

TE EVANGELIA KERETITIANO I ATIU

The Christian Gospel on Atiu



"Ziona Tapu" after its last renovation in November 2010

Tataia e Paiere Mokoroa

Aukute 2013

AU TUANGA I ROTO NEI

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Akameitakianga

“E akameitaki ia Iehova e taku vaerua; e to roto katoa iaku nei i tona ra ingoa tapu. E akameitaki ia Iehova e taku vaerua, e auraka tona katoa ra au takinga-meitaki e akangaropoinaia.” Salamo 103.1,2.

Ko te akameitakianga matamua, ki te Uipaanga Diakono o te Ekalesia Atiu, ko tei akatika mai kia tataia teia puka, tei na roto mai i te Tekeretere o te Ekalesia, Papa Teremoana Mingi.

Te rua o te akameitakianga, kia William Evaroa, koia tei akatika e nana e taipu i taku i tata ki runga i tana computer e te nenei ki runga i te pepa kia rauka ia maua kia akatanotano i te au ngai i ape. Naringa kare tana tauturu, kare te tataanga mua e oti. E puapii Kavamani a William e kua akangaroi aia ki tona kainga i Atiu nei. Kua puapii ana aia ki Tereora College i Rarotonga, 1954-60. Kua tutaka ana aia i te au apii i roto i te Kuki Airani i roto i te au mataiti o te 1980s. Kia akameitaki tatou iaia no tana tauturu.

Ko te akamauruuruanga nui rava, kia Nga Mataio koia tei apai i teia puka ki te openga mei te ngai i akaoti ei a William i te taipu; nana katoa i etita e i tauru atu i te au tutu ei akamanea i teia buka. E mea tau katoa kia taikuia to ratou ingoa tei tauturu ia Nga i te akaotiana i teia puka; Tina Akama no te taipu akaouanga i te puka no te mea kare i rauka mai te mea tei taipu takereia (electronic copy) mei ko mai ia William; te tokorua o Nga koia a Marianna, koia tei tatau akaou (proof read) i te puka ma te akatano i te au kupu tuatua tei tataia, e pera te aronga angaanga i roto i te opati i Takamoa (Tekura Potoru raua ko Maroti Vave) no te neneianga i teia puka ei kiteanga na te katoatoa.

Meitaki ranuinui kia kotou katoatoa, kia riro te Atua i te akameitaki mai no ta kotou au tuanga tatakita i rave i rauka'i teia akakoroanga kia tae ki te openga.

Paiere Mokoroa, BEM
Atiu



TUANGA TAI: AKAMATAANGA

1. AKATOMOANGA

*“Titiro ki te paia, karo ki te tira
E tini, a rau makorekore te taura
Naai ma i karanga e, taparai te
Ehua ngoru i raro ki te ehua Atua
I runga i te rangi?
Tungata te ehua ngoru ki te ehua pakari
I runga
Kia makikitu te rave!”
(Na Rongomatane Ngakaara, 1823)*

Kua akatangoia teia tataanga ki runga i te apianga Evangelia Keretitano i runga ia Atiu. Ko te tuanga mua teia i akanooia ki runga i te kapuanga, 1823–1870, koia te taeanga mai o te Orometua John Williams ma te au Orometua i muri ake iaia. Kua kapiti katoaia mai tetai au araara taito tei riro ei akatuke i tei tataia i roto i ta John Williams puka. Kua kitea taua au araara ki roto i te nuku akatutu no runga i te taeanga o John Williams ki Atiu. Kua kiriti katoaia mai tetai au tataanga ei turu, ei akaari i tei tupu i te au mataiti mua o te tutuanga o te au araara no te Atua i roto i te iti tangata.

Anoano toku kia takoreia te au araara akaetene i to tatou tupuna ia Rongomatane Ngakaara no te mea kare a Rongomatane i te etene. Kare i te tangata kai tangata. E tangata akatere au, mei te au ariki o te pa ehua. Naringa kare a Rongomatane, kare to John Williams tere e puapinga, e naringa e etene, kua mate a John Williams mei tei tupu i te ehua Eromanga.

Uriuri Kapua

Ko Atiu te rua o te ehua tei tae a John Williams i te tutu Evangelia, i muri ake ia Aitutaki. Kua riro te reira ei mea rongonui no John Williams, no te mea i roto ua i te 5-6 ra, kua tae te Evangelia ki teia au ehua; Atiu, Mauke, Mitiaro e Rarotonga. Kua tupu taua tauiaanga viviki na roto i te Ariki Rongomatane Ngakaara. Nana i kave ia John Williams ki Mitiaro e Mauke ma te akaue i taua iti tangata kia ariki i te atua ou koia a Iehova. I mua ake i to John Williams taeanga ki Atiu, tei raro-ehua te kainga o te tangata. Tei Are Tamanu to Rongomatane paepae mei te 100 mita te mamao mei te pae i te aranui ki Nootu. Tei te piri ua i te aranui ki Araki, ko te arametua mua te reira kare te oire Nootu i kitea ake. Tei Araki to Putere paepae, ko Vai Raaraa. Mei te tai e te apa kirometera paa te mamao ia Rongomatane e Putere mei te ava uru, i Au Matangi, Taunganui. Ka tano kia irinakiia e ko raua ma to raua vaka tangata ka tae vave ki taatai. I mua tikai i te ava uru ko Au Matangi, ko te paepae (marae) Orongo-i-tai. Ko te marae i pataiia te au tangata o Captain Cook i te nooanga poto ki Atiu 1777. Ko Tinokura Ariki tetai tutara i te reira tuata. I na reira to Rongomatane vaka i te uruanga ki tua.

Te Nui Tangata

Tei runga i te 1,500 te tare o te tangata i te mataiti 1823. I te mataiti 1843 tei runga i te 1,900 (W. Gill, p.237). I rotopu i te mataiti 1930-1940 kua topa mai ki te 1,400. I te au mataiti i muri ake kua topa marie ki raro e tae mai ki te mataiti 2009, tei runga ua ake i te 500. Kua teretere atu te tangata ki Rarotonga, Nu Tireni, Autereria, no tetai au tumu mei te kimi moni, te apii teitei e tetai atu akakoroanga puapinga.

2. TAEANGA MUA O JOHN WILLIAMS KI ATIU

“Tona kopapa roa, tau rekareka ma te tiratira tu. Kua akakakauia i roto i te paraomo teatea e te potonga pareu, maro, tatuaiia i runga i ona tapa. Tona rouru roroa, kerekere, akaieie, e maora i runga i ona pakuivi, tairiiri ra i roto i te matangi, ma tona kopapa i te tarure iaia e aru i te taima a te aronga oe.” (Kiritiia mai: Missionary Enterprises in the South Seas, 1838)

E akatakaanga teia na John Williams i tana i kite ia Rongomatane Ariki i tona taeanga ki Atiu. Kua tae a John Williams ki Atiu mei Mangaia atu, i te ra 19 Tiurai, 1823, i te aiai Maanakai. Kua taiku ia e John Williams, e puke Orometua Tahiti tei tonokia ki Atiu e Mr. Osmond, e rua me kare e toru marama i mua atu, inara kua rave kinoia e te tangata Atiu taua puke tangata koia ko Tehei e Maratai. I te atianga i akaruru ei te pa'i ki te piri enua, te oe maira te aronga oe i te vaka o Rongomatane ki te pae pa'i. Kua akakite a John Williams i te ngateitei nui o Rongomatane (taikuia mua akenei). Kia kake a Rongomatane ki runga i te pa'i, ko te tangata mua tei mou i tona rima, ko Tamatoa Ariki o Aitutaki, e kua arataki ke atu iaia, ko raua anake ua.

I reira to Tamatoa akakite anga kia Rongomatane i tei tupu no te au atua itoro e te au marae i Aitutaki. Kua paru rai te manako o Rongomatane i tana i akarongo ia Tamatoa, e i roto ua i reira, teia tana, “Ka moe au i runga i te pai i teia po,” Kua riro ei parauanga na Tamatoa, iaia uaorai, kia rongo i ta tona taeake i akakite e ka moe ki runga i te pai. Penei kua akakite aia kia John Williams i te nuti ou, no reira i terao mai ra, Tapati, ra pureanga, kua akapapa a John Williams i tetai au irava Parau no Rongomatane (J. Williams, “Missionary Enterprises in the South Sea Islands,” 1838, pp.84-91).

Runga i te Pa'i

E au Orometua Tahiti tei runga i te pa'i ma Tapaeru o Rarotonga e Tamatoa Ariki, tei akakoroia, te ano ra ki Raiatea. Kua amui pouroa ratou ki runga i te taua pa'i no te pureanga o te Tapati. Kua akamou ta John Williams karere kia Rongomatane, kiritiia mai mei roto i te Salamo 115 e te Isaia 44. Kiriti ua mai au i te irava e tatau putuputu i roto i te nuku. Salamo 115.5-6, “E vaa to ratou, kare ra e tuatua; e mata to ratou, kare ra e akara. E taringa to ratou kare ra e akarongo; e putaiu to ratou, kare ra e ongi.” Isaia 44:9-10 “E puapinga kore anake to te aronga i rave i te itoro akatikitikiia ra, e ta ratou au mea mataora ra, kare ia e puapinga. Ko ratou uaorai te kite ia ratou: kare ratou i akara, kare oki i kite, kia akama ra ratou.” (W.Gill, p.232)

Kua tata a John Williams e kua karoanga poitirere te Ariki ma te marama tikai i tei akakiteia no tona irinaki ki te atua itoro tana e akamori ra. Kua akakiteia kia John Williams, na roto i te Orometua no Tahiti e, kua akapapu a Rongomatane e, ka takore aia i tona au marae e ka akatu aia i tetai are ei akamorianga ia lehova.

3. TAEANGA KI MITIARO

Kua kite a John Williams e te rapurapu ra a Rongomatane kia oki ki uta, i reira kua pati atura aia kia aru ia ratou ki te pa enua Tua-motu. Kua patoi a Rongomatane. Kua akarongo a John Williams e au enua tetai vatata ki Atiu. Kua pati aia ia Rongomatane kia kave iaia ki reira. I roto i tana i kite e mana nui to te ariki i te akanauru i te tangata. Kua ariki a Rongomatane ma te tau tikai. Kia tae ratou ki Nukuroa, kua akakite te Ariki ki te mataiapo Tetava kia takore i te au marae ma te tutungi i te au atua, e kia akarongo i to ratou Orometua ko Taua. “Ka oki mai au,” i na Rongomatane ei. “Kia kite i to kotou matutu i roto i tana angaanga e to kotou takinga meitaki i to kotou Orometua.” (J. Williams, p.88).

4. TAEANGA KI MAUKE

Kua mataora rangarangatū tikai a John Williams i tana i kite. Kua irinaki aia i tei raveia e Rongomatane i Mitiaro, mei te reira katoa tei manakoia no Mauke. Kua pati a John Williams kia kave iaia ki Mauke. Ko John Williams te papa'a mua i tae ki Mauke e Mitiaro tei riro ei pa'apa'anunui nona. Kiritiia mai: *"I te taeanga ki teia enua (Mauke) kua arataki te Ariki i te Orometua, ma tana vaine, ki uta i te enua tei reira te mataiapo Tararo, ma te iti tangata, te tapapaanga kia aravei i to ratou ariki. Tera tona reo matamua iaia i kake ki uta, 'I ano mai nei au kia akakite kia koe kia mou i te au araara o Iehova te Atua tikitikai...."* (Atiu Through European Eyes, p.89).

Kua taoki akaou a Rongomatane i tana i akakite i Mitiaro, koia oki kia takore takiri i te morimori atua itoro. Kua uiui katoa tetai aronga no runga i tetai au takurua ta te ariki i poroki kia raveia. Tera ta Rongomatane. "Takore atu i taua au peu tarevake. Okotai atua taku e vaio kia kotou. Te Atua Iehova." Kua maeva ua te tangata. Kua tuoro te Ariki ia Tararo kia ano ratou ki tona are, ka rave pure ratou (kare i akakiteia naai i rave i taua pureanga). Kua vaoo ki reira i te Orometua ko Haavi ma tana vaine ki roto i te tiakianga a Tararo. Kua oki atu te Ariki ki runga i te pai e kua akatere akaou atura te pai o John Williams ki Atiu.

5. AURU TONGA KI RAROTONGA

Kia tae ratou ki Atiu mei Mauke penei e Pureruru taua ra, kua ui a John Williams kia Rongomatane, me i rongo ana aia ia Rarotonga. "E, koia mou," i pau atura aia, "okotai ra (ao), okotai po i te aereanga mei Atiu, Kua kite matou i te ara moana ki reira." Kua mareka a John Williams, tona irinaki ia Rongomatane. Kua akamou aia i ta te Ariki au araara i akakite kiaia. Mei taua ra e tae mai ki teiane, ko te kaveinga tinamou te reira ki Rarotonga. Kua pati a John Williams ia Rongomatane kia tou kia ia i te kaveinga. Tera ta te Ariki, "Akatere i te pai ki te ra aro o te enua". Kua akatere te pai, pati mai a Orovaru e tae roa ki te ava ko Te Miromiro. Kua akakite te ariki kia tapu i te pai. Kua tapu te pai, tera ta te ariki, Amuri i te noko o te pai akatika ki runga i tera toka pu i uta (ma te tou i tona rima). Kua akatano te rangatira ia muri i te pai ki runga i te toka pu e kia tika te reira. Kua aoa te Ariki, "Tamou, tei mua a Rarotonga." Kia karo te rangatira i tana kaveinga te tou ra SWXW. Kua taoki te pai ia Rongomatane ki te ava i Taunganui. Kua tae mai tona vaka i te tiki iaia e te nga Orometua o te Atiu.

