lata! Do put me right down in the middle of the bilge. Otherwise I will die of the chill!

Lata simply reaches down to the stone, places it in the sea. Hinota, you will be placed down.

At that very placing down, Hinota plunges straight into the sea and there dies. He is completely finished.

28. Here is Lata departing - right. Lata departs. Going going going going going going, it is as if some debris appears from the island he is going to.

Going over but looking out, there is something approaching at the bow. Shouting forth: Hey! Lata! Lata, where is the canoe headed for? The name of that fish is a kalopaga [one that skims swiftly on the surface], it is calling forth to Lata: Lata, where is the canoe headed for?

Lata replies: The woodchip is headed to Fiji.

Hey! Can I jump aboard?

No.

Ko au e alofa atu kia te koe. (Ko nā mea iēnā e vē ni tupua e o te moana - e i ei te kalopaga.) Io. Kafai lā koe e fanatu, e hau te kanae-lauvaka, ka hau ka hae to vaka. He ā ta ko^e ka fai? Hē ko koe kua kalaga mai ki te au: Te Kalopaga! Fakahekeheketia! Oi kua oho au oi toho to vaka, fufuti ke teka kehe koe ma te tupua tēnā nā koe e mālaia ai.

Io! Hau. Heāloa hau. Hopo mai.

29. Fano, kua hekelua. Fanatu, e i ei te tupakelitafu e nofo mai: Lata, hopo atu au.

E hopo mai koe ki fea? E kē kitea mai he tamā vaka. Ko te vaka ka goto.

Ola! Ko koe nā kō e vēhea mai. Tēnei au e alofa atu ke hopo atu au. E kē iloa te mea ka pā atu nei koe ki ei? E hē hao koe ki te kakai e fano koe ki ei. Hopo atu au e kē iloa ai.

Io! Hau. Heāloa! Hau.

30. Fano te vaka, fanatu fanatu. Ola! E fanatu ko te ika o te moana kua hau, kua ia hogitia mai te manumanu tagata ola i te vaka o Lata. Kua hau, e fakafekai mai ko te vaka ka puku katoa e ia.

Kalaga loa ia Lata ki te Kalopaga: Te Kalopaga, koe ke alofa mai! Te vaka ke fufuti ke vā.

Oho atu loa te Kalopaga, fakalave mai tona vae kae toho. Hello! Hōvē e itiiti nā vaka afi. Ko te momoliga o te vaka o Lata ke hao mai. Io. Fano fano fano, kua hao. Kua fano te ika kua hē ia maua mai.

Lea mai te Kalopaga: Tōfā Lata. Kua uma atu fokī toku alofa kia te koe.

Io. Heāloa. Fakafetai lava. Keina fano.

Kua fano kae olo ma te tupa.

31. Olo olo, e pā atu ki te kakai. E fanatu, e tau atu ki te matafaga, ko te kakai e pupuni i he mauga katoa. E hē mafai e te vaka ke hao ki loto.

Kalaga loa ia Lata: Tupakelitafu! Kelia, kelial!

Oho atu loa te tupa, kekeli te mauga tēnā. Kua keli te ala o Lata ke hao atu ai ki loto i te kakai. Fai fai fai, tō te vaka o Lata ki loto i te kakai.

Heāloa! Fakafetai lava te Tupa! Moi hēai nā koe na tauruku ai nei taku malaga ki te mea na fia hau au ki ei. Fakafetai lava! Kae keina fano. Tofa!

Tofa.

I have pity for you. (Those things are like some nature spirits of the sea - the kalopaga is one of them.) Yes. As you go over there, the kanae-lauvaka [lit. canoe-swallowing mullet], will come will come and destroy your canoe. What will you do? Will you not shout forth to me: Kalopaga! Make it glide away! And I will leap and drag your canoe, pulling to separate you and that malicious spirit lest you meet disaster,

Yes! Come. Heavens come. Hop on board.

29. Going, two aboard. Going over, there is the tupakelitafu [lit. crab-digging-fire] sitting down: Lata, let me jump aboard.

Where are you going to jump aboard? Can't you see it's a tiny canoe. The canoe will swamp.

Heavens! You should not speak like that to me. Here I in my pity say to let me come aboard. Do you know the thing that will happen to you now? You will not get through to the village you are going to. Let me come aboard I know about it.

Yes! Come. Goodness! Come.

30. The canoe goes, going over going over. Heavens! Going over the fish of the sea is approaching, he scents the odor of living man on Lata's canoe. He is approaching, he is wildly excited to gulp whole the canoe.

