

Ko'e tu'u tama,

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

Ti me'eta e tu'u tama.

'O ai'oe e vavao nei,

'O au 'o 'Apeku'a

Eaha tei'una 'o te upo'o e ehie!

Oh 'Apeku'a, climbs on the sparkling mountain!

Like the sunshine is the sorrow in her heart,

Glistening like the sun!

The tears of 'Apekua for Pota,

Son of 'Ape!

Sorrow for my son murdered by Hatea-Motua!

Taken and eaten by cannibal chiefs!

Oh my brother Swimming-Angry-Seashell,

My son,

I am here calling you!

'Apekua weeping for Pota-ta-ua-tahi,

Murdered by Hatea-Motua,

Oh revenge oh Angry-Seashell!

Speared and eaten by cannibals!

My son is gone!

I am calling you!

Deep emotion for my son!

I call again!

'Apekua wails

I have fire wood (like ashes) on my head!"

Thirsting for revenge, 'Apeku'a walked out into the sea. The breaking waves struck her feet but not her head because of her sorcery. She called to her brother Taheta to come ashore. Presently a large coral growth came from the bottom and upon the shore. She put this coral in a pool. The tribesmen threw hot stones in this water, and the heat caused the coral to peel and the true man Taheta came into sight.

"My boy has been killed," said 'Apekua. "Get your tribe together and kill Hanea Motua in revenge."

Three younger brothers of 'Apekua were cowards and afraid to go to war. Their names were; Avai ea; Pohu'e Pe'e Kau (Angry Seashell that Swims) and Te-kape-tumana-vai (Kape Leaf Standing in the Enchanted Pool). A strong addition to Taheta was Etie te toa tahiti (Etie the Battling Hero).

Taheta made war with Hanea Motua with the u'u (war club), the kepu (spear), the maka (fau sling shot and stone), and Hanea Motua was killed.

Taheta took a woman from the fallen child, and by her was born a son

Vaka-uhi (Pearl-shell Canoe)

Part II

Vaa'uhi and Oohatu

At night Vaa'uhi went back to his house, but in the morning he found the tree was growing with leaves as though he had never ^{cut} failed it. Again he cut the tree, but again in the morning it was growing. Three times this happened. "You sleep in the chips," his grandmother advised him. Vaa'uhi, a brave youth, slept in the canoe. In the night a devil named Hope-kou-toki (Half an Axe) visited him and began a tapatapa:

"Ui-^{pig} ui ^{eye} uau'a e ^{tooth} aoao, e ^{leaf} ao tohu'i, mahina-hina, ^{to} ao-tapaii."

Vaa'uhi was part sorcerer and interpreted this as a demand for food.

ui ui was the sound of cleaning fish scales

uau'a was the wail of a pig that is being killed

e aoao was the noise of breaking sugarcane stocks with the teeth

e ao tohu'i was the sound of taro leaves blowing in the wind

mahina-hina was the koehi white as the moon

ao tapaii was the sound of swallowing kava.

"That's food," said the devil. "You get it for me and I'll build your canoe.

Vaa'uhi went to get the food, and the devil cried, "ugh!" and the canoe

was finished and carried to the beach.

Both Vaauhi and Oohatu went to sea with, according to Nukuhiva accounts, seven forties of men in each canoe, and according to Hivaoa informants, seven twenties. Oohatu's canoe was named Teata-puhi-noi (Eel Idol Begs).

According to one version, a storm came up, and all of Vakauhi's men took refuge in Oohatu's canoe, and Vakauhi returned home alone.

In the other version Vaauhi said to Oohatu: "I'm going out to sea and to my death. Tell Tafeta he can find a hole behind the house and weep for me there."

Oohatu wept for Vaauhi and the latter said: "Go back. Go back! Don't follow me on the unknown sea to death. Go back to land."

Vaauhi sailed far out and was never seen again.

This is one of the many Marquesan canoes which set out exploring and never returned.

HOANI PO'OTU, THE BIRD'S LOVER

Told by Iotete at Puamau, Dec. 1934.

Hoani Pootu, Beautiful Vagabond, was secretly in love with a bird called Hu'utemanu, Bird Feathers. She lived with her cannibalistic mother and grand aunt, ~~grand~~ Kona, Drunkenness, and Pumei, Breadfruit Blast. These two old people were very busy making food. Kona caught crabs, fish, all sorts of sea creatures (the fetue), and went to the valley for the fragrant kapihi plant used for wreaths. Pumei in the mean time busied herself making fine fresh popoi. When the feast was ready they called Hoani to come and eat.

Hoani took the food away with her, and then when she was alone looked out towards the sea and sang a low chant:

"Food is ready..... food is ready..... come my lover come."

Hu'utemanu the bird heard her song and chirped a low gutt^ural answer:

"I.o..i-o... i-o... i----o."

Then the two lovers went to the little coconut leaf house and ate the food.

Pumei looked in, and was very angry to see that a bird was with Hoani, and that the two of them were eating so swiftly the nourishment prepared at the price of so much hard work. Pumei looked towards Kona, and sang a chant called uta to tell her sister ~~what~~ was the situation:

"Popoi tutu'i pua fau (was her song)... E'ua mea ho'o na tau'a e matua. Tai Kona te opii fiofio pona e'ua mea 'ai na tau'a e matu-a..."

"I beat the popoi smooth and fresh as a young eel. Two things are dipping their fingers into the popoi we made... she licks the popoi with a handsome young man.... Kona is at the sea laying traps to snare the wild devilfish and our daughter is eating it up with a handsome young man...."

Kona heard and was also angry at the prospect of hunting a living for two, so she said, "Let's get a festival ready."

This celebration was to be held at the public dancing place (tohua) known in that land as Puatahi, One Flower. When Hoani heard that there was to be a party she instantly left to attend it, for she was pretty and very popular on such occasions.

The two crafty withes then took advantage of her absence to call the bird-lover, imitating the chant of Hoani. They held an arrow (pana) made of a coconut branch in readiness, and when the unsuspecting Huutemanu came flying to food and love they let go the pana, and the bird fluttered to the ground in death. The two witches pounced upon it and devoured it raw... the blood in the meantime dropped upon the breast of Hoani a merrymaking at the party, and she knew her husband was dead and fell to weeping. With flowing tears, she left the group and went back to her own little house.

"Has my husband died?" she asked her witch relatives.

"We don't know anything about it," they answered smugly.

"He died," she said. "His blood fell upon my breast. I'm going to Hawaii in search of his soul."

Then she got a new hami, a pavahina plume made of the beards of old men, and the poevaevae, or holiday ribbons of human hair worn about the ankles and a sack made of fau bark. She went to Hawaii and spoke with Teupuotonofiti.

"He's gone to wash in the sea," the chieftess said of Huutemanu.

Before dawn they heard a ^{very} feeble voice. "Is that my husband?" asked Hoani. "Yes," she answered. "His voice is weak like that because he has just left the world of men. When he goes to wash off the salt water in the river you hide, and you'll be able to catch him."

The boy then appeared in human form, and stripping himself naked as a pig (haapuaka) and began to bathe in the pool.

"Poea 'oe poea 'oe.. Handsome youth handsome youth," sang the chieftess.

"If I had a hami I might be handsome," said the boy, looking with shame at his naked body.

"Give me the hami," whispered the chieftess to Hoani. Then giving the garment to the boy she said, "Here, take this hami."

"This hami came from my wife."

"Handsome boy handsome boy are you my fine fellow," said the chieftess flatteringly.

"I might be handsome if I had a poevaevae," he said enviously.

The chieftess took the poevaevae from Hoani and gave it to the conceited youth. Next he asked for a garment, and while he was clumsily trying to fasten it on, having great difficulties because of a small knot, the wife thrust a sack over his head and held him fast.

"Hurry back to the land of men," cautioned the chieftess, "and don't let him out of the sack if he wants to urinate, excrete, or smother."

Hoani hurried back. The boy said, "Let me out to urinate."

"Urinate in the sack," was the answer.

Later he cried, "I'm hot." "Be hot then," the wife answered.

Later he sang out, "I need to make an excrement!"

This was too much for Hoani, and she opened the sack a crack and the youth slipped out and sailed back to Hawaii and she never saw him any more.

Rari

Haka pahi pahi tia Hoani Po'otu'ite koina i'una' i Puatahi.

Ha'anau ae Kona 'ia Hu'utemanu' i Vau poto.

Ti'ia ite 'ua nui mei maio to'o nui, too iti, to'o meha i!

'I e ia ho'i au mete pu i 'una'una e au.

Beautiful Vagabond went a dancing at the merry making place of

A Single Flower.

Drunkenness lured Bird-Feathers to eat a little vau fish.

She cast him into a hole and mocked him caught him ~~caught him~~ and

mocked him!

The blast of my seashell conch sounds high high a ho!

CHAMPION
DAILY WALLPAPER

TE HEI PUAIKI

Told by Ru, Hakahau. April 1935

Woman: Hina-umia

Hina-totohuani

They were beating drums. Two old men: ou'e puu-kato
Na'u mai

The women killed one of the old men. Not really killed, but wounded.

The other old man said, get a flower. Two women went to valley.

The old men grabbed them. One was roasted in the oven. The other

lived with them. Then she was taken to a man at the sea called Peva. Her

child grew. He told the old men to ask the tribe to build a house. Boy was

born, Tehei-puaiki (Wreath of Small Flowers). Fine handsome man. He married

a girl whose mother was from Havaiki. Tohuti the valley. Teu'u-te-toka the wife.

Two assassins came to get the woman. The woman objected. She fled to

her mother's. She did not come back, and Tehei joined the kaioi group. Great

koika. The girl Teuu came. Kuanui, woman grabbed the hami of Tehei. The hami

then spoke: "Go away! You smell bad. Don't come close." Kuanui ran away to

the cliffs. Kua-iti then took the hami, which said the same thing. "Rotten

woman." Another woman, Kua-pepehi-e-ua, took the hami. Then Teuu took the hami.

Hami again protested, and girl fled to canoe.

Toto was then her husband and they went to Vevau. Three children born. Tehei-puaiki then went to look for Teuu, swimming in the sea. His testicles fell into sea. Teuu heard that her husband was coming, and told Toto. "Let's go and kill him," said Toto. They saw the man on the rocks, but his testicles were still far out to sea. These two men then heated a stone and put it in a pool of seawater. The testicles were in this hot water and were cured. They went to the river and bathed. Tehei dove into the bottom, and found many Marq. taetae, the cane (tooto'opio'o), fan (tahii katu), moupoe (hair for legs), old mens beards (pavahine). The two men then asked, "Where are you going?" "I'm coming for my woman," he answered. The two men gave this advice:

"You say that the woman is your sister and you will not be killed. If you say that she is your wife, you will be roasted and eaten."

Then Tehei went to see Toto, and said that the woman was his sister. All the taetae were a present for the daughter of Teuu. One night while Toto was asleep, Tehei slept with Teuu. Then Tehei asked his two friends to make a canoe, and he would escape with his wife. The canoe was finished. One afternoon she and Toto were sporting in the river. Toto was tired with the swimming, and in the evening fell dead asleep. Then the two escaped, and went to the valley of Teuu's mother. He left the woman at her mother's, and then went himself to his own mother's.

The four women spurned by the hami were still living on the cliffs.

They saw Tehei returned, and immediately ran down and stole Teuu and carried her away with them to the cliffs. Next morning Tehei came there looking for his wife. "She's gone to the cliffs," said the mother. He climbed up those cliffs. The women were happy to see him coming near them. When they saw him close, they kicked him over the precipice with their feet, and he was killed.

The devils picked up the body. Matuu-toittoi, Metaki-to-vaavaa, Po-incino. They put the bones together, and he came to life. The devils fled, and Tehei began a search for them. He found them near the spot where the woman Hina-umia had been roasted. He found her soul, which said: "When the tide falls and dawn comes, you will find the devils." He wanted to ask the devils to get his wife Teuu for him from the cliffs. He found the devils, and asked them to go to the cave for Teuu. The devils, instead of heeding him, chased all the women over the precipice, including the beloved Teuu. They were all killed. Then the devils came back to Tehei and to their den. Tehei looked again for the devils. He found them in the same hole, "Go get the bones of my wife," he asked them. The devils obeyed, and brought to life the woman. The two were thus reunited after their tribulations. It is finished.

HABA POA TE TOU'A

(Mouth of the Coconut Leaf in War)

Told by Tahu'i at Hakahau, Muto'i. April 1935

Woman, Puai-ko'iko'i. Her younger sister all the fragrant plants.

Haha fell in love with all the flowers. Since he wanted only the sister, he killed his wife Puai and roasted her. All the flowers then wilted at the death of their sister. The man had thought the fragrant flowers would come to him, but they wilted, and he wept for them and for his woman.

Haha then went to Havaiki to find his woman. He took taetae³kaeu³ enana, eka, pae kea. He went to see the chieftess Hanau. (known as Te-upu-otono-fiti in the southern islands).

She said: "What are you looking for?"

Haha: "Looking for my wife."

Hanau: "She has gone fishing in the sea."

Haha: "When will she come back?"

Hanau: "By and by."

Haha: "Will I be able to see her?"

Hanau: "No. She will be invisible."

Then the devil workers for Hanau came, known as Tetua peke³ou mei came from the sea. Tapatapa: "Hanau e eia te ika! "Here's fish for you."

Hanau: "Throw that on the paepae Toke a'e."

The gods kept coming, and then the woman came like one of the devils,
and sang "Hanau e eia te ika!"

Hanau: "Bring me that fish."

She took her the fish; ^{she} ~~who~~ took the fish and kept it.

Woman: "I'm cold!"

Hanau: "You're too beautiful to be cold."

Woman: "I'm cold because I have no kaeu."

The chieftess gave her the kaeu. The woman looked and said, "It's
just like the kaeu of my husband!"

Hanau: "Who's your husband?"

Woman: "Haha poa te toua."

Hanau: "No. He's the husband of my daughter Nakupu-atoko-hitu. Put on
your kaeu. Now you're beautiful."

Woman: "No, I have no eka. And no upper robe!"

Hanau gave the robe, and while the woman was slipping it over her
head she caught her and held her fast, and the husband grabbed her. The woman
fought and cried: "Excretement, excretement, excretement!"

Hanau: "Don't attack and defame your brother."

Woman quit fighting. Hanau tied her in a sack, and said to husband:

"If she wants to make excretement, don't let her out."

When they came above by a stream, the woman said, "Let's take a bath."

Tapatapa the woman: Pepe tua pepe a'o. Uta te mata i tai te mata.

Ka'o noa ai. Kao!

She disappeared down with the chieftess.

Haha looked all over the river for her in vain. He returned to the chieftess. "She got away," he said. Hanau: "Go to your land. In three days come back." He did this. This time he didn't let the woman out of the sack, and returned safely with her to the earth.

THE THEFT OF PIGS

Told by Ma'u at Vaitahu on September 15, 1934.

Ke'emoana, Axe Handle and the Ocean, lived with his mother Ki'imaa, Clot of Skin, in a land whose name I do not remember. They had two pigs called Hahei and Kivikivi. Hahei was white in the middle with black head and black hind quarters, while Kivikivi was reddish with black spots. When these pigs were fat and almost ready to be killed and eaten they were stolen by two thieves named Ihi Puea, Wild Chestnut which blew no more on the Sea Shell Conch, and by his brother Ihi Paea, Delirious Wild Chestnut.

They stole the pigs in the dead of night and took them to their home. In the morning the elder brother Tepavaku'a, White Hair and Red, saw the two fat pigs tied with a fau cord to a coconut tree.

"Brothers," he called sternly. "Where did those fat pigs come from?"

"We stole them," said Oihi Puea, who not only had no shame, but was proud and boastful of his thievery.

"Thieves! Robbers! Assasins!" cried the older brother in rage.

"You will never get over your vile habits?"

"It's the best way to get food I know of," said Oihi Paea.

"Get out!" cried White Hair and Red. "You bring disgrace and shame on our family. Get out! Get away from this land. I will have no thieves in my family. Get out!"

White Hair and Red took out his u'u war club, and calling his friends to help him, the two thieves were chased away from the land in disgrace. They went far, until they came to the country of Chief Koupapa, Ardent Desire for a Plank, and he, not knowing their reputation, made them welcome and gave Oihi Puea his daughter as wife.

From this union was born a son called Fatateuamea, Make the Oven Ready for Two Things. When the son was adolescent he was sent by Wild Chestnuts to the sky to be tattooed. When his entire body was covered with the rhythmic designs of black 'ama ink, the two Oihi brothers went to the country of the sky to fetch the youth. A great festival of dancing and eating and rejoicing was held in honor of the tattooed young men. When the merriment was at its height Oihi Puea took aside his brother Oihi Paea.

"My younger brother," he said. "Do you see what I see?" And he pointed to two fat pigs fastened to a coconut tree. Oihi Paea said nothing. The two thieves caught the pigs and carried them away with them to the earth.

In the neighboring valley of Ahutuna, lived Fai, Great Raie Fish, with his four children whose names were: sons: Matanihai'i, Song of Ma and the Sacred Mat; Tetonamatapi'ipi'i, Beloved Eyes Pasted Together; and daughters: Kuanui, Deep Crimson; Kua^uaiti, Pale Crimson. The two boys were gifted with beautiful voices, and belonged to the hoki of the valley which travelled from village to

village singing and dancing in exchange for presents. They went with the hoki to the country of the two thieves, and one evening when everyone was absent from his house Song of Ma called his brother aside.

"Look," he whispered. "Look at those fine fat pigs of Wild Chestnut. We have no pigs at home. Come! Quick now! Those fine pigs are irresistible!" Everyone will think we got them in the hoki."

The two of them stole the pigs, the very same animals that Wild Chestnut had stolen from the sky, and they took them home with them to Ahutuna.

Everyone in the valley came to look at the pigs and to admire them.

"What beautiful pigs!" everyone was saying. "How we would like to have those pigs!"

A man in the gathering then called his woman aside. "You see those fine fat hogs? Wouldn't you like to have them? Our two sons are splendidly handsome. They are near the age when women look upon them with favor. It is shameful. They have grown to manhood and are as naked of tattooing as new born babes. Let us have them tattooed. Fai's daughters have already looked at them with desire, and perhaps we'll get those pigs."

For it was the custom in the old days for the newly tattooed young men to appear on the highplace, and for the girls to choose a man, but to obtain the man they must make a gift of a pig.

The two handsome youths who were called Tonahei, Beloved Wreath, and Kaahuahei, This Wreath is Finished, were sent to the mountain to be tattooed by two famous savants who lived there in seclusion. When the tattooing was finished, a wreath was carried by the 'oputu bird from Beloved Wreath, and it was dropped upon the breast of Deep Crimson.

"Oh my brother," cried the delighted girl. "Take a pig on the mountain as a gift to my fiance."

The brother caught a very thin pig and carried it to the sacred place.

Another wreath was made for So Ripe that he Flees Again, and was dropped by the little 'oputu bird upon the breast of Pale Crimson.

"Oh my brother," cried the delighted girl. "Take a fat pig to the sacred place as a gift to my fiance."

The brother caught a big hog, one of the twice stolen pigs, and killed it. He gave a bit of fat and grease to the 'oputu bird who carried it to the taha tapu while he went on foot with the bulk of the meat.

The time came for the exposure of the tattooing on the public high place. Everyone in the valley came to see the youths, and all the women were happy with their fiances save Deep Crimson.

"The tattooing on This Wreath is Finished is not pretty," said Deep Crimson critically. "The lines are crooked. And the job has not been finished.

I see a spot on his cheeks that is naked, nude of art work. I should be ashamed to be seen with a man like that. Now my sister's man, that's a good job for you!" and she sighed jealously. "I cannot stand it," she said, and she ran away far from the sight of men, far into the valley to a sacred place where she painted herself with saffron and lived in the shade of the banyan tree.

Later Fai came home from the festival.

"Where is Deep Crimson?" he asked everybody in anger. "Where is my daughter? She did not come for her sweetheart on the High Place, and it was most embarrassing for everybody. Where is Deep Crimson?"

But where was Deep Crimson? Nobody knew. Fai began a search. He hunted hunted hunted, hunted all over that island. He went to the other lands of men, but he did not find Deep Crimson. He made several canoes and took aboard them seven twenties of men. They traveled far in the direction of the setting sun. They visited the lands that are as low and flat as coral growths, but still they did not find Deep Crimson. They sailed on and on, until they came to a sea that seemed to have no end. One day the clouds hung low, and the mast of the foremost canoe struck fast against a cloud.

Fai climbed the mast, and looking through the cloud he saw a land up there, a beautiful country with coconuts and breadfruit trees and bananas in great plenty. But the people! He had never seen such people! The men and

women had only one eye, one ear, one arm, and one leg! But in spite of this handicap they walked about and seemed unaware of their affliction.

"Where's the chief?" called Fai. "I want to see the chief. I'm a man from the land of man, and I must see your chief."

The name of the chief of sky was Natiaitepu, Two Masts with Sea Shell Conchs. And the name of the people was Atito'u'uhua, Descendants of the War Club. He appeared and looked hard at Fai with his one eye. "What do you want?" he asked severely.

"I am looking for my daughter Deep Crimson!" asked Fai. "Have you seen her?"

"No," said Two Masts.

"Just the same" put in Fai, "I'd like to come up with my men and have a look around in your great land. Is that alright with you?"

"But the men with you," said Chief Two Masts. "Are they ugly and deformed like you? Have they two legs, two arms, two eyes, or are they normal beings like us?"

"They are like you," lied glibly Fai. "One arm, one leg, one eye."

"Alright, then you can come up for a short time," agreed the Chief.

The 140 climbed up the mast into the sky. Chief Two Masts was angered when he saw that all the men were deformed like Fai, and he called down from

the upper region Chieftess Hina, "hite Hair.

"We've got to do something about these freaks!" He told her.

So they began a war. Fai found the best way out was to grab two of the enemy and clap them together with his hands. Ke ke ke ke! He clapped two sky men together and made one of them. When all the men were alike with two eyes, two arms, two feet, the war was over, and the Chieftess White Hair became the woman of Fai.

THE LOVES OF TAMAITE

Told by Ma'u at Vaitahu on September 17, 1934.

Tamaite, Wise Boy, lived at Hanapa'aoa, The Valley of Porposes, on Hivāca Island. One night in his sleep he was kidnapped by Puahakāoa, The Flower which Dances Forever, the ghost of his dead mother. He was taken far into the interior of the mountain to a spot called Taiputa, Road to the Sea, and he was taken in a grotto belonging to two ugly cannibal women and thrown into a pit beside an oven.

"What a handsome youth," said one, let us keep him. He's too good looking to eat!"

"Fine," said the other. "We will raise him as our son."

So Tamaite stayed with the ugly old women for many years, and they raised him as their adopted son. He grew, and he became a young man, and very handsome. One evening the elder woman took the boy upon her mat with her, and they began their play together. The noise they made woke the other cannibal.

"Sister! Sister!" she called. "What's that noise I hear?"

"That is nothing at all," said the other. "That's a lizard. You go back to sleep."

