The tale of the tree of Samoa (Manu'a of Manu'a)

Terehua was the name of that tree, and the spirits who grew upon it like fruit. Those who grew among the branches in the northern side were Naka and Ni Ika-ara, and Itake and Itakoanaatunui; and to the south were Tabuniki, and Amunia, and Ni Itunai, and Ni Titiinaina. And on the trunk of the tree grew Tamanuani, for he sprang from a crack in the trunk (Macaranga nodosa). And from the base grew Tsuribata, and Trimone grew under the roots (Tsuribata e niu ni u tribana). But the tree fell. Tsuribata broke it in anger when those who lived among the branches made filling the ground beneath.

When the tree fell some of those gods went Nifta, even those who lived on the northern side thereof—Nuku, and Ni Ikaana, and Itake; and
Tikoroanuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñuñu
3. While the Jakurrna was at Nabanabna she dug with Jakurrna and they had two children, Nii Kanna and Nii Jakurrna. But Jakurrna did not love her parents and one day took a canoe and left them in anger (tibitum tina, a maiko marumanda). The name of her canoe was Urbantekai. And for many days she voyaged, until she came to land at Bariki.

And it so was that Naree Jakurrna-Kiteia came walking from the south to Bariki at that time. So he said to Nii Jakurrna, "Whence come you?" She said, "I parted with my parents and floated from the west in my canoe Urbantekai." And he said, "It is enough. Come ashore to my house; we will go together. And she said, "It is enough. But wait first until I have planted this plant." And when
she had planted the plant she went with him. They married. Then Nui TeKannea was great with child, and a man was born to her, whom they called Te Arikutumarava.

The tree which Nui TeKannea planted grew up, and magnified seen by all on Timaru. Some call it Te UeKera and some Keintikuera.

So the tree grew up, and the woman called Nui Terere, who was the grand-child of Nukua climbed it to pick flowers. She climbed among the eastern branches, she climbed among the northern branches, she climbed among the western branches, for so long that the tree grew great while she climbed. So when Nui Terere looked again to writing she was dizzy, for she was very high above the earth. And she could not go down again for dizziness. So she stayed in the tree and lived there.
While she lived in the tree Tunkana-
now down from the heavens and lay with her, and she bore him two
children. Tukunikilea and Tui.

4. Now Arikistaraiva, son of Nii-
Te Kanea with Nareau Teikikitea,
grew up. And he saw that all who
climbed the tree which his mother
had planted died. So he spoke to
his mother saying, "Tekanee, it
is enough; I go to climb that tree;
what shall I do?" His mother
answered, "Hold thy hand, and go
first to thy grandmother and try
went in Nabaraaba, and speak
with them." So he set out for Noba-
araaba and came to that place.
When his grandmother Nii Te Kanae
saw him she knew him not; when
her mother's sister Nii Kanea saw
him she also knew him not. They
said to him, "Whence come you?"
And he said, "Indeed, my mother

Ikannoea sent me to visit you." Then they knew him, and they all wept and drove him into their house, saying, "What did your mother, your child and sister, say to you?"
He answered, "indeed my mother Ikannoea sent me to tell you that I would climb your tree there in Taranwa." And they said, "We will tell you the way to do it. It is thus: When you are about to climb that tree, you must look to see what clouds stand in the western sky. If there are wind clouds in the west you must lash yourself to the branches of the tree. And wait until the wind ceases, and keep a constant watch upon the west. And if the wind turns suddenly to the north it is a thing to be feared, for that is the squall of Taranwa, much to be feared. And when
you come to your mother bid her cast the climbing charm over you (minibete), to give you skill of hand (nanikabanic) and strength of heart (tunakannano). Bid her also to make a cord of the bark of the tree, to be your girdle and your clothing." So he returned to his mother, and she said, "Are you returned?" And he said, "I am returned." She said, "What did they say to you?" He told her, and she did as she was bidden.