Ko te karape o te Atiu no te teretere moana kua akamouia ki runga i tetai akairo (tapao) mei te puku tuaivi, me kore ko te ava uru. Ko te akairo ta Rongomatane i akakite no te pai kia aru, koia oki te ava tei tuatuaia e Toka Oonu me kore Te Miro. Te toenga o te ara ki Rarotonga, tei roto ia i te manako o te au tangata Atiu tere moana. I na, kua tae a John Williams ki Rarotonga ma te kore e tai'i. Kua kite aia ia Rarotonga i te aro ki te maoake o Ngatangia.

6. TE AKAMATAANGA: TEEI E MARATAI – 1823/1828

Ko Teei e Maratai nga Orometua mua i akanooia no Atiu. No Tahiti raua. E rima mataiti to raua apianga i to raua karape te ka tau no te tangata Atiu. Kua irinaki au e ko te Ariki Rongomatane to raua tauturu e te paruru e tei papu e kua akanoo ia raua ki roto i tona are. Kua raveia te apianga mua o te Evangelia ki te ngai tei tapaia tona ingoa e ko Te Apiripiri Tangata. Ka kitea te reira ngai ki roto i te pa ariki o Rongomatane i Nootu. Kua akakiteia kia matou e na Papeiha i akamata i te Evangelia i Atiu. Riro atu ei rongonui nona. Kua irinaki matou e toku metua tane, e tona metua tane i mua ake. Pera taua uki tangata. Naai ratou i akakite? Kua tatau au i te puka a John Williams i rauka'i iaku te kite e ko Papeiha tei tukuia ki uta i Rarotonga e kua na te ava uru i Avarua aia e Tapaeru no Aitutaki ma i te anoanga ki

uta. I te mataiti 1836 to Papeiha tonokia anga ki Atiu. Kua tae takere te Evangelia ki Atiu i te mataiti 1823.

7. MISI RAELA/MISTER ROYLE - 1833

Ko Daniel Tyreman e George Bennet te puke papa'a i tae ki Atiu i muri ua ake ia John Williams, i na ra kare raua i noo ki Atiu. Kua vao raua i nga Orometua Tahiti, ko Faraide e Tubu, ki Atiu. Tera te aiteanga, toko a au Orometua o Atiu i roto i taua au mataiti mua. Ko te ra i tae ei raua 18 no Tiunu, penei i te mataiti 1824. Kare e Orometua papa'a i noo ki Atiu mei te 1823-33. Kua tae atu a Mr. Henry Royle mei Aitutaki; ta te Atiu ingoa ko Misi Raela. E Orometua tinamou a Misi Raela no Aitutaki. Kua tukuna aia ki Atiu no te akamata i te apianga kite noa (kite papa'a) e te akamako i te oraanga o te tangata. Kare tetai aronga i akataeake kia Raela e kua rave i tetai au mea akama.

Kiritiia mai: "...koia oki i tetai po Maanakai kua tomo ngaro ua tetai o ratou ki roto i te Are Pure e kua akaki i te taua o te atarau ki te vari vi'ivi'i taena te turi i te oonu. Kare te reira i kitea ana mari ra i te takainga a Raela ki roto i taua popongi Tapati, ma te ekoko kore e, tei roto taua aronga rave kino i te Are Pure. Royle: "i te manakoanga, kia mataora ratou, me mariuriu te tangata i te atianga pure, inara kare i tupu, kua akama ngakau ra ratou" (W. Gill, p.238).

I ta W.Gill i karanga, tupu meitaki te angaanga ia Misi Raela i rave. Nui te aronga i roto i te apianga, e kua akamaramaia te tangata. Kua tereni a Misi Raela e itu au mapu tane i raro i tana tiakianga. Te tai o ratou, ko Katuke, tei tonokia ei Orometua i Mangaia i te mataiti 1852. I roto i te a marama iaia i Atiu, kua akao a Raela e iva ngauru ma rima mema Ekalesia, maitiia mei roto i te aronga i kimi i te marama e te karape. Ko teia tetai au angaanga i akamataia e Misi Raela:

- Te akamouanga i te ture akaaere o te tangata
- Te tavirianga vavai-tara (kotona) na Mr Armitage ei maani kakau
- Te moni auou atinga mataiti tei tukuia ki te Taiate LMS i London

Kua kore te taviri vavai amani kakau kareka tetai au akapuapinga o te Evangelia te vai nei i roto i tetai anere mataiti e amuri noa atu.

8. OROMETUA PAPEIHA

Kiritiia mai: "*Kua ikiia a Papehia i te mataiti 1836 kia tutaka i te punanga i Atiu i roto i te akarongo, kia noo aia ki reira e rua me kore e toru mataiti. I roto i taua nooanga nona kua karo aia i tetai au ngai te ka akatupu i te tere o te punanga*" (W. Gill, p.235). Kare e nui tei akapapu tikai i ta Papeiha i rave, kareka ra tona rongo, nui atu me araaraia e te Atiu, ko tei akapapu e na Papeiha i kave i te Evangelia ki Atiu, e poaki toka akamaaraanga tei patuia ei tapao, kapiti ki to John Williams. E mea papu kua puapingaia to matou au tupuna i te tuatau o Misi Raela. I to Papeiha nooanga mai kua akatupu rai aia i tei raveia e ia, tei kore i tataia. Ko taku ia e akakite nei, koia oki te nooranga matakeinanga.

9. TE MATAKEINANGA E TORU

Te akanooanga o te tangata i Nootu. Te akanooanga mua, i roto i te au matakeinanga e toru (no muri ake te au oire):

- i. **Ngati Paruarangi**, ko Rongomatane te tutara nui. E ono ona mataiapo ma to ratou ngati tangata i te noo kapitianga i runga i tetai rua eka enua. Kua tapaia to ratou pa ko Te Apiripiri, te ngai mua i ako ei te au Orometua mua.

- ii. **Ngati Te Akatauirā**, ko Ngamaru Ariki te tutara mana nui. E ta'i ngauru mataiapo ma to ratou kopu tangata noo kapiti i raro i to te Ariki mana. Ko te pa tuke rava teia e tu nei ma te patu toka koropini ma tetai au aiteanga tapaoia. Kua tapoia te ingoa ko "Au Tapu," karanga tetai au tangata e ko Au Maru.
- iii. **Ngati Nurau**, Ko Parua te Ariki Tutara. E ono au mataiapo ma to ratou kopu tangata i roto i te reira nooranga. Ko te ingoa o te pa ko iti-Anaunau (Mokoroa, "Atiu, An Island Community").

Kua aite te akanooangaia o te au matakeininga mei tei raveia e Papeiha ki to Rarotonga. E toru vaka tangata; Puaikura, Takitumu e Teau-o-Tonga. Ko tetai tauiangā te reira i ngaro ei te mana tutara o te au mataiapo o roto i te au tapua. Pouroa te mataiapo ma to ratou rangatira tei raro i te toko toru ariki. Kia tae a W. Gill i te mataiti 1843, te noo ra te tangata i roto i te toru nooranga i runga i te maunga Nootu. I tetai au mataiti i muri ake tau i akaou ki roto i te au oire e rima.

10. MISI GALASI/MISTER KRAUSE

"I roto i te mataiti 1842 kua kavea mai a Rev. E. Krause ki teia enua mei Marike rotopu. Tei iaia tetai reta akatomoanga mei tetai Orometua i Tahiti. Kua tukuna aia na tetai tua o te enua kare e tangata, kare katoa e akairo pakau e vai ra..." (W. Gill, p.235).

Teiea taua tapa ta'atai? I taku tamanakoanga, ko Oneroa, tetai ava uru i te tua maoake o Atiu. Ko te kaveinga katoa ki Mauke e Tahiti. Kua tukuna atu a Krause ma tana vaine ki uta, akarukeia, reva ei te pa'i ki tona aerenga. Te tuturi ua ra a Krause ma te pure, i kitenā atu ei e tetai mapu tamaroa, ko tei ano atu kia raua. Kua aratakiia raua ki Nootu e kua oake a Krause i te reta ki taua tamaiti kia oake ki te Orometua o te enua tei kore i tataia tona ingoa. Kua arikiia raua e kua utuutuia, kareka ra te tarotokaka rai tetai aronga ia raua no te tu o to raua tukuainga ki uta. Uatu te reira manako tuke ia Krause, kua riro aia ei tauturu i roto i te angaanga apii o te Evangelia. Kare ra i manuia, kua rokoia tana vaine e te maki, tukuaia atu ra raua ki Rarotonga, i roto i te oire Arorangi. Kua roa tona nooanga i Rarotonga (R. Gilson, p.43).

11. AKATUANGA O TE ARE PURE MUA

I akatuia te Are Pure mua ki Galilea. Kare i kitea tikai te taime i akatuia, i na ra i roto i teia tamanakoanga tei te openga o te mataiti 1823 me kore, i te mataiti 1824. Na John Williams e Mr Barf i akatuera (J. Williams, p.266). Kia tae a W. Gill ki Atiu i te mataiti 1843, te akakitera aia e kua taito taua Are Pure ra, kua tano kia akaouia. Kareka ra kua ki rava i te tangata i te au ra pureanga. E rakau Atiu te kopapa are. Tapokiia a runga ki te kikau, paruru koma au, auou te taua ki te kirikiri. Kia akatuia te rua o te Are Pure kua riro te are mua ei ngai no te Apii Tapati e tae mai ki te 1940 i takoreia'i. Na Mr Barf i rave i te pureanga o te akatueraanga e ko tana irava mei roto mai i te Salamo XCVII. Na John Williams te tu'anga kai Oro'a.

12. TE RUA O TE ARE PURE

Te tu nei rai i teia ra te rua o te Are Pure i akatuia. Ko te Are Pure ranuinui rava atu teia i runga i te enua, mei te 100 mita te roa e 50 mita te atea, e 4 tapuae te matoru i te patu paruru. Kare akakiteanga no naea i akatuia te are. I teia tamanakoanga, mei roto i ta W. Gill i tata, kua akatueraia i roto i te mataiti 1846. Teia ta Gill i tata; *"I to matou aereanga ki Samoa, Tiurai, 1846, mataora matou i te kiteanga e kua akatu te iti tangata e Are Pure ou, e i roto i te karoanga matatio, no runga i te ravakore o te pakau angaanga, kua riro ei mea umereia. Mamao te oire mei taatai. Iti ua te punga (ngaika) inara ei tupae i taua tukau ra,*

kua tapuia te rakau tamanu. Kua toto ratou i te reira ki te ngai o te Are Pure (Nootu, 3 kiromita te mamao). Tetai au tamanu 20 tapuae te roa, 2 tapuae te matoru, 6 tapuae te aano (para'a), kua akamouia koropini i te are roto patu i roto i te vaito 6 tapuae te ateatea. Kare i akaieie te amanianga, kare katoa i akatikitikiia, kareka ra te matutu o te are, e mea mou tikai” (W. Gill, p.239).

I roto i ta Gill akakiteanga, ko te ta'ua o te are, e rakau tamanu. Kare i raro i te 1,000 tapuae kupiti i pou, e tei tukuia ki roto i te patu tei runga i te 3,200 tapuae kupiti. Te vai ra te tamanu i roto i te patu. Ko to runga i te ta'ua kua kiritiia e kua monoia ei ta'ua timeni i te mataiti 1940. Ka umere rai tatou, i akapeea? Taritari tangata ua te rakau mei roto i te makatea ki Nootu. Te kirikiri-tea, te poaki no te patu, te ngaika. Kua kitea ra te karape o te tangata e ta ratou i akatu.

Te Avarianga

I ta W.Gill akakiteanga, Kua vaitata te Are Pure i te oti, kua manako tetai aronga kia avariiia te reira i roto i te au ra e noo ra ratou i Atiu. Kua taokotai te enua tangata kua akapapa i te kiteanga i te akatueraanga o to ratou Are Pure. Kua akatere a W.Gill i tana akoanga no roto i te puka Apokalupo 21:3, “Kua akarongo atura au i tetai reo maata no te rangi maira, i te na ko anga mai e, I na tei ko te tangata ra i te puakapa o te Atua, e e noo aia ki rotopu ia ratou, e riro ratou ei tangata nona, e e noo te Atua i rotopu ia ratou, ei Atua no ratou.” 1 Timoteo 2:5 “Okotai oki Atua, okotai oki Arai i rotopu i te Atua e te tangata, ko te tangata ra ko Iesu Mesia.” Kua tapaia te ingoa o taua are ra ko “Ziona Tapu.”

Koai te taunga nui e te ‘Aketeki’? Kua karangaia ko Ngamaru Povaru Ariki te taunga e te Aketeki nui. Kua tika rai te reira me akatau koe i te turanga ravakore o te pakau. Ka irinaki katoa au e ko Rupe e Teaia te kamuta, ko Ngamaru te akaaere nui. No te mea e karape to Rupe i te au tu angaanga iaia i Orometua i Arorangi i mua ake ka tukuia'i aia ki Atiu. Ko tetai Are Pure tuke teia tei akatuia me akaaiteia ki to Rarotonga. Kua akatuia te are ki runga i te au-nua (enua akaki kia teitei ake) mei te toru tapuae te teitei ki runga ake i te papa enua. E poaki, e kirikiri e te one kura tei akakiia kia maranga, e tei runga i reira te turanga o Ziona Tapu. Ka kitea teia turanga au-nua ki Mitiaro e Mauke. Kua riro a Ngamaru ei Orometua i te mataiti 1875.