The younger cannibal woman fell asleep, but again the noise of the two on the mat woke her.

"Sister! Sister!" she whispered. "What's that noise I hear?"

"That's nothing at all," answered the other. "You only hear the rat..."

The younger cannibal made no answer, but next night she went with the other two upon the mat, and Tamaite was passed from one woman to the other.

Next day Tamaite who was far from happy, ran away. He went towards the sea, and found his own valley of Hanapáaoa.

"I had a dreadful experience," he told the wondering people.

"Two old women, ugly to look at, took me and made me sleep with them both in one night. They were hideous old hags! They were aged and vile to see, and they made me sleep with them both."

While he spoke in this way the two cannibals were outside the door listening to every word he said, for they were devils. Their vanity was great, and they were furious at Tamaite for calling them ugly. That night they again spirited him away.

"Did you say we were ugly?" they asked in rage.

"Did you call us hags?" asked the other.

"No," lied Tamaite. "I told the people you two were young and beautiful."

Again that night Tamaite slept between the two old women, who passed him from one to the other as one would a plaything.

Next day the youth returned to Hanapáaoa, but this time he said nothing

at all about his experiences of the night before, and he was never again troubled by the cannibals of the hillside.

But he had seen devils, and had slept with them, and was filled with great curiosity to see the abode of spirits, to see Havaii itself.

"I want to go to hell," he told his friend Flower which takes long Leaps, and she with her power showed him how to get there by jumping through the 'ape leaf. He leapt boldly into a leaf glistening with drops of water and fell down down down into the valley of departed spirits. He walked about until he came to the house of his dead father, and he went inside to live.. At night two beautiful young girls came to the house, and one of them called Vai'autetua, Water in the Leaf of God, came to Tamaite as his woman.

In the morning, the girl's sister Tepo'otuto'oma'u, Beauty Takes the Shade, called to Water in the Leaf of God to go walking with her in the valley, as they did every day.

"No," answered Water in the Leaf of God. "I'm going to stay at home today. You go on alone."

Beauty takes the Shade was filled with wonder, as never before had her sister stayed at home.

Again next day Water in the Leaf of God said she would stay in the house, and then Beauty takes the Shade understood. Leaf of God was in love! She would not stray from the side of her man!

Beauty Takes the Shade was not stupid! Tamaite's younger brother Vaami'oiteuna ko tani a pahu, The Drum Beats and Sings on the Side of the Rosewood Canoe, was a handsome young man who lived in the same house. That night Beauty Takes the Shade went to sleep beside him, and from then on neither of the sisters went on lonely walks in the valley.

STORY OF TAMAITE, THE FAITHFUL LOVER

Told by Mahana, Vaitahu. August 2.

An ugly woman named Tevaiateatua, One Hundred Rivers of God, lived with a pretty woman called Pootuote Mau, Pretty Girl in the Shade, with their adopted son Tamaite, Intelligent Boy, sometimes known as Va'a Mioi, Canoe of the Tahuata. ^{like} The boy was their pet and constant joy. When he got to be a certain age he looked with affection not filial upon the pretty Pootu, and she returned his love. Homely One Hundred Rivers of God saw what was happening, and grieved that she should be left so entirely out of their happiness. Soon thereafter Pretty Girl took sick and died. Great was Tamaite's sorrow.

"I cannot live without Pretty Girl," he moaned. "I cannot live without her. I am going to find her, even in hell if necessary."

Then he left his home at Poa'u, and went to Hawaii, where he was met by the old chieftess Teupuotonofiti.

"Has Pretty Girl passed by this way?" asked Tamaite. "I am looking for her. I want to take her back to earth. I love her dearly, and cannot live without her."

"Yes, she's here," the chieftess admitted. "But I wouldn't try to take her back if I were you. It's pretty hard to do."

"That doesn't matter," said Tamaite. "I've got to take her back."

"Then listen carefully and I'll tell you what to do. I'll lead you to her, and lock her up for you in a sack made of the vahane palm. You carry her back with you to earth, but under no circumstances let her out of the sack. She'll want to out. She'll want to eat, urinate, and make excretements, but don't pay any attention. If you let her out before you get above ground she'll be lost for good."

Teupuotonofiti then showed him Pootu, who was in a vahane palm sack. Tamaite put the sack on his shoulders and started back to the earth.

"Let me out! I want to eat." said Pretty Girl. "I'm starving to death! Let me out to eat."

"No," said Tamaite dryly.

After a few minutes Pretty Girl began to squirm in her sack prison.

"Let me out," she said. "I need to urinate!"

"No," said Tamaite dourly.

Pretty Girl then urinated, until the sack Tamaite carried was wet through.

"Tamaite let me out!" cried Pretty Girl. "I need to make an excrement. Let me out. It's important I tell you."

"No," said Tamaite, "certainly not."

Pretty Girl then answered the calls of nature.

"Oh Tamaite," she called in a minute, with panic in her voice. "Let me out! I'm stifling here. There's not a breath of pure air left."

By this time Tamaite began to feel sorry for the girl. The chieftess had not said anything about not letting her have some air. He opened the sack and let her out. "For a minute only," he cautioned her, but no sooner was she released than she disappeared and went back in the direction of Hawaii.

Tamaite sat down on the ground and poured out his heart in tears. He was so near to earth, that it seemed unfair for him to loose his sweetheart.

"There's no use crying," he said to himself after the shock of grief was past. "I'll go back after her again."

He trudged back to Hawaii, and told Teupuotonofiti his tragic story.

"It's your fault," she said crossly. "I told you not to let her out. She's gone now. She's not here. She's gone down to the lower level, to a place called Teunako, Seashell. You can try to get her there if you want. That's none of my business."

Tamaite then went down to the lower level. He was greeted by the chief, Teikiotepo, Chief of the night. Teiki was standing in front of his house, which was unlike anything Tamaite had seen before. The beams which supported it were made of arm-long fish called tapatu, and small fish called

the, and the roof was composed of turtle shells adroitly sewed together.

"Have you seen Pretty Girl in the Shade?" asked Tamaite.

"Yes," answered Chief of the Night, "she came down a few minutes ago.

Anything we can do for you?"

"Yes indeed. I want to take Pretty Girl back to earth with me. I love her dearly and cannot live without her."

"That's hard to do."

"I don't care. I'd do anything to get her back."

"Alright then, this is what you must do. Go back to earth and get the right equipment. You need the opana tick, a mosquito, a koma'o bird, a cock, and a yellow plant. When you've got this, come back again."

Tamaite went back to the world, and caught an opana tick, a mosquito, a koma'o bird, a cock, and a yellow plant. Then he descended into hell, lower level, which he found engulfed in the darkest night. In the bottom layer of hell the nights lasted seven days, and then the sunshine lasted seven days. It was not as in the land of men where the sunshine and the darkness were short. Tamaite thus found the bottom hell black as the understanding of foolish men. He could not see his feet nor his hands nor the ground he tread upon. Tamaite was not afraid. He crouched down next to the house made of fish and turtle shell and determined to wait until the sunshine.

Inside the house Pretty Girl was sleeping on the floor. She suddenly awoke from her sleep and began to scratch herself, for she had been bitten by the 'opana tick that had escaped from Tamaite and entered the house.

"That 'opana must have come from the world," she said to Chief of the Night. "You have no such pest as that here."

She fell asleep again, but was soon awakened by the bite of a mosquito.

"That mosquito must have come from the world," she said to the chief, "you have no such pest as that here."

Again she fell into sleep, but soon she was awakened by the croaking of the koma'o bird similar to a blackbird which announces the coming of the day just as the cock does.

"That koma'o must have come from the world," she said to the Chief. "You have no such bird as that here."

She was beginning to doze when she heard the cock crow. This brought her to her feet. "It must be sunshine," she said. "The cock in the world only crows to announce the light." So saying she ran out of the house.

Tamaite was there. He held high the tree with yellow leaves, and Pretty Girl thought it was daylight. Tamaite picked her up in his arms and ran back to the earth with her.

Next morning the ugly woman One Hundred Rivers of God went walking by the tomb of the dead Pretty Girl. She saw a large tapa cloth on the ground nearby, and sticking out from the bottom were four feet.

"Ah," said One Hundred Rivers of God sadly, "I see that Tamaite has got back his lady love."

THE SPARKLING TATTOOING OF LITTLE FLOWER IN FLAMES

Told by Mahana at Vaitahu on August 7, 1934.

Teahi a Puaiki, Little Flower in Flames, was one of the most physically beautiful young men of Atuona. He was tall as a banana plant, and straight as an u'u war club. He was light complexioned, with delicate lips, fine piercing eyes, and a mass of curly black hair. He lived with his wife Momea in a pretty little cottage called Pohotona.

Every day Little Flower in Flames went fishing for the huivi, a small fresh water fish no larger than a man's thumb. While he was away two bad men used to come to Pohotona to talk with Momea.

"Your husband is a worthless trash," they would tell her. "He's a liar and a thief besides. He tells you that the huivi he fetches you are his, but it is not so! He steals them from land belonging to us."

"A pretty girl like you has no business staying with an ugly mat like that. How hideous he is to look at!"

"Oh, I don't think he's so ugly," said Momea.

"You don't eh? Well you smell his head sometime and you'll see. His hair stinks to heaven."

That night as she lay beside Little Flower she sniffed his hair. "How foul!" she said, and shuddered. It was true that his black hair was messy with

a disgusting odor. The fact is that after fishing the huivi he had rubbed his hair with his hands, and that the smell had stayed.

Next day after Little Flower had gone fishing the two brigands again came to see Momea, who was a pretty woman.

"Did you smell his hair?" they asked.

"Pugh! yes," she answered. "I never smelt anything so frightful in my life."

"A beauty like you is foolish to waste time with a rotter like that. He's unclean! He doesn't wash! Don't you like us two. See! our hair is perfumed. Why don't you come with us two to the valley?

"We'll treat you the way you deserve. Fish every day in the week. We have many fish, thousands of fish. You'll have fish every day and no work. Don't you like us two? A pretty girl like you has no business living with a scoundrel like Little White Flower."

"^{Well} Alright," the woman said after a few minutes debate. "I'm tired of staying in one place. I want adventure and I want to be loved, and I want fish every day. I'll go!"

So the three of them ran away into the brush.

In a few minutes Little Flower returned to the cottage where he had known such happy days. He found it absolutely abandoned. Not a trace of Momea!

"She's skipped!" said Little Flower, and he ^{was} ~~began to weep~~ bitterly and tear his hair and roll upon the ground. Then with tears streaming down his cheeks he caught two rats and imprisoned them in a popoi bowl which was named tapu te ^humiumi, Sacred Beard. He put this in the house, and then went outside and looked everything up and then ran headlong into the brush. He ran hither and thither heedlessly, without looking where he went, for his grief was so great that he was like one driven mad.

All this time he was accompanied by the ghost of his sister. He could not see the spirit, but it sometimes spoke to him.

"O ai te niho me te keu!" the voice said to him repeatedly after he had been several days in the mountains. "What is playing with the horn?"

This was the spirit's enigmatic way of saying that the woman had returned to the house, and that she had opened the tapu otu'e bowl with the rats.

The woman had not been happy with the two rascals. They took her far into the valley and fed her on chestnuts and breadfruit. No fish at all! She repented leaving her happy home, and when the first occasion presented itself she slipped away to Pohatona.

"Aue....e!" she moaned when she saw the deserted house.

"Aue....e!" she cried when she saw the rats in the tapu otu'e bowl.

In the meantime Little ~~White~~ Flower rambled far into the brush.

Suddenly he came upon a clearing in the jungle, and from a small native house voices called to him hospitably.

"Come here! Come here our son. Come here our son!"

In the house he found two old men named Oihi mei, Skinner of Breadfruits, and Tahuahi, Firelighter.

"What a handsome youth!" cried Skinner of Breadfruits.

"What a beautiful subject for our tattoo needle!" cried Firelighter.

"Come here! Adopted son!" they cried together.

Little White Flower wriggled ever so slightly his right eyebrow in token of assent, and thus simply was the adoption made a fact.

Skinner of Breadfruits and Fire Lighter were tattoo artists, and their skillful fingers lusted for well made young people as a man longs for a woman. At that moment they were working on the tattooing of a large group, of kaioi, of the most handsome young men of Atuona, not one of whom, however, was as physically perfect as Little ~~White~~ Flower.

The adopted son was glad to undergo the torture of the tattooer's needle. His body was the creamy color of broiled breadfruit flesh, but it was nude and ugly. At his age it was shameful not to have been tattooed.

The process of tattooing lasted almost two months. Little ~~White~~ Flower

lay flat on the ground. His feet and hands and waist were fastened with ropes of fau bark to banana plants so that in his agony he could not squirm or kick. Two men sat on his body, and held taut the piece of skin that the artist was working on at the moment.

The instrument was a comb made of human bones (ivi patu tiki) with ten sharp teeth like a saw. This was hammered into the flesh until blood was drawn. Then it was dipped in black ink made from burning the bark of the candlenut or ama tree. Afterwards the skin swelled, and Little ~~White~~ Flower suffered fever and grip.

At night the wounds were covered with seven layers of woven leaves (tapaautua fitu). In the morning when the leaves were peeled off the skin the tattoo sparkled like fire, so strongly that for a few minutes Little ~~White~~ Flower was entirely hidden, and one saw only the crackling flame.

The ghost of Little ~~White~~ Flower's sister still followed him. Every night it left him and went to the house of his parents at Atuona.

"Your son is well," it said to the father and mother. He has been adopted by two wise old men. He is being tattooed. The pain is great, but he will be dazzlingly beautiful. You will be proud of him."

Soon the period of tattooing was nearing a close, and preparations were made for the great festivals during which the kai^oi or band of young ^{men} people

would show themselves in public. All of the young men had clothes and jewelry which they were going to wear for the ceremonies, all except Little ~~White~~ Flower, who had nothing at all.

The spirit of the sister flew that night to the mother and father.

"Little ~~White~~ Flower is almost tattooed," it said. "Never has such glorious work been seen. When the leaves are peeled off in the morning his decorations flash like fire. But Little White Flower is very sad. All of the others have the pavahina, the pae kaha, the topepu, the tapa. All except Little Flower. He has nothing, nothing at all. It is shameful."

"I will take him decorations," answered the mother. "I will take him beautiful ornaments."

Momea the truant wife of Little Flower happened to be visiting that evening. "I shall be glad to see Little Flower again," she said. "When he appears on the High Place I am going to choose him as my husband."

It was the custom among the Marquesans that during the great festivals in which the tattooing was displayed for the young women to choose men as husbands, and no man might refuse a woman, no matter how old or ugly she might be.

After a short time the mother visited her son on the mountain. His body was covered with woven coconut leaves. "Here," she said to him, "are

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beautiful ornaments for you when you appear on the High Place. You are going to be handsome when you dance, and I shall be proud of you. But I want to see your tattooing. Take off those ugly leaves and let me see."

Skinner of Breadfruits then peeled off the top leaf, and Little Flower's body ~~began to sparkle~~. He took off the second layer, and the sparks became brighter. With the third layer Little Flower was entirely hidden in the flames.

"Take off the leaves more slowly," said the mother, "I want to see my son."

Skinner of Breadfruits removed the other leaves slowly, but by the time the seventh layer had been peeled Little Flower had again disappeared in a glorious conflagration of crackling fire.

"It is better than I had anticipated," said the proud mother. "All of the women will want to choose you on the High Place. But before I go, one word of advice. Watch out for that woman Momea. I heard her say that she was going to choose you. You know what kind of a trick she played on you. Have nothing to do with her kind!"

Then the mother went to the valley, and Little Flower examined her presents with great satisfaction and joy.

Skinner of Breadfruits made a wreath of flowers, destined for the young man in the group who was second to Little Flower in beauty. When it was

finished he called to him the noio, a large grey seabird.

"Oh friend noio," he said to the bird. "Take this wreath and fly to Atuona. Find a fiance for the second in beauty. Drop this wreath upon the breast of a pretty girl. Mind you that she be pretty!"

The noio picked up the wreath in his strong beak, and flew to Atuona. Soaring above the house of Fai, Ray Fish, he saw the two daughters, Kuanui, Deep Crimson, and Kuaiti, Pale Crimson, sunning themselves on the paepae. The girls looked up at the bird with the lovely wreath.

"Oh friend noio!" she called. "Drop that wreath upon my breast!" The noio looked down at Deep Crimson. She was a well formed girl, but she had one sick eye. The noio passed on to Pale Crimson.

"Oh friend noio!" cried Pale Crimson. "Drop that wreath upon my breast!"

The noio looked down, and saw that Pale Crimson was a beautiful girl with pillowy breasts and a creamy complexion and entirely without blemishes. He opened his beak, and the wreath fell over the head of Pale Crimson.

"A-so-e!" exclaimed the girl in delight. "What a lovely wreath! What a beautiful fiance I shall have for the festivals."

The custom was that a girl who received a wreath from a bird must choose the man to whom the wreath belongs, and that he is obliged to accept her bidding.

"E teina!" she called to her brother. "Go get a pig and take it up to the sacred place where the tattooing is being done and present it to my fiance."

The brother caught a thin, miserable pig and took it to the sacred place and left it for the second most beautiful.

Firelighter made a wreath of flowers destined for Little Flower which glistened like fire. He then called to the diminutive black opea bird.

"E 'opea," he cried. "Take this wreath to the most beautiful girl in Atuona and drop it upon her breast. She shall be the fiance of Little Flower."

The 'opea tried to pick up the wreath in his beak, but it was too heavy and he could not budge it.

"Wait!" said Firelighter. "I will lighten it for you."

He took out some of the flowers, and the little bird flew away with the wreath to Atuona. At Fai's house he saw the two girls sunning themselves on the paepae. They looked overhead, and saw the wreath sparkling like a million stars.

"E friend 'opea," cried Deep Crimson, "Drop that lovely wreath upon my breast!"

The opea looked down at Deep Crimson, but he passed on because of the bad eye.

Pale Crimson, woman like, longed for the wreath which glistened above her. She tore off her first wreath and spoke pleadingly to the little bird.

"E friend 'opea'," she said. "Drop that flaming wreath upon my breast!"

The 'opea opened its mouth and the wreath fell like shooting stars in the night upon the breast of Pale Crimson.

"A-so-e!" she cried in delight. "What a brilliant wreath! What a perfect fiance I shall have for the festivals. E teina, e my brother. Go catch a pig, the fattest and best you can find, and carry to the sacred place for my lover."

The brother caught a pig so fat that he could hardly carry it, and presented it to Little Flower in the sacred place.

The day of the festival arrived.

"Now Little Flower," said Skinner of Breadfruits and Firelighter.

"Listen to our instructions. You are to gather four fa'a, or pandanus fruits, and tie them about your waist. For the festivals there are to be three drum signals. At the first tapping, do nothing. At the second, put on your ornaments. At the third, come to the High Place. The bad woman Momea will try to choose you, but the pandanus fruits will speak and denounce her, and she will have shame. When Deep Crimson comes to speak with you, cut off two of the fruits. Then you will be selected by Pale Crimson, your rightful fiance."

Little Flower tied the four pandanus fruits to his waist.

"Tu-tu-tu-tu-tu tu!" beat the drums.

Everyone except Little Flower began to put on his finery.

"Tu-tu-tu-tu-tu tu!" sang the drums.

Everyone except Little Flower marched out on the High Place.

Little Flower then fastened on his head a crown of turtle shell (pae kaha), with a luxurious tassel in front standing high like a torch made of white old men's beards. On his fingers were feathers (toake), and over his shoulders and about his ankles were resplendent black tresses of human hair (topepu). About his waist and hanging down his back like a tail was a magnificent, pure white loin cloth (hami) pounded from breadfruit bark.

The turtle shell on his head glistened like a precious stone, but its brilliance was lost in the splendor of the sparks which shot out from his newly uncovered tattooing like bolts of lightning.

"Tu-tu-tu-tu-tu-tu..u!" crashed the drums.

Little Flower danced into the arena in a blaze of glory.

"Asoe.e.e.e.e.e.e!" cried the astonished throngs. "Who ever saw such radiance before!"

Now the woman Momea was waiting near the entrance to the High Place, for she coveted the man she had once scorned now that his triumph was acclaimed

by all. She bugged through the crowd and reached out to touch him. Her hands knocked against the pandanus fruits, which began to murmur in a low voice that was so clear and distinct that every man and woman heard.

"Here comes the wicked woman!" sang the fruits. "Shameless harlot!

How dare she show her face before decent men. It was she, it was she, who went away from Little Flower, who went away into the jungle to live with two bad men. How dare she come here, mat, foul wench, worthless pig, devil, prostitute!"

Momea turned red with shame.

"Oh.h.h.h-h-" cried the people and pointed fingers of derision at her.

They fell away from her as though one cursed, and she slunk off into the shadows of the brush.

Little Flower walked on. Deep Crimson came close to him. She wore a new loin cloth, but its very prettiness seemed to add to the unsightliness of her bad eye.

"Health! My brother in law!" she said in greeting.

"Ugly woman with a foul bad eye.." began the pandanus fruits to murmur and denounce her, but quick as lightning Little Flower cut two of the fruits, and they fell lifeless to the ground. He passed on.

There stood Pale Crimson her eyes afire with delight, holding out to

him the flaming wreath. He drew near and she dropped it over his head.

"Be mine Little Flower!" she said.

"Be mine Pale Crimson!" he answered.

Then Deep Crimson fled. Fai with chosen men went in hot pursuit, and followed her to the sky where men had no legs.

Rari (no Tima'u, Puamau)

Oi kake ae Fai e mouna'ia mei Temetiu.	Fai climbed the mountain toward Temetiu.
Tiohi ia tu'u mata.	Looking hard with eyes.
'O Vevau te fenua	Vevau is the land
'Ua hina tu'u vaa.	Where he cut out a canoe.
'Ua pao Manu o'o	Called Brains-of-Bird
Haa peipeia 'ite moana hu'i toto,	Ready to go far out to sea to loose
Havai titahi u me houtu	blood if need be..
Haa taea ikaokao a meia.	Bearing gifts to gods for good omens
'U peau na tia ite pu,	Offering made in banana thicket.
Hano aha e koo	Found a mast and a sea-shell conch
Hano tama imi au	Looking searching for his daughter
Hoo paa te tua ia Fai.	Darkness at the back of Fai.
Uiui te mata ote motua	---
Mehe taano kou fau mei Anakee	Burned the father's face in son
Haa i he i hea	While many fau sticks beat out a song
'I a'a ma nino-nino ote Akuhua	at Anakee
Mei aa manino eka	Waking up at Many-Bodies Country
E aiki toto i hua nei e te tona	Beside the fleeing sword fish
'Ua tani Fai e o Vevau..	Wake up again at Calm-Trail land
	The chief by blood was there
	And Fai sang out his land Vevau....