Lata shouts at once to the kalopaga: Kalopaga, have pity on me! Drag the canoe to separate.

The kalopaga leaps out at once, secures his leg and pulls. I am not sure! Probably motor boats are weaker. The bearing off of Lata's canoe to escape. Yes. Going going going, it is safe. The fish goes not get it.

The kalopaga says back: Good-bye Lata. My favour to you is fulfilled also.

Yes. Gracious. Thank you very much. You must go.

He goes while [Lata] and the crab go on.

31. Going going, arriving over to the settlement. Going over, landing at the shore, the settlement is completely enclosed in a mountain. The canoe is not able to pass inside.

Lata shouts immediately: Tupakelitafu! Dig, dig!

The crab leaps right out, digs up that mountain. He digs Lata's route to pass through to inside the settlement. Digging digging digging, Lata's canoe emerges inside the settlement.

Gracious! Many thanks Crab! But for you my journey would not have been accomplished to the place I wished to come. Many thanks! But you must go. Good-bye.

Good-bye.

32. Fanatu lava, e hē iloa lele - e teki lava, fanatu lava ia Lata. Ko tona vaka tēnā, e i ei te lākau e totolo, e vē ko nā fue. Fanatu lava oi mūmuri ai tona vaka. E hē iloa lele e he tino. E teki lava te nuku tēnā, e i ei te tino kua eva - ko Lata. E hē iloa lele pe na kui mai i fea.

Io. Nonofo nonofo. Kave kave, ko te nuku e vēia kua hē fiafia kia Lata. Ni ā ana mea e fai, pe ko te matauaina fokī lava o Lata.

33. Lema ai - ni. Ko Lata nei ka lama ke fīnau, ka fahioti. Fai loa te fakatonuga, ko te fakatonuga a te aliki o te motu. Ko Lata nei ka lama ki he mea. Kafai e maua, ka fahioti ai. Ko te mea muamua ka lama ki ei, ko he faiva. Ko te faiva e tukuvaka (hī malau).

34. Io. Kua hāuni te faiva o te kau tagata. Kua kili nā matau. Kae tēnei ia Lata, e hēai he pakupaku mā he kope e ia iloa.

E fanatu nei ia Lata, ko tagata, he vaegā tino nei, e fai matau, e kili matau. Fanatu fanatu nei lava, e fakaeva nā matua.

Vē atu lava: E! Mea ake tau matau. Oi kua fōki mai. Oi kua vē atu loa ia Lata: Ha! Ko to matou nuku e hēai ni matau e fai vēnei. Tago ifo nei lava oi fāilu, kae togi ki kō. Kae fakamau e ia te mea na togi ki ei.

E fanatu fokī e i ei nā tino. E vēnā, oi vēnā fokī. Kae hēai lele he mea e ia iloa. E fakamau e ia kae ke toe hau ia oi kave te matau, auā te faiva ka fano kae hēai lele ni ona kope.

35. Pā ai nei kua afiāfi. Kua tuku nei e te tautai o te motu ka hoa kia Lata - auā e taki hekelua.

Io. Laga te faiva tēnā. Ko te tautai o te motu, ko Vakaana, e hoa ma Lata.

Lea atu loa ia Lata: Vakaana, keina tuku ake e koe to tā vaka ki tua, kae ke kui gāuta atu au.

Io, oi vēnā. Kua fano ia Vakaana, kua tuku atu te vaka, kae kui gāuta atu ai Lata. Fanatu ai ia Lata e tū te puapua i tua, nā ia maua ai te mnu tēnā e igoa ko te kāleva. Tago atu lava, popokī oi afīfī ki tona kie - ni. Kua afīfī ki tona kie.

36. Kua ofi te vaka ki moana - fai te faiva i te pō. Fai fai, lea mai ia Vakaana: Te malau tēnei.

32. Going right over, not known at all - suddenly, Lata goes right over. As for that canoe of his, there is the creeping plant, like the lianas. He goes right over and hides his canoe there. Not a single person realises. That village is startled, there is a person wandering around - Lata. They have not the slightest notion of where he came from.

Yes. Staying staying. Carrying carrying on, it is as if the village is not pleased with Lata. Some of the things he does, or they are just jealous of Lata.

33. Ambush him - right. Lata now they will trap to slay, will kill him. The decision is already made, the decision of the chief of the island. Lata will now be trapped by something. When he is gotten, he will be killed. The first thing they will trap him with, a fishing skill. The fishing skill is steady-canoe (hooking soldier-fish).