13. AKAIPOIPOANGA O RONGOMATANE NGAKAARA

“I to matou taeanga, mataora matou kia aravei i te au Orometua ma te au mataiapo tutara o nga enua Mauke e Mitiaro. Te tumuanga o to ratou tere ki Atiu ko te piri mai ki te avarianga o te Are Pure ranuinui (te are mua). Ko te rua ko te taeang, ki te akaipoipoanga o Rongomatane te Ariki, ki te tamaine a te mataiapo o Mauke” (chapter 16, p.265). Kua anoano au kia kapiti i teia i raveia ki roto i teia pene ei akamarama ki te aronga e tatau e:

- Ko te rua teia i to John Williams anoanga ki Atiu. Ko te taima mua katoa i kake ei ki uta.
- Ko te akapapu e okotai rai vaine a Rongomatane, kare mei tei akatutuia i roto i te nuku, ngauru ma rua vaine.
- Ko te akaarianga e, ko te Are Pure mua i akatuia, na John Williams e Barf i akatuera.

Koai te Vaine ta Rongomatane i Akaipoipoia?

Kare ingoa i akakiteia tera ua te tamaine e te metua tane mataiapo o Mauke. Ko te tangata tei akakite mai kia aku (i teia ra) e ko te tamaine tei akaipoipo a Ngakaara koia ko Akerongo te tamaine a Tararo. Ko tetai teia o te uanga a Tararo no roto ia Akerongo. Tei Atiu e Rarotonga teia uanga. I roto i te tua taito, no te akaipoipoanga a Rongomatane, kua

akaokiia a Akerongo te tamaine a Tararo ki Mauke, e ko Aueora ki Mitiaro. Kare aina tatou e irinaki i tei tataia e John Williams ko tei aravei tikai ia Tararo i taua tuatau? Me ka ariki tatou i ta tei akatutu tarevakeia i roto i te nuku?

14. **POPANIANGA**

Ko te taeanga mai o John Williams e Tamatoa Ariki o Atitutaki ki Atiu, koia te akanauru ia Rongomatane kia irinaki ki roto i te au araara a te Atua. Na Rongomatane i tou i te ara moana ki Mitiaro, Mauke e Rarotonga. Koia katoa i te akaueanga i te iti tangata o te enua e kia ariki i te au Orometua i runga i to ratou enua. Kua riro ei tupuanga viviki no te Keresitiano ki runga i nga enua e toru, tei akamouia i muatangaana, ki runga ia Rongomatane ma te au Orometua mua no Tahiti e pera te au Orometua papaa. E ka ora ua atu rai te au araara a te Atua. E au Orometua Tahiti tei apii i te Evangelia ki te iti tangata ma tetai puke papaa. Teia to ratou au ingoa:

Ingoa	Mataiti	Enua
Teei e Maratai	1823	Tahiti
Faraide e Tubu	1824	Tahiti
Upa e Vituu	1828	Tahiti
Misi Raela	1833	Paratane
Papeiha	1836	Tahiti
Misi Galasi	1842	Marike

Ko John Williams, D. Tyreman, W. Gill, W. Wyatt Gill, e Armitage, e aerenga tutaka ua to ratou. Kua noo potoua mai ki runga i te enua, mei te rua ki te toru marama.

Kia aere uatu rai te Araara Tika a te Atua ki mua.

TUANGA RUA: AKAPARARAUANGA

15. AKATOMO'ANGA

*“Ake Pururu e--- oro mai ki te ao,
Ake Paratai e--- oro ki nootu,
Kia rongo koe i te aa?
Kia rongo koe i te patu ki runga
Noo ki te vai Toroume
Noo ki te vai Toroume”
(Atuia no te kapuanga o te Keresitiano i Atiu)*

Te akaari mai nei te tateni i runga nei i te akatomoangaia o te irinakianga Keresitiano ki roto i te iti tangata Atiu i te tau 1823. Ko te au araara no runga i te au aiteanga o roto i te pe'e taau kia atu i te aiteanga tano. Kareka ra te kite marama nei tatou eaa te puapinga nui no roto i te apianga a te au Orometua (Puapii mua tei angaanga i Atiu).

Te anoano nei teia tataanga kia karo oonu ki roto i te au ravenga tuketuke i raveia na roto i te Taiate Mitinare o London (London Missionary Society) i roto i te anere mataiti i topa. Te tukau ra, kare e au puka no runga i tei raveia i rotopu i te au mataiti 1860-1900. Ko teia i rauka mai e au araara e tei kite mataia.

Kua akatangoia teia pene o te akapararauanga o te Evangelia na runga i te apianga Etukaitini, koia te pae o te oraanga vaerua e te oraanga kopapa. Ko tei riro ei ravenga kia toto'a mei te Puapii (Orometua) ki roto i te au ngutuare, te au putuputuanga tamariki, e te vai atura.

Uriuri Kapua

I tetai taime ua i rotopu i te mataiti 1823 ki te 1830, kua akanekeia te iti tangata Atiu mei raro enua ki runga i te take maunga noo ei. Ko tei taikuia, “Nootu,” ko ta tatou e kite nei i teia ra. Kare i nekeia ki te pae taatai mei to Mitiaro e Rarotonga.

Kua riro ra teia akanooanga tangata e akaari mai i te karape o te au Orometua ei akangoie i ta ratou kia rave. Kare takapini akaou i te enua i te piri makatea no te apii i te tangata. E tika paa to ratou anoano, inara kua riro ei mea ngata i te pae o te ngakianga oraanga. Mamao te taro e te vai ki raro enua, mamao atu te ika e te tai no te takavakava i te tai akari.

Te Akateretereanga

Kua akamouia te turanga o te akaaereanga o te angaanga a te au Orometua ki rotopu i te tino enua, i te ngai tei karangaia, te “Pito Eua” o Atiu, tei tapaia te ingoa ko Galilea. Tei reira te Are Pureanga mua, te kainga o te Orometua, mei te apa kiromita paa te atea mei ko i te aua Galilea. Na roto i taua akanooanga o te ngai (kainga) o te Orometua e te au oire, vaiata ua te tangata i te ano ki te pure, e tetai atu au apianga ta te au Orometua kia apii. Te riro nei rai te aua Galilea ei patu paepae no tetai au takurua nunui no te pae enua e te pae o te ture.

Te Nui Tangata

I rotopu i te au mataiti 1920–1950, tei runga te tare numero tangata i te 1,400. Ko te oire Areora e Teenui nga tuanga nui te tangata, taena te 300 i roto i te oire okotai. I muri ake i te mataiti 1950, iti mai ki te 1,000. Tae mai ki te mataiti 2,000, iti rava ki raro mei te 600. I te

tau 1920–1940, tei runga i te tauatini te tare tangata o te Akonoanga LMS. I muri ake i te 1940, kua akamata i te iti, topa ki raro ake i te 900, topa atu ki te 600.

Manganui te au tumu o te topa o te tangata i roto i te LMS i te au mataiti i muri nei, tetai tumu no ratou tei tere atu ki Rarotonga e te au enua i tai mai (Nutireni, Autireria). Ko tetai aronga kua tomo ki roto i tetai au akonoanga ke ke, mei te Katorika e te Ra'itu. I te tau 1990, tae mai ko te Apotetoreka (Apostolic), Taokotaianga o Iehova (AOG) e te Kite o Iehova (Jehovah's Witness). Penei e tumu tetai i tau i te tangata i to ratou irinakianga.

16. OROMETUA NGAMARU

Tei roto te ingoa o Ngamaru i te akapapaanga o te aronga tei Orometua ana ki Atiu. Inara no te kore ingoa metua i muri, kare e rauka kia akapapu me ko te ariki taua tangata, me e tangata ke. Noatu ra kua rauka te akapapuanga mei roto mai i tetai metua vaine.

Kua tae mai aia ki toku kainga i te tiki 'cactus' maani vairakau. I taua atianga o mai te manako kia ui au ki te metua vaine no runga ia Ngamaru, no te mea e vaine kite aia i tetai korero taito o Atiu. Tera taku kiaia, "Kare koe e tonokia mai i te tiki vairakau, i tonokia mai koe ei kave i te vairakau."

"Koai te maki?" I ui mai ra aia. Kua tua au kiaia no runga i te Orometua ko Ngamaru, me ko te ariki taua tangata. Kua katakata ua aia, e teia tana i akakite mai, "E, ko tena Ngamaru, ko te Ariki Ngamaru Povaru tei akaipoipo kia Makea Takau o Rarotonga." Kare au e komakoma, te tapapa rai au kia araara ua atu aia.

"Nana rai i iki iaia ei Orometua, e kare aia i ano ana ki Takamoa kia tereniia ei Orometua. Nana i rave i te akaipoipoanga ia Mereana Tinomana ki tana tane ko John Salmon e papa'a no Tahiti mai. Kare te Ariki Ngamaru i orongaia te mana (tikaanga) kia rave i te akaipoipoanga, inara kare aia i ariki i tei akakiteia kiaia mei te Orometua nui i Rarotonga," i akakite mai ei te metua vaine. (Akakiteia mai – Ngamaru Henry Ariki Vaine).

Kua akatika au i ta te vaine a te Ariki i akakite mai ma te rekareka tikai, no te mea kare okotai tangata i teia uki i kite i teia au araara. Kua irinaki katoa au na te Atua teia i akakite kia kitea te angaanga meitaki a te Ariki i te apai i te au araara o te Atua ki roto i tona iti tangata.

Ko teia tetai au angaanga tei kore i akaariia, tei akatupuia e te Orometua ko Ngamaru Povaru Ariki:

- Nana i rauka'i te enua o te Atiu i Patutoa, Tahiti. Koia tei taina i te okoanga i taua enua (1862) ki raro i te ingoa Paulo a Paulo (Oceannien Vol. Xix No. 225, 1984).
- Nana i akamou i te pureanga i Patutoa i raro i te akatereanga a te Orometua ko Pute (1890). Ko te tuatau te reira kare te Atiu i Patutoa i kapiti ki te pureanga i Siloama, Papeete. Ko te au pureanga pouroa, to te Tapati, Pureruru, Varaire, ma te au pureanga ngutuare, kua raveia rai ki roto i te kainga i Patutoa.
- E Ariki turuturu pakari aia i te au angaanga tutu Evangelia. No taua tu nona, tapaia tona ingoa ko Paulo, 'King Paul'. Kua akaaiteia aia mei ia Paulo i roto i te Parau, i te tuatau kare aia i Orometua ake.

Ra'ira'i te ingoa o Ngamaru Povaru, ko teia tetai o tona au ingoa;

- Povaru, Taimarangai, Tama-ivi,
- Rongotini, Pauro a Pauro

Ko te mea ngateitei kia akamaaraia koia oki kua riro a Ngamaru Povaru Ariki ei Orometua i roto i tona uaorai mana Ariki. Kua akatotoa aia i te araara a te Atua ki runga i tona iti tangata mei ta te Ariki Rongomatane i rave i te tau 1823. Kua rave aia i te angaanga Orometua mei te mataiti 1879–1890. Kua riro katoa teia ei akapapu kia tatou e, kua totoa te Au o te Evangelia o Atiu na roto i taua Ariki tei tapaia ko Ngamaru Povaru, ko tei karanga katoaia e ko Pauro a Pauro.

17. AU ARE UIPAANGA

Maora o te Evangelia na roto i te au Are Uipaanga. Kua akatuia te au are uipaanga i roto i te au oire ei ngai no te akatoto'a i te apianga Keresitiano kia vatata ki te aronga metua ma ta ratou anau tamariki e te mapu. Ei ngai kia uriuri manako te tangata no runga i te au araara o roto i te Parau ma te maoraora o te manako, kare akataputapu mei to roto i te Are Pure. Kua raveia te reira na roto i te peu 'patu parau (uapou), na roto i te imene e te ingo akaepaepa i te Atua. Ei ngai no te takurua nunui o roto i te oire – mei te uapou teretere mataiti, teretere akakaka, te penetekote (riringi vaerua). Pera te au angaanga no te akakoroanga angaanga oire – patai tere manui, angaanga na te mapu, e te vai atura.

Ko tetai mea puapinga i raveia no te au are uipaanga o te au oire koia oki kua akamanaia to ratou turanga i raro i te akaaereanga Turatei.

Kare i rauka i te akapapu i te mataiti i akatuia'i te au are uipaanga mua. Kareka ra kua tamanako ua ia mei te mataiti 1836, te tuatau i to Papehia nooanga ki Atiu. Kare e ekoko i te karanga e, e au are kikau te au are mua. I roto i te tuatau 1900 kua rauka i te auou moni ei oko punu e te timeni, kua tau ia ki roto i te are punu. Akaou ua'i te reira e tae mai ki te tau 2000. Tumatetenga ra, kare okotai are uipaanga i tataia te mataiti i akatuia'i ki runga i te are. Teia te akapapaanga ingoa o te au are uipaanga:

Ingoa are	Oire	Mataiti i akatuia'i
Te Akapuanga o te Evangelia	Teenui	Not known
Osana	Mapumai	Not known
Siloama	Tengatangi	Not known
Betela	Areora	Not known
Au Maru	Ngatiarua	Not known

Teia au ingoa i runga nei, tei runga katoa i tetai au are uipaanga e te are pure i Tahiti e i Rarotonga. Na teia tetai i akapapu mai e, no te tuatau o Papehia me kore i muri ua ake iaia i akatua'i te au are uipaanga mua.