Tuutuuna

Chorus

Moe anaana te ipo ia Fai,
 Motua imi ae te tama.
 'Ua ee Kua,
 Mei te ata ia tu 'ou ruu to,
 At'ou ruu!
 Ena 'i Puna'ei te noho 'i tohe ao
 Ari ma 'u ruu te ari ma'u ru

Sleep lightly at night oh Fai,
 Father looking for his child
 Crimson ran away,
 Her image makes strong my song like a
 singing fruit - plucking pole
 She has gone!
 There she is in the clouds by the Garland-
 hung spring
 In the heavens my song amid the shadows..

THE MIRACULOUS PEARL SHELL FISHHOOK.

Told by Mahana at Vaitahu Aug. 7, 1934.

In Atuona valley lived Va'aifatu, Maker of Canoe, with his wife Mata'eifenua, Land of the Eye and the Porpoise Tooth Crown, Nearby lived Mata's brother Tuea, Equality, a fellow who did not know how to fish at all. One day while strolling along the rocks Tuea saw a rare fish called the houmu. He very much wanted to catch this houmu, but he did not know how. He hurried back to the valley to see his brother-in-law Va'a, a famous fisherman.

"E Va'a," he called to him. "The houmu has come. Show me how to catch it. I am hungry for that fish."

Va'a then made a net of fau bark called the upena. He took this to the rocks and showed Tuea how to catch great quantities of houmu.

Next day while alking along the sea Tuea saw many of the beautiful rose and green ofa'a fish. Not knowing how to catch this fish he hurried back to see Va'a.

"E Vaa," he called. "The ofaa has come. Show me how to catch that fish, as I am hungry for fish."

Vaa then made a net of fau bark called the tata, and with this he caught great quantities of the ofaa, and Tuea watched and learned.

Next day Tuea was walking on the black beach of Atuona. Looking out

to sea he saw a great fafaua, or raie, a giant ⁿnegroid creature, more beast than fish, which paddles by means of great flippers, all of ten feet in width. Excited by so large a fish Tuea rushed back to brother-in-law Vaa.

"E Vaa," he called to him. "The fafaua has come. Show me how to catch that monster!"

Vaa then gathered a good supply of fau bark, and made a large net called fi'ifi'i. He took this sling-like instrument by canoe to the rocky islet of Anake'e. He flung it with all his strength, and soon entangled the fafaua, speared it, and dragged it through the water to the beach.

The fafaua never comes alone. His mate is always nearby. Soon the second creature was seen waiving its great negroid flippers near the surface of the sea.

"This time I am going to catch the fafaua," said Tuea.

He rowed over to Anakee, and hurled the sling at the fish, which plunged instantly to the bottom of the sea. Pull as he would on the net, Tuea could not budge it.

"It's caught on the bottom," said Tuea. "I'll dive down and see what's the matter."

He leapt into the ocean, and swam down down to the floor where multi-colored coral plants provide hiding places for innumerable fish and other forms

of life. He saw the net caught on a giant pearl shell, but when he reached down to free it, the shell snapped shut, and his forehead was cut and bruised. He swam immediately to the surface.

"I was almost killed," he told his brother in law, "By a giant pearl shell." "You don't know how to do anything," said Vaa scornfully. He went ashore and cut himself a prod of ironwood. Then he dropped into the water. He was a clever man, and within a few seconds he had released the net and broken loose the pearl shell. Then he caught the fafaua.

Vaa took the pearl shells home. He threw one half away, and with the other he made three lures for Tuea. Tuea was proud of his hooks, and named them:

- 1. Tau'i mua, Catch before.
- 2. Tau'i mu'i " behind.
- 3. Fatina' i avena Broken and Carried.

The custom is still followed in the Mar. of naming the bonito lures, or pa. They are made of fine pearl shell, the whitest that can be obtained, polished and cut to the proper size. A sharp fish bone is attached as hook, an additional lure is obtained by a few wisps of horse's hair. The pa is among a man's most cherished possessions.

Early next morning the two men went fishing for bonitos. Tuea took the

first pa, the tau'i mua. No sooner had he frisked it across the rippled surface of the sea than he had hooked a large bonito. Instead of continuing to fish, however, he rowed ashore. The canoe was carried to the shade, and then without a word to Va'a, Tuea walked home with his fish.

Va'a walked to his house, angry that the other had not offered to share the fish with him.

"What no fish?" asked his wife Mata.

"No," said Vaa. "That scoundrel kept the fish for himself."

"I don't know what in the world we're going to eat today," said his wife despairingly.

Next morning the two went bonito fishing, and Tuea took the second pa, Tau'i Mu'i. They rowed to a spot where bonitos were swarming near the surface of the waves. Tuea caught two fish, and then apparently satisfied he rowed back to shore. The canoe was carried to the shade, and then Tuea walked home with his catch without speaking a word to Vaa.

Vaa went home. His wife was eating popoi. "What?" she asked. "No fish?"

"No," answered Vaa. "That dirty brother of yours kept them both for himself."

"I don't know what in the world we're going to eat today," said Mata despairingly.

Next morning at dawn the two went bonito fishing again. This time Tuea took the third and whitest hook, Fatina i avena. This time he did not cease his fishing until the canoe was filled. Then the men rowed ashore and put the canoe in the shade. Tuea without speaking a word to his brother took all the fish for himself.

Vaa in a fury told his wife what had happened. "Tomorrow," he added "I want you to go to see Tuea. You tell him that I'd like to borrow a hook. See that he gives it to you."

Mata went to see Tuea. "My husband wants to go bonito fishing," she told him. "We have no meat in our house, and for weeks have eaten nothing but popoi. Please lend him one of your pa."

Tuea hesitated. "Alright," he said begrudgingly. "You can take him Taui Mua, but mind you that he doesn't catch more than one fish with it."

Next morning Vaa rose at dawn, took the pa and filled his canoe with glistening silver skinned bonitos. When he had finished he broke the pa from the line and hid it in his thick head of black hair.

"I lost the pa," he told his wife. "Go to Tuea and ask him for another one."

Mata went to Tuea. "Vaa lost the hook," she said. "Please lend him another one."

Tuea in fury waited a long time before answering. "Take him Tau'i Mu'i," he said sullenly. "And mind you that he doesn't catch more than two fish with it."

Next morning Vaa again filled his canoe with bonitos, for in those days the seas were filled with this precious fish. Then he tore the pa from the line and hid it in his bushy head of hair.

"Go get another pa from that brother of yours," he told his wife. "Tell him that the big kahi fish stole my other pa."

Mata went to the house of Tuea.

"Vaa lost the pa," she told him. "The kahi fish grabbed it. He wants you to lend him another."

"I've only got one more," said Tuea hot with anger. "Here, take Fatina i Avena. I give it another name now. Tahikihiki, Beat a Retreat."

"Why do you call it 'Beat a retreat?'"

"Because two people are going to be getting out of Atuona soon, and quickly." He scowled, and tossed his sister the hook.

Vaa took Fatina i Avena Tahikihiki fishing, and filled his canoe twice. Still he was not satisfied, and out the pa from the line and hid it with the others in his hair.

"Go get another hook from Tuea," he told his wife. "The ono fish got

that pa."

Mata told Tuea that the third hook was gone. In fury Tuea went to Feki point, today called by the French, Point Nouvelle Caledonie.

"Oh you kahi! Oh you ono!" he called. "Come here!! Come here!"

He mashed some coconut pulp in his mouth and spit the crumbs into the water, and a multitude of fish came to eat.

"Oh you kahi! Oh you ono!" called Tuea. "Did you eat my brother-in-law's pa?"

The kahi and the ono those giant fish opened wide their jaws, and Tuea looked down into their bellies, but he saw no pa.

"Thank you!" said Tuea. "I knew he was lying." He then ran to Va'a's house. Fury and venom was on his face, and Vaa and Mata with their two children Teakauoa and Teakaupoto, Long Coral Reef, Short Coral Reef in terror ran before him. He chased the two of them all the length of Hivaoa Island, to the thin point of land called Matafenua which extends out into the sea. Here they could go no farther, and rather than face the angry Tuea and his u'u the four of them jumped into the waves.

The pa were still in Vaa's hair, where they glistened like small white bellied fish. Instantly a swarm of fish came swarming around him, bonitos, kahi, ono, sharks, turtles; they bit at Vaa and tried to eat the pa nestled in

his hair. In horror he saw the water alive with writhing fish. He grabbed the pa. He yanked the third pa Fatina i akena Tahikihiki and gave it to Mata, who fastened it in her kaeu, but before he could get rid of the other two pa, the fish had bitten him mortally, and he sunk beneath the lapping water, never to be seen again.

(True story. Taea, who spoke with fish; Mataeifenua, who swam 50 miles; had mana or power. A touch of morality! the man who lies and steals pa is brought to a tragic end by the very pa he stole.)

Hwa'oa, 216

Told by Miriam, wife of Mataro, at Hanamenu Sept. 5, 1934

The woman Mata'eifenua was also known by another name, Hinakaukananoa, White haired Swimmer and Great Famine, and for the remainder of the story she shall be called White Hairs. She swam with Long Coral Reef and Short Coral Reef, but the strength of the children began to give way, and one at a time they gave up the uneven fight and sank beneath the waves never to be seen again.

White Hairs swam on along until she came to the bay of Tupua, High Flower, and here she went ashore. On the beach was a black crab, a monstrous overgrown fellow named Pe'eimatahinuhinu, Severe and Greasy Face.

"Hello," said the crab in greeting, for he found White Hair very beautiful.

"Kaoha," answered White Hair.

"What have you got there?" asked the crab, seeing the silvery fish hook, which she was holding in her hand.

"That is Beat a Retreat, sometimes known as Ihuotemoe, The Nose of Sleep. It is a miraculous pearl shell fish hook, and my only possession. Only the gods know what will happen to me in this strange valley. I want to ask you a favor, O Severe and Greasy Face. Take this hook. Take care of it for me until I have a son, and then I will send him to take it from you when he is of age.."

It has always been tapu for women to fish the bonito in the Marquesas, and that is why the hook would be of no use to White Hair until she had a son.

"Very well," answered the crab, taking the hook in his claws. "Have no fear. I shall keep the hook until your son is old enough to use it."

White Hair walked towards the valley until she came to a large pool, in which she began to bathe herself and wash off the seawater of her long swim. While she was resting in the clear, refreshing depths of water the chief of the valley and owner of the pool, Pohe, Thirteenth Moon of the Year, found her bathing there.

"Hello," he called to her. "Where do you come from?"

"I have just come swimming from Matafenua," answered White Hair.

"That is a long swim indeed..."

"It is a bit long, and I am tired and hungry.."

"Come," said Thirteenth Moon. "Be my woman. I will feed and take care of you.."

The chief found her very beautiful, naked and frightened as she was in the strange land.

"Yes, my husband," answered White Hair, and she went out of the water, and became the chief's woman.

All was well until the rains ceased to pour from the skies, and the

breadfruit was finished, and the banana plants wilted beneath the daily surplus of hot sun, and there was famine in the land.

When there was nothing at all to eat, the chief sent his men far on the heights of the mountains to gather the young leaves of the paahai and the ^{(free ferns and palms),} ~~tapaau, small trees related to both the fern and palm families,~~ the tender shoots from which can be eaten as a green garnish, but which are far from satisfying to one in search of real food.

White Hair went with the men on their search for food, for it had been long since she had eaten. They climbed the side of the mountain and looking across to the opposite side, White Hair rubbed her eyes in astonishment at what she saw.

"What is that?" she asked the men. "Do I see breadfruit and bananas and a house on the other side of the ravine, or have I become crazy from lack of food and too much sunshine?"

"No," answered the men. "Your eyes are still true. You see the property of the terrible U'uma and the frightful O'oma, Shake the Breadfruit, Knead the Breadfruit. No one knows whether ~~they~~ they are men or devils, these two, for they go about dressed in ordurous and foul leaves, but it is known that they are cruel fierce things which feed upon the flesh of men. No one of our valley dares go near their house, for many and many of us have been cooked and

eaten. Keep Away! Beware! Taboo!"

The men turned in the opposite direction, and hurried fast without daring to turn their eyes to look upon the home of ever hungry cannibals. Not so with White Hair. The sight of the breadfruit trees groaning beneath the burden of rounded green fruit, and of bananas which had been allowed to turn golden ripe on the stalks on which they grew, all this was too much for her, and her hungry tongue hung from her mouth. She walked slowly behind the others turning often to look at the rich harvest hanging so temptingly close. Finally she could stand it no longer. She waited until the others had disappeared beneath the tousled growth of jungle, and then she stole quietly towards the house of the dreaded cannibals.

"Ha," she said, looking carefully in all directions, "they lied those cowards. There's no one here."

She began to climb a breadfruit tree, and so plentiful was the yield that in a few minutes she had gathered 40 fruit, large and perfect specimens. She tied them with fau bark to a pole, and added several tawny bunches of ripe bananas, and then triumphantly carried her burden to the valley, and there was great rejoicing at the chance to eat food again. All were happy and congratulatory save chief Thirteenth Moon, who asked his wife in a stern, harsh voice where she had obtained the food.

the unhappy White Hair. "Ha! he snorted. Young flesh. Tender meat. We can eat bones and all of that fine morsel."

The two of them then separated, and approached the victim from opposite sides so that there was no escaping. They climbed the tree, and caught her firmly, and took her to their heating place, chorkling with obscene joy.

"O Kneader of Breadfruit," cried ^{one} the other. "We need wood to cook this tidbit. Go you to fetch plenty of wood. I will watch her carefully." Kneader of Breadfruit disappeared and the other cannibal roughly grabbed White Hairs and dropped her in a big hole used for storing ma.

"Come here," said White Hair to Shaker of Breadfruit who stood above the hole. Come here a minute."

"No!" answered the cannibal.

"Yes, come here. I've got something for you."

"No!"

"Yes! Come and kiss me!"

As has been said before, White Hair was a very beautiful woman, of the magic kind of woman that men find hard to resist. "Come and kiss me," she begged, and held open her arms.

The wild cannibal had not known women for many years, except as food within his stomach. This girl, so willing, so irresistable, was more than his

manhood could pass by. He descended into the pit. When he reached out to embrace the girl, she hit him on the back of the neck with a stone. Aia! The *and above,* ordars, the decayed banana leaves and rotten roots fell from his body and he stood there naked.

"It's a real man!" cried White Hair in astonishment. "It's no devil!" Then as fast as lightning, she picked up a stone hatchet lying in the pit, and struck the masculine organ of the man, breaking the skin in a deep gash.

"Now," she said, "you are as other men. No more will you eat of human flesh. You are a real man."

She spoke the truth, for the magic of the cannibalistic devil was kept in the instrument for begetting life, and had been cut open and destroyed by the stone hatchet wielded by the woman.

By this time Kneader of Breadfruit returned with a heavy load of wood, and the same little drama was repeated.

"Come here! Come here and kiss me!" cried White Hairs coquettishly.

The devil climbed down into the pit, and was struck twice, on the head and on the organ. The filth with which he was covered fell to the ground, and he was a handsome, youthful man.

White Hairs then slept with both men, and stayed there with them until she had her fill of food. Then she bid her hosts good-bye and returned to the

valley to live with the chief, and the famine was over.

Shortly afterwards she had a son by Thirteenth Moon who was named Tahuoi, Burned and Shredded. The boy grew up, and when he had reached manhood his mother took him to see the crab Severe and Greasy Face, who still lived in a hole on the beach.

"Oh crab," called White Hairs. "Keep your promise to me. Give the pearl shell fish hook called Beat a Retreat by some, and The Nose of Sleep by others, to my boy, for he has grown to manhood and it is time he learn to fish the bonito."

"Willingly," said Severe and Greasy Face. He descended into his hole, and as quick as a fish whisks his tail he was back with the hook, still as white and beautiful as before.

"Here you are!" he said.

Burned and Shredded, delighted with the hook, took it with him to Atuona in search of a woman to make his wife. He took a girl named Tahia, Princess, as his woman, and lived with her.

Unfortunately Burned and Shredded had a mother-in-law, an aged woman who did not approve of her daughter's choice and minced no words in telling her so.

"That's a fine husband you've got!" she would snort scornfully. "He's a first class loafer, that he is. He does nothing all day but sit on his behind!"

This was not strictly true, as Burned and Shredded was busy making a new house of the coconut, but his mother-in-law did not know this.

"Why doesn't he ever go fishing?" grumbled the old lady to Princess.

The others go every morning to Teahoa, The Friendly Point, while he lies on his mat sleeping until the sun gets in his eyes. He's worthless, that one!"

That evening Princess told her husband of the old woman's disgust.

Burned and Shredded said nothing, but his eyes flashed red with anger. Next day he went to see one of the fishermen.

"I want to go fishing with you," he told him. "Take me in your canoe."

all

"~~A~~lright if you insist," said the fisherman unenthusiastically. "But

you've got to get up long before daylight in the morning. It's a long distance to the Friendly Point and the sea is often rough.."

"It's foolish to go as far as The Friendly Point," remonstrated Burned and Shredded. "You can get all the bonitos you want at the islet of Anakee. Get up at daylight. That's plenty of time. I'll stop for you in the morning."

all

"~~A~~lright," answered the old man, but inside himself he thought "fool

upstart of a boy... he's going to make me waste a morning. There are no fish at Anakee.."

Nevertheless, next morning the two of them went at daylight to the waters of Anakee, and Burned and Shredded whisking his pure white pa fishhook

over the sea soon filled the canoe with bonitos.

"What a shock this is," said the old fisherman, but he was delighted especially so when Burned and Shredded kept only 15 for himself and gave the rest to him.

"Don't tell anyone where you got them," cautioned Burned and Shredded.

The old man was nothing loath to let all Atuona believe that he had been the clever fisherman. He was a generous old fellow, and gave some fish to Burned and Shredded's mother-in-law.

"Brains!" said she. "Even that old man catches fish, while that foolish son-in-law of mine sleeps on his behind."

She took two fish, and carried them to her daughter.

"Here Princess," she said archly. "Take these fish since you husband is no provider. An old woman like me will have to feed you."

"No," said Princess. "I have plenty of fish. You take your fish where you got them. We're able to take care of ourselves nicely, thank you."

Princess did not know where the fish had come from, but she was beginning to feel uppish about her mother's fluent abuse.

Next morning Burned and Shredded went fishing again with the old man, and again the canoe was loaded with the silver coated fish that all Marquesans love. Again the fish were distributed to all of Atuona according to the tradition

of generosity which was observed in the olden days as it still is today.

The old woman picked out two from her allotment of fish and carried them to her daughter.

"Here Princess," she said severely. "None of your airs! You take these fish. An old man caught them while your shiftless husband was sleeping on his behind!"

"No," said Princess. "We've got all the fish we need. Take your bonitos and keep them to yourself. We don't want them here."

For several days following that Burned and Shredded worked industriously on a canoe of his own, which he hollowed with a stone axe from the trunk of a breadfruit tree. He had heard his mother-in-law's insults, and was burning for revenge.

When he canoe was finished, he named it Make'etaunoa, Leaves which Drift Capriciously To Shore. He left early one morning and guided his canoe across Atuona Bay until he was able to see the house of his mother-in-law high on the mountain near Tuhuta. He began to cast with his miraculous pearl shell fish hook. As fast as he caught bonitos he flung them towards the mountain. They bumped on the roof of the house, and bounced down upon the head of his mother-in-law. He caught bonitos fast. A continual stream of them bounded from the roof of the house to the unfortunate mother-in-law. They fell

on her head and arms and back and chest and legs. They bit her flesh with their mouths and scratched her with their tails and fins until she was bleeding and howling with pain. When she was covered with blood and open bites Burned and Shredded took in his fish hook, and rowed back to his house, where he found a contrite mother in law.

"Ha!" he cried. "So you called me lazy huh? You called me good for nothing huh? It was I who caught those bonitos! It was I who fed you fish! I'm the one who fed you!"

"I didn't know it," she answered piteously. "Forgive me. I didn't know you were such a fisherman. I'm sorry I called you names. I'm sorry honest. Forgive me..."

(one of the few stories with clear revenge motive.)

Cannibalism..

A question which will never be satisfactorily solved is: To what extent was cannibalism practiced? Was it daily, or rare? Did every body take part?

Father Selman (?) Delmas, *La Religion des Marquisiens*, believes it was infrequent and abnormal. He cites that time and time again only the head of the victim was carried away as a trophy, this even in time of famine, and that the priest took for himself only the eyes.

A whale boat disappeared from the Marqueases about 1904. It finally came to shore in the Poomotus, with the five passengers almost dead. One man went ashore to get help. While he was gone, a wave carried away the boat. The people were too weak to prevent themselves from drifting away to sea. They were never heard of again. Eating each other was the last thing they would think of... But perhaps in 1904 the practice was finished. This is not, I think, a fair case.

Delmas also states that the general public was excluded from feasts of flesh of men. Women never ate, except for high priests, princesses, or soldiers.

"Qu'un vieillard de Haakuti ait tué et mangé sa fille, revenant 2 ou 3 fois de la peche sans poisson, on conclut, comme le peuple de la vallée, que c'était un vieillard anormal; et c'est tout."

Many wars had no victims at all. No fruitful way to get food, fishing much more successful.

This view is in contrast to some old writers who claimed cannibalism to be the principle source of food, and one writer declared that taking the Kanaka off his diet of human meat was "the principle cause of the depopulation"... a "foreign doctor" claimed this.

This story seems to support the view of the father. The people in the valley looked with both fear and horror of the two cannibals, and considered them more devil than man. When their power was broken, and they ceased to be

devils, they gave up instantly their unholy eating habits.

CHAMPION
LYONAL BOND

WAR OF THE EELS

Told by Puko'i at Vaitahu Sept. 20

Tonofiti, Man of Many Goods, was a chief at Vai'i on Nukuhiva Island, with seven twenties of men near the sea, and seven twenties of men in the valley. A neighbor was Papa'una, Lying Above, and his wife Papa'a'o, Lying Below, with their two boy children Tepo, Night, and Mahiko, Intrepid Ant. Papa'una was vexatious to Tonofiti because of his continual boastings about the creation of the world.

"It is I I I I I who created the world of men," he was wont to say.

"I pulled the land from the sea on the end of my fishline. I am the creator, the creator of the world."

A small river eel called Koe'eiti came to Vaii (sent perhaps by Papa'una) from Fatu Hiva and one night while Tonofiti was at his sleep, he stole the beloved crown of that chief and swam with it in his mouth to his home at Hanavave on that beautiful, isolated island so far to the south.

Hana tepa oe hana uaua te poutahu (premature birth, ripening) miti me te

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uope a ueue uope.

Tonofiti sent his servant Koe'enui, Great Eel, to fetch the wreath from the thief. Great Eel swam rapidly to Hanavave, and believing that Small Eel had headed up the river towards the mountains, he entered that narrow, rock-filled stream and swam against the current. Great Eel was clumsy, and, worse than this, his long body, aged by the years, was scabby and rough, and before he realized what he was about, he was caught between two stones and held a prisoner.

Song of the drum played by the people of Fatu Hiva to celebrate the capturing of the Great Eel:

"Ma'u hei tiripe tifiti atu kaukau te vai, hooi te mika tapaki. 'Oai te tohuti ma teta'a te fa'e'oa. Vau Tonofiti te tohuti nei no te taa fa'e."