34. Yes. The fishing gear of the mens group is readied. They file the bent hooks. But here is Lata, not a scrap [of knowledge] and not a piece of gear does he know.

Lata goes over here, men, a group of men here, are making hooks, are filing hooks. Going over going right over here, they are passing around the hooks.

Just speaking out: Hey! Let me see your hook. So it is passed to him. And Lata thus out at once: Ha! Our village does not make any hooks like this. Reaching right down now and wiping ass [with the hook], then he throws it over there. But he makes note of the place he threw it to.

Going off again where there are people. Just like that, and like that again. But he knows absolutely nothing. He takes note so that he can return and take the hook, because the fishing expedition will depart but he will not have any equipment.

35. Now the evening has arrived. It is decided that the master fisherman of the islands will accompany Lata - because each [canoe] has two aboard.

Yes. That fishing expedition prepares to leave. The master fisherman of the islands, Vakaana, is Lata's companion.

Lata speaks right out: Vakaana, why don't you guide our canoe up to the oceanside, while I pass over inland.

Yes, so it is like that. Vakaana goes, guiding the canoe over, while Lata passes over inland. As Lata goes over where the gardenia bush stands at the oceanside, that he might get that bird called the cuckoo. Reaching right over, clutching it and wrapping it in his garment - right. He wraps it in his garment.

36. The canoe passes to sea - the fishing is done at night. Fishing fishing, Vakaana speaks back: The soldier-fish here.

Kae tali atu foki ia Lata: Io, he malau foki tēnei e
kō lagona nei.

Fai ai lava te faiva. E vērā vērā, oi kalaga atu ia
Vakaana: Te liu ke maha!

Io kō, e maha! Kae hēai, e pepelo ia Lata. Ko nā ika
a Vakaana e tafea mai ki te mea e i ei i mui. Tēnā tana
mea e fai. E kaumai, e tuku ma ana, kae hēai ni ana ika e
hī.

37. Fai fai, kua otea. Kua tai matea te tino. Kua faitau
nei nā ika - auā e tuku kehe lava a lā ika. E faitau ifo nei,
e ivahefulu-iva ia ika a Vakaana-ni. E taki ivahefulu-iva
a lā ika, ka kua otea.

Kae tago ifo nei lava ia Lata oi tatala tana matau, kae
nonoa te maru, te kāleva, i te uka kae fakalele. Kua fufuti
kae taukalaga: O! Te ika e kai lele!

Ko tēnā lā na hili ai ia Lata, e hili i te lauhelau, kako
Vakaana e ivahefulu-iva. Kua hili ia Lata i te kāleva, kua
helau ai ana ika. Ofi ake ai ke gāuta, kae fai ake kua mālō
ia Lata. Kua hē fīnauagia.

38. Io. Toe laga foki te faiva, he mea lava ke maua ai
ia Lata. Ka olo nei oi utu tupa. Fano. E hoa lava ia
Vakaana ma Lata. Kua olo ki uta, kua fai te faiva ko te utu
tupa, utu tupa pō, auā na fano kae uhu mai i te taeao. Fai
fai fai fai te faiva, uma. Kua momoe.

Kako Lata e hē ia iloa lele he mea ke utu tupa pe he ā.
Kua fano, kua utu tana kete i te pūpū. Ko nā pūpū mamago
kua utu ai tana kete, kua tumu. Oi kua hahai ai. Kako te
kete a Vakaana e tumu lelei lava i te tupa.

39. Io. Kua momoe, momoe i uta. Vē atu lava ia Lata:
Ko ki tātou ka momoe. Ko to mātou nuku e momoe i luga o nā
niu.

Te kehe!

Ia. Olo ai, kua momoe i luga o nā niu. Kalaga atu ia
Lata (auā kua i luga o nā niu - togafiti lava a Lata): Piti
mata moe! (E kalaga kia Vakaana.)

Oi tali mai ia Vakaana: Hamoa mata ala!

Ia. Oi nonofo nonofo oi kalaga ia Lata: Piti mata moe!

Oi tali mai ia Vakaana, vērā lava: Hamoa mata ala!

Then Lata too replies forward: Yes, a soldier-fish here too I sense now.

The fishing continues. It is like that like that, and Vakaana calls out: The bilge to empty!

Yes of course, it is empty! But no, Lata is lying. Vakaana's fish drift back to the place where he is at the stern. The thing is that he does. Bringing them, putting them for himself, but not a single fish does he hook.