18. PATU PARAU – UAPOU I TE AIAI TAPATI

Uapou – ko te aruaru, ko te tauta i te kimi marama, karape.

Patu parau – Ko te akauta manako ki runga i te au araara Parau.

Aronga uapou – tangata tei kimi marama me kore ko te akatomo iaia kia apii i te aiteanga irava Parau.

Kua akatupuia te uapou ei ravenga no te akatotoa i te apianga Tapati na te aronga metua (te au metua) i roto i te oire. Te apii ra te au tamariki i te atianga popongi Tapati e i te aiai, ko te au papa e te au mama te apii ra i te aiai po i roto i to ratou au are uipaanga. Na roto i teia ravenga, kare te au metua i ngere i te apii Parau, kare e akataputapu mei to roto i te Are Pure. Tera ua ka imene ma te ingo ori, tatau irava, ei akamaruarua kia vai rai te mataora o te uapou. Ka toto katoa mai i te aronga karokaro ua mai, kare ra e tomo e kapiti ki te aronga i roto i te are uipaanga.

Kua akateateamamaoia te au irava Parau no te uapou e te au Orometua i Takamoa, kua neneiia ki roto i te karere e kua tukuia ki te au Orometua i roto i te au Ekalesia tatakitaki. Kua akatoota atu ki roto i tetai atu takurua mataiti e raveia ana e tai taime i te mataiti. Mei te teretere, tiaki mataiti, raoni i te oire, te Tapati Taakaaka, te Penetekote (riringianga vaerua), te tiaki Kiritimiti, te Apare, e te vai atura.

I tetai au mataiti kua akarioria te uapou ei peu auou moni no tetai au angaanga akatauia e te anau Atiu i Akarana, tei taiku kangaia te ingoa e, taemoemo-oro. Rauka taua ingoa rongonui ei akatuanga, mei teia te tu; 60 meneti imene, ingo-ingo, araara Parau, ara atu i te \$2,000 tei rauka mai.

Te Anaana o te Uapou

Te karoanga teia no runga i te tu o te uapou o te aiai Tapati tei kitea ana i rotopu i te 1940–1950 no te oire Teenui. I roto i te tau 1940–1950 e to mua atu e mea ruperupe te turanga o te uapou i roto i te oire. I taua tuatau ka akamata te uapou i te ora 7.00pm, akamutu i te ora 8:30pm. Kua oki te tangata ki to ratou kainga i mua ake ka tangi ei te ove rakau a te akava i te akakite e, “E oki ki to kotou are, me mou koe ki runga i te aranui i muri ake i te ora 9.00pm, ka akautungaia koe.”

No te reira tumu i mua ake ka taruku ei te ra, tangi te ove auri uapou mei te ngauru meneti i muri ake, akamata te au mama i te tomo ki roto i te are uipaanga. Tei runga i te porotito i mua i te ngai e raveia'i te uapou. Ka orange te mama i tona moenga ki runga i te ta'ua, kua noo ki runga ma tana anau potiki. Ko te tamariki mapu tei vao te ngai i ori kanga ei. Pouroa te au vaine ma te au tamaine, tei runga ratou i te moenga i te nooanga. Ko te au tane tei runga ratou i te iri, koia te nooanga roroa tei tarai'ia no roto i te pu vavai, pu iri, tetai ingoa o te pu vavai.

Ko te akanooanga rai te reira o te pupu imene – ko te vaine i mua, tei muri te au tane. E ravenga te reira no te akamou i te reo kia ruru e kia nui. Me akaki mai te aronga uapou o Teenui, ki a roto i te porotito mei tetai tara ki tetai. Ko te Diakono nana te akaaere o te uapou i te reira aiai, tei mua aia i te nooanga e tana Parau. E mori matangi te turama o roto i te are uipaanga. Marama rai, no te turama i te tatauanga o te au irava Parau. Na te Diakono ikiia e akakite i te ka raveia no te reira aiai.

Ko te aronga i tu mai no te pau i te uianga, e au mapu tamaine ua, kare e tamaroa. Kare tatau ki roto i te peapa, te uianga e te paunga ma te irava turu mei mua ki muri. Reka rai koe i te akarongo no te mea kare e ngaro tei tataia. Ko te au Diakono anake ua te pau ana i te uianga ma te arataki i tetai au manako akamarama i te au mapu tamaine me kore tamaroa. E akareka ana te au Diakono i ta ratou tuatua kia vare mai te mapu i te ariki e kia riro mai ratou ei au mema Ekalesia. I tetai taime e angaanga ana teia ravenga.

Ko te maruarua o te uapou ko te imene e te ingoinga a te vaine me tae ki te ngai akanukanuka te reo, na te aronga pere e apai i te reira reo. Ka inangaro rai koe kia tu ki runga kia oriori te kopapa ei akaari i te reka o te imene. Me ingo te aronga i roto, te ingo katoa ra te au tamariki na vao i te are, te ngai i kanga ei ratou. Me te ori ra te mapu tane taero kava, ka tomo ki roto i te are ka ingo i ta ratou peu taero kava. Kare ra okotai Diakono e tu atu e arai i te reira au mapu. I tetai taime ka noo te mapu taero ka maru i te imene. Ka perepere ma te kore e emiemi. Manganui taku au mapu taero kava i kite i riro ei mema Ekalesia na roto i te patipati a te au metua Diakono e te tuku i te irava mei te, “Kopae i te kino, rave i te meitaki, e kimi i te au, e aruaru atu.”

19. UAPOU – PURE NGUTUARE

Toto'a te Uapou ki roto i te kainga

“Kua ka te mori Evangelia e, i roto i to tatou au ngutuare” (imene na te Oire Areora). Mei roto i te Are Pure, ki roto i te au are uipaanga, ki roto i te au kainga te toto'a anga o te apianga Parau. Kare e ko te apianga Parau ua, pera te au ravenga ou o te oraanga i roto i te au kainga.

Ko te au akatauanga i roto nei o te pure ngutuare, ko tetai au apianga e raveia ra e tetai au metua i roto i to ratou kainga i te atianga pureraa. I roto i te tau i mua ana (1840s) e raveia ana te pure ngutuare i te ora 6.00pm i te aiai. E akaareia ana te reira e te au Orometua na roto i te rutuanga i te ove auri ranuinui o te Are Pure, te ka rongoia e te katoatoa i roto i te au oire. Penei kua kite tetai aronga e tei raro enua ua i ratou kua pa te ove i te ora ono, kare rokonaia, kare i viviki te kake ki runga i te maunga i taua atianga. No te reira, kua takoreia taua akatereanga.

I roto i te tau 1900, kia akamanaia te ture o te ora 8.00pm ka tangi te ove. No te au tamariki te reira i te akakite e kia oki ki roto i te are. Ko te reira te akapapu e kua tae te ora no te pure ngutuare, e kia oki te tangata ki roto i to ratou kainga na mua ake ka opuia'i e te au akava. E mea papu tikai teia, ko te au akava o taua tuatau 1940s, koia tikai te kino. Papaia te tamariki ki te rakau kia oki ki to ratou kainga. Kareka ra, kua riro ei akamako i te nooranga no te pure ngutuare.

Pureanga Ngutuare

E raveia ana te pureanga ngutuare i te au aiai ravarai. Kua akapapaia te karena, karangaia e Tia. I runga i reira te ra o te marama, te pene Parau kia tatauia e kia uriuria. Kua tataia e kua neneia te reira e tetai pupu ko te Scripture Union i Wellington, New Zealand. Mei teia te karoanga: Mataiti 2000, Peperuare ra rua, Ebera 1:1-14.

Me tuoroia te pureanga aiai, ka amui pouroa te tamariki ki roto i te are moe o nga metua. Penei kua oti ia Papa te tu'a ki te tamariki tataki ta'i te raveanga o te pureanga, ko teia te karoanga. I roto i tetai ngutuare teia taku i kite:

Are No.1 Papa: “Ka tatau tatou i te Salamo 23, irava 1-6. Tatau te katoatoa, “Ko Iehova toku tiaki, kare rava au e ngere. Te akamoe nei aia iaku i te au ngai ngangaere ruperupe ra, te arataki nei aia iaku na te pae i te vai tae marie” tatau e tae ua atu ki te irava 6. Kua tatau ireira te Tia, na te au tamariki 7-11 mataiti e tatau. Kia oti te tatauanga kua akamarama poto a Papa i te manako nui o te Tia. Kua rave aia i te pureraa. Kia oti tana, kua pure te katoatoa i te pure a te Atua, “To matou metua i te ao”

Are No.2 Papa: Na mua te pure, pure te katoatoa, “E akapuera mai koe i oku nei mata, kia kite au i te aiteanga o taau araara tika, Amene.” Kua tatau a Papa i te Tia, pure atu i te pureraa no te ngutuare tangata, i muri ake pure te katoatoa i te pure a te Atua.

Are No.3 Papa: Na mua te tatau i te ture a te Atua. Tatau te katoatoa, tamou ngakau Exodo 20:1-17. Tatau kapiti te mama ma te anau tamariki, ko te Papa tei te akarongo aia koai te ka ape. I muri ake i te tatau ture kua tatauia te Tia. Na te tamariki a nunui ake e tatau taki ta'i irava i te tamaiti, potaka aere e pou ua atu te irava i te tatauia. Kua pure a Papa i te pure roa, kia oti kua pure te katoatoa, mama e te tamariki, i te Pure a te Atua.

Te mea puapinga i roto i teia au akaraanga e toru, te mou o te tu'anga akatakaia kia mou ngakau. Akatau i te au tamariki tei mou i te au irava o te Salamo, mou ngakau mei mua ki muri e kia tangata nunui ake ratou apii i ta ratou uorai anau tamariki.

Are No.1	Moetaua Boaza	Mataiti 2000	Atiu
Are No.2	Tuaivi Kokaua	Mataiti 1960	Rarotonga
Are No.3	Papa Mokoroa	Mataiti 1940	Atiu

Uianga: te tatau Tia ainei koe i teia ra?

20. UAPOU – APARE

Totoa te Uapou na Roto i te Apare

Ko te apare, e peu enua mei taito rava mai. Ko te aiteanga apare e nakunaku (aue) i tei mate. I mua ake i te taeanga mai o te Evangelia e peu evaanga roa te apare. Ka pou tetai tai mataiti i te metua vaine i te apare-eva i tana tane. Ka kotikoti tetai i tona kopapa ki te nio mango e ka takoto moe i te pae i tei mate. Ka nakunaku aue ma te pe'e.

Kia tae mai te au Orometua kua kite i te tano-kore o te peu taito, kua 'atu i te akaraanga ou ma te kore e takore i te tumu nui o te apare, ko te aue mamae ngakau i tei ngaro. Ko te nakunaku koia te aue nikiniki i tei ngaro ma te araara. E kitea te aue nakunaku i roto i te au vaine, aue i te tane tei mate me kare ko te tama. I te tauanga te peu apare matamua ki roto i te peu ou, ko teia tei akatupuia na roto i te uapou, i raro i te akaareanga a te Orometua me kore a te Diakono.

Te akatereanga

Akaraanga: e rua oire i patiiia kia rave i te apare. Ka amui mai te oire tangata te aronga o te uapou. Ka noo rai te oire tangata i roto i to ratou pupu imene. Teia te raveanga: Na mua rai te imene.

- Ka tatau te Orometua i te irava tana i manako kua tau no te akapumaana i te manako tangata tei rokoa e te tumatetenga.
- Pure no te akamataanga.
- Tuku i te uianga okotai, kua vaio na te tangata e pau. Ko te manganui o te aronga akamaroiroi ko te au Diakono rai.
- Ka tuku taime te imene. Kia oti te imene ka tu mai okotai tangata kia utuuta manako ki runga i te uianga. I muri ake imene tetai oire. Kua aru rai te aronga araara ki runga i te uianga.

E peu mataora te apare akapumaana me aru meitaki koe i te arataki manako o te aronga araara. Ka pumaana rai te kopu tangata i te akarongo i te reira. Kia akaoti te uapou, mei te 8:30pm, kua inu ti te tangata pouroa i tae ki te apare i mua ake ka oki ei. Me kare kai ti, e tini varaoa pakapaka te ka oakeia no te akaoki i te oire tangata ki to ratou ngutuare. Kia atea te aronga uapou, ka noo te au vaine i roto i te are tei roto te tangata mate e takoto ra e ratou e imenemene. Ka imene maru ua ratou e popongi uake, kua akangaroi moe ratou.

Kua kore te uapou apare i Atiu i teia tuatau. Kua kore rai te au araara akapumaana i roto i te kopu tangata. Penei kare rai te Orometua i marama i te tumuanga o te uapou apare i roto i te au ngutuare. Ko te mea tuke e penei marama-koreia e tetai pae, te kave nei te eva e te atinga moni na te Orometua i teia tuatau, tutaki i te Orometua. No te aa?