I Ma'uheitiripe sound the drum! Run and bathe in the river, wash your vaginas in the river. Who comes to seek the harpoon that supports the long house? I, Tonofiti, come swiftly to seek the harpoon of the house. "Tu'ehu'ehu te tai o fanai a iki. Kohe tue ma'etu kohe ta'a tue fatu noho."

Dawn comes to the sea which feeds the Little Eel.

Na Tonofiti: "A uri ouri mani fere e fiti tatou'i una, te fenua ko, 'ua
hoo tane ma te tua te papa te papa tiki 'ei. Fati fatia 'i vai hoa te
pou o tikohē. (holy place)

"O Uriouri, Mani, and Fere (three boys) climb the mountain.

RARI NO KOEE NUI ME KOEE ITI

(¹³⁴ Hui, & Puamau)

Topa tahi te metani no mua 'o Vahi,	Wind blew strong from Vahi,
'Ua 'io Koee nui mei Hakahaa	Big Eel swam from Hakahaa
'Ia Koe'iti mei 'i Fatu Iva / Ruu	To meet Little Eel at Fatu Hiva
Pehea te metao 'i avai tuu kou a 'ehi	What were his thoughts as he left his native coconut leaves?
E maua 'i Nuuhiva ote uatena o hua	The Big Eel left his Nukuhiva,
Koee nui,	From Hakahaa
Mai Hakahaa	The Eel disappeared
'I 'io 'i hua koee	The Eel fed by the Northeast Wind
'I 'io 'i hua koee tafai'a e tiu mei	from Kaiva
Kaiva	The puru bamboo (joints, sweet water to drink)
Ote kohe puru mei na tahu	Eaten by the ^{fragrant} little eel
Te kai a koee iti rahi	Cutting the fragrant tare tare plant
Ote navai mei a hau ote tare tare	from Stiffened Wreath
mei Komo 'ei	
Ote pitate mei vai namu	The jasmin flower and the rum
Ote ae kanahau tena manini hoko	The sweet forehead that's worth so
nui	much.
Ate koee iti ote haa paona,	The Little Eel vanquished,
'i hua tafiti fau tohui,	The wanderer among the quivering <u>fau</u> .
O vai ruruu tu peheke 'ite kohe iu'u	Slipping in the river sad thoughts
Kohe utiuti e kohe ruu	Weeping with desire of home (come
Vainanahu 'i motu ruruu he motu ruu,	The rocks in the river bite him and hold him there. This is my song..

Note - opposite

The waterfall known today as Te^u-ua-o-te-koe'e-nui (Hole of the Great Fresh Water Eel) is 7 or 8 miles inland from the Bay of Tai-pi-vai, in the s. e. part of Nukuhiva. It is a large body of water falling over the high ridge of the center of the island with a sheer drop of several hundred feet. Part of this picturesque waterfall can be seen from a vessel anchored in the quiet bay at Tai-pi-vai.

(where Melville was)

(well captured)

'Ua Pou Version of the Beginning of the Story.

Koe^e-iti swam from Fatu Hiva to visit Koe^e-nui at Tai-pi-vai. "What is your food here?" he asked.

"I eat mud," answered Koe^e-nui.

"Mud! You should see what I eat at Fatu Hiva!"

"What's your food?"

"Pig, bananas, kaaku, feikai."

This so interested Koe-nui that he decided to leave his home and his mud diet and go to Fatu Hiva to try Koe-iti's fare. It was up the river at Hanavave that he was caught between stones, killed and eaten.

Puainanoa's Family

Told by Mau'u at Vaitahu on August 9th, 1934.

I

Puainanoa (Commonplace Ear) lived close to the sea at Hanatei'o. She depended for a living on the fish brought her by her two daughters in law, Taiehuupa'u, Powder your face with almonds and feathers, and Taiehuumou, Sweet Almonds and Feathers.

One day as they were on their way to the old woman's house with the fish, one of the girls began to grumble.

"We're perfect fools to give ^{Commonplace} Accidental Ear the best of our fish," she complained. "An old woman like that is not worth the bother. We ought to kill her! That much less rubbish to run your legs off for."

"No," said the other girl. "That wouldn't be right. She's a nice old lady. We certainly have no excuse for murdering her."

The first girl said nothing, but it was obvious that she was dissatisfied. While they were at ^{Commonplace} Accidental Ear's house, she watched the other girl with a sharp eye. The first moment that Sweet Almonds and Feathers turned her back, she grabbed the old lady and scratched her organs with her long silvery finger nails.

The next day occurred the same experience. Powder your Face tested Sweet Almonds to see if she would consent to downright murder.

"No," said Sweet Almonds. "Certainly not."

When they reached the house, Powder your Face seized the first occasion to scratch her mother in law's organs with her sharp, uncut finger nails, and the poor old lady cried out with pain. Four times Powder your Face tortured ~~Accidental Ear~~ ^{Commonplace} Accidental Ear, who on the fourth day took to her mat.

"Call my sons," she said, "I'm afraid I'm going to die."

Her two sons came, and took the best care of her possible, but day by day her wound grew worse.

"It is no use," she said finally. "I am not going to get well. The only thing to do is to throw me into the sea. I have always wanted to end my days in the sea."

The youths carried her out into the bright sun shine. They brought her to the rocky strip of shore, against which the surf roared with everlasting fury. They swung her into the whirling eddies, and she sank beneath the waves.

"That is the last we will see of her," said the young men, as they walked slowly back to their cottage.

~~Accidental Ear~~ ^{Commonplace} Accidental Ear did not drown. When she landed into the froth-covered sea she began to swim. She headed towards the setting sun. She swam rapidly with long, even strokes. Soon she passed the rocky fortress-like buttress at the southern-most tip of Tahuata Island and headed up past the high peaks and

quiet bays of the western coast until she reached the tranquil waters of Vaitahu Bay. She drifted into the rocky shore at the upper edge of the bay. Here a drouisness settled over her. Her head and waist were sucked into the rocks, while her legs and hips, dangling outside in the water, gradually hardened until they became as coral. Today if you go to this tranquil spot in Vaitahu Bay, called Anapoto, Shallow Grotto, you will see the lower extremities of the unfortunate ^{Cannonball} ~~Accidental~~ Bar, embedded in a nest of rough black rock.

Some time later Chief Poroaiki (The Chief's Heel) was sein^g for fish with a giant net or upena made from fau bark.

"Take me ashore," said The Chief's Heel to the man who was rowing the canoe from which they were working. "I need to urinate."

The chief was taken ashore. He was on the point of urinating, when he saw a small hole in the rock he had never seen before. He put his finger in this hole.

"A'o iho!" came a voice seemingly from under the rock.

"Lower! Lower!"

The chief saw that a woman was imprisoned in the coral bed. He lay with the woman. Almost immediately afterwards four creatures were born to the woman. They came out of the stomach one by one. They were: a meauku'a, or

small red fish, the bold kind of fish which swims along the rocks, and is caught easily on moonlight nights; the eaku or sword fish, a dangerous but fortunately timid animal; the ko'oama, or rock crab; and a little girl child.

The Chief's Heel took the little girl to his home, and raised it with his other children. She grew into a beautiful young woman, and when the child came she had a child of her own.

"I must have fresh water to wash this child," she said, after it had been taken from her womb. "The water of Vaitahu will not do. I must have the water of the spring at Atuona called Vai pi'o i'ehu, Water Caused Ruin."

She went on the rocks at Anapoto and faced the sea.

"E meauku'a! E eaku!" she called softly to her brother fish.

"Come here. I have work for you! Come to the rocks to help your sister."

The red fish and the sword fish came to the shore.

"How can we help you, little sister?" they asked in chorus.

"Here are two coconut bowls," she said, handing them both to the timid sword fish. "Run fast to Atuona. Go to the spring called 'Water Caused the Ruin'. Fill the bowls with fresh, clear water, and fetch them hither that I may wash my new born baby."

"Very well," said the sword fish.

He fastened the bowls in his long saw-like nose and shot fast through the water to Atuona. He went up the river and towards the spring. To his horror he saw many people there drawing water.

"Oh look, there's a sword fish. Look quick!" he heard a coarse voice shout.

In terror he bolted. So great was his horror that he did not look where he was going. At that time Anakee was not an islet as it is today, but was a peninsula connected by a rocky arm with the coast. The sword fish headed for this solid cliff barrier. His eyes were blinded by fright. The sharp tip of his nose cut the rock in two, and he passed through unhurt. The stones then crumbled away, and Anakee was left the small island we know today.

The sword fish hurried back to Vaitahu where the girl his sister was waiting for him.

"What, didn't you get any water?" she asked in anger.

"No, sister, I did not. There were too many people, and I was afraid. See! I cut my nose in my hurry."

"Come," said the sister. "Give me the bowls. A shame it is for a big fellow like you to be so timid. Here, little brother red fish, take the bowls and get me water."

The nimble red fish took the bowls, and sped through the sea to the

cool spring at Atuona. He saw the crowd of people, but he was not afraid.

"A red fish! A red fish! Come, let's catch him," a hungry voice called from the bank.

"You'll have to catch me first," sang out the red fish saucily. "Go into the valley! Gather some fau bark! Make an upena net! Then you can catch me!"

The people then left to cut fau bark, but as soon as their backs were turned, the crafty red fish filled his bowls with the precious waters and whisked away.

"Here's your water, oh my sister," he said when he reached Vaitahu. "I hope it's what you want."

So saying he ducked beneath the water, and sailed back to Water that Caused Tragedy. "It's foolish to run the risk," he said to self, "but for the devil of me, I cannot deprive myself of the pleasure of laughing at those stupid people."

He went to the pool. He was proud and daring and mocking. He sang a song called "Pue'e oona".. (Scratch the seashell!). The chief was there drinking of the water.

"What a beautiful song!" he declared in joy. "What a pretty song! I hereby declare this fish tapu, sacred! He cannot be caught under pain of

death. All day he shall sing to those who come for water."

Then the chief went home and called for his wife Te uti 'ani, She who Burns with Desire for Heaven. "E Teutiani!" he called. "A red fish has come to our pool. He is singing a beautiful song. Go and learn this song of the red fish, so that evenings when I am tired you can sing it to me as I fall into a soothing sleep."

Teutiani went to the Water which Caused Tragedy, but when she saw the gay, impudent fish she forgot her husband's commands, and thought only of her desire for the fish.

"Ki ki ki!" splashed the cool water as she jumped into the pool.

"O red fish," she said covetously, "what is the name of that organ which I see beneath your body, and which I do not have?"

"That is called Taamea'ni!" chortled the fish. "That is called 'Fin which laughs at whiskers!"

"A a a" oooed the woman delightedly. "Taameea'ni! That is almost the same as my name, Teutiani. Here we are, two ani's. Let us play together!"

The red fish and She Who Burns with Desire for Heaven lay together. When the Chief's wife had had enough, she went home. Presently she grew big with child, and to everybody's astonishment a homu fish was born to her. The homu was immediately liberated in the sea. It swam to the wide bay of Taiofae,

where it was straightway caught in a net by a fisherman called Motume, Like an Island. The man killed and cleaned the homu, and gave all of it to his friends save the intestines, which he kept for himself.

The Marquesans regard the intestines as we the heart and brains. Thought, intelligence, conscience, affection are all expressed by the word "koekoe," intestines.

In the intestine taken by Like an Island was found a small girl child. This was carefully tended by Like an Island, and soon she grew into a beautiful young girl named Poinoino - Abominable Night, and no one was told of her strange birth place, and she was courted by many strong young men, but with most persistency by Chief Paka'uoteii (Wall of Rubbish of the Chief).

In the meantime in distant Puamau Chief Poutini, Ten Thousand Pillars, was organizing a giant hoki to take to Tai o fae. When all the singers and dancers were well trained the leaves from many trees were thrown upon the sea. Most numerous were the shiny bright green leaves of the temanu. A prisoner named Vahana te Tou'a, The Man Goes to War, was walking along the shore. He saw the barge of leaves washed in by the tide.

"Ah!" he cried, for he was somewhat of a sorcerer. "Soon the hoki from Puamau will come."

Then he spread the news that many musicians and dancers would soon be

on their way to the capital.

That same day three canoes set forth in the strong surf of Puamau.

The canoes were called: kaka ku'a, red clot on a sore; moe pohue, wrapped up in sleep; and potata, night is near.

A few hours out, the forward part of the canoe Night is Near snapped.

The canoe went back to Puamau for reparation, and later joined the others at Tai o fae. The entertainers knew their songs and dances well, and the people of Nukuhiva were mightily pleased, and showered them with gifts. Finally all the canoes save Red Clot on a Sore packed full of presents and happy people began the 70 mile trip home.

The first canoe stayed on to sing at the festivals of the marriage of Pakauoteii with the adopted daughter of Like an Island. But during this time, the wife of Like an Island grew jealous of the approaching happiness of her adopted daughter. She stole away one day to the Holy Spring, and finding Pakauoteii alone she began to berate the unfortunate daughter of the homu.

"The girl's no good," she said in a low, scandalmongering voice.

"She's not human. She's a devil. She came to us in the belly of a fish, a low common fish! She's a devil. Abandon her my son for your own good."

Great was Pakauoteii's horror.

"A fish!" he cried in shocked dismay. "The daughter of a fish! A devil!"

"Yes, a fish... a devil!" hissed the woman.

"By the Holy Spring," said the chief, "I shall not marry her."

That night he went to the captain of the canoe called Red Clot on a Sore. "The wedding is off!" he said, "I found the truth about my bride. Take me to Puamau with you. I'm not one to marry a devil."

Then the canoe Red Clot on a Sore sailed back to Puamau with the chief who fled the Holy Spring.

It is finished.

RARI

(na Hui at Puamau)

Huhina pe te tai o Moteve	A wicked sea at Moteve (Hanataeio?)
'Ite na'u taha mei kuve riia	The waves slash without reason
te mehea	The no'u (pareu) of the mermaid sank from
'Ua 'io te no'u o a'i ma ouou	sight (death of Puainanoa)
Ote hoatia vaa o Kena' i tau	(As the canoe of Kena makes a landing at
o Taa'oa	Taa'oa)
'Ua vea te ho'o o tau 'oa ume	Burning with hasty anger the man seeks
hu'e umu	vengence
No vanana toua i Nuhiva	For the vanana (geneology song) sung at
E tu ia vehine ia 'oe e te	For the coming marriage (Nukuhiva
Po-ino-ino	with Abominable-Night
Avea' i Puama'u i ti nai pohe	Hurried back like thunder to Puama'u
'i Va'lehu...	and his Cindery-Water Place....

Following is the Nukuhiva version of the story of Po Ino Ino. It will

be noticed by comparison that the Hivāoa people omitted all references to the humiliation suffered by their chief Vanana-Toua, as they were in the habit of doing with all stories unfavorable to their own people.

DYER WAT BOND
CHEMICAL

Po Ino Ino

Told by Titioho at Hakahau April 16, 1935.

II

Vakauhi was the son of Taheta, a chief of 'Ua Pou. This chief slept seven days before he woke up, and then stayed awake seven days before sleeping again. The mother of the child Vakauhi (pearl shell canoe) is not known.

Vakauhi in turn became a chief of Taiohae. He went swimming every day in the sea, and the fish came to sleep with him. The homu fish came from Hivaoa.

(No one today knows this fish.) They slept together.

Later the people were fishing with a upena net. At a point of rock on the west side of Taiohae bay, inland from the islet called by Europeans West Sentinel Island, and by natives Motu-nui, Big Island, the upena net was fastened. The name of this place is Hanau-kio (Birth of a Child). The upena was left alone. When tide came in, they peered down into the net to see what fish had been trapped. They saw only the homu fish. It was probably a big fish.

They took in the upena and carried it ashore. They cut up the fish at the place called Hatu-tea-tea on the sand. This fish was divided with all the people. They threw away the intestines with the child inside, seen by nobody. That night Motu-ou-mei (Cut the Breadfruit Plucking Pole) dreamed and called

his wife: "I dreamed of a child in the intestines of the homu calling to me.

Intestines in a water-hole on the rocks called Oto-hei-ei."

He went to sleep again. Three times he dreamed of the child in the intestines. Then Motu-ou-mei said to his wife:

"Go and find out if this story is true."

Then the man got up, although it was still dark, and went to the pool and found the intestines. He cut them up with a bamboo blade (kohe mao'i). He thought he might have food, but instead he found a girl baby. He took her home, and showed his wife: "We have a new child!"

They were happy, and gave the name Po-ino-ino. They fed her and kept her inside the house until she was full grown. Paka'utei'i heard of the beautiful girl within the house. He went there and took her as his wife. He took her to the land called Ha'e-'Ei and they lived together. The tribesmen called for him to come and eat a feast. The man sent generous portions of fish and pig and heikai to Motu-ou-mei with a young man. This fellow instead gave it to his wife, and the old man had nothing at all.

Again a festival, and again the food was not delivered to Moto-ou-mei. The old man heard of the food that had been eaten. "What a fine daughter that is! She does not even send me a small leg of pig!" He was angry. "Maybe its because she's the daughter of a fish that she doesn't think of me!"

Many times this happened. One night after a feast the chief Paka'u and his wife went to their house. Vanaka-toua (Chant of War) a chief from Puamau was prisoned by the people, tied in a hole in the ground, and the place was used as a toilet by everybody. He was completely covered with refuse. Most of the people wanted to kill him, but Paka'u refused. He saw the leaves of a tree coming to him over the waves, and recognized that they were the branches of a tree from Puamau. (He was somewhat sorcerer.) He was still tied in the toilet. Next day he saw the ma'ama'a, the chips dug out of the log when a canoe is being hollowed out. Next day he said: "By this time the canoe is finished. It will be coming shortly. It's left." Then he heard a blast on the putoka, the giant sea shell conch. It was still far out to sea and nobody except himself heard. He said: "My conch horn has sounded!"

The people said, "From where is your conch horn?"

He said, "It will be coming!" It's at Tikapo (Cape Marten)." The people didn't know whether to believe him. Then they saw the canoe at Oho-tea, a cape near the island with the many birds. "There it is!" they cried in astonishment. They saw two canoes. One was A'a-ku'a. They were carrying taetae for Paka'u, gifts of chief Vanaka-Toua in return for his hospitality in letting him stay with him. From far out to sea the men chanted:

"Eia toee vaka! Aa-kua. Na Vanaka-toua. Eia te pu. Hei aa."

Paka'u was ashamed and ran away, not even untying Vanaka-Toua still bound in the toilet.

The old man Motu-ou-mei saw the fleeing Paka'u. "Why are you running?" he asked. This was the first time he had gone into the brush by the old man's house.

"I'm ashamed!" he said. "There's the hoki from Vanaka-Toua!"

"Go back," said Motu-ou-mei. "Give your woman to Vanaka-Toua."

"What will I do?"

"No matter. She's a bad woman. I found her in the stomach of a fish."

"From a fish?"

"Yes."

The chief then returned to his house, untied Vanana, let him wash off in the river. Then they painted him with eka. Washed again. Three times he washed and three times he was painted with eka.

Then Paka'u sang to the visitors: "Here's the taetae. A woman! Po Ino Ino. For Vanana-Toua."

Then the canoes came to the shore. The people went to prepare food for the visitors. Vanana-Toua's canoes gave the gifts. He was happy to have the beautiful girl and forgave the degradation he had suffered. All the people stayed a long time at Taiohae before returning to Puamau. Then they returned

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and a child was born. With the face of a fish. (The Hivaoa people will not confess the story of this unfortunate child).

They returned in the canoe called moe-pohoe. The canoe Kaka-ku'a was left at Taiohae, and it can still be seen in the middle of the beach. It has been turned to stone and dirt, and is as long as 100 feet.

Haua 'i Nuuhiva

Told by Tama-te-kiri at Hakahetau, April 1935. Ua Poi.

III

Po-ino-ino left Vanana-te-toua at Puamau and went adventuring at the great valley of Atuona. She married chief Hekei (Digger), and by him were born two boys. Tu-'oa (Standing High) and Tu-poto (Standing Low). Hekei's work was to go fishing sea turtles, and while he was away he left his younger brother, Chief Tuohē. Tuohē was young and handsome, while Hekei was old and unattractive.

Two assassins named Kai-ie (Eating with Care) and Kai-Toka (Heavy Eater) told Hekei that his wife was sleeping with his younger brother.

It was formerly no great sin for brothers to share their wives, but even so the old man became purple with rage. He took the out-rigger of his canoe and carried it to his house. He called Tuohē from the house, and slammed

him on the head with the outrigger, splitting the head in two.

Three days later the boys Tu-oa and Tu-poto, acting on the orders of the sorceress Poino'ino, took the body to a cliff at Vevau. Tuoa sang a tapata bidding water to spring forth from this cliff, but no water came. Then the younger Tu-poto sang, and a large stream miraculously gushed forth. It fell on the head of Tuohe and he immediately came back to life and was well and sound again. He returned to live with Po-ino-ino. It is not known what happened to the ugly old man Hekei.

A girl child Haua i Nuuhiva was born to Poino'ino. She grew big, and was beautiful. Through the gifts of sorcery inherited from her mother she knew of the existence of a handsome man at Ua Pou named Ikia whom she wished for herself.

"Very well," said Po-ino-ino, "I will show you how to get to his island."

Then Po-ino-ino captured all the horrible black nono flies from the three isles of Hivaoa, Tahuata, and Fatuhiva. She took them all. Not one was left. She crammed them into two coconut shells and gave them to Hau'a-'i-Nuuhiva. "Take this canoe," she said, "and go to Ua Pou." "When you see the land Ue'a (the extreme point of Nukuhiva) cast one coconut shell adrift and continue to Ua Pou."

The girl used the two coconut shells as her canoe, and sailed away to

the northwest. When she came to Point Ue'a in obedience to her mother's command she cast adrift one of the shells. It broke upon the rocks, and the swarms of black flies rose into the air and flew into the valleys, and the entire island was covered with the flies until life was a burden and a plague for everyone unfortunate enough to live ther. Nukuhiva, perhaps the greenest and most fertile and beautiful of all the Marquesas was destined to keep forever this stinging prolific fly. Today the Nukuhivans say this curse was brought by a woman, and she from the enemy island of Hivaoa.

Then the ruthless Haua-i-Nukuhiva sailed on in her coconut shell. She sailed around the isle of 'Ua Pou and to the valley of Pauamea (Fish-Thing) on the southeast coast. She went ashore and split open her coconut shell, and the dreaded sand flies swarmed into the air and flew all over 'Ua Pou until it was as badly inflicted as Nukuhiva. Then Haua-i-Nuhiva began to look for her man Ikiā. She went to Hakamoui, but he was not there, and then she went to Hakahau (Peaceful Valley) and to Aneo and to Hakahetau but she could not find him. Then at the next valley of Hakuti she found him in his house, and she went to live with him. Then because she was not tattooed, and this was shameful, she called the tattoo artist Hamatakee (Face Like an Ax Handle) and he tattooed her legs and arms and painted earrings by her ears and barbs on her lips. A great festival was held in celebration of the finished tattooing.