37. Fishing fishing, it is dawn. The body [of the sun] can nearly be discerned. Now the fish are counted - because they have kept separate their fish. Counting off now, there are ninety-nine fish of Vakaana-right. They each have ninety-nine fish, and it is light.

But Lata reaches down right now and undoes his hook, then ties the bird, the cuckoo, to the line making it fly. He pulls while shouting: Oh! The fish bites flying!

For that reason Lata is ahead, he surpasses by the hundred, while Vakaana is ninety-nine. Lata is ahead by the cuckoo, making his fish one-hundred. They pass up to shore, and it is decided that Lata wins. He will not be killed.

38. Yes. Yet again the fishing expedition prepares to leave, another way to get at Lata. They will go now and collect crabs. Going. Vakaana and Lata are still companions. They go to the outlying islands. They will undertake the enterprise of collecting crabs, collecting crabs at night, because they have gone and will return in the morning. Doing doing doing the activity, finished. They sleep.

As for Lata he does not know a single thing about collecting crabs or anything. He goes, filling his basket with fern crowns. He fills up his basket with dried fern crowns, it is filled. Then he secures it. As for the basket of Vakaana it is filled to bursting with crabs.

39. Yes. They are sleeping, sleeping in the outlying islands. Lata just like this: We will all sleep. Our village sleeps at the top of the coconut palms.

How queer!

Well. They go, they sleep up in the coconut palms. Lata shouts out (because they are up in the palms - the very cunning of Lata): Sleepy-eyed Fiji! (He shouts to Vakaana.)

Vakaana replies back: Wide-eyed Samoa.

Well. So they sit and sit and Lata shouts: Sleepy-eyed Fiji!

So Vakaana replies back, just as before: Wide-eyed Samoa.

Fai fai, hōfo nofo ia Lata - kalaga (kua fano te pō): Fiti mata moe! Ka kua hēai he tali a Vakaana. Tātōlu atu nei lava: Fiti mata moe! Ka kua hē tali lele nei. Kua iloa e Lata kua moe ia Vakaana.

40. He ā lava! Fakamamulu ifo loa lava ki lalo. Fanaifo loa, titipi te muli o te kete a Vakaana ka tatala kehe tana kete. Liligi ki kō nā pūpū kae utu uma lele ki ei, ki tana kete, ka kua hahae lele te muli o te kete a Vakaana. Ka kua fafao uma lele mai nā tupa oi afi lelei ai. Kae mōtoki ake, toe kake ki luga.

Ia. Momoe momoe, kua otea. Kua taukalalaga: Te nuku ka olo! Ka olo ki Falē.

41. Kua oīfo, e oīfo nei ki lalo. Oīē! He ā ko te mea nei? Po! He ā ko! E! Kāu ko taku kete kua kao e tupa. Ko Vakaana tēnei.

Lea atu ia Lata: He ā?

Ko taku kete kua hae lele te muli e tupa. Kua hēai he tupa e fokotahi.

Hēai. Ko te nuku kua olo ki fale. Ko ki tātou kō kua olo. Ko Lata nei lava kua viga ka olo, e hē toe ai he tino e

42. Oi venā. Oīfo ai, pā atu ki te malae. E felau ake, e hēai he mea e fokotahi. Ko Lata te kua hili, kua lahi ana tupa kae hēai he mea e fokotahi a Vakaana.

Ia. Hao fokī ia Lata i tēia mea, kua hē fīnaua. Ia. Kua hao fokī ia Lata i tēia mea, kua hili ia i te faiva tēnā. Kua hē maua.

43. Ia. Toe lama fokī ia Lata. E i ei lā te niu, he niu e fakatu e te nuku. E vē he tupua e o lātou. Kafai e pā ki nā pō e olo e takamilo uma lele i te niu tēnā, i te puipuiga nāhe tino e fano oi toli. E i ei uma te nuku ma a lātou tama, e fai momoe ai.

44. I te pō lā tēnā e fanatu ia Lata. Kua momoe uma lele, e hēai lele he tino e ala i te vaitairi tēnā. Fanatu lava ia Lata oi kake ki luga i te niu. (Te tagata te lototele ma te hē mātaku!) Fanatu lava - toli. Toli toli - uma. E hēai he mea e totoe i luga i te niu. Fanaifo ai ki lalo.