21. PAPETITO TAMARIKI

Papetito: Ko te tama tatarara, te arikianga ei tangata ki roto i te Keresitiano. Te rekoti/retitaanga ei mema i roto i te Akonoanga. Te akatutu nei tatou e toru ravenga o te papetito. Ko te pipi, te taruku e te tutou. Inara, te uiui nei e ko teea ra te ravenga tika papu e toru, mei tei akakiteia te aiteanga i runga nei. Te rave nei te Akonoanga CICC e te Katorika i te pipi e te tutou. Te Ra Ihu, AOG, Apostolic i te taruku. Ko te akakoroanga nui i roto i konei, ko te akatau ki runga i te manotini tamariki i papetitoia ei Keresitiano, mema LMS mei te mataiti 1899-1988. Kua rauka mai teia au numero mei roto mai i nga buka rekoti 1 & 2 o te tuatau tei taikuia i mua ake.

Mataiti	Tamaroa	Tamaine	Katoatoanga
1899-1907	157	145	302
1908-1916	167	164	331
1917-1925	185	173	358
1926-1934	174	130	304
1935-1948	183	139	323
1949-1952	182	186	368
1953-1961	204	162	366
1962-1970	196	174	370
1971-1979	118	105	233
1980-1988	91	49	140

Turanga o te papetito tamariki

E peu paapaa nunui te papetito tamariki i roto i tei kitea mei te tau 1940 e tae mai ki teia ra. Ka oko te metua i te kakau ou teatea, te paraomo, te taei no te kou i te pepe, te totini, e te vai atura. Tuketuke te peu e raveia ana. Ka raveia tetai kainga manga i mua ake i te Tapati e papetitoia'i. Ka apai tetai moni no te papetitoanga o te pepe. Moni Atinga e te moni aroa na te Orometua, no tona papetitoanga i te pepe. Kare i papu me eaa te tumu i na konei ei te tu o te papetitoanga tamariki, me na te au Orometua o te 1890s i akapera, me no muri ua nei i te 1900. E mea papu ra e, ko te papetitoanga o te tamariki, ko te retitaanga i te tama ei Keresitiano.

Papetito taruku

Kua akaari mai te au araara Parau e ko teia tu papetito no te aronga tatarara, tama me kore kia anau akaou. E tuanga poto ua teia i te akaari i tetai au peu o te taruku i raveia e tetai au Orometua i noo ana i Atiu nei tei riro ei mea tuke i roto i tei raveia. Akakoromaki mai, kare au e taiku ingoa o te Orometua enua mari ua ko te tangata i rave i te papetitoanga.

Akakouanga

Mei roto i teia e toru akaraanga i akaariia no te papetito taruku mei te tu rai e koia oki te Orometua enua e te pipini ki muri i te kuuta i te akaueanga i te au Diakono e te aronga ruaine kia papetito akaou, kia ma ta ratou ara, e kia anau akaouia, ko tei riro ei akao mai i te au Orometua o tetai au akonoanga ei rave i to ratou inangaro. Kua kite takere ratou e, kare a te CICC papetito taruku. No reira kua akariro ratou i tetai au taeake mei te puakanio tarangaara te tu. E tano ko te au Orometua kia papetito akaou kia tatara i ta ratou ara kia ma. Eaa te aiteanga o te irava; "Okotai papetito, okotai paruru, okotai akarongo?"

22. EKALESIA MA TE TAMARIKI APII

I mua rava ake o te akatupuiaanga o te au putuputuanga mapu a te Ekalesia, mei te BB, Girl Guides, Life Boys, Girls' Brigade e te Christian Youth Club, ko te Apii Tapati tei na mua rava e koia tei akatumu i te apii Parau e te oraanga tau i runga ia Atiu mei te tau 1840 ki teia ra. Teia ta William Gill i tata, "I te mataiti 1843 e 150 aronga metua i tae ki te apii, e 410 tamariki i apiia i te au ra katoa. E mea maoraora katoa i te kiteanga i te au tamariki i raro i te ututuanga a te au Orometua (Puapii). Kare i raro ake i te 246 au tamaroa e 164 au tamaine i tae mai; mei te koata ia ratou tei kite i te tatau."

I roto i te puka "Gems from the Coral Islands" kapi 237, te akaari maira i te au araara i te tu o te apii, te apii Parau e te kite oraanga papaa. Na roto i te kite araara Parau e te peu a te tangata papa'a, kua viviki te ai tupuna i te marama ou. Topa maira te araara e, "te au nui o te Evangelia – e pakau ei!" I roto i teia tuanga ka karo akatau tatou i tei tupu no te au pupu i roto i te tau 1940 e tae mai ki teia ra, o te au pupu i taikuia i runga nei.

Apiianga Tapati: Eaa i apii ei i te Tapati?

Ko te akatakakeanga o te apii kite vaerua mei te apii kite noa. Mei te Monite ki te Varaire, ko te au apii kite papa'a te reira. Ko te ra Tapati no te apii Parau na te au tamariki. Ko te Orometua te Puapii Maata, tauturu iatu e tona tokorua e pera te au Diakono. I te mataiti 1930-40, tei Galilea te are apii Tapati mua. E are roangarere, paruru rakau tapoki ki te kikau. Ka o rai mei te anere tamariki, parai ua i runga i te iri roroa, tukituki ua tetai e tetai e te maniania.

Kua ta pupuia te tamariki tamaroa ma te tamaine na runga i te mataiti 5-7, 8-10, 11-13, 14-16, 17-20 (mapu). E rima pupu, e rima ia au puapii. Na te Orometua te au mapu, na te au Diakono te au pupu i raro mai. Ko taku apii mou ngakau rava i raro i te pupu 5-7 mataiti, ko te arareta – a e ng i k m n o p r t u v, au, atu, ata, etu, ere, etai, nga, ngere, ngaru, iva, iri, inu, kua kite kotou ma, maki, matou, nu, no, nono, opu onu oonu, pia piri pua, no roto ratou, tua tautai tau, ua uua uti, va vivo vivi. Kare teia uki tamariki e rave ana i teia au akateretereanga o te tamou ngakau o te ara reta.

Ko te puapinga i roto i teia au akatangianga o te ara reta ma te au akamou tauamu, i roto i te uki ou, me mou anake i roto i te manako, ka vai e tuatau roa. Ka rauka katoa i te uki mapu kia tatau i te irava Parau e te uriuri ma te pau i te au uianga i uriurii i roto i te au irava Parau. Kua apii katoa matou i te imene kuaea i to ratou turanga imene. I roto i te au toru marama e raveia ana te tatau, na te tamariki i te pupu tamariki potiki e to runga ake, ki roto i te Are Pure. Na roto i taua ravenga ka mareka te au metua i te tatau a ta ratou tamariki.

I teia tuatau e topa kino rava to te apiianga Tapati, mei te 20-30 au tamaroa e te tamaine e tae ra ki te apii o te au popongi Tapati. Penei ko te au metua te paruparu kare e kite ana i te puapinga. I roto ra i tetai karoanga, i toku manako, ko te au puapii uki ou tei ngere i te marama o te araara Parau kia akaaiteia ki te marama o te au Diakono. I runga rava atu ko te Orometua, koia te Puapii kia noo kapiti ki te au tamariki i te Tapati, eiaa te noo tiaki i te tangianga o te ove auri nona kia ako i te Evangelia ki te au tangata metua.

23. BOYS' BRIGADE

Mataiti 1942 te mataiti i akamataia'i te BB (BB) o Atiu na roto ia Tariu, Opita BB no Rarotonga, mei te 4-6 marama paa tona tuatau i te nooanga mai ki Atiu nei. I muri ake iaia ko Teariki Maka Kea no tetai taime poto rai. I muri rava ake ko Temangi Jim Moerua, tonokia mai i te akatau i te tereanga o te BB. Kua tauturuia a Tariu e Vainerere. E puapii

kavamani aia, tei ikiia ei rangatira akatere no te BB. Ko Kiriau Akerauara te Orometua, koia rai te tiapurani o te BB i taua taime.

Ko te au opita mua tei ikiia na te oire tangata i iki i taua aronga e na te konitara Diakono i akamana i taua ikianga. Teia to ratou ingoa:

Teenui	-	Vainerere Tangatapoto
Mapumai	-	Tiki Tetava
Tengatangi	-	Mata Daniela
Areora	-	Tipunu Aukino
Ngatiarua	-	Pikirangi Toa

Te Pupu Mua tei Ikiia

I raveia te retitaanga ingoa mua ki roto i te aua apii kavamani i Ukaveu, Ngatiarua, te ngai te noo kapiti ua ra te au tamaroa. Ngoie ua te retitaanga ia ratou. Ko te uki i runga i te 16-20 mataiti, ko ratou no roto mai i te au oire. Ko au tetai i taua mataiti. Ko te au araara akanauru e te manono iaku ko teia. “Me tomo koe ki roto i te BB ka apiia koe kia riro ei vaeau.” Ko’ai oki ia ka kore e inangaro ei vaeau a tetai ra? Kare ra i te avare, e au vaeau rai no te Atu. Ko te manotini tamaroa tei tomo ki roto i te BB i taua mataiti ra, tei runga i te 130-140. I muri rava ake i akapapua’i te akakoroanga ei BB. Koia teia te karanga ra e, “Ko te uapou nui o te BB, ko te kauraro, akamako i te turanga e te au mea ravarai kia tau ei mema Keresitiano. Kareka ra, kua tereni vaeau rai te BB no te Mesia na roto i teia au apii mei teia i raro nei:

- Te tirira (akamatutu kopapa)
- Tairi reva
- Kaveinga papa’a/rua matangi
- Apii Parau
- Arapo Atiu

Ko te moto, “Mea mou e te ma’uti-kore”

Te riro anga ei BB

Ko te aiteanga o te Brigade, e nuku, pupu tangata, akatakaia no te rave i tetai angaanga vaeau. I roto i tetai karoanga ko te angaanga nui a te BB o Atiu ko te tauturu i te iti tangata. Kua rave ana matou i te kimi tangata ngaro, e toru aku e maara nei. Ko te ta’u a’i akairo enua ki te akakite ki te au tangata poti no Mitiaro me poiri ki te moana. E ta’u ana matou i te a’i ki Rua Pakapaka e Uturei te ngai e tu ra te Telecom e ki Rangimake no te poti mei Rarotonga. Kua tauturu katoa teia taokotaianga i te au angaanga a te Ekalesia, mei te Are Apii Sabati i Ebenezero.

Te Apii Epetoma

E Monite te ra apii i muri ake i te ora 4 i te aiai e tae ki te ora aiai marereu. I roto i te 130 tamaroa kua akapapua e varu pupu (tukaoti) mei te 16 i roto i te tukaoti. Me akaki i roto i te aua i Galilea, kapi pouroa a reira me ori te au tamaroa i te tirira – mati, tairi reva mei tei taikuia i runga nei. Mataora te uki ou i te matakitaki i te aronga e mati ra. I te au ra Monite apii mei te ta’i e te apa ora i te aiai, akatinamouia te apii rave no runga i te (1) Tairi Reva (morse code e te semaphore). E rua tukaoti i runga i te reira. (2) Kaveinga (32 tare). (3) Rua matangi o Atiu (16 tare). (4) Tapeka taura. (5) Tirira. (6) Arapo Atiu. I te au 15 meneti tau pouroa te apii, akaneke atu te kaveinga ki te tirira, mei te reira te tauia. I te nga meneti toe, kua kanga tamataora te katoatoa me te rava ra te taime.

Na roto i taua ravenga akataka i te apii kare te tamaiti e ngere i te tamou i te apii pouroa. Penei e 6 epetoma i muri ake kua rauka kia tatau i te morse code. I runga ake ko te tarere openga mataiti na te au mapu tei anoano kia rauka te tapao NCO mei te Lance Corporal, te Corporal, te Tatini, kia rauka i tetai au mapu te turanga opita. Ko tetai aronga kare i manuia, kua rauka ra ia ratou te marama i te tatau morse code, tapeka taura, kaveinga, e te vai atura. E au karape ka tano rai no te vaeau, te uaereti, te mataro, mei tei reira te tu.

Te Amuianga Mua (camp)

Kua raveia te amuianga kamupa mua i te epetoma mua o Tianuare 1953, ra 10. Kua raveia ki roto i te are kako i Taunganui. I te mea e ko te amuianga mua i rave i Atiu, rere ua te au tamaroa i te rekareka. Taku tamanakoanga kua taena te 100 tamaroa i roto i te reira kamupa. Kua tui'ia tetai au pute (knapsack) no te katoatoa mei roto i te pute tuka ma te tatua teatea, tei amaniia e Vainerere. Kua akaaereia te reira peu aite mei ta te vaeau. E aronga tiaki to te po, e 4 ora kua tau. E utianga reva i te ora ono i te popongi, e i te aiai kua tuku i te reva ki raro. Kua akapupuia te au tamaroa e kua raveia te au angaanga i roto i te pupu: te tiaki (kati) i te po, te kuki, e te apii popongi.

Ko te tutaka i te ngai moeanga i te popongi, te moenga e te roi mamau no tetai aronga. Ta pupu te tunu manga. I te mea oki kua rava ua te vai i roto i te tangika no te inu, no reira e tamaia ana te mereki e te ipu ki roto i te tai. Ko te umoume ka oki te tamariki ki uta ki raro i Teenui umoume ei. Rairai te au angaanga i te ra tatakitai, e i te aiai po ko te apii aitamu no te ra o te au metua. Manganui ua atu rai tei raveia i roto i te kamupa.