A child was born named Haka-pua (Flower Maker). He grew up and felt the urge to go travelling. He decided to go to see his grandmother Po-ino-ino at Atuona. His mother made him a hiapo hami (loincloth from the red bark of the banyan tree) and died this with coconut oil. His canoe was long and beautiful. He sailed first to Nukuhiva, and picked up the young people there, and then sailed on south towards Hivaoa, almost 90 miles away. The winds were bad, and there was not enough food. The people ate the coconut oil of the hami to keep them alive, and this food made them talk in different dialects. Still today the speech of the various islands is different, and Ua Pou and Nukuhiva do not speak in the same way.

At Hivaoa he found his grandmother Poinoino.

.....

End of the nono at Ua Pou: Chief Kohuo-apa (Layer Bed of Clouds) lay dying. He called the people to him. "When I am dead there will be no more nono. I will rid you of this curse." This was in 1883, according to Samuel Mekele. The chief died, and the nono vanished. They had formerly been as bad at Hakahetau as they now are at Tai-pi-vai. There is no ^{known} scientific accounting for this sudden disappearance, and the natives credit it to the sorcery of this great chief.

Ke'e-nui
 STORY OF THE RAT

Told by Paapu at Hanateio July 25, 1934

A rat ^{*named Ke'e-nui*} large as a house and larger lived at Tehutu a long long time

ago. He took a Marquesan woman for himself, and slept with her. The name of the woman I think was Tahakua Teata. From this union was born a girl child, named by its parents Tahia^{ki}kino Kuahautou, Pouting Princess Peace after the War. The child and her mother were kept by the rat in a deep grotto, and never went above ground to see the world or the light of day.

The rat fed the two of them. He went at night to Tehutu, to Ta'aoa, to Atuona, and even as far as Tahauku to steal food and clothing for his family. He carried the popoi, feiai, fish, clothing and ornaments he stole on his back.

The child and the mother lived well on this food, for he stole only the best. The child grew in stature and in beauty without once having left the dark cave, or once seeing her father, whom she thought to be a man. One day the girl grew impatient with her captivity.

"Let me go above the ground," she complained. "I want to see the day. I'm sick of this eternal darkness and gloom."

The woman told the rat that the girl wanted to go out into the great world.

"Wait," advised the rat father. "Wait until she had some clothes fit to be seen in and some property."

The rat, whose name was Kioenui, was a chief. He summoned his subject rats from the other lands of men, and they came by the thousand, thousands in stolen canoes bringing stolen presents for the beautiful daughter of their chief.

From Tai o fae the rats brought the dried leaves of the vahane palm used for making hats and mats and the roofs of houses; from Ua Huna the phallic shaped stone mallet known as kea tu'i popoi used in pounding cooked breadfruit into popoi. From Ua Pou the rats carried a palm fan known as tafi'i that would be suitable to fan the girl in the heat of the day; and from Tahuata came the pavahine or tassle made from the white beards of old men, used as an ornament for ceremonial dances and festivals. From Fatu Hiva was brought the kahu 'enata made of breadfruit bark with the ike or stick with which it is pounded.

Thousands, thousands, thousands of rats came with stolen gifts for the girl, who was very beautiful.

"Now," said the rat father proudly, "she can show herself in the light of day."

One morning she left the grotto with her mother and stood on the

mountain marvelling at the world. Across the bay from Tehutu she saw the 'Aeoa, or sharp razor-like arm of mountain which extends into the sea.

"What is that which shines on the point?" she asked her mother, pointing to something brilliant which flashed in the sunlight.

"You see bonito fish," replied the mother. "The silver coat glistens in the sun. There is no better food than the red tender flesh of this fish.."

"But what is that horrible monster carrying the bonitos?" she asked.

"That's your father."

"No! That's a rat!"

"Yes, maybe it's a rat, but he's your father just the same."

"Motua pe! A bad father! Faufau o'o. Vile, loathesome rat... And what is that great thing larger than a man which hangs from his back down the side of the mountain?"

"That is one of the two glands. The other gland is hanging on the other side of the mountain in the direction of Hanemenu.

"Faufau! How revolting and disgusting. Is is that creature who has been bringing us food so many years?"

"Yes, he has fed us well and on the best.."

"It's disgusting to eat food brought by such a beast. I won't eat his food. I wouldn't touch food brought by a rat."

And in effect, when the rat came with the silver coated bonitos, the food which makes the mouths of all Marquesans water, the girl turned away and refused to eat. She would have nothing to do with the rat father. She ran away from home to live with men and ignored the rat who had fed her so many years. He died soon afterwards of chagrin.

Perhaps he was a sorcerer disguised as a rat. He died a victim of ungratefulness.

(The moral is not stressed, and is perhaps subordinate to the humor. This is a joyous story rather than didactic. There is some uncertainty about the names of the mother and child. Mau at Vaitahu did not agree with Paapu.)

MANA I A'ANUI, THE FAITHFUL PIG

Told by Mahana Aug. 7 at Vaitahu

Chief Akau'i of Hanapa'aoa (Porpoise Bay) was the proud owner of a giant pig over 40 feet in length named Mana-i-a'anui (Branch of the Road). This pig he kept a good distance in the valley, and served as a pillow nights for 140 kaioi. The bowl where he fed can still be seen in the rocks (tarua kaioi.)

This great chief made a semi-courteous, semi-warlike visit to Chief Pa'e-tini (Countless Hats) of 'Uapou. Pa'etini received him courteously and ordered a feast of roast pig prepared in his honor.

Paetini was famous as a sorcerer, and now was his opportunity to show off his power. He called the koao bird, and sent it for water but, strange to say, it didn't come back. He sent another bird for fish, but it too failed to return. His men brought him a lean wild pig from the valley.

"That pig's no good," said Akau'i scornfully.

"Yes it is," affirmed Paetini. "After it's roasted the fat will run."

The pig was put into the native oven, and several hours later was dug up again. It was like a scarecrow, a horrible bunch of bones not fit to eat.

"Thought you said the fat would run," jeered Akau'i. "In Hivaoa we call that stuff bark. It's not fit for men."

Paetini realized that the mana of Akau'i was winning over his.

Paetini was angry at his guest's rudeness but said nothing. Later the kava was served. The girls chewed the kava roots, and pressed the juice into a large bowl.

As the kava was being made, Pa'etini stared long at the two cliffs at the summit of Mt. Ioave. Paetini derived his sorcerer's power from those two rocks and the symbol of his magic lived in two angels who took the shape of koputu birds and came to his bidding.

The koputu bird is large perhaps as a pigeon. It is black on the back with a white breast and is good to eat. It usually remains deep in the valley.

Akaui lifted high a bowl of kava, but just as he was on the point of putting the delicious liquor to his lips, two koputu birds swooped down from the mountain top and urinated into Akaui's kava. The others drank, but Akaui in disgust emptied his out upon the ground.

"We must have meat to go with the kava," he said. "That stuff you served wasn't meat. You wait. I'll show you what we do at Hiva'oa."

He turned towards his home valley of Hanapaa'oa, and putting his hands over his lips in the shape of a trumpet he sang out in a loud ringing cry:

"Mana i aanui! Mana i aanui! Come here! Come here!" Many times he cried this call to his prize pig.

The pig Manaia'anui was eating in the jungle. He heard the voice, which carried 50 or 60 miles across the ocean and up the valley, and he recognized his master. Then he must find out where his master was. He turned his head towards Fatu Hiva and listened. "Manaia'anui! Amai!" came the song, but it was not from that direction. Then he cocked his ears toward Tahuata, but the voice did not come from there. Then he listened by holding his ears towards 'Ua Huka and then 'Ua'pou. The voice was clear! Quick as lightning the monster pig left his food and rushed headlong towards the sea.

"Stop pig," cried the man who watched him. "Are you crazy? Stop pig!" But trying to stop that animals was as impossible as arresting the wind. The pig ran all the faster. He reached the seashore and without slacking his great speed, he plunged into the sea and began to swim.

Later the men of 'Ua'pou saw the snout of Manaia'anui rising above the waves out to sea. "What is that great thing?" they asked in mingled astonishment and fear.

"You shall see," promised Akau'i.

In the meantime, Akau'i had been pelted with stones thrown by two girls who lived high on the mountain ridge and who ate the koputu bird. They were named Mo'i-kai-koputu (Girl Eaters of the koputu).

The pig came into shore and clinging to his hairs were hundreds of

bonitos. The people cried out in astonishment at Akau'i's power. The pig climbed upon the rocks of the shore and his tusks cut away a great aperture which is still there. The master received him and said in greeting: "You're going to die now!"

He took a short stick of ironwood and gently touched the throat of his faithful servant. Instantly the huge bulk collapsed in death. Akau'i butchered the pig, wrapping portions in ti and fau leaves, and it was buried in the native oven seven arms length long (42 feet.)

"It's white as coconut milk! How tender and delicious it is!" cried the delighted gormants.

Akai raised a kava bowl to his lips. The same two koputu birds hovered over the bowl and urine began to fall like ugly water-fall. Akai picked up stones and hurled them at the birds, which fell dead at his feet.

This was the end of the sorcery of Paetini, and marked the victory of Akau'i. The Hivaoa people and particularly those of the valley of Hanapaaoa, are proud of this legend, and the Uapou people are still today ashamed and unwilling to talk about it.

Another version (Uapou) says that the birds were really two girls named Pahikua (red bird) and Pahiei (the bird's crown), daughters of Pahuatiti (drum of the titi bird) and Pahuatata (nearby drum), and that they

were finally stoned to death by Akai after he had returned to Hivaoa.

RUU from Toumi at Hakahau, Uapou

Ha'uti haa paopao mau,
 Te tau a Paetini,
 Te maru hee ma te moara,
 Ikuiku a aa te ia i motu heuu,
 Te koao taha vai
 Tu pehia e Ho'aho'a te to'u
 O te keu te haa para
 te tau a patiri
 'Ua fati te mara ote tiaie
 aka tau tahi mei oave
 'Ua mate na 'oputu tapu
 paa na totora mei Uapou
 'U tohū raurū tere ipu 'ava rūu
 'ua mimi rahi me te mimi heku
 fuei i Paetini venae Akai
 'U huhui makaiarui
 Pua huu pere arito
 Vaiehu rūu he vaiehu rūu...

Playful ones were weary,
 (Frightened) of the coming to Countless
 Hats,
 Coming o'er the waves,
 Through the sunlight to our island,
 The koao bird gets water
 Is stoned to death
 By trickery,

 The flower branch is broken
 Akai comes from Ioave mountain
 Kills the sacred 'oputu birds

 Upsets his coconut shell of kava
 Filled with urine
 And Countless-Hats scowls at Akai
 Makiaianui is brought here
 For the flower
 And the water that is clear.

Rari from Tahuata

Veva'o Hakai puhu'i Manaiiaanui
 Feei Paetini puaa huruhe vai tari ruu.

Hakai called the pig Manaiiaanui
 Countless hats made a mocking moue
 No roasting pig would come that far.

Teivi ote Puihi, The Eel Rock and the Son Nata

Told by Timau at Puamau Dec. 20, 1934.

A big eel, son of Te Puihi nui a'au to'o, Giant Eel which Chooses Leaves, was washed upon the sand at Puamau. The people came down killed the eel and cut away the meat leaving only the bones, which can be seen today, and is still known as Te i'ivi ote Puihi, Bones of the Eel.

A woman named Pua moho, Blue Flower, found in her portion a human foetus containing a living child named Nata which she adopted and raised as her own son, without telling anyone where it came from.

One day while playing in the grass, the chicken began to cackle and speak with the voice of men. "Who is this playing with me?" it said.

A large pig nearby grunted. "Who is this playing with me?"

The sugarcane (to) rustled in the wind, and whispered, "Who is this playing with me?"

The water splashed and gurgled: "Who is this playing with me?"

The grandfather Tahuahi, Firelighter heard the chicken, the pig, the sugar cane, and the river and caught the boy in his arms. "Here's the trickster," he said. "Here's the devil who makes these creatures talk like men." Then he bound Nata with a fau rope and tightly tied him.

"Who are you anyway?" he asked when he had finished. "Where did you

come from?

Then Nata confessed his origin. He escaped the rope, grew up, and later became a great chief in Puamau.

Rari

'Ua kotu rii au 'i tuu vai hau maruuru,	River splashed and sang its pleasure,
E puaa mau a 'i oho kia,	Pig squeeled,
E moa 'i tani puina,	Hens cackled in terror,
E Nata e	'Tis Nata....
O te imi hue keu	Ungodly thing found
Kokii tapu,	In a living taboo fetus
Napei 'ui tiki ma'u,	Talking, playing like gods in shady thickets,
Pei tea,	Juggling in clear daylight,
O te 'ui mai na tuhuna,	Puzzling the wise men,
'I tenei pei e vii nei,	Juggling, promenading,
Na maua hei nau ru	Crown song
Tuku hee na'u ruu..	Flee from my song...

NATA As told by Kahatamana at Hapatoni

(supernatural element should predominate)

The woman was Hinaoohatu, Fallen Troop which Squeezes Juice, and her husband Auto'o, Taker of Leaves. One day Hina said to her husband, "I am hungry for the vana (sea urchin). Let's catch some vana and eat them."

The two went on the rocks and as they were eating this prickly food a child was born to Hina, not a man child, but an eel. When the eel looked upon its human parents it became struck with fear, and swam away fast to the valley

of Atuona and to the house of its grandfather Fataakoka, Breadfruit Platform which was by the sea.

"Come to me," he called. "I'm in the sea! Come and get me."

The grandfather in the morning went to the sea, caught the eel, took it into his house and fed and raised it. When the eel was big he took to sleeping with women. He would creep to a house, and whisper in to the women, "Put out the light. Kill the light!" They would do so, and he would come in to play with them. When they saw that he was an eel, they would try to burn him with fire. His eyes were burned one day. He ran away to his grandfather's and said to him: "Who are my father and mother?"

At first the grandfather ignored the eel, but he finally became bored with his persistent questioning. "They're at Puamau," he said finally.

That night Fataa peeled the bark from a hibiscus branch, and rubbed down the eel, making his skin soft and slippery. The eel went to sea and swam to Puamau.

When he landed at that bay the people saw him and cried out in fear: "Whale! Whale! Kill it." They went with stone ax and club and pounded him and cut him up in pieces, carried the slices to their houses and ate them. But a child slipped out of the eel named Nata and was seen by nobody. The child went to the valley, and to the house of the sister of his father the eel. The

parents of the eel did not see Nata, nor realize that they were eating their own child.

Then the word got round that the eel was the son of Hina. Hina went looking for Nata. She saw him juggling lemons in front of the house of the sister. Nata looked up, saw the mother, and disappeared into the house.

"I'll find him now," thought Hina. She went into the house and searched carefully in the smallest corner without finding a trace of Nata. He was gifted with power, and had stolen away and swam back to Atuona and to the house of his great grandfather.

Fataa made a drum and beat it every night and told the people of the handsome youth who had come to his home. The young women went to see this boy, but the old man refused to let them see him. Then the boy was tattooed, and finally began to play with the women. He took the girl Kuaiti, Pale Crimson, as his wife. All the women burned him with fire (not clear). Then Nata went to Puamau and with his woman lived with his parents.

After he had stayed a long long time at Puamau a canoe came from Nukuhiva. The chief of the canoe was named Hauotu, Song of Peace, and he went to stay at Nata's house. All the strangers liked Nata, and praised him for his strength, his beauty and his generosity except Chief Hauotu.

"Mata mata puhi," said that one evilly. "You've got the eyes of an eel."

That night the full moon came up over the hills.

"My wife at Nukuhiva is as pretty as that moon," bragged Hauotu.

Then Nata drew his wife aside and spoke to her quietly. "When the chief asks where I am," he said, "You tell him I'm sleeping."

That was a lie, because Nata left the house and went down upon the sand of Puamau. Then he called to the eel his father. The ghost of the eel came in answer to his call, and Nata went inside, and swam that night to Nukuhiva. He landed at Hakahia, and the eel swam away out to sea. Nata walked into the valley to a place called Haaotupo, and then to Taiofae. He passed the place called Vaitu, Water Which Stands Up, and then went deep into the valley.

The mother of chief Hauotu had died. Nata saw the wife of the chief and his sister weeping beside the corpse. The legs of the dead woman were strangely tattooed with the three seasons of the breadfruit, the (1) hua, the (2) mataiki (little eye), and the komu'i (last husking). Neither of them wore clothes because of their grief, and because the dead woman was a chieftess (koina haka toe). They were ashamed of their nakedness when they saw Nata.

Nata gave them presents and wept for the dead mother. He presented the young women with the tafii, the beautiful fan made from white leaves of pandanus. The woman of the chief longed for Nata. The two of them played

together for a long time. Then Nata started back to his home. On the way from Taiofae he struck against some rocks and knocked a large island into the sea. Today you can see this stone island, known to white men as "West Sentinel Island." The passage of sea between island and mainland. It is called Te ava kaia ete puhi, The Channel where the Eel Ate.

Nata went to his house, and lay down beside Kuaiti his wife as though he had been sleeping there. Then he spoke: "I've had a dream," he said, "That I went to Nukuhiva."

"My mother has died there," said Hauotu.

"Your wife's no good," said Nata. "She's a bad woman. Your sister's the good-looking girl. I've just been there playing with your wife. I left a fan as a present for your mother."

"Puniea puniea au nei. Tatahe tatahe tuu toto!" cried out the people.

"That's the truth the truth. Our blood has fallen drop by drop."

The chief was in a rage. "Let's go back to our own people right now," he said, and they left.

When the chief came to his house he found that his mother had not yet been buried, and that Nata's fan lay over the head of the body.

*Stories of Religion**Story of Ookiki the priest*

Told by Ika at Vaitahu July 27.

A long, long time ago a priest lived in the valley of Hanamiai with a woman and two children were born to them. A famine came to that land. The water was burned up, and the breadfruit eaten up. Ookiki saw his children on the point of death, but he could not hunt nourishment for them in the neighboring valley of Vaitahu because the two countries although so close together and separated only by a small hill were enemies at perpetual war.

Ookiki went to Hanatuuna at the far end of Tahuata Island because he had heard that there was breadfruit there, and he was the prophet of this land. He found that here as well the famine had brought want. Ookiki built himself a taboo place in the wilderness. He stayed there a long time alone praying to his gods to bring an end to the famine. He never left the taboo place nor spoke with people.

His woman was left alone at Hanamiai and there was no food in the valley. She had to watch her two children starve to death, one at a time, for there was nothing she could get them to eat. After they were dead she went alone by foot to Hanatuuna to find her husband. She too was on the point of death, and when she saw him so great was her distress that she broke the tapu and stepped on the sacred place forbidden to women. She was the first

woman to enter that gloom shrouded abode of fearful religion. She did not dread death because of her sorrow.

She told her husband what had happened. He too was eaten up with pain when he knew of the tragic loss, and he sought death. He as well as his wife would defy the tapus. Accordingly he did what few men before him had dared to do. His wife stood up with her legs well apart, and the priest crawled under her. The two Marquesans trembled with fear of the blasphemy they had committed.

Ookiki's prayers were answered, and he found popoi for his wife which he put in a hue or coconut shell. They decided to return to Hanamiai. She went by land, and he swam like a fish. Although the distance is 7 or 8 kilometers he was not drowned. His good luck left him, however, when he reached the bay of Vaitahu, for here the fishermen caught him in the toils of a net. They dragged him ashore, and great was their rejoicing. He was the taua of Hanatauna with whom the men of Vaitahu were at war. Eating the priest of the enemy would insure victory.

The man was put alive in a native oven. His body was wrapped in the leaves of young banana plants and fau, and tied with fau bark and was covered with red hot stones. It was left for 24 hours in the oven. Then the stones were taken away, and the leaves removed. The thongs were cut, and the leaves

taken off the body. He was not cooked! He was not dead!

Never before had man, fish, breadfruit or other food resisted the tremendous heat and pressure of cooking in the native oven. Again they buried him in leaves in hot stones and left him to bake, and again he was taken out unscorched, uncooked, and alive. Again and again they tried to cook the man, using every art known to them, but ever with the same result.

"I have had enough of this," said the priest finally to his enemies.

"There is only one way to kill me, and that is to make a fire of the tutua and the ike."

The ike is the stick used to pound the bark in making the bark tapa. It is hammered on a flat board known as tutua. These two objects were not tapu, but they were in intimate contact with the tapa cloth, which was tapu since it was used to stop the blood in child birth.

Again the priest Ookiki was encased in leaves and tied with bark.

This time the fire was built with the tutua and the ike. Next day when the stones were rolled aside they found the priest dead and cooked perfectly, joyously the people ate of the flesh.

This gave them new courage. Pakeekee came back from exile at Puamau.

Victory over the men of Hanatuuna was certain. They had eaten the priest.

The wife came back over the mountains to her hut at Hanamiai. She had

no friends, no family, and no food. Death was not long in coming to her.

The two people who had defied the tapus had met death, and had brought defeat on their valley.

(This story is said to be true, and goes with the account of the war between Pakeekee and Vahana Ouaa. To understand it one must understand the power of the tapus over the lives of the old Marquesans. Tales like this helped enforce the rules, many of which seem so arbitrary today. Many old women today drag their feet when they walk so that they will not inadvertently step upon a child, thus bringing death or misfortune upon him.)

TIKIATUAKA who ate his brother-in-law

Told by Kahatemana at Hapatoni. Nov. 1934

TIKI ATUAKA, Fist Statue, was sleeping in his house at Vaili, Nuku-hiva island. He snored "Koo-oo-o." A devil named Hakanau, Hidden, spoke up, "That's your nose," he said. Again Tiki snored with his nose "Koo-o-o." "That's your nose which made that noise," said the devil, and then he continued, "let's you and me go to the sky."

Tiki was still asleep. The devil took him and led him outside the house, and here he awoke, and the two of them went up to heaven.

Halfway up the devil spoke. "When we get there," he ordered. "Don't close your eye lid (kii mata). Make it hard. Hold it open. You shut your eyes and the devils up there will kill you."

Then they arrived in the sky. Here was a large house, "Come and stay here," said someone in greeting.

They lay down on the floor as though to sleep, Tiki in the middle and Hakanau to one side. "This house is going to disappear," said the devil, and no sooner said than the house was gone, and the two of them were lying on a rock. Then the house came back to its place as before, and Tiki marvelled at Hakanau's power.

The chief of the devils suddenly appeared. "Let's drink kava with our

guest," he said.

Then the devils began to chew the kava in their mouths to make it ferment. "Let's fish for fish to eat with the kava," said one of the devils.

"Kava is no good without meat."

The bait was a small fragrant wreath (umu hei). First they dropped the hook at Hakau, Nukuhiva, but caught nothing. Then at Taiofae, but caught nothing. Then at Hapaa, but caught nothing. Then at Vaili, and this time they caught a fish, which was a man. They brought him up and saw that it was a soul without a body, the soul of Tiki's brother-in-law. Tiki saw the soul. He thought within his stomach, "That's my brother-in-law."