Kua fai lava tana galuega tautahi i te pō. Kua fano kua mama nā gāi, fano ai kua tahuke ia kie o tamaiti uma a te vāega tēnei e puipuia. Kua tamono ki nā vaivae o tamaiti uma lele.

Oi fai ai lava tana galuega tēnā

Continuing, Lata sits sits - shouts (the night is going): Sleepy-eyed Fiji! But there is no response from Vakaana. He keeps trying three times: Sleepy-eyed Fiji! But there is no reply now. Lata knows that Vakaana is asleep.

40. What is this! He carefully slips down below. Going right down, he slices the bottom of Vakaana's basket then opens up his basket. He throws away the fern crowns with which he completely filled it, his basket, and he slashes the bottom of Vakaana's basket. He stuffs every single one of the crabs [in his basket] and secures it well. Then he creeps up, again climbs above.

Well. Sleeping sleeping, it is dawn. Shouting: The village will go! We will go to settlement.

41. Going down, they go down down to below. Good grief! What has happened here? Gracious! What is this! Hey! How's it my basket has been slit by crabs. This is Vakaana.

Lata speaks over: What?

My basket has been completely ripped at the bottom by crabs. There is not a single crab left.

No! The village will return to the settlement. All of us are going. Lata himself is very impatient that they go, so that not another person is....

42. So it is like that. They go down then, arriving over to the gathering place. He gives up, he has not a single thing. Lata here is better, he has many crabs but Vakaana has not a single thing.

Well. Again Lata escapes in this way, he is not killed. Well. Again Lata is saved in this way, he is best in that enterprise. He is not gotten.

43. Well. Yet again they will trap Lata. There is now the coconut palm, a palm which is set aside by the village. It is like a helping spirit of theirs. When the nights come they all go and completely surround that palm, enclosing it lest a person go and pick it. All the village is there along with their children, they sleep there.

44. But on that very night Lata goes over. Everyone is asleep, not a single person is awake at that time. Lata goes right over and climbs up the palm. (The man is courageous and fearless!) Going over directly - picking. Picking picking - finished. There is not a thing left up in the palm. He goes down below.

He just does his solitary work in the night. He goes and chews the coconut flesh, goes over raising the clothes of all the children of this guarding group. He stuffs [chewed coconut meat] between the legs of each child. So he just carries on that work of his

45. Pā ki te tāeao, e kikila ake, kua hēai he mea e fokotahi i luga o te niu. Kua iloa nei lava ko te niu na fai e Lata. Kua tonu lava ko te niu na fai e Lata.

Vē atu lava ia Lata: E! Ko koutou e lea ko te niu na kō faia? Olo ake oi kikila ki a koutou tamaiti. Tahuke atu ia koe o autou tamaiti pe ni ā te i ei.

Io. Ōatu loa, kua fai te galuega. Kau e tonu moni! Kikila mai e tonu lava ia Lata! Ko te niu moni na fai lava e ki tātou. Kikila mai ki tamaiti nei - te gāi ma te mea e ... - nae kai e ki lātou. Ko te niu e hēki faia e Lata.

46. Io. Kua hēai foki he mea e tupu kia Lata. Kako Lata nei kua ia kitea, ko ia kua luma lava ke fshloti. Tonu ai ia Lata: Heāloa! E fokotahi te mea, ko au keina hola.

Ia. Ko te fanaifoga lā tēnā, auā hē iloa lele e he tino tona vaka - te mea e tuku ai. Fanaifo lava, hāuni tona vaka, toho, fano loa. Kua folau.

Ko te galo atuga lava tēnā o Lata, na uma atu ai lava te igoa o Lata. Oi kua uma ai foki te kakai tēnā.

45. Morning arrives, looking up, there is not a single thing up in the palm. Now it is very well known that the palm has been done by Lata. It is simply decided that the palm was done by Lata.

Lata just speaks out: Hey! All of you are saying that I did the palm. Go up and look at your children. Each of you examine your own children if there is anything there.

Yes. They come over at once, do the job. It is absolutely true! Look here Lata is completely right! The palm was truly done just by us. Look here at the children now - the coconut flesh and the thing is... - they ate it. The palm was not done by Lata.

46. Yes. So again not a thing happens to Lata. As for Lata now he sees, he will really be trapped and killed. Lata decides: Goodness! There is only one thing to do, I must flee.

Well. The going down is just that, because not a single person knows of his canoe - the place where he put it. Going right down, he readies his canoe, drags it, goes at once. He voyages.

That is the absolute disappearance of Lata, that too was the end of the name of Lata. And that is also the end of the tale.