I muri ake i te ngauru ra, kua mati te au tamaroa ki Nootu ma te kiri i muri i te tua tatua teatea ma te pakau tuketuke i roto. I roto i te oire kua raveia tetai mati raoni i nga oire, tei raveia ma te parau mataora tikai.

Araara Mori Pata ki Takutea

I roto i te mua mataiti 1954, kua kitea e ka tae te pura a'i mori pata toru patiri ki Takutea no te taime matamua. Ko teia tei tupu. E rongo tetai e karanga ra e, e tangata mata tapoki te ori ra i te tomo are, e tamaine mapu to reira. No te putuputu o taua rongo ra kua patii te au BB mapu o Teenui kia amui no te tauturu. Mei te toko 6 mapu tei tae ki te kainga o Vainerere. Nana i akaaere i taua angaanga tei tapaia te ingoa e "Te Mata Tapoki."

E rua pupu i akanooia. Ko te tamaiti e mori pata tona koia rai te arataki o te pupu. E toru tamaroa, ko Tangata Takaiti (Arataki), Tangata Mouteru e Nooroa V. Nooapii i roto i tetai pupu, tapaia ko te pupu X. Ko tetai pupu ko te pupu Z. Pouroa ratou kua karape i te tatau morse code, ma te akairo tikinara kia tuku ki vao, patapata na runga i te mori pata.

Te Puraanga A'i Mua

I te aiai mua o te opu i te Mata Tapoki kua akakoro ratou pupu X, kia ori kanga na te purumu ki raro i Araki. Kua ano ratou ki te ngai karokaroanga pa'i me tae mai. I reira kua akamata a Takaiti i te patapata a'i ki te moana na roto i te pata, V...E..... no te akairo tuorooro. E pata a'i tamataora ua. Iaia i tuorooro akaou, pura mai te marama a'i i runga i te moana tei na ko mai e, pata mai R – "rau ka mai, komakoma mai." Rauka te toko toru pupu X te marama o tei patapataia mai inara kua mataka ratou.

Mataka ratou ko te kitea mai e pa'i inara kare mori marama pa'i i tua. Te tau aniani rai ra ratou, ka akaou mai te a'i ma te karere "Ko Maitu e Aata teia, koai tena?" Kua pau a Takaiti ma te rekareka, "Takaiti, Mouteru e V.Noopii. I akapeea ta korua tukuanga araara?" "Na te

mori penitini, tapokipoki ki te pare, kia rauka te koti (code). Te ano nei maua ramarama,” i pau mai ra a Maitu.

Kua rua araara mori pata ratou e oti kua akamutu. “Ka aravei akaou tatou apopo i teia ora 7 i te aiai.” Kua oro te toko toru mapu mei te ta’i kiromita te mamao mei te kainga o Vainerere kia akakite i te nuti. Kua akakite a Tangata Takaiti i tei tupu ma te ua mata o Vainerere i te kaka, iaia e akarongo ra e te kite i te tutu o te mea umere tuke i kitea i taua aiai. “Ka oki akaou matou apopo,” i na Takaiti ei. “Ka aru rai au,” i na te poti (boss) ei” (tetai ingoa o Vainerere).

Kua kore te tamoemoe Mata Tapoki. Kua kapiti nga pupu e rua ma te noo i te akarongo i te parani a Vainerere no apopo. Tae ki apopo, ko Vainerere ma tetai au BB no Mapumai e Teenui ko tei akarongo i te nuti tei tae ki Araki pera tetai au vaine tei Takutea te tane. Kua tikanara a Takaiti i te koti tuoro V.E. Kua pa’u vivikiia mai mei Takutea. “Tei konei a Maitu e Aata”. Kua tuku a Takaiti i te karere mei ia Vainerere i tana i manako, kia akamou uatu rai te araara i te au aiai, kia kimikimi i te ravenga tano ei tauturu i te aronga angaanga i Takutea, mei te maki e tetai atu au mea e anoanoia.

Kua riro mai taua marama ei mea ngateitei tei kitenai e te toko toru au mema BB i roto i te Pupu X. Kua akatu’ia tetai nga’i tano ei patapata ai, okotai i Takutea e ta’i i Atiu. Tei te Mangauri to Takutea i runga paata. Kua akatuia te ata tikinara kia teitei kia mako ua te pura a’i me karoia mei Atiu atu. Kua akamouia te turanga tikinara i Atiu ki Vaimataa, te nga’i e tu nei te ta’ua teniti. Kua tukuia a Tangata Mouteri ki Takutea no te tau i Maitu e Aata kia akangaroi no ta raua angaanga tauraki kopara.

Tetai mataiti i muri ake kua kore te patapata a’i, kua monoia ki te ratio araara. Kua riro te reira na te tangata uaireti, na Porio Maka Kea i akaaere. Ko te openga rai te reira o te toko toru BB i kitenai e ka rauka te patapata mori uira ki Takutea. Kua rauka iaku kia tata teia no te mea ko au te tauturu o te Captain Vainerere, e Lance Corporal toku taonga i te reira taime.

24. GIRL GUIDES

Te Kapuaanga

Kua akamataia te Keoro Kaiti mua o Atiu i te mataiti 1954, na Tepaeru Tereora i akamata, e opita tereni no roto mai i te Kamupani Avarua i Rarotonga. Kua tere atu i te 50 au tamaine tei rekotiia ma te au opita, taki tai opita no roto i te au oire. Iti ua taku i marama i tei apiiia e Tepaeru, kareka ra i kite ana au i te au tamaine i te takai taura, te tikinara, te tirira e te vai atura tetai au apii. Kua raveia te tereinianga i te aiai. I te popongi tei te apii a Tepaeru, e puapii aia i roto i te apiianga kavamani o Atiu.

Uapou iti

- Te taputou nei au ma toku ngateitei ka rave i tei tau, i te angaanga ki toku Atua.
- Kia tavini i te Ariki vaine, toku patireia e kia tauturu i te tangata ke ke.
- Kia akamou i te Ture a te Kaiti.

Moto

“Kia vai teateamamao”

Au Opita Matamua

Taukura Porio, Tiamata Tearai, Teui-Arii Arioka

Au Opita i teiane

Tangi Vainepoto, Akepati Tutaka

Au Komiti

Ake Tere Mingi, Tereapii Putere, Clara T. Upoko, Upokoina Ruaau, Vaine Kiikii

25. GIRLS' BRIGADE

Na roto ia Papa Vainere Tangatapoto i kitena'i te Keoro Piriketi i roto i te Kuki Airani, i roto i te tau 1970. Na mua aia i te akapupu i te kamupani mua i Rarotonga tei raveia no te taime mua. Kia kite te Komiti Akaaere o te CiCC, kua ariki ei pupu mapu no te Akonoanga. I roto ia Mati 1973, kua akamata aia i to te pa enua ki Atiu. I te au mataiti i muri ake kua akatotoa na te pa enua Tonga o te Kuki Airani. Mei te 50 au tamaine i akatomoia i Atiu nei. Ko tetai au tamaine no roto i te Keoro Kaiti.

Uapou iti

- Na roto i te tauturu a te Atua, te taputou nei au kia kimi, kia tavini e kia aru i te Mesia.

Moto

“Kimi, tavini ma te aru ia Iesu.”

Au Opita mua

Ngakura Kautai (Captain), Teremoana Mokoroa (no roto mai i te GG), Tiamata Mokoroa (no roto mai i te GG)

I teia tuataua te iti ua atura te au tamariki o roto i teia au putuputu anga, noatu e te monomonoia ra i tetai au mataiti. Penei e akairo teia no te apikepiki o te au arataki ou, penei no te tamariki e akaruke nei i te enua, penei no te tamariki e tomo nei ki roto i te au akonoanga tuketuke. Te riro nei ra a Tangata Vainepoto, Opita Boys' Brigade, e tana vaine ko Tangi, ei akamou i te putuputuanga BB e te GG i teia tuataua.

26. VAINETINI

Akatomoanga

I roto i te tua papa, kua riro te vaine ei tavini no te tane. Ko te tane te upoko, e koia te pu o te vaine. Kua taiku katoa te Parau e, Kare te vaine o roto i te Ekalesia kia araara. Penei paa ake kia araara i roto i te urupu tane. Me anoano aia i te apii e oki ki te kainga e ui (pati) ki tana tane (1 Korinetia 14:34-35).

Kua tata tetai Episikopo, J.S.Song, e kua tarevake te tataanga o roto i te Parau. Akara ki te tua no Adamu e Eva. Mei tei karangaia, ko Eva no roto i te ara ivi kaokao o Atamu. Te aiteanga, ei raro rai a Eva. Akara ki te puka “The Sins of the Scripture,” na John Shelby. Spong, Episcopla Bishop o Tenemaka, kua akakite rai aia e, te riro nei te vaine ko te upoko. Te riro nei te vaine ei Parai Minita, Mema Paramani, Orometua, Puapii Nui, e te vai atura. Kua tika anake tana i tata. Penei a tetai ra, e vaine te Orometua nui i runga ia Atiu. Kua kite tatou i runga ia Atiu, ko te vaine te orooro e te rave i te angaanga o te oire, i roto i te Ekalesia e te Kavamani.

Te Taokotaianga Vaine

Aiteanga: E pupu vaine aiteite to ratou anoano, taokotai i te akatupu e te oronga tetai ki tetai. I roto i te angaanga Evangelia ko teia tei raveia ana. E au akaarianga manako teia penei kua topa tetai, ka rauka kia akatomoia mai. I te mea oki e, ko te au mema o roto i teia

taokotaianga e au mama Ekalesia no teia akonoanga CICC, e tikaanga to ratou kia rave angaanga. Noatu kare i te Diakono, Tauturu Diakono, aiteite te tu o ta ratou kia rave: Teia te karoanga:

- Tatau me kore rave pure i runga i te atarau i raro.
- Tatau e te rave pure i roto i te uapou vainetini o te Tapati, muri ake i te pure avatea.
- Akatere i te tuanga no te Oroa, koia te tama i te karati e tetai au pakau o te kainga kai Oroa.
- Ko te puapii akamarama i te toroa o te vaine ki roto i te au putuputuanga mapu tamaine, mei te Kimi Ekalesia.
- Ko te ariki anga i tetai ua atu tamaine me kore vaine ki roto i te taokotaianga.

Tetai au ture no te Vaine Ekalesia

- Kia tapoki i te upoko ki te pare me tomo ki roto i te Are Pure
- Kare omo piripou poto me kore piripou roa ki roto i te Are Pure e pera ki te au uipaanga a te vaine.

Akara ki te tataanga “Putuputuanga Vaine Tini”, na Rev. Nio Jim Mare, Orometua, 1998, Ekalesia Nikao.

Te Konitara Vainetini

E akapapaanga poto teia no te toroa o te au vaine ikiia ei Akaaere, taikuia i runga nei e, ko te Konitara Vainetini.

Tiemani: Ko te vaine a te Orometua te tiemani vaine o te taokotaianga. Ko te vaine a te Tauturu Orometua te tauturu. Ko te toroa o te tiemani, koia te akava, te puapii/turamarama. Ko ta te Tauturu katoa ia kia rave.

Tekeretere: Nana te tata i te meneti o te au uipaanga. E orooro, e vaa araara, e akaau manamanata.

Mou Moni: Nana te akono ma te ripoti i te akapapaanga e te tiaki i te moni a te putuputuanga.

Au Mema: Ko ratou te mata e te taringa o te konitara i te akarongo i te manako o te au vaine. I tetai taima kapiti ratou ki te tiemani i te uriuri manako no te vaine o roto i te taokotaianga.

Au Angaanga Tinamou

- i. Uipaanga mataiti: Kia raveia te uipaanga mataiti i roto i te rua epetoma o Mati.
- ii. Uipaanga toru marama: Kia raveia i roto i te au toru marama katoatoa, mari ua me e manamanata angaanga to te Ekalesia.
- iii. Uipaanga tupu viviki: Kia raveia rai i te (tuatau) i manakoia'i. Kia kite viviki rai te au vaine.
- iv. Tuatau patu parau (Uapou Vainetini). Kia raveia te patu parau e ta'i me kore e rua taima i te marama. E putuputu ana te ravei i teia i te Tapati Pure BB & GG, e pera te Tapati openga o te marama.

Akamaaraara:

- i. Kia orongaia tetai akapapaanga o te au pakau a te Ekalesia i roto i te kainga Orometua me tae mai te Orometua vaine ou.

- ii. E taonga tinamou to te Tiemani vaine e tona tauturu.
- iii. Kia riro na te Tauturu Orometua vaine e tiaki i te vainetini i te tuatau tauiainga Orometua e kare te Orometua e tona tokorua i tomo mai ake ki roto i te Ekalesia.
- iv. Kia riro te Tauturu Orometua vaine, te vaine a te Tekeretere o te Ekalesia, e te Tekeretere o te Vainetini, na ratou e pupu i te ngutuare o te Orometua ki te Orometua vaine ou i te tuatau e tomo mai ei te Orometua ou ki roto i te kainga Orometua.