The devils cut open the head of the man, sliced it up, and ate the brains and the eye balls with their kava. The body they did not touch.

When the feast was over, the devil led Tiki back down again to Vaili. When he saw his brother-in-law he said, "Let's make a celebration in honor of my mother.. Say, I saw you before. You were in the sky, and you were dead."

Next day they made a feast for the mother with popoi, roast pig. But as the brother in law was washing the insides in the river some assassins from Hapaa grabbed the man, took him away and killed and ate him. It was then that his body died.

Stories of Creation

MAHUIKE, GOD OF FIRE

Told by Paapu at Hanateio on Nov. 27, 1934

Mahuike was the god and discoverer of fire. Tutonaifitinui, was the man he directed to make the fire come. "Make the fire," said Mahuike.

Tutona took two sticks of banyon wood that is light and soft. He sat on one stick to hold it fast, and rubbed the other against it with as much speed as he could command. He used his feet to rub the sticks, and work as hard as he could, he could not obtain a flame. He tried again, and this time he rubbed the sticks with his knees, and he could get no more than a slight smoke. He tried with his thighs and finally with his hands, and could get no fire.

"I can get no fire," he said to Mahuike.

"Try your head," said that savant. "Rub your sticks with your head."

Tutona did as he was told. The smoke almost blinded him, and the wood grew hot and soon tiny sparks were burning the dry particles of dust that had been scraped by the rubbing of the sticks. He carried the fire on his head to his house and showed it to his wife.

The fire got away from them, and began to burn up the trees and growing plants. The people shut themselves up in Tutona's house. The fire raged over the land, but it did not burn the house because it was protected by

Mahuike. That night the people slept in the house. During the night they urinated, and the urine made no sound. At last a young boy urinated, and his urine falling made a tremendous noise.

In the morning Tutona's woman asked, "Who was the last person to urinate?" The people told her the name of the boy.

Tutona went into the valley with everyone except this boy. They went far to see the taro, bananas, breadfruit, coconuts that had been destroyed by the fire.

In the meantime back in the house, the woman and the boy made love. Three times their love was consumated. Then the woman began to weep. She felt sorry for her husband whom she felt by a strange presentment lost to her. "Tutonaefitinui e mate a u e....." she wailed.. "Tutonaefitinui is dead.... Let us weeeeeeeeeeep...."

Three times she wept and the third time Tutona heard her, far away as he was in the valley.... "Someone is fooling with my woman," he said. Then he spoke to all his men, for he was a chief. "You cut what bananas and sugar cane you can find," he ordered. "I am going back first. Someone is fooling with my woman.." They had penetrated far into the valley beyond the region ravaged by the fire.

By the time Tutona had reached the house his woman and the boy had

taken to the sea in a canoe, and were almost lost to sight. Tutona wept long and unrestrainedly for the woman he had lost, for already the canoe had disappeared and was headed for Vaino'i, Stinking Water the land of the famous hero Kae.

"Te hia mai te hia mai to'u kui.... O te hina i Vaino'i, 'eva tooe motua o Kae, i mau ai au te hina tupu o Kae...."

Come back, come back my woman... you have fallen in the land of Stinking Waters, you will find the father of Kae, and before long Kae will grow in the belly...." he wailed out the grief of his desertion.....

MOTU AOHE, Tree of Many Branches

Told by Zakeria Dec. 1934 at Taaoa

A motu aohe tree the sap of which was sweet and delicious for koehi grew at a place called Fat^u Eke, The Climbing Owner, on the trail between Atuona and Ta'aoa. It was a big tree, and well beloved by the Tiu, (Northeast Wind), or people of Taaoa. The Naiki grew jealous and one night burned down the tree. The spring water at its base took on an unpleasant odor, grew stagnant, a thing rare to see in the mountainous Marquesas. From then on that spring was called vai pi'au, or Stinking Pool.

The branches of the great motu aohe tree were carried away to Nuku-hiva by the 'upe (wild pigeon) bird, to 'Ua Pou by the pihiti (blue perruche), to 'Ua Huna, and to Taaoa by the green and yellow kuku. Here this root can be seen today. In a chestnut grove, it is totally unlike the wood of that tree. It has been there for centuries, while the chestnut is a short lived, quickly rooting plant. Water flows over this strange hard deposit and it is a murky black color. The natives say it is readily burned.

White visitors to the place have though it was some kind of coal or flint formation, strange since there are no minerals of any kind in these volcanic isles.

Ma'u at Vaitahu says the tree was at Hapatoni, and that it was burned down in that valley.

Victory of Poumaka over Matafenua

Told by Hitu-te-Venino at Hakahetau, Uapou, Mar. 1935

Matafenua was a warrior and hero. He came on the war path to Nukuhiva, and there he cut off all the capes and promontories. From subduing Temo'e Point (Sleeping) at Hatiheu Bay he came to Uapou and struck first the mountain called Ke'a-'oa (Long Stone) with such violence that its head fell down down into the sea at Aneo Bay and it can be seen today but a short distance from the shore, now known as Motu-Patihi.

Next the hero struck Oava mountain, and hit the rock called Pou-te-moka (Emaciated Pillar), but this rock was so large that it did not fall. The cliff Poumaka (Branched Pillar) seemed to him so insignificant and small that he passed it by with a scornful glance and went on to Hike'u Bay. Here he shoved Poutoko (Heavy Rock) and pushed it with stones twice, but it did not fall. At Hakata'o Bay he knocked Taka'e Rock into the sea, where it still remains. Here he also displaced Motu-'oa (Long Rock) and knocked it down into the sea. Then, satisfied with his achievements, he returned to Hivaoa, and stayed at Puamau.

Little Poumaka then awoke, and went on the war path to Hivaoa. He vanquished the point known as Matanaeka, near Kiukiu. At this victory all the other points and rocks set up a great clamouring to warn Matafenua of the

coming invasion. Poumaka very cleverly silenced these talkers by feeding them roast pig, beginning with Mata-te-pa'i rock at Hanaiapa. Then Poumaka came to Puamau, and began the conflict by grabbing Matafenua's one good leg, which is today Matu'e rock at Puamau, and severing it from the body. Matafenua's remaining member was crippled. In a short time, Matafenua was whipped, and fell down into the sea, where he lies today in an abject position. Champion Poumaka then cut off the head of his victim, as all good Marquesan warriors did, fastened it to his belt, and returned in triumph to his own land. Today the head of the fallen Goliath lies humbly at his feet, and the pua enata (Marquesan Flower), sweet smelling and lovely grows from its brow.

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This story, much loved by the people of Ua Pou, is a Marquesan version of the David and Goliath legend. The people of Hivaoa are so ashamed of the defeat of their champion, that even continued questioning will bring denials of knowledge of its existence.

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Natives believe that the nono, formerly a pest on Uapou as it is today at Nukuhiva, disappeared from their island with the death of a great chief named Kohuopapa (Strata of Clouds), who as death drew near, predicted that when he was gone there would be no more nono. This proved to be the

case. After the chief died, every nono⁽¹⁾ disappeared never to be seen again.

Ruu

Keahi papapu te upoko Matahenua	Kicked the head of the Eye-of-Earth
I te koo'i o Pou-maka,	To the feet of Limb-Pillar,
E ue,ua vea te ate te mau'i,	The woman wept, her liver burned,
O na tama tapiti pu	Two children born with two heads
Too tahi temau'i	and one body...

(There are two pillars on the top of Pou-maka)

THE DRUMMER FROM HELL

Told by Mahana August 2, 1934, at Vaitahu.

Two tuhuna or wise men lived in the depths of the valley at Hanateio named Tevaike'a, Water and Stones, and Motuteahu, Island of the Sacred Altar. Although they were very wise, or perhaps because of it, they were not well liked by the people of Hanateio, and when a great feast or atetua was held at the funeral of Vaikiikohue, Water Skin Ants and Coconut Shells, the two of them were not invited.

Feai and fish and ta'o were eaten in great abundance by all the men of Hanateio except for the two tuhuna in honor of the dead man. It was a great affront to the two of them not to invite them to the feast, and so in rage they left Hanateio never to come back again. Before they left they damned up the river with stones so that the people would have to go far to satisfy their thirst.

They went by canoe by way of Vai Puha to Atuona, where they lived in the depths of the valley.

Shortly afterwards the people of Hanateio began to learn songs and dances for a hoki. In the old days a hoki was a great event. The people taking part must all be musicians; the hoki was the act of singing and dancing for presents. The people of Hanateio wished to send a hoki to

Atuona. They had talented people to sing the ori and the rari, and dance the sitting down dance and the haka, but they had no one to play a drum. How could they have a hoki without a drum? How could there be any singing or music or gaiety without a drum?

"I know a way to get a drummer," said the sister of the dead man Vaikiikohue to her son Tamapuahaameni, Boy Who Sweetens the Flowers, "I know how to get the best drummer Atuona has ever seen. Come, my son, I have decided that it is you who are to find the drummer. Go towards the sea. Just before you arrive there you will see a house you never saw before. The man sitting in the house will play the sweetest music on a drum the world has ever heard."

The boy Tamapuahaameni went towards the sea, and in a spot called Pahuke'a, Drums and Stones, he saw a house that he had never beheld before, and it was his habit to pass that place everyday on his way to the sea. In the house was a man wearing a visor of sacred noni leaves over his eyes.

"Are you a drummer?" asked Boy Who Perfumes Flowers.

"The world has never produced my equal," said the man.

"A-a-a-a-a--a-a-a!" exclaimed the boy in delight. "Come with me!"

The man then came among the villagers, and a drum was brought before him.

Sounded like a drum

"Tu-tu-tu-tu-tu-tu!" sang the drum.

Never had Hanateio heard such music. The boys and young girls made a haka dance. Their whole bodies shook with rhythm. Who couldn't dance and shake with such music?

"A-a-a tiho-e! a-a-a tiho-e! exclaimed the people who were called from the very depths of the valley by that playing.

The members of the hoki after two weeks of preparation went by canoe to Hanatenena, where they played, and everyone said never had such music before been heard. Then they sailed away to Haaipu, and then to Vai Puha, and from there across the channel to Atuona. Wherever the drummer beat his drum the crowds collected and the people shook their heads in amazement at such beauty. Always the drummer kept the noni band over his eyes, and nobody knew who he was or where he came from.

At Atuona the success of the hoki was great.

"A-a-a-a-a-a tiho-i!" cried the people in delight. They came from Taaoa and from far in the valley with gifts for the musician. Tiki and popoi and feai and kahu enata and keatu'ipopoi or popoi pounders and all the sacred things were laid before him, and on and on he played. He was as tireless as his music was celestial.

The two tuhuna from the valley came to hear the playing.

"That's not a man!" said Tevaikea to a man from Atuona.

"Yes! that's a real man!" answered the man.

"No. That's no man!"

"Of course, that's a true man."

"No, that's a devil!"

"A devil!!! Ah, that cannot be!"

The two tuhuna were wise men who knew what others never learned. They recognized the musician as the ghost of Vaikiikohue.

"That's why he plays so well," said Motuteahu. "No man could play like that. It's because it's a devil."

"Yes," said Tevaikea. "We must kill him. Devils should be killed.

Grab your u'u."

The two tuhuna then rubbed red clay over their faces to prevent recognition, and crept close to the merry making place. Each held his ū'u, and grabbing it firmly was on the point of hurling it at the man beating on the drum, when hshhsh! the drummer disappeared. His place on the ground was empty.

That was the last of that devil and his magic music.

Huuti and Mōriana
~~A devil with fau-root teeth~~

Told by Mahana, Vaitahu, August 2.

This is a true story of what happened to Huuti, Waister of Time, a long long long time ago at Taaoa. Huuti was a handsome man. He was light skinned, and well tattooed, and tall and powerfully built. In short, he was everything that appealed to women.

The men of Taaoa used to amuse themselves by making arrows of the wild sugar cane grass called kakaho, and hurling them as far as they could in the direction of the islet of Anakee, The Grotto and the Axe Handle.

"Come here Huuti," called the men. "Let's see if you can hurl the arrow as far as Anakee."

Huuti went to the valley to gather kakaho and make himself the kind of arrow which would travel far. He fastened the grass together, taking pains that the finished arrow was not too heavy, not too light. Then he went down to the seashore and hurled with all his strength. The arrow was caught by the wind and went spinning fast over the water. It stopped its flight only when it touched the rocks of Anakee. Great was the applause at Taaoa, as no man before had lanced the kakaho so long a distance.

Still Huuti was not satisfied. He went back to the mountain, and made himself another spear. This time he ran before he shot it, and still today at

Taaoa you can see the imprint of his foot upon a rock. Never had he sped an arrow so magnificently. It flew through the air fast as the fastest wave, and came to earth in the valley of Tahauku, Diving Place, 10 kilometers away.

A short time later Huuti made himself a canoe from the trunk of a breadfruit tree. Finally it remained for him only to find the outrigger. He was a particular man, and in all Taaoa he could not find a fau long enough and straight to serve his purpose. He went to Atuona, but it was the same story. No fau was adequate. At Tahauku he found what he needed deep in the valley in the depths of a jungle where men seldom pass. The tree was growing against a stone cliff. He cut it down, but when he tried to pull it away it stuck to the rocks above, as though a vine were holding it. He climbed the tree. At the top was a deep grotto, and inside he beheld a hag hideous to the eyes. Her teeth were of fau roots, hanging down almost as far as the ground. Under her eyes were whiskers of fau roots dropping over her face. Huuti shuddered at the spectacle of this noisome creature in the damp and isolated cave.

"Hail Huuti!" spoke the woman. "I am Mo'oriene. I have lived here in this grotto a long time. It is my power which made your kakaho spear shoot so far. You appeal to me. I have decided that you are my husband. You are to sleep here with me to night. Hail, my husband!"

Huuti was far from pleased at the appearance of his bedfellow, but the fau tree had fallen from his hand, and he could only submit. The woman was a devil, and there is nothing a devil cannot do. Resistance to their power is useless.

Next morning when Huuti awoke he looked at the woman lying beside him. Great was his amazement to see a beautiful young woman, nothing like the foul creature with whom he had gone to bed the night before.

"You please me," said the woman. "You are to stay with me three nights, and then you may return, but mind you, when you get to Taaoa no stories! Don't be saying that you slept with an ugly old woman in the valley!"

"But you are beautiful," said Huuti, but as he spoke his companion again assumed the hideous appearance of the day before. Her teeth were roots of fau and more roots hung from under her eyes. Huuti shuddered at the sight of her.

After the three days were up Huuti went back to Taaoa.

"I have had a strange experience," he told his family. "I went to the valley at Tahauku, and in a cave I found a devil woman named Mo'oriene, and was she hideous to look at! For teeth she had fau roots, and fau roots hung from her eyes. Her skin was black and covered with wrinkles. She said

I was the most beautiful man she had ever seen, and I had to stay with her three nights. Mat, what a repulsive old hag she was."

That night after he had gone to bed the devil woman came to him, but she was young and beautiful. "So you said I was ugly did you?" she chided him. "So you're calling me a hag are you? After I told you expressly not to. You think I'm repulsive, eh?"

"Oh no," answered Huuti, who was afraid that her wounded vanity might lead her to kill him, "you are very beautiful now."

"You disobeyed me. Now to punish you I'm going to take you back to my cave and you'll have to stay three more days."

This time Huuti was not disappointed. He suddenly found himself in the witch's cave with the ugly woman. His head was swimming. Every morning when he woke he found her beautiful, but by day she was vile. After three days he returned to Taaoa and told no one of what had happened. That was the last heard of Mo'oriene for a long time.

Hakao'a,

SAVED BY A DEVIL FISH

Told by Mahana at Vaitahu August 7.

A man named Hakao'a, went fishing bonitos near Atuona with his two brothers in law. After they had gone far, and beyond the sight of human habitation, one of the brothers in law picked up a sharp iron wood pole from the bottom of the canoe and jabbed it into Cured of Leaping's back with such force that it came clean through and out the other side. Then to finish the work of crime, the two of them shoved the dying man overboard.

Cured of Leaping sank deep, deep, until he came to the bottom of the sea. Nearby he saw a cottage. He painfully hobbled over to this and knocked at the door.

"Let me in," he called. "I'm sore wounded. I'm dying. Open and let me in!"

"Who are you?" asked a man's voice from the inside.

"I'm Hakao'a. Come and help me before I die."

"The owner of the house opened the door and came out. "Maybe I can help you," he said. "I'm a doctor..... You're in a bad fix! Wait a minute!"

"I can't wait long," moaned Hakao'a. " I can hardly breath."

At that moment as though in answer to a message from the doctor, a

giant devil fish approached, and wrapping one of his eight legs about the stick he pulled and pulled and drew it out of the wound.

"Ai!" exclaimed Hakao'a. "That's better. I'll be back in a minute, Doctor. I'm going above to see those assassins a moment."

Then he swam up, up, up and when he saw the canoe he seized the prow and hoisted himself above the water.

"There's that fellow again!" cried one of the brothers in law. "Is he a devil that we can't kill?" Then he picked up the oar and was about to hammer Hakao'a on the head when the later spoke.

"I'm dead alright," he said hastily. "There's no need in hitting again. That would be a waste of time. There's just one thing I want to ask of you two before I go down to Hawai'i to stay forever. When my wife has a child, tell her to name it 'Pufe'etetua Pufe'efe'e'a'o. That means 'Devil fish in back, devil fish in front' and indicates that I was saved by a devil fish. Then when my wife has a second child, tell her to name it 'Evaevateatea'o'. That means that I shall always have pity and affection for my wife. Then when she has a third child, tell her to name it 'Mata'atetua Mata'atea'o." This signifies that my intestines have pity for my wife.

Then without waiting for an answer he sank again beneath the waves and

was never again seen on the earth.

"We better do what he said," cried one of the brothers in law. "It's not safe to disobey a ghost."

Back of most of the Marquesan names today lies a story and perhaps a tragedy, as in the case of Hakao'a. That is why many of the names today are unintelligible to one unfamiliar with the legend or event which caused the name a long time ago. Each family treasures its names, and will go to war if necessary to prevent an outsider from stealing what it regards as its own property.

The two assassins were afraid, and did not go to see Hakao'a's wife until her first child was born. Then they came to see her.

"We ask the privilege of naming your child," they asked.

She consented.

"He shall be called Pufeetetua Pufeetea'o," they said, without explaining the significance of the name.

When the second child was born they again asked for the privilege of naming it.

"He shall be called Evaevateatua Evaevatea'o," they ordered.

In the same way they named the third child, Mata'atetua Mata'atea'o.

The mother raised the three boys without telling them what had happened to their father. She had finally realized what the names meant, and how Hakao'a had come to a violent end, but she said nothing to her children.

"How is our father?" the children would ask.

"You had no father," she would answer.

The boys grew, and finally they heard on the road that their father had been murdered.

"You can't keep the secret from us any longer," said the oldest boy to his mother. "We have heard from the people in the village that our father was killed, and that a devil fish pulled a great stick out of his stomach, and that our father loves you. All that we don't know is who killed him. You've got to tell us that."

"You never had a father," she answered, trying to put them off.

"We are too old for such a story as that," answered the youngest boy.

"You might as well tell us. We'll find out sooner or later anyway."

"Very well," said the mother. "Your two uncles assassinated your father."

The boys said nothing, but that night they went to the neighboring valley and killed the two murderers of the father they had never known.

HUE AND THE DANCING DEVILS

Told by Kahatamana at Hapatoni Nov. 21.

Hue lived at Ūa Huna. At night devils came to his house and called him to come out. "Come here," they called. "Come out here with us!"

Hu'e was afraid the devils would break down his house. "Have your party outside!" he called to them.

The evil spirits danced and sang outside. There were many many of them. "How many people are in the house?" the devils asked Hue.

"Plenty," said Hue. "Who are they?" asked the wicked women, "your family?" For answer Hue took a fau rope and bound together many coconut shells and dragged them over the floor of the house. It made a tremendous noise, for Hue did not want the devils to know that he was alone.

"O," thought the devils. "Many people.."

The spirits danced and sang without further thought of Hue. Dawn came, and they disappeared. Hue went to the neighboring valley of Hokatu, the home of his ten sons.

"Come to my room," he ordered the sons. "I need your help tonight.."

They came back to Hue's house. "Go out and get wood," Hue said to his sons. "Bring wood here and pile it about the house. Pile it high on all sides."

That night the devils came again. "How many in your house?" they asked. "I'm alone!" said Hue, lying, not caring to admit that he had hidden his many boys inside.

"Open the door!" commanded the chief of the devils, named Taihatuke, Red Sea-Shell of the Sea, and Pohueika, Seashell Fish.

Hue opened the door and the devils came in. When all of them were inside the boys slipped out by another door. They shut the doors behind them.

"Set the house on fire!" cried Hue.

The boys light the fire. The flames rose high and the house was ablaze with fire. Hue escaped through another door. The devils were left behind, and everyone was burned to death. The sons went back to Hokatu, and Hue stayed on his land, called Teavahuevovo, Pass of the Wandering Coconut Shell...

KOKI and His Devil Sisters

Told by Kahatamana at Hapatoni Nov. 21, 1934.

KOKI, Dried in the Sun, was the chief of Ua Huna. His two sisters were evil spirits named Ho'i'ei'ei, Many Wreaths, and Hanatea, White Work.

One day Koki went fishing, leaving his kava ashore with his wife, One, Sand. When he went ashore he asked his wife, "Where's my kava?"

"Your brother in law used it," said Sand. The name of the brother in law was Akahia, Float Whither?, the older brother of Sand.

"Isn't there any kava at all left?" asked Koki.

"No! its all gone."

"Isn't there any plant left? No tanoa, or rosewood bowl for mixing the kava? No coconut shell to drink it in?"

"No, everything is finished," said the woman Sand.

In anger, Koki left his house and climbed the mountain, stoping his angry march only at the house of Patu'i-kiekie, Crush the Kiekie plant, and here he slept with that man's daughter.

Next day Koki returned to his house called Pahonu - Wall of Tortoise shell. All his relatives were gathered there for a feast. They were carrying pig and kava with them.

Koki went into the house to find his wife Sand. When she saw him she fled. She escaped from the house and ran into the wilderness because her man had slept with the young girl of the mountain. Koki chased her. She came to a precipice, and climbed up it. Koki climbed after her, and just as he was about to reach out and grab her, in she leapt down far below, and died when she struck the earth.

Koki picked up her dead body and took it to his house. Then he hunted for his two devil sisters. For four days he searched before he found them, because they had been hiding. When he discovered them, the body of his dead wife was rotting.

"Bring my wife back to life," he said to the devils.

"No," they answered. "No good.. Carry her to a cave and let her be."

The reason why they would not save her was that a bad bird had touched the heads of the devils, a bird that was tapu, and the head also is tapu, the most sacred part of the body.

One day Koki wished to find a wreath for his son. "You two stay here with my boy," he said to the devil sisters. "I'm going to get him a wreath on Hiva'oa Island."