Then he climbed the tree.

And behold he was seen from Nbonna. Then the wind rose and he tied himself to the tree, and was safe. When the wind died he climbed again. Then again the wind arose from the north, the squall of Tuncova, a fearful wind. He tied himself to the trunk of the tree. And
The branches of the tree were bent in the wind, and the top bowed down and was dipped in the sea. Three days it blew and on the fourth day ceased. Then Ti Hikitirana came to the top of the tree and he saw Hi Tereka who sat wearing her mat. And when she saw him she said, "Whence come you?" And he said, "I come from Tarawa." She answered, "Why do you come to the top of my tree?" He said, "Not your tree, my tree, for my mother Nie Hkäne planted it." Then again he said, "It is enough. Be quick; we will go to Tarawa.

She went with him to Tarawa and they married and had a child named Kuiafa.

Then a great wind rose and the tree was blown down.

But Kuiafa grew to be a man.
and married Niki Kastriamona, who bore him a child Beimatakei.

5. Now the word of Jackarana came to his son Odania, "Go to Taharavare, and to Hatatika, and to Tumanona to kill birds; and bring home the feathers of the birds."

Odania went, but the feathers he brought were not enough. So he got him even more. Then his father Jackarana made him a covenancy like the covenancy of a bird, and put it over Odania. And behold Odania flew. He flew even as the private bird flies, circling from East to West and beating up the wind upon his wings. He flew round Taharana. Then he flew out over the sea until he came to Dorema where lived that woman Niki Katuria. And when he saw Niki Katuria he lay back upon his
wings and checked; he floated down and settled on the roof of Nui Kahina's house. Now there were no pigeons birds in that place. So when they saw him they tied him as pigeons birds are tied, by the leg to a perch. But he was not happy on the perch. So Nui Kahina saw him and said, "Bring that great bird into my house, for he is not happy on the perch."

So when Nui Kahina slept, Obina put off his bird's coat and entered her closet, and sat down at her feet, and called her, "Lady, lady." She woke and saw him, and saw that he was beautiful to look upon. So she said, "Where do you come from?" And he said, "I was your bird." She said, "It is enough, now hide yourself."
He answered, "It is enough, but where shall I hide." She said, "Come here," so he went and lay down beside her and enjoyed her unknown to her family. Then he returned to his bird's coat, and Ni Kahanu's mother came in and said, "Has your bird been fed?" But Ni Kahanu told her mother, "Ni Anta, my bird is hungry. Bring him three or four large fish."

But Obain refused the raw fish. So Ni Anta was astonished and said, "How wonderful a bird that eats no fish." But Ni Kahanu told Ni Anta to bring boiled fish to that great bird. So he did eat his fill. Then Ni Anta went out, and Ni Kahanu called to Obain, "Come here." He went and lay beside her until the moonrise. Then he left her and she called to Ni Anta, saying, "Bring me a sweet coconut
for I am sick, have a headache, and wish to vomit." So her mother went to her husband, the father of Nii Katuna, saying, "She is sick and has a headache and wishes to vomit." He said, "It is enough. Go on." But Nii Katuna called to them, "Go away. I am sick, and shall be sicker if you come near me." Her mother said, "Daughter, are you in your right mind?" Nii Katuna answered her, "Anta, I am sick, and it is you who have cast your spells. Go away." So they left her.

Many days Obara lay beside her. Then Nii Anta came again to her daughter and sat down and looked at her, and knew that she was pregnant. She said, "By whom have you become pregnant?" Katuna answered and said, "By whom could I become pregnant?"
Nui Ani called together all the people of Onouma and asked them, "By whom is Nui Katuna pregnant?" And all answered, "By whom?" So Nui Ani said, "Perhaps that fruit tree made her pregnant." So the people went away. Soon Nui Katuna was delivered of a child, a girl, whom they named Kirireo, and later she bore a second girl who was called Kirimoio.