27. PURE TAAKAAKA E TE AKAKAKA

Akatomoanga

Ko te aiteanga o te Pure Taakaaka, e pureanga tatara ara, te akamoraro tiama ki mua i te Atua. No te mea ra e, okotai epetoma i te rave pure anga, tapaia atura tona ingoa e, epetoma pure me kore pure epetoma. Kare i rauka kia akapapu tikai te tuatau i akamataia'i teia pureanga e, eaa te tumu, i akaueia'i to te pa enua nei kia akamori e ta'i epetoma. I roto ra i teia tamanakoanga kua akatumuia no roto mai i te tuatau matangi uriia e te ua, koia te marama Tianuare e tae uatu kia Mati. Penei ka karanga au e i akamata te pure taakaaka i te tau 1860/70, penei ra e ka rauka i te akapapu i roto i te au akapapaanga a Takamoa.

I roto i teia tuanga ka karo tatou i te tu o te akateretereanga o te akamorianga tei kitea ana i te tau 1940-1950, te tu o te irinakianga o taua uki pa metua. Ka akaari katoa te akatereanga pure toru marama i raveia i muri mai. Kare teia tataanga i rangaia ana no te kore e puka akapapaanga e vai nei i roto i te kainga Orometua i Atiu nei.

Te Irinakianga Tupuna

I roto i te au ra pureraa taakaaka, e au ture akatapu tetai tei akanooia, e ko teia taku i kite i ta toku nga metua e rave ana:

- Kare tikaia te tangata kia ano ki raro enua i te angaanga me kore ki te tautai i te atianganga e raveia ra te pure, mari ra kia akamutu te pureanga.
- Kare tamataora ingo patautau i runga i te arametua i te au aiai me kore i roto i te are ura nui. Kare katoa te pikiniki.
- Kare inu kava a te au tane i raro enua me kore i tetai uatu ngai e matau ana ratou i te rave i teia peu.
- Kia raveia rai te pure taakaaka i roto i te au ngutuare i te atianganga pure ngutuare i te aiai.

Kare i papu iaku me te ariki ra te au mema akonoanga Katorika e te Ra Itu i taua au ture ra. Ko teia taku i irinaki e, te rave ra te au ngutuare tangata o te LMS i te reira ture. I te rai anga taima te akamaara rai te ai metua Diakono ki te uki tamariki ou, i te reira me uriuri manako ratou no runga i te tumu manako nui o te popongi.

Te akaereanga pure popongi

Kare au e taki manako no runga i te au tuanga pure o te popongi, kua akakiteia te reira i roto i te Karere o te epetoma pureanga. Ko taku ka arataki poto, no runga ua i te ikianga o te aronga tiaki atarau, koai te akatere i te pureanga. Ko teia ia i raro nei:

(a) Tapati Mua:

- Pure popongi roa – na Ngamaru Ariki
- Avatea popongi – na te Orometua
- Aiai – na Rongomatane Ariki

(b) Monite – Varaire: Na te Diakono Oire

- Monite – na Ngatiarua
- Rarua – na Tengtangi
- Pureruru – na Mapumai
- Manama – na Areora
- Varaire – na Teenui

(c) Te Rua o te Tapati

- Pure popongi – na Parua Ariki
- Avatea popongi – na te Orometua
- Aiai – na te Tauturu Orometua

I roto i te tu o te akanooanga o te aronga tiaki atarau, ko te ui ariki te ka akamata i te Tapati mua e te popani i te rua o te Tapati. Ko te akatereanga o te aronga akamaroiroi kua aru rai i te tapere. Na te oire Ngatiarua ua rai e akamata. Nona rai te tangata akamaroiroi i runga i te atarau. Aru atu ko Tengtangi, Mapumai, Areora e Teenui te openga. I roto i teia akatereanga, ko Ngatiarua ua rai te akamata, e irinakianga te reira mei taito mai, e ko Ngamaru te Ariki nui atu ia Rongomatane e Parua. Ko nga oire kare e ariki, ko raua te taopenga. Kare e araara no te Orometua e te Tauturu, te tano ra rai to raua turanga.

Te toru marama taakaaka

E akatereanga teia i akamataia i te mataiti 1985 e te Orometua Temotu Arioka. Penei i raveia ana i taito inara kare i akakiteia mai. E akamata ana teia pureanga i te epetoma i muri ake i te otianga o te pure tai epetoma, koia te rua o te epetoma i roto ia Tianuare. E raveia ana teia pureanga i te au aiai Pureruru anake ua ora 5 i te aiai.

Ko teia te akanooanga:

Pureruru

Epetoma 1	Orometua
Epetoma 2	Tauturu Orometua
Epetoma 3	Ngamaru Ariki
Epetoma 4	Rongomatane Ariki
Epetoma 5	Diakono Ngatiarua
Epetoma 6	Diakono Tengtangi
Epetoma 7	Diakono Mapumai
Epetoma 8	Diakono Areora
Epetoma 9	Diakono Teenui
Epetoma 10	Parua Ariki
Epetoma 11	Diakono Mutukore
Epetoma 12	Orometua

Ko te tumu manako nui ka raveia no te au pureanga aiai, kua iki ia mai no roto i te Tia tatau o te reira ra. Tetai akaraanga: ra 13 Tianuare 1999, tuanga tatau ko Mareko 1:29-39. Na te Diakono tiaki atarau e iki i te irava tano no te akakoroanga taakaaka no roto i te pene tatau. Nana rai e tuku i te uianga ei akautaanga manako. Ka tata aia i tetai au pauanga no tana uianga e ka oake na tetai au mapu e tatau i roto i te Are Pure. Kare imene pupu oire mei to te pureanga epetoma, mari ua okotai imene oire, no te akatueraanga i te au manako uriuri no runga i te irava e te uianga. I roto i te au taime uriuri manako, ko te au Diakono ua te akakite manako ana.

Akakouanga

I roto i te pureanga toru marama taakaaka, e tai ngauru ma rua taima pureanga, e tai ngauru ma rua epetoma. Ko te tuanga puapinga ra, ko te au raveanga pure. Koia oki, i te Pureruru, e rua taima pureanga. Kua riro te ngauru ma rua epetoma ei akamou i te manako o te tangata ki runga i te turanga taakaaka. I runga rava atu ra, kua kitea te vaerua i roto i te tu o te tae o te tangata ki te au pureanga ei mea mataora.

Te ra akaokianga kaka (Tapati Akakaka)

E rave ua ia ana te Tapati Akakaka i te epetoma mua o Aperira. Ko te uapou iti, ko te pure ma te akaari manako tei tau kia akapiriia no te au marama taakaaka. I te mea e te rave pure akakaka ra tatou i te atianganga popongi, ko teia pureanga e mea takake te reira. E raveia ana e tai taima i te mataiti, aite rai mei tetai au takurua mei te Kiritimiti me kore mei to te Mataiti ou. Ko te au tuanga pureanga e raveia ana i te akatueraanga o te Avatea Tapati. Ka iki te Orometua i te irava tano mei roto i te Tia o te reira ra. Ka tuku i te uianga me kore akatuera i te uriurianga manako, no te Diakono e tetai atu aronga i tu i te manako, no tetai papaki kia rongou mai. Ko te aronga karape i te akataka no runga i te au manako, ka kite ratou e kua taena te tika e kare i taeria.

Te teretere uapou

I te atianganga aiai, e raveia ana te teretere na roto i te au oire mei tei raveia i te Penetekote me kare mei to te Mataiti ou. Ko te aronga teretere uapou, ko te tane tini. Ko te akaaereanga o te uapou, mei tei matauia i te au uapou e raveia ana. No reira kare au e taokioki i te tata i te reira. Ko te akakouanga manako i konei, ko te peu akonoanga taakaaka i roto i te toru marama i runga ia Atiu. Koia te oronga i te oraanga pae vaerua e pera te kapitianga oraanga kopapa no te uki mapu kia akamou. I roto i te au pureanga mei teia, ko te au tamaine tei mako atu i te au tamaroa i te tatau irava tamou ngakau e te tae putuputu ki te uapou.

28. TE PENETEKOTE

Pureanga

Ko te aiteanga o te Penetekote, e takurua keretitano, raveia i te itu o te Tapati i muri ake i te tuakaouanga o Iesu, ei akamaara i te ekeanga mai o te vaerua tapu ki runga i te au aposetolo. Ka rauka kia karangaia e, ko te tumu mua i rauka'i ia ratou i te ako i te irinaki anga keretitano ki te iti tangata o te au enua. Kua riro mai i teianeia ei peu matauia na te akonoanga CICC. I runga ia Atiu e raveia ana te pure i te avatea, na roto i te peu akamaroiroi na te mapu no runga i te au irava o tei tupu i te ra Penetekote, mei te peu o te pure Epetoma. I te atianganga aiai, ko te teretere a te au oire. I teia tuatau na te vaine te peu teretere e akaaere ana. I te mea e, na te vaine teia e rave ana, te akapeu ra i tetai au mea tuke. Te akaranga: ko te karoanga o te kakau, mea kara me kore e teatea, tei runga ua i te pupu o te oire. I te tau 1940, ko te teatea te kakau popiura no te kore kara tuketuke i taua taima i runga i te enua. Inara i teia ra ko te kakau kara te mea parau ravaia atu.

Te porokaramu o te Tapati

I te popongi avatea, ko te rave pure i matauia i te Tapati, mari ua ko te akamaroiroi tatau na te au mapu i akatumuia no runga i te Penetekote tei raveia mei to te ra Pure Epetoma me kore Tapati Akakaka. I te aiai po, ko te teretere uapou akatereia e te vaine na roto i te au oire e rima. Kare te reira e tua tapapaia no te mea kua akaariia i roto i tetai au teretere i taikuia i mua nei. Ka akanoo poto te manako ki runga i te au peu ta te au vaine i rave, ko tei

akakite mai i te vaerua inangaro kia paapaa nunui te takurua o te Penetekote. Kua taikuia te kakau akaaiteite, kare i taikuia te peu o te aroa na roto i te ei tiare.

I mua ana e ara e te poroporo te rakei nui o runga i te ei. I muri nei, mei te au mataiti o te 1990 e tae mai ki teia ra, te tui taviiria ra te monamona me kore te miniti ei, ei. Ta tetai au vaine tapeka e ta'i orei i runga i te ei. Te pae o te kai manga, tuketuke te tu o te manga. I teia tuatau, te atianga o te akangaroi o te uapou, e vai anuanu tavene te orongaia ana, kapiti atu ko te keke. I te karoanga, e keke oata ia mei Rarotonga mai. Me tae ki te taime o te kai ti openga, tari te vaine o roto i te tere i te keke ki to ratou kainga. Ko te mea nui i akaariia mei roto i te peu a te vaine, ko te oronga ma te ngakau tae. Te tamanako nei au e nui te taime e te moni i pou no te oko mai i tei akakoroia no te Penetekote, kare ra te vaine i manata atu no te mea te parau ra ratou i ta ratou angaanga.

29. MANGA TUITUI, MONI AROA, ATINGA & TAITI

Akatomoanga

Kua tata a William Gill i roto i tana Puka, "Gems from the Coral Islands" i to ratou nooanga i taua tere ki Atiu, mataora tikai ratou i te akaaereanga i te au tamariki o te Juvenile Missionary Association (JMA) no te tauturu, na roto i te akatupu maniota ta mataiti, ei tuanga na teia enua ki te Mitinare. Kua rave te Orometua ma te au tamariki i te reira ma te vaerua amui mei taua taime e teia nei i roto i teia Tipatimani (p.237). Mei roto i te kiritianga i runga nei, tei akataka i te orongaanga maniota (manga) na te Akonoanga LMS. Penei, kua tutuia te maniota ei pia e kua tuku ki Rarotonga me kore na te Orometua i runga ia Atiu. Kareka ra ko te mea nui ko te tamariki i te tanuanga e te kiritianga i te maniota oronga ei puapinga no te Orometua.

Kua akatumuia teia tuanga no runga i te manga e te moni oronga na te Orometua e no te moni tuanga ki te Taiate i Rarotonga, ta te au mema i akaputu na roto i te au mataiti e manganui. Ka riro paa teia ei akava, inara i tetai ka riro i te akaapa i tei akaariia, no runga i te turuturu i te tupuanga o te akonoanga tei riro e ko tetai taokotainga nui o te au patireia. Ka anoanoia te moni no te akatere i te au tipatimani o roto i tona tupuanga.

Te manga tuitui

Te aiteanga o te "Manga tuitui," ko te atui tetai ki tetai, koia oki apai mai tetai i tana okotai taro, apai mai ta tetai e kuru, ta tetai e maniota, e te vai atura. Mei te reira te apai anga e putunga, ka ki te rango-kere. Aite mei te tui ei kakara. Tetai tiare tuke, kapiti mai te tai na roto i te tui ki runga i te kiriau, kua oti te ei. Ko te raukaanga manako ia o te aiteanga tuitui. I te tamanakoanga kua akamata te apai manga tuitui i mua ake i te mataiti 1840. I taua au mataiti, taki rua Orometua i runga ia Atiu, tonokia mai mei Rarotonga. Kua papu e kare e moni a te LMS i te tutaki ia ratou, ko te ravenga tei raveia, ko te oake manga tuitui. Kua riro teia tuanga ei utuutu i te oraanga o te au Orometua e tae mai ki teia tuatau, me noo i runga ia Atiu.