"We'll go with you," said the devils.

"No," said Koki, "I'll go alone."

Koki left by canoe, and the two devils followed after him, and he did not see them or know that they were coming too. He landed his canoe at Puama'u, Flower in the Shade, and walked to the public place where many men were gathered for a celebration. Among them was a young girl with a scarlet wreath.

"How many sisters have there behind you?" questioned the people.

"My sisters stayed at home," said Koki, "They did not come."

"You lie!" jeered the people. "They came with you."

"They did not," says Koki.

"Yes, they did! Show them to us!"

Then the people called and called to the devil sister, and at that moment they appeared in the middle of the crowd of holidaying people. They were savage and horrible to behold, and the people in terror ran away. The wreath of scarlet ku'a bird feathers fell from the head of the girl, who was a chieftess. Koki grabbed the wreath and ran away with it. He ran to the beach, and leapt into his canoe and took to sea, without stopping to pick up his rose wood bowl which he used for popoi and kava.

When he was far out to sea the voice of the bowl called out to him:

"Oh Koki..... O Koki.... Come back for me!"

"I can't come back," yelled Koki in answer. "There are too many

people on the beach...."

Koki went ashore at Hanapa'aoa, Bay of Porposes. A large tomb stood near the entrance to the valley.

"You go with our brother," said the elder of the devil sisters. "I want to stay here to look at that tomb of the dead.."

The younger sister then sailed away with Koki for 'Ua Huna, and the older sister went to look at the house of the dead, which was made of breadfruit leaves. A corpse, all shrunken and withered with age, lay on the stones. The devil bought the dead body back to life, and asked "What do you eat?"

The name of the new devil was Miti'au ho'a, Lick a Friend's Leaf.

"Popoi, feiai, and ripe bananas," she answered.

"That's bad food," said Hoi eiei. "That's no good."

"What's good food then?"

"The eye of man is good food. We'll have some in a few minutes."

In a few minutes the father of Lick the Friend's Leaf came with popoi and feiai and bananas. He knocked at the door and said, "Here's your food." He did not know that his daughter had become a devil.

As he left Many Wreaths sailed out of the leaf house after him and killed him. She jerked the eyes out of his head, one of them she ate

herself, and the other she took to the man's daughter. Lick the Friend's Leaf ate her father's other eye..

Next day an uncle came with food for Lick the Friend's Leaf. Here's your food," he called to her. The devil flew out after him, caught him, gouged out the eyes, and the two of them feasted.

Seven uncles in all were killed as they brought food. The father said to the mother.

"Seven brothers have been killed in carrying food to our daughter."

Then he took food, and he too was killed, and the two devils devoured his eyes.

Next day four people were stolen from the inside of a house and killed in the same way. The people of Hanapaaoa were badly frightened, and stayed in their houses, yet before long one side of the valley had been entirely depopulated.

The chief of the valley was called Akau, and he was a miracle man. His two grandparents were named Umiumi, Beard, and Hoahoa, Sour. One day he bid them call all the people of the valley together. To the old men he said: "Go dive for the vana black seashell. When you have a great many of them, leave them in a coconut shell until they rot. Then is the time for you two to go and kill the devil women."

The old men did as they were told, but when they looked into the devils' house, there was nothing inside. The devils had hidden inside the small stones of the seashore. The old men set fire to the house, and it burned, and the skin of Lick the Friend's Leaf was burned black in the fire.

Then Many Wreaths said to Lick the Friend's Leaf; "What is the matter with you?"

"Nothing" was the answer.

Soon only the black ashes were left, and the roof fell down. Then the devils in anger began to chase the men. The men ran fast. They got spears and tried to harpoon the evil spirits, but the place was too wide, and they could not get close to the bodies of the devils.

On the beach was a narrow trap of a spot called Hanapii, Tight Valley. This was the abode of a devil named Tonaei, Sacred Crown. When the other devils came there, he lost his power. The men came running after the devils in hot pursuit. Seeing Sacred Crown they speared him.

"You go first," yelled Many Crowns when she saw the many hunters. "I've lost my breath."

Lick the Friend's Leaf went first, and was speared by the men. Many Crowns leapt into the sea and swam away to safety at Ua Huna.

Note: The eye was said to be associated with the soul, and eating it was thought to strengthen the mana or power of the eater.

Perhaps this is why the eye was the ogresses' preferred bit.

Handy believes that eating the eye was thought to destroy the rapport existing between the victim and his own tribe.

HAUMEA

Told by Mahana. Oct. 14, 1934. Vaitahu.

In the time of the great drought Haumea went to seek water in all the river beds. Always the creeks were dried up. At length she found a spring with water in it, but a devil was near the spring disguised as a rainbow. The devil put a tooth in Haumea's mouth which made her a cannibal. Haumea left the spring, but instead of going home she went forth to seek men that she might eat them and satisfy her hunger.

Haumea ate many people. Her husband took her little boy and fled by sea. Haumea climbed a high mountain called Fiti-nui and saw her husband and her son far out to sea in a canoe. She put coconut shells on her arms and legs and flew towards the canoe.

Her husband prayed to the rain: "E i ua, ei au a ua!" Rain, rain, clouds, rain!

The rain fell and the coconut shells filled with rain. Haumea sank into the sea near the canoe. The man tried to kill the devil with his paddle, but Haumea begged him not to kill her. Her husband said, "Yes, I shall kill you because you have eaten nearly all the population of our island."

"No, it's not true!" she said.

She swam close to the canoe, and the man tore the devil's tooth from

her mouth. Then she climbed into the canoe and they returned to their home. Haumea wept with sorrow for all the people she had eaten.

MAPUNI THE TRICKSTER

Told by Tahia Kai Oo at Puamau, ^{Hawaii} Dec. 1934

Ten children were born to a couple, and named Matahi (one ma), maua (two ma), ma to'u, mafa, maima, maono, mafitu, mavau, maiva, and mapuni (ma without end).

Matahi one morning went to the seashore to sharpen his stone ax on the stones there, and whom did he meet but a very pretty young woman.

"Where are you going?" she asked.

"I'm going to the sand to sharpen my ax and make myself a canoe," he answered.

"Wait a minute before you go," she said. "Come here into this grove of hibiscus trees and be my husband."

She smiled, and Matahi went with her congratulating himself on his luck. The woman's private parts were filled with slimy slippery eels, which bit Matahi and in a few minutes he died, and the woman, who was cannabalistic, ate him up with enjoyment.

Next day Maua took his ax to the shore.

"Where are you going?" asked the woman.

"I'm taking my ax to the sand to sharpen it and make myself a canoe," he answered.

"Wait a minute before you go," she said, and invited him over to the grove of trees on an amorous errand. There the same thing happened to Maua that had happened the day before to Matahi. The eels swarmed out of the private parts and bit him fatally, and after he had expired the cannibal ogress ate him up.

All nine brothers were killed in this same way. Only Mapuni was more wise. "That woman has murdered my brothers," he thought to himself when he met her and she invited him over to the grove. "I'll watch myself closely."

Mapuni did not sleep with the woman, beautiful and alluring as she was. "Wait," he told her, "let's beautify ourselves first." So the two of them painted with saffron, and oiled their skin and hair with fragrant coconut juice. Then they spent the entire day washing and swimming in the sea. The woman tired out with her exercise, fell asleep, and Mapuni went fishing to catch the maha fish. He brought this to where the woman lay, and using it for bait caught the eels on a line of coconut fibres and dragged them from the private parts. The longest eel of all was named Paauehine, Ripened Woman, and Mapuni burned this with the others. Only when Ripened Woman came out did the woman wake up.

"You're alright now," said Mapuni to her. "You're normal now."

The two of them went to wash in a nearby spring. In a fit of anger at the loss of her eels, the woman picked up a stone and beat Mapuni until he was dead. Then she ate him raw, eating every bit of his body except the genotoires, which she forgot. These two things flew into the sky and took the shape of two white outa'e birds named Taioio, Lost at Sea, and Taivaevae, Leg of the Sea.

Next day the cannibal having no human flesh to eat went fishing. In her net she caught many fish, including two of the beautiful blue tattooed fish. As she was on the point of hauling in her fau net, the two outa'e birds swooped down, caught the net in their bills, and tangled it with the rocks and coral below. For a long time she tugged and pulled, and only after a hard struggle which exhausted her did the net come to the surface. Only two tattooed fish were left, and these were snatched up by the two birds, carried away and eaten. The woman went ashore with an empty stomach, astonished at the big appetites of the little white birds.

That night the birds stole her pig named Moechoau, I Have A Pure White Skin. They flew away with this hog, and the pig excreted as it flew in the air, making a big unpleasant piggy noise: "Um.. pipipipipi." The devil woman heard the sounds and thought the pig was beside her in the yard.

At dawn the birds flew down to the woman's sweet potato patch and spoke a charm: "E tahi ma'o, a'ua ma'o... one arm length, two arms length, three arms length..." and as the birds spoke the plants grew taller and taller until they reached the sky and joined company with the pig. In this strange country there were no real men, but only stone statues (tiki) which spoke, ate, and walked.

The birds killed the pig and roasted it, and as Lost at Sea was carrying a portion of it to the statues he thought it was too good, and ate it all up bite by bite before he came to the statues.

(unfinished)

THE MIRACULOUS CURE OF NEVA

Told by Kahatemana at Hapatoni, ^{Tahuata.} Nov. 27, 1934

Neva was sick. He slept in his house beside his wife, and his father-in-law slept in another side of the house with his wife. A sea eel crept into the house and climbed over Neva's back. Neva stoned the eel. The father in law scolded. "What in the world are you throwing that stone for about your sleeping place?"

A lizard climbed into Neva's mouth, and Neva threw it away. Again the old man scolded. In anger Neva went outside. He saw a great rat lifting up the house from underneath.

"The house is falling down," he said.

The father in law looked at the house, but it was not falling, and scolded his son-in-law. Three times Neva cried out that the house was tumbling, and three times the old man scolded. Then Neva ran away to Vaiii, Strong Waters. On the road he met a devil. "What are you doing?" asked Neva.

"Resting," said the devil.

"Isn't there any water here?" asks Neva.

"Yes," says the devil. "Under that chestnut tree."

Neva was burning with thirst. He went to the water and drank and drank, but he could never get enough. Then he went into the valley of Strong

Waters. Another devil says to him, "Let us two stay here." Many many devils came. "I'm going to hide," said Neva, for he was afraid of so many evil spirits. Neva hid behind a rock, but the devils saw him. He broke the rock. "Let's go to the devil's party!" said one devil to him. They went into the valley, and met two women, "Where's my pig?" he asked them.

"There in that hole," they say. Neva gets the pig out. Then he climbs a coconut tree to get coconut water. He looks down and sees a man playing with the women. Neva comes down, and gets the popoi of the devils, but they have all disappeared. He climbs the trees again, and looking down sees the devils playing with the women. He comes down and looks for the men again, but cannot find them. He is sick and tired, and goes down to the sea. He goes to the place called Hooumi, Stone that Rolls Far. In the middle of the road he meets a devil, but he thinks it's a priest. He chases the devil, and tries to kill it. He tries to spear it with a bamboo blade, but he cannot touch it. "It's a devil," mutters Neva.

On the road he sees a man carrying coconuts, some on his head, and others on his feet. "It's another devil," says Neva, and he throws stones at it. "Where are you going?" asks the devil.

"I'm going to Stone that Rolls Far," says Neva.

"No," says the devil. "Let's go to Steep Valley."

"It's too late," answers Neva. "Well never get there."

They say good-bye. The devil goes to Steep Valley, and Neva goes to Stone that Rolls Far. But instead of going to a house, he enters a stone enclosure where taro is growing in muddy water. He thinks this is a house, and sleeps in the mud for eight days and nights. At night the devils came and slept beside him, many of them, all smoking tobacco. Neva asked for tobacco but they said, "Don't smoke or you will die."

In several days Neva was well and cured. If he had smoked he would have died. Now he was well and strong and went back to live with his wife. The disease was karokaro, small pox, something like yellow fever with continual abscesses.

.....

Kaha knew Neva, and says the story is true. Perhaps this is a picture of mind raving and delirium. Many Marquesans died of ^{small pox} this, so many that there were no well people to bury the dead who were thrown into many holes. Nuuhiva and Uapou were the worst hit. Disease came from the Marquesans returned from forced slavery in Peru, at the investigation of Bishop. Most of slaves had died in mines. With this disease you eat little, sleep much, are almost crazy... One man from Hapatoni was lured ^{aboard} ~~to~~ a slave ship by rum and bread.

Ti tahi 'enata 'i hemo 'ite mate, 'O Neva toia inoa. Toia hemotina 'ite mate, 'ua 'ee, 'ua moe 'i tohe fae me ta ia vehine. Te motuno-ai (beau pere) 'ua eka 'i to ia hope o te fae me to ia vehine. 'Ua tihe te puhi ma 'ao o te tua o hua 'enata. 'Ua too Neva 'ite kea. 'Ua pehi 'ite puhi. Peke te motunoai. P. "Maha e pehi ai 'ite oki?" Imuiho 'ua 'ite te naanaa. 'Ua hee titahi tata eka 'io to ia fafa. 'Ua pehi hua 'enata 'i hua naanaa. Peke te motunoai. Te eetina o Neva me tohe fae 'ua 'ite te kioa, 'ua hapae (soulever) te fae.

P. Neva te ^{'ite} motunoai, "Ua hina te fae." Tiohi te motunoai 'ite fae, aoe 'i hina. E tou peautina o Neva me te motunoai. Peke te motunoai ia Neva.

Tohuti te motunoai me te 'akau, e hano e ta 'ite hunona (beau fils). A tahi a 'ee Neva. 'Ua 'ee tihe Vaiii. Hano atu ana titahi 'enata, ekatia 'i nohe 'aanui (chemin). P. Neva 'ia tea kao, "Eaha taoe hana?" P. hua 'enata, "Eka pu."

P. Neva, "Aoe ~~ae~~ i vai?"

P. te kao, "Ena 'i nohe tumu ihi etahena (couler). 'Ua 'ite ia te vai 'ite tumu ihi, 'ua ino ia hua vai, aoe e ku. 'Ua fiti mei e ia 'i uta o Vaiii. P. ti

tahi kao 'ia ia, "A eka taua inei." Ua eka 'aua me hua kao. Imuiho ua tihe te kao mea nui. P. ia 'i hua kao, "A punana au."

Punana Neva, a'e e nao. 'Ua ee 'ite kaokao ote kea, 'u poha te kea. P. hua vehine hae 'ia ia, "Apei tatou, a hee 'i te koina tihi me tenei kao." Ua fiti me te nui ote kao me ia. Imuiho 'ua avei me na vehine 'enata toitoi tokoua. P ia 'i hua mou vehine, "I hea tuu puaa?" P tea mou, vehine, "E a 'i tohe 'ua."

'Ua 'ite ia 'ite puaa i tohe 'ua, ua fitia mee.. 'Ua 'ite ia 'ite tumu eehi. Uapiki ia, e hano ite vai oe. 'Ua 'ite 'i na 'enata 'ite tumu eehi. E hana keu ta'aua. 'Ua 'ite Neva mei 'una hanakeu ta'aua.

'Ua iho Neva mei 'una e hano te popoi 'i hua mou 'enata.

'I tihe 'ao, ae ia 'ite hua mou 'enata. Hua hakaua 'i 'una. Tihi, hana keu. Hua hakaua e hano 'i hua mou enata. Ae i koana, Paopao Neva. Hua hakaua Neva 'i tai. 'Ua hee tihe io na vehine na 'aua te puaa. 'Ua hee e hua hakaua 'i Hooumi no te mea i keina toia fae. 'Ua hee 'i vavena tea 'anui, ua avei me te kao. Metao Neva, "Ee mihi toitoi." Umai Neva tea mihi, e hano kukumi. Aoe i koana. Veo me te kohe, ae i tu. A tahi a metao Neva, E kao.

Ua nao hua mihi, ua koe to ia 'ite. 'Ua fiti Neva e hee 'i Hooumi.

'U avei Neva me ti tahi 'enata, mena eehi 'ite 'iima. 'Ua phei ia 'ia mee te eehi. Ti tahi eehi ma 'una tia o toia upoo. Ti tahi eehi i 'ao eka 'ite vaevae. Metao ia, "E kao." P. te kao 'ia ia, "Pehea 'oe?" P. "E hee au i Hooumi."

P te kao, "Moi, Pau a hee taua i Haatuatua," kaavai.

P. Neva, "Ua po. Ae ia e tihe."

Kaoha ia me hua kao. Ua hee te kao i Haatuatua, ua hee ia i Hooumi.

Toia tihena i Hooumi ae i hua i tohe fae. Ua hee ia i'oto otaatou

papua ta'o. Ua moe i'oto. I tohe koa. To ia'ite, e fae. Ua eka ia i

keina e vau po i'oto te koa. Ite po ua tihe te kao. Ua moe ia me te kao, e

tahi a'ua taha. Ia nui te kao, ia puhilatou ite pake, inei te enata, ite

eka... me te kee (manche de la pipe), i uta koa te avai o te epaepa.. Uape

(demander) ia ite pake io te tau kao, p. toia hoa, moi oe e puhilatou ite pake, em

oe a mate."

Te paotina o hua mou po, e vau, meitai ia, pohoe me to ia mate. Ae

puhi, ua puhilatou ite pake. Ua koe te mate. A tahi ua tihe io te vehine.

Karokaro (la ve ole), mea nui te makimaki.

Haua 'i Nuuhiva, a good Devil

Told by Iotete at Puamau, ^{Hua's} Dec. 1934

A woman named Haua 'i Nu'uhiva died in Nu'uhiva and her soul fled to a place called Fitinui 'Ama koo, Long Climb to the Swollen Light, at one side of the valley of Puamau.

A man named Inia 'ite Toua, Muddy War, went searching wood in Fitinui, and chanced upon the soul sitting on the grave.

Haua looked like a beautiful woman, and Inia instantly wanted her for himself. "Let's live together," he invited, and was overjoyed when she consented. "First," she said. "You must build us a house."

It took him seven days to build the house, and then, since her body smelled rotten, she took a bath. When she was clean she painted herself with ena and fragrant coconut oil. Three times she washed and anointed herself, and then she went to sleep with the man.

A child grew in her stomach, and then a boy called Hikapuaiteani, Flower Leaping to the Sky, was born to her. He grew big, and was very very handsome. He was tattooed and the blackish designs sparkled as though with electricity.

A man by the name of Filthy Ma, Ka'uma, was planning a canoe trip to

the island of Nuuhiva in search of a woman for himself.

"I want to go too," begged Hikapua of his mother.

"Go then," she answered. "When you arrive, climb upon the sacred place that all men fear to approach. When the people try to kill you, say this to them:

'Haua 'i Nuuhiva. 'I mate 'i Nuuhiva. E'e te 'uhane 'i 'una 'i Fitinui Ama koo. Noho te 'ahana Inia'ite Toua. Fanau te tama Hikapuaite'ani. Te ipo e Akahia. Akahia te tai. Keahia tuu kui.'

My house is there on that sacred place. You repair it and make it nice. My bones are on the paepae. Let them be. Do not bring them back to this country."

The boy sailed to Nukuhiva, and all the people admired his good looks, strong body, and the electricity flashing like lightning from his tattooing.

At night he climbed upon the sacred place where his mother had lived, and which no man had approached since her death so many years before, so sacred had the spot been kept.

The old men of the valley saw this stranger profaning their holy place and wished to kill him. Then the boy sang a song of power, that was like a mautaa. It was slow and powerful chant, and the final vowels of the couplet were drawn out in a long coo-ing:

"Vastness from Nukuhiva died in Nukuhivaaaaa. Her soul fled away to Long Climb Swollen Light-e.....e. She stayed with the man Muddy Warrrrrrr. The child was born Flower Leaping to heaven. One night he sailed upon the sea. That is I, and I seek the stones of my mother...."

The old men were delighted that this handsome, gifted stranger should be the son of their old neighbor. They lifted him above their heads, which were sacred, as a great honor, and they gave him gifts. They made a feast, and he with all the people from Puamau drank and ate until dawn.

Several days later the boy asked, "Where are the bones of my mother?"

The old men showed him the house where the mother had lived, and it had fallen to pieces and rotted. Everyone in the valley helped him rebuild the house. Then Leaping Flowers took the bones and wrapped them in the breadfruit tree clothes of men. He returned to Puamau, carrying with him these bones, for he had forgotten his mother's order to leave them behind.

The mother looking into the distance could see Leaping Flower sailing towards her in a canoe with a package of her bones, and she fell to weeping.

"Why do you cry?" asked her husband.

"I cry because my boy is away so long," she answered. She lied, as the true reason for her tears was that her bones were coming back. As the canoe drew near she wept more loudly. When the canoe came upon the sand her

body blackened like burned wood. When she saw Leaping Flower coming towards her she fell upon the ground and confessed. "I died long ago at Nukuhiva," she groaned. "My soul came here to live with you. My son was born. He grew big, and went to my home. I told him to rebuild my house, and to leave my bones within. My son did not harken. Now he is coming here with my bones. When he gets here I shall leave."

The boy came, and she fled, ashamed, to Hawaii.

(Even good and apparently harmless ordinary persons thus might in reality be devils who belonged in Hawaii.)

~~Revenge Long Ago.~~ Told by Iotete. ^{(said to be} True. History.)

Revenge of Pitai and Kōēōēo.

A woman named Tohe keo koa, On the Long Buttocks, lived on a spot of ground in Puamau called Nohatua, Back of the giant Noha Bird, the same place where the hero Ono was born. She lived with her two sons, Pitai, Sea Swallow, and Kōēōēo, Violent Stinker. Every night she went by the sea to fish for crabs and small sea creatures, her favorite place being a rocky bit of shore called Utufaifai, Disputed Price.

One night a canoe from Taheana, Sail Swiftly, in the valley of Hanapaaaoa, Porpoise Bay, came looking for human victims. Hanapaaaoa and Puamau were for centuries at bitter warfare with each other. The men in the canoe saw the light of Tohekeo. "There's our victim!" they cried with joy.

They quietly landed in the dark and it was no hard task to catch the woman, tie her with fau ropes, and carry her off to their own country. She was never heard of again.

The sons in the morning found that their mother had disappeared, and swore to avenge her death. They went to Nukuhiva and after a stay of six months they returned with a good supply of cooked saffron. They landed at Hanaiapa, and proceeded by land to Hanapaaaoa.

"Where do you two come from?" asked the people.

"From Nukuhiva," they said.

"Why did you come here?"

"We have brought cooked saffron (ena moa)."

"What's the good of that?"

"It smells fragrant." (Kakaa oko)

The people were very curious and envious when they saw the cooked saffron. "How do you make it?" they asked.

"We'll show you," promised the boys. "Go get wood for the fire."

The people went on the mountain and got good firewood, the kokuu, chestnut, hibiscus, and opini trees.

"That's enough," said the boys, when a big stack had been collected.

"Now make a big oven." After the oven was finished they said, "Light a fire!" And after the fire had blazed: "Finoi! Take out the stones and logs! Clean it up. Make it smooth and fine. Throw dirt on the oven."

Then they called the children of the chiefs, the teiki, the tahia, and told them to roll upon the dirt to find the hot places. Then they threw saffron into the oven, and the children fought to get it, and as they scrambled the boys threw dirt and rocks and leaves upon them and roasted them.

Then they went on the mountain and escaped. The people dug up the

children in the morning and found them cooked, and there was no saffron left. They wept, and the stranger fled to their own country happy to have achieved their vengeance.

An almost identical story is told on 'Ua Pou of two assassins (Na makaka i ea) from Hiva'oa who came to 'Ua Pou with their bodies dazzling with eka. "How do you get that?" demanded the envious people. "It's from children," said the assassins. "You cook them in the oven." "Won't they die?" "No, not at all." Some say 80, some say 120, others say 2,000 children were then bruied in an enormous oven. "When we get to the top of the pass," said the assassins, "take them out and you will see you eka." This gave the evil doers enough time to get away in safety.

Ata Vehie 'Oa and his spirit wife

Told by Iotete at Puamau Dec. 16, 1934.

Ata Vehie 'Oa, Long Wooden Image, lived at Iahuti mountain high above Puamau valley, and his work was to cultivate taro, the papyrus tree (ute, used for making tapa, now disappeared in the Marquesas) and bananas.

On a nearby mountain top called Pehina'ou'ima, Evil Falling from the Hand of a Fruit-Gathering Pole, lived an ugly devil-woman named Tetuki Vai Mona, Beater of Copper-Colored Water. This woman came to the enclosure where Atavehie kept his food. Next day she came again and repeated her theft, but was caught in the act by the man.

"Mercy," she begged, "do not kill me!"

"But you stole my food," said the man angrily.

"No matter," she answered. "Let me go and I will find for you a beautiful woman. At the next full moon we will get her for you."

This was enough for Atavehie. Like all Marquesans, he loved a pretty woman, and he was weary of sleeping alone. The full moon came. It was a night of magic, of breath-taking stillness, of soft-colored leaves and trees. The two walked in the valley, and suddenly the ugly devil woman became a thing of beauty, (paono pootu oko). Atavehie, as much astonished as he was delighted, took this woman and slept with her.

Then the sisters of the man heard of the happiness he had found, and set out to destroy it.

"You've got nothing but a devil woman there," they said. "A witch who stole your food and through sorcery has changed her body."

Atavehie paid no attention to such talk, so wrapped up was he in the youthful lovely creature at his side.

Then the sisters began to work on the woman. "Get out of here!" they said self-righteously. "Go back to Hell where you belong. That's your place. Leave this man alone!"

The spirit woman listened to the sisters and slipped away, but before she left she planted her tears and the mucus from her nose in a coconut shell and smeared some of it on the post of the house where she had known happy moments.

Then she slipped away to Hell to the house of Chief Taamei nui e fitu, Spearer of seven Breadfruit.

Rari

The red bird spoke to Image who had gone to Perching Mountain

To live with the woman Beater of Coppery Water

This woman Fan of the West Wind fled into the shadows

Down to the sea she went and to Chief Spearer of seven Breadfruit, (in Hawaii)

She called and called for the roast pig Twilight-Feathers

Image gave the woman ripe coconuts with green shells and black ants, corals
and leaves...

E ia te kua o te teao no Ata o Ata 'ua io'ia Huti

Noho nohoa vehine ote Tuki Vai Mona

'Ua ee Tafii Tokoau ote ma'u

Haa tai tonua io Taa Mei Nui e Fitu

Vavao tona fatu taoa Huu Makehukehu

'U mea hi tuu na te vehine ote kahukahu oui mei puna au....

KOOMAHU and the Morning Star

Told by Hu'i at Puamau on Dec. 17, 1934.

Koo Mahu Aiki, Dusky Skinned Chieftian, lived with his sister Haka Hotu, Creeper, and his mother Vivio, Buzzing Ceased. One day a man named Tapa (Cloth) stole Haka Hotu and carried her away to the sky where he lived and was a miracle man. Tapa was blind.

Koo Mahu climbed to the sky to seek and rescue his sister.

"I smell man," said Tapa. At this Koo Mahu seized the blind man and tied him fast. "Don't tie me," says Tapa. "I'm related to you." "What of it," says Koo Mahu. "Let me go," pleads the old man, "and I'll have a woman for you, the beautiful morning star." "Alright then," says Koo Mahu.

Late that night the stars came carrying the uu'a monster fish singing:

"Oh Tapa, we bring you fish, Oh Tapa, here are your grandchildren, Oh Blind Man, here we are."

Then Tapa said, "Here, Koo Mahu, take your woman. Take fetuatea, the star of light, the morning star."

Tapa took fetuatea and united with her. When dawn came a child was born to the star, a boy child named Tamaite, Wise Youth, and he was very handsome. Then the parents died.

A girl woman named Teputonanui, Sacred One, lived on the earth with

her cannibal foster father. As she was very beautiful, she had many suitors, but as fast as they presented themselves, they were killed by the father and eaten raw.

"I'm going after that girl," said Tamaite.

"No," said his friends. "You'll die if you do."

Tamaite had miracle-power, and was not afraid. He changed his good looking body to a repulsive one covered with open boils and abscesses and went to the house of Teputonanui.

"Shall I kill this morsel now?" pondered the father. "No. He doesn't look like much now, but if we fatten him up he'll be alright."

So he let the boy be, only telling him to prepare food. Tamaite then spoke to the pretty girl. "You go fishing," he ordered. "Make koshi, popoi, and ma."

"Aren't you going to make food?" asked the girl in astonishment.

"You know my father'll kill you if you don't work."

"Very well," said Tamaite. "Oh ma, you are cooked." To the surprise of the girl the ma in the neat packages of fau leaves was suddenly cooked.

"You take the breadfruit," he continued. "I've climbed the trees and brought the fruit down to you." At these words the ripe fruit fell of itself into a neat pile in front of Teputonanui.

Then he said, "You take the breadfruit cooked by me," and the breadfruit was cooked. Then he said, "You take the popoi pounded by me," and the breadfruit was pounded into popoi and mixed with the ma. Then he said, "You take the water I fetch," and the water was there beside the popoi.

"How'd you do that?" asked the woman admiringly.

Then the cannibal appeared, saw the food, and said "Fine, that will do." He ate, and the girl went to fish the small hipo fish. Another cannibal came upon the scene. "Let's eat that youngster," she said. The boy ran into the house. The devil followed, and was strangled to death by the boy and hung on the rafter..

"Is he dead?" asked the first cannibal outside.

"Yes," said the boy, imitating the ogresses' voice.

"Give me the testicles," said the first devil, "That's the choice bit."

She came in to satisfy her appetite, and the boy seized and killed her.

The beautiful Teputonanui came back from fishing, and Tamaite appearing in his true handsome guise took her as his wife.

A child was born.

It is finished.

Rari

Kio 1

Tawny-Skinned-Chieftian was down below,

The earth shook and the sister Creeper went above .

It stunk of men .

When he went to see his grandfather

He climbed up by the arm of Peva into the shadows of the clouds.

Tuutuna

Give me, alas, the weeping song for the dead parents,

Then silence turned to singing,

He carries a burden of passion down below,

Wearing scarlet feathers,

Bathing clean, and putting bird feathers round about his ankles,

Tattooed is this wild handsome youth of my song.

Kio 2

Feeding the red birds, the clouds are calmed ,

Smells of rum the man in the clouds of the sky, the clouds of Tapa

So soft winding serenely through the night,

Speaking of the love of the chief with the calm seas, the clear light of

trembling Kiukiu

Slowly he rises....

Tai Mohuta *and incest*

'Ua Pua.

Told by Tahui i Hakahau, April 15, 1935

The woman O Hakaua -' ei (Wreaths Again). The child grew, a boy, Tavariaiki (He Who Strikes and Chops Up). Another child grew, a girl, then another girl, Chiefs Tetiouta, and Tetiotai. The father went to the sea. Looking for food for a koika. ^(festival) The boy and the mother stayed in the valley. The girls then carried the fish and other food to the mother and the child. As they were drawing near the house they heard this tapatapa: "Te Tai Mohuta e. Mata hererea nahe mea o tataua tama o Tevariaiki e." Mother and the child are sleeping together!" The mother sang. The girls heard, and hid. "Our mother has slept with out brother," one said. "No," said the other. Then they called "Oh." They gave the fish and food. Mother: "Go back."

They had caught the guilty ones.

They returned to the father. As they were close to him, they sand: "Tetioutai me Tetiouta o heiautai Te-vari me te ui hohoki." kissing his mother!

Father heard. "What's that you say?"

Daughters: Bad work of the mother and the son.

The father then threw the girl against the rocks, and then the other,

and they were both killed. Then he said to the tribesmen: "Stop making food."

They got no more food. They took their spears and went to the woman's house in the valley. The father drew near this house, and hear the same tapatapa:

He went to the house, and called from outside: Tevaraiaki, come outside.

The boy went outside. Father: Does your wife want fish? spear? He gave him the spear as a sign that the woman was his.

He went back to the sea. The boy then stayed with his mother as his own wife. Three months later a child grew. Later two chickens eggs were born to the woman. She in anger threw away the eggs in the river. Tevari went walking and died. In three days the eggs broke, and two men were born. They went to the mother and asked, "Who's our father?"

Mother: You haven't any.

Boys: Yes, we've got a father.

Mother: He died.

The boys went to make a canoe. When it was finished they went in search of their father. Paheetoitoia one of the boys. They finally found his body a long ways off. The boys took the bones and returned to their

valley. They brought the bones to life again.

Boys: ^{of} To chase away our mother.

Shows the horror of incest held by ancient Marquesans.

The legends are full of surprises like the birth of the two

eggs.

Hina-ma-ho'aho'a

Hiku Kaua Iki

Told by Tahui i Hakahau, ^{the boy} April 16, 1935

His wife Hu'u mei toka (War club made of perfumed breadfruit). A girl Hina-ma-ho'a-ho'a (Sour ma fallen). She became a big and beautiful woman. Another girl born Te-moko-mata-hae (Shark with Ferocious Face). The valley was Ho'aho'a. The girl became grown up. She was taken by a tribe living on the other side of the valley. Ana-hoa the valley of another man, Oumati. His boy was Te-ake-maiui. The grandmother of Hina also lived there, a cannibal by the name of Mou-kere (Two Horns). His younger brother was Aiko. Moukere was on the search for human victims, looking on the side of the valley where Hina lived. Everybody living by the sea fled to the bush. The teeth of Moukere were two feet long. Her hair was as long as several coconut trees. Nobody was left in Hina's valley. Hina fled to a stone grotto. She lived here with Aiko.

Aiko: Very calm sea today.

Hina: Let's go for sea moss (imu).

Aiko went in search of moss and was stolen by Hapu-tu-tau-kea, a devil from the sea.

Te-ake-mauiui went spearing birds like the komako, the kukupa, pahiaoa, pihiti, pepe. He saw Aiko near the river, and she had become a devil, with long hair, and was young and beautiful. He went for her and took her as his own. She objected, but in a few moments consented. He carried her to his father Oumati.

Oumati: Fine, you have your woman.

Teake: Yes.

Teake spent all his time hunting birds for the old man and the woman.

The woman said one night: "Oh, you smell badly of the birds. Paint with eka."

Morning he went again after birds. He went near the cave of Hina, and saw the steps leading upwards to this grotto. He climbed up. He saw no one there, until he saw the woman sleeping there. He took a hold of the kahu'enata on her head and saw that it was Hina. They talked.

Hina: Who is your father.

Teake: Oumati.

Hina: We will live together.

Teake: Yes.

He did not say that his own wife was with Oumati. After a long time he confessed.

Hina: Get out.

He returned to the father. He drove out the devil woman.

Oumati: Why did you chase away your wife?

Teake: She's a devil.

Oumati. Where'll you get a wife now?

Teake: I've got Hina now.

The he returned to Hima. They lived together. Three days later they went to cut brush, clean up debris. They got 280 bunches of this cut brush (to, mei, ehi). The people who had fled from the cannibal on the mountain watched them, and said, "Hina has gone back to her land."

They all came to see her. 220 men came. 82 were eaten by the cannibal. They built a house for Hina. Then they brought Oumati to live with them.

Hina: Let's go after that cannibal Moukere.

They went looking for her. They found her Vai-ti-poo-poo River With Many Pieces of Ti in the depths of the valley. The sneaked up on her, and tied her long hair to the brush so that she was a prisoner. Then they showed themselves. They hit her long teeth with a club and broke them off. They led her to the sea with a fau rope about her neck. They had cut short her hair. The people whose children and relatives had been devoured rushed at her with stones and sticks, but Hina didn't allow them to harm the defenceless cannibal. She was pleased at this treatment, and soon began to

sleep with Oumati.

Te-Honu-papa-ke'a, Turtle on a Flat Rock, chief of Havaiki came to this valley with a big drum. All the men and women came to listen to his marvellous playing. Hina with her younger sister Temokomatahae went along too. He called Hina to come close, and the moment she touched the drum, she, drum, and devil vanished. Temoko went to the valley.

Oumati: Where's Hina?

Temoko: She's lost to hell.

For three days the husband wept. He didn't eat, became thin. The father told him to stop his tears and get up, and he did finally.

Oumati: Go get a bamboo in the corner of the house. Make it sharp.

In the morning the tool of Oumati became long, and Teake jumped on it and it took him clear to Havaiki. By night he reached the house of Te-honu-papa-kea. Name of this house Tipae-rui.

Teake made the house inside stiffling hot. Tehonu asked Hina to fan him. Then he went outside on the paepae where he was no longer hot, and he fell asleep. Hina then escaped to the valley.

Tapatapa Oumati: "Teakemauiui Teakemakavekave koheteito ima.

Take the bamboo in your hand.

Apa mehe ui'a. Kokoti enana. Enana kihea. Enana Havaiki.

Shine like lightning. Cut the man. Little man. Man in Underworld.

Te ona kahu ki'a. Te one kahukahu. Te tihe mai nei tohoae

bite Then come back.

me te oho-tapu-e ioio."

with the sacred hair and the spirit of the fallen devil.

Teake heard his father **shant**. He obeyed. He took his bamboo blade and cut off the head of sleeping Tehonupapakea.

Teakemauiui and Hina then returned by the same way. All the people rejoiced to see him back again with the lovely Hina. A child grew, Piirani, a boy. The boy grew, and was gifted with sorcery. He then hunted a wife. He found a girl in Havaiki, Kere-koa. They prepared a great koika (festival).

[note the use of h on 'Ua Pou in place of the n
or glottal ^{stop} on Heva'oa, as koika, koima; makoua, ma'oua.]

TU

Told by Ru, April 26, 1935. Hakahau, Uapou.

Two men, (Chieftian who caught no fish) Teiki-pa-noa and Tu. Prepared a koika. Keke tai pi. Teiki invited Tu. Te Iki and his tribe made a hau paoa to kill Tu. Some of the tribe of Tu were caught, brought to Te Iki, killed and roasted. Another koika, Haka. Again many people were caught and killed.

Two old women: Tutuike, (Burn up the club) Hakaokoike, (Make a strong club) old women left with Tu. All others were killed. Kohii, Kopeka, (Swallow's Nest).

Vavatea, two old men escaped. Went to another land to plant kava. One month. Tu said to old women: "Go steal food from Te Iki." They succeeded. Again he sent the old men, and they succeeded. Old women went again, but Te Iki caught them. Prisoners kept in separate house. Chief said: Roast them!

The helper to the chief said: No. Ua hihi. Make them tapu. The old women made eueu for two women: Hui-hia and Tai-tapu
(Hunter) Sacred Sea

Then they escaped to own land.

Then Tu one month later sent the old men to steal food. They were

caught. The same man taa: "Make them tapu." They made a putu clapping song for chief Te Iki.

Tu left his country. Tu then called the children of Te Iki to swim in the water, and there he gave them all boils and abscesses.

Next day Tu went to the valley. Went to the old women. To the place where they had made the eueu. Tu was disguised as a sore-covered sick boy. "Throw that child out of our property," said one of the old ladies. The boy cried: Kohiiko-peka vavatea.

You are killing me! e mate aue!" The old lady thrashed the boy. Then they saw his armpits, and recognized that it was Tu. Next day they told him to stay in the house while they went to the sea. The women tied him to the house strongly. Later they released him to make kaaku. Then he asked where the mei were. Tu said a better tree was farther away. Tu could not climb that tree. Tu then tapatapa: "I can't climb the mei tree. Let the mei fall." The mei fell to the ground. Then he sang to the ehi. "Tu doesn't know how to climb the ehi." They fell. Then he sang for the ehi and the mei to be carried to the house, as he didn't know how to carry them. Then he sang to the fire that he didn't know how to make it and the fire burned. The same song for pounding the mei. Song for carrying the kaaku into the house. The old men called the old women to look at the food. The centipede,

rat, lizard, popotu (small crab) in the food. When they saw this horrible stuff they ran away. (Two assassins who rest).

Na-makakaai-ea.

The old women saw the disgusting matter. They scolded the boy. They threw it at him. In the head. It stuck on his head, and he wept. He wept without stopping, although the women asked him to stop. The fell asleep. The boy went outside and called the rain. "Eua te ua! E take te vai. Kaukau totu taaoa." Let the rain rain! Let the river run! The river overflowed. The house of the women was washed away. The bowl with the kaaku was washed away. The old women were caught in the pareu of Tu. Then the rain ceased, and the women went Te Ikitepanoa. Tu went with them. They repaired the house.

Chief's drum sounded at night. Boy asked what that was.

"The chief's drum!" Boy: "I'm going to see it." Old women said no.

Boy: I won't go inside, just look in from outside.

Then the boy went to the chief's house. Tu called to the wind to blow hard. It blew, and the lamp was blown out. Tu then went inside. Chief: "What's that?" The two old men were there, and Tu told them to confess that he was there. The chief ordered him to light the lamp. The

chief shook hands with Tu. Tu asked what he was doing. "Singing the putu, haika poho (pagan song known only to tuhuka)," said the chief.

Then Tu beat the drum. They carried the drum to a high place.

Drum: "Ti ti ti ti. Patue patue. E ku'a."

Sweet! Sweet! Sweet! Sweet! Knocked out! Knocked out!

A woman Kua came that night to the house.

Kua: Who beat that drum?

People: Teikite panao.

The chief played, but Kua scoffed. "My legs are sore from coming here for that. He didn't play last night."

She returned to her house by the sea.

Tu played again and called Kua. She returned. Again they said that Teiki had played. He played, but it was poor playing. I'm tired of coming all this way for rotten playing."

The old men: You're crazy. You came of your own accord.

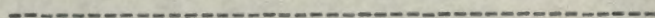
Kua: The drum called me to come.

Only the woman Kua had understood the drum. Both Kua and Tu were handsome persons. Tu said he would teach her to play the drum. Tu said he would go to the mountain to get kava, there would be a feast and he would teach the chief to play.

Land: Te pua haka tukituki. Land belonged to Tu.

He got the kava. For the koika, they shaved the head of Teiki with a shark's tooth, leaving only two hairs. Tu was cut differently. Only one side was cut. The sharks ate the people whose heads were shaved in the manner of the chief, i.e. two bunches of hair left. Only one shark belonging to Tu. The chief only was not eaten. All people with hair cut like Tu's were not eaten.

Then the chief said to his people: don't swim any more. Enough of you have been eaten."



Tu's bringing of rain and flood is the Marquesan deluge. Amusing, realistic sketch of impudent boy.

KAE

Told by Vai Auri at Hakati, Ua Pou, May 9, 1935

Kae was an expert in shaving heads. His implement was a shark's tooth.

This was very tapu work, as contact with the hair of another person and particularly of a woman would mean death. Or if a witch got a piece of a man's hair she could make black magic and kill him. The hair was part of the head, and hence extremely sacred. Even fairly young people have seen hair cuts in the middle of a flowing stream, so that the water may carry away the contaminating hairs. Otherwise the job was done on a sacred paepae. After it was finished, the coiffeur swam in the sea to cleanse himself.

One day as Kae was swimming after finishing a job he was caught by a shark and swallowed whole. Inside the stomach he dreamed that his mother came to him.

"Kae," said the mother. "What's that on your ear?"

Kae felt of his ear, and found there the shark's tooth he used for shaving. He then slit open the belly of the shark and swam ashore to a land called Nuku-mau-to'e (Nuku, grabber of the vagina). Weak and tired from a long and tiring swim, he went to sleep in a pool by the sea.

He was found by two old sorceress women and taken to the chieftess, Hina-vai-noki (Downfall of Stinking Water). Now in this land there were no

men, but only women. All the children born were girls. The husbands of the women were pandanus roots. It is easy to imagine Hina-vai-no'i's delight in finding a real live man. She took him to her house and didn't let any of the other women see him. He was a handsome man.

One night Kae heard the sound of wailing. "What's that?" he asked. "That's weeping for a woman who is going to give birth to a child." "But why cry?" "Because in our country," answered the chieftess, "when a child is ready to be born, we cut open the stomach of the mother with a stone, and the child is born but the mother dies. The people are lamenting the mother who is going to die."

"That's not the way we do it," says Kae, and he explained how the baby might be extracted without cutting the mother's belly. The people of the land were very grateful, and never more did they do as before.

Soon a child was growing within Hina-vai-noki. "When the child is born," said Kae, "it will be a boy, the first boy born in this country. Give him the name 'Te-hina-tupu-o-Kae' (White-Hairs-begot by Kae) and let him come to find me in my own country. I must return now to my land."

Kae returned to his own valley, called the tribe together (he was a chief) and asked them to plant sugar cane, bananas, taro, and mulberry, and to raise pigs and chickens for his son who would come here at a future date.

(Kae did not mention coconuts; this seems to confirm the old men who say that in extremely ancient times there were no coconuts, which are a comparatively late importation).

Kae's son grew up, and asked his mother for his father.

"You have no father," said Hina-vai-noki.

Don't tell me that," argued Te-hina-tupu-o-Kae, "babies don't just grow. Tell me the truth. Who was my father?"

"It's Kae," said the mother at length, "and she told him where the father lived. Then the boy left, riding a porpoise to the country of Kae. He went ashore and finding a large patch of sugar cane began to cut and eat it.

"No," scolded the people, "that belongs to the son of Kae. You crazy fool. Leave it alone."

Then the boy cut a bunch of bananas. "You fool! You mat!" cried the people in anger. "That's for the son of Kae. Leave it be." Then they began to pelt him with stones. Still the boy paid no heed, and himself threw rocks at the chickens. Then the furious people threw him into a hole in the ground and the children stoned him. The boy cried: "E Kae Kae motuo ino. Titoi ake Kae. Hanau o Te-hina-tupu-o-Kae..." "Oh Kae Kae wicked father. He made love and Te... was born. O Kae..."

"It's the son of Kae!" cried the tribesmen in wonder. They took him from the hole. Kae came, wept with joy at seeing son, rebuked people for cruelty to his boy.