Te akatereanga

Kua akatinamouia kia na roto i te au ngutuare oire te akaputu i te manga. E rima oire, e rua ra o te oire i te kaveanga manga i roto i te epetoma. I te tau 1930-40, taku i kite ana, e Pureruru e te Maanakai te nga ra no te apai manga na te Orometua. I roto i te oire Teenui, e rauka ana e toru ki te a apuka e ki ana i te au tu manga tuketuke o te manga mata, tae atu ki te ika e te unga kaveau (kare i papu iaku me e manga papa'a tetai, mei te puakatoro e te raiti). Manotini rai te au ngutuare o Teenui no reira manganui rai te manga e orongaia ana. Te pera atura te au oire i te apaianga i ta ratou i rauka.

I te tau i muri nei (1990s) kua iti te au mema o roto i te au oire, kua iti katoa te manga tuitui. Kua tau katoa te tu o te manga, ka oko tetai papaki i te raiti, te punu ika e te varaoa no te akaputu. Kua tau katoa te ra no te apai manga ki te Maanakai anake ua. Kua ngata katoa te au oire iti te tangata i te kave manga tuitui. Kua kite papu ra tatou e, kua oko te tangata i te manga kia meitaki te oraanga o te Orometua, no te irinakianga e ko te puapui teia.

Moni Atinga

Ko te moni aroa e taikuia i konei, koia te moni papetito tamariki, akaipoipo, kave eva, ra anauanga, e te vai atura. Marama ua teia orongaanga me akakiteia i roto i te Are Pure. Ko te moni atinga, ko te moni akaatinga na te Atua, ko tei karangaia kia orongaia na te Atua i roto i te au ra. I tei raveia ana, e moni akaueia. Me e £5 i te mataiti i te tau 1940s, kare e ture me kia oake ua i te mua mataiti, me i rotopu, me i te openga mataiti. Ko te tuanga moni atinga, ka tukua te reira ki te Taiate i Takamoa. Ka akatakaia te reira ki roto i e 4 tuanga; (1) Moni tutaki Orometua, (2) Moni no te Pae Apii Takamoa, (3) Tauturu i te Putaua, (4) Tutaki no te Akaaereanga o te Ekalesia. No te mea e atinga teia, no reira e akatapuia'i i raro i te atarau i raro.

Ko te akaraanga teia ki roto i te au uki: I te tau 1900, kare e kimianga moni tinamou a te ai tupuna, mari ua paa me ka na roto i te tauraki kopara, me e kainga akari toou. Na roto i te tuatau aaki anani akau ki Nu Tireni. Me koi te moni anani, e mea papu, rauka i te au ngutuare kia oronga i te tu'anga moni atinga, me e £2 paunu, ko te reira rai. I muri ake i te tau 1950, kua angaanga moni kavamani tetai au tangata, maranga te tuanga atinga. Muri ake i te 1965, koi moni te aronga metua (60 matataiti) moni aroa na te Kavamani, nui atu te tu'anga atinga e orongaia ana na te Evangelia. Kua rauka te moni a te iti tangata, kua oronga na te Orometua.

Tuanga Ngauru

Ko te aiteanga o te tuatua "tuanga-ngauru", e ta'i tangaiti (1/10) no roto i te puapinga no runga i toou enua tei rauka ia koe i te mataiti tatakita'i me kore no roto i te moni i rauka ia koe, kia oronga no te turuturu i te Akonoanga Pure me kore ei tutaki i te Orometua. E peu ou ua te 'taiti' no teia ra, tei akatomoia ki roto i te Akonoanga CICC, ei atinga tei akatikaia i roto i te uipaanga nui o te mataiti 1993 (akara ki te meneti uipaanga maata a te CICC 1993, no.5). Rai rai te au akamaramaanga no te kapuaanga o te atinga tuanga ngauru. Kua kiritiia mai tetai au irava parau, meia Genese 14:20, Levitiku 27:30-32, Malaki 3:10. (Akara katoa ki roto i te pepa apii no runga i te taiti e te atinga tei tataia e te Orometua Tuaine Ngametua no te akakoroanga apii i Aitutaki, 2012).

30. AU AKAOUANGA IA ZIONA TAPU

Akatomoanga

*"I te ingoa o to matou Atua,
Ka akatu ei matou i te are,
Ka akatu, ka akatu, ka akatu ei matou i te are"
(Imene atuia, 1940s)*

Ko tetai au akaouanga nunui teia i raveia ki runga i te Are Pure tei riro ei akatuke i te karoanga o te are. Kua akatangoia teia tataanga mei te tau 1940-2010, ta te tata tua i kite. Ko te akaouanga nui rava atu, ko tei raveia i te mataiti 2010.

Akaouanga Mata Mua (1898-1900)

E akaouanga te reira i muri ake i tetai uriia/ puaioio, tapaia ko “Tipi Tutae.” Ko Tauera te Orometua i te reira tuatau, e tangata Mauke. Kua karangaia e, i te tupuanga o taua uriia/puaioio ra, tairi poti ravaia te natura ora o te enua. Kiriti tumuia te au rakau nunui, aati ua tetai, tata’i ravaia te au ngangaere mei raro i te one. Kitea pu ua ia atu a tua (moana) no te kore rakau nunui o runga i te makatea.

Ko te Are Pure Ziona Tapu tetai i papaia e taua uriia ra. Kua akakiteia mai e kua kiriti ua ia a runga i te tino are, te au rakau, oka, tarava punu ma te punu i runga, urangia, titiriia ki te tapa kauvai Te Kapi i te pae ua. Ko tetai au pianga punu i mauti kua titiriia ki raro enua i Vai Poa. E 2 paa kiromita te mamao mei ko i te Are Pure. Kua akaou pouroaia te au rakau e te punu o te are. Kare i rauka kia akakite eaa te roa o te angaiaanga o taua akaouanga ra.

Te akaouanga o te ta’ua rakau

I rotopu i te mataiti 1942–43, kua kiritiia te ta’ua rakau o te Are Pure. E rakau tamanu te ta’ua mua, e rakau tarai’a. Kua monoia te reira ki te ta’ua timeni. Kare i papu koai te taunga kamuta. Ko te Orometua i taua tuatau ra, ko Kiriau Akerauara, e tangata Atiu. Me akamanako koe mei te mataiti 1843–1943, e 100 mataiti o te oraanga o te ta’ua rakau. Noatu ra te reira, kua akakiteia mai e, ko te tumu i kiritiia’i te ta’ua rakau, kua pe rai. Ko te rua o te tumu no te akutukutu tapuae vavia o te tamariki me oro i roto i te taima o te pureraa. Pera te pakapakakina porotamaka o te aronga tane e te vaine; te aronga ka peke te tamaka i te oko. Kua papu ia tatou i te kite e kare te ai tupuna e omo tamaka papa’a ana e tae mai ki te 1940. Kareka ra, kua patuia te taua mei mua i te tara ki runga e tae ki te ope ki muri, te aro ki Teenui. Kare i rauka kia akakite eaa te nui o te moni i pou no te oko i te timeni, penei e £150 (\$300.00). E aka moni tera i te reira tuatau me akamanako ua koe.

Tieniia te rotu o te tauu

I roto i te tau 1958-1959, kua tipuia te patu o nga tara o te are kia akaaka mai te rotu o te tauu ki te turanga e kitea atu nei i teia ra. Ko Vainerere te taunga tunui. E akiteki katoa aia, ko Uzia Taruia te Orometua i te reira tuatau, e tangata Tongareva. Kua tukuia te rotu kia akaaka mai ei ravenga kia kore e tarevake e tupu no runga no te patekateka i te punu. Ka tapekaia tetai au taura roroa kia anapeia na runga ake i te tauu. Ka mou te au tane ki runga i te taura ia ratou e angaanga ra. Mei te 2 ki te 3 tapuae o te patu tei vava’ia. E a tapuae te matoru o te patu. Kua akaateia te patu i runga e kua akamakoia no te akanooanga i te rakau e te punu. I roto i tei karangaia, e au pango tapuae tangata te vai ra i runga i te patu. Kua akaari mai te reira penei e ko te tangata kamuta te aere ra na runga i te patu i te taima kare te patu i maro. Mei te tau 1958 e nei, te mako ua ra te turanga o te aronga angaanga ma te kore tetai tumatetenga i kitea ana.

Te akaouanga 1965-67

I rotopu i te mataiti 1965-1967, kua tieniia te au rakau pouroa o roto i te tino are, mari ua tei kore i kiritiia ko tetai au tango tarava e te tapeka. Tetai au rakau toko tei akamingiia, kua monoia ki te tamanu, mei te tu rai i mua ana. Te au poupou taiki tei vai’ia ki te rakau papaa, kua monoia ki te pou paipa auri, e 2 ini paa te taiamita. Na vao ake te poroka timeni i te va’i i te paipa tei akapunupunuia. Me karioia atu, i au rai e te pou i roto i tetai au Are Pure i Auropa. Kua kiritiia te rakau pareu akamana i raro i te patu takapini ake na roto, mei runga atu i te pange maramarama ki raro i te ta’ua. Kare i monoia te reira, inara kua akamouia tetai nipu timeni tarava mei te 3 ini te aano, e 2 ini te matoru, 3”x2”. Kua patu akaouia te ta’ua, manga a teitei ake a muri i te potonga, i muri i te nooranga i te aro i Teenui. Tetai

tauiaua ou tei raveia, mei teia te karoanga e au pakau uira tei tamouia i runga i te atarau, e maika no te akanui i te tangi reo tamouia i runga i te au poupu, te pera tairi reva anuanu. Kua tamou katoaia tetai au mori uira akatautau mei runga i te tango o runga. Kua riro teia au akaouanga ei mareka anga no te tangata o te reira tuatau.

Te akatereanga o te angaanga

E rave amui ua ana te angaanga ki runga i te Are Pure Ziona, kapiti mai te au tangata o te akonoanga Katorika e te Ra Itu. Ko to ratou irinakianga tau e te tika kapuaia'i koia oki ko te metua vaine teia Are Pure i kapuaia'i te karere o te Au. E na roto mai i te reira te tuanga Keresitiano o to ratou ai tupuna o te tau 1823. I te mataiti 1965, tei runga te tare o te tangata i te tauatini rua anere. I te ra mua i vavaiia'i te tino are e manotini te au tane pakari e te mapu i te rave angaanga. Penei e 4 ra i te rave i taua au angaanga, kua akanooia te nuianga tangata i te aere mai no te mea kua tieni te akatereanga. Kua na runga i te oire tatakita'i. Inara kua ikiia tetai au mapu no te angaanga tinamou. Kare ratou e noo no te mea ko ratou te tauturu i te toko toru akaaere (tena to ratou au ingoa i raro nei). Kare araiia tetai aronga o te oire i te oki ki te angaanga. Ko tetai tumu i na runga ei i te au oire te angaanga no runga i te rava-kore o te manga angai i tetai pupu e 200 tane. No reira, me ko te oire Ngatiarua te akamata, e ta'i ngauru rai pa'a mapu tane. Kapiti atu te tino ngauru, e rua ngauru au mapu angaanga tikai, ma te aronga metua, te ka angai ia.

Te angaianga o te au ra

Ko te oire no ratou te aronga angaanga na ratou rai te angai. Ka apai mai te au tane i te taro, te akaari e te vai atura, ki te kainga Orometua. Na te au metua pakari e tao i te reira. Ko te kapiti i te taro, e ika. E aronga ravakai ikiia tetai, ko ta ratou angaanga ua te reira, ko te tautai. Me oki mai te au ravakai, ka tunutunuia te ika na mua ake ka tu'aia'i te manga – taro, meika e te ika. Ko te titou i te reira e akari tutungi. Me kare rava te ika ka kai taro ua titou ki te akari tutungi, kua atea ia ra. Pa'ia rai koe. Kare taime papu no te kai manga, me roa atu te ravakai ka tiaki rai te kaianga manga kia ratou. Kua tau taua peu ra o te 1940s/60s, e peu ou to teia ra. Na te vaine o te oire e teateamamao i te manga.

Te utu o te taunga

E peu enua te utu no te au ta'unga – te taunga no te akatu are, te tarai paiere e te au vaka purua. Ko te aiteanga o te 'utu' e manga tutaki no te rave angaanga. Kare e tutaki ki te moni. Ko te puaka e te taro te manga tumu no te utu i te aronga angaanga tinamou. Ka tau te umu. Ka rave mai te au oire i te au puaka nuni tei patiiia kia tao ratou. Me taki ta'i ngauru puaka i te oire, e rima ngauru ireira puaka no te utu i te aronga tinamou i te angaanga o te Are Pure.

Ingoa o te au ta'unga

Vainerere Tangatapoto (Ta'unga tunui)
Teariki Takairangi Tangatapoto – tauturu
Upokoina Tangatapoto – tauturu

Au mapu tauturu kamuta

Areora	Moetaua Boaza, Mana Ona
Ngatiarua	Ra Touna
Teenui	Tutai Daniela, Vou Uira, Vainerere Junior, Tangata Mara
Mapumai	Upiri Mingi, Tutai Mataio
Tengatangi	Metua Area, Maitu Karora

Te tu'a anga o te manga utu

Na te au ta'unga manga e tu'a i te manga. Ka na mua i te akapae i ta te ta'unga nui o te are e tona tauturu. E ta'i puaka ranuinui na te ta'unga nui. Me e rua tauturu e rua puaka iti mai ta raua. Ko te au puaka toe ko te reira te ka tipupu na te aronga tinamou i te angaanga ki runga i te Are Pure. Ka tu katoa te au aronga pakari i noo ki te ta'u manga na te mapu.

Akakouanga

Kua kite teia uki i te angaanga a te au metua e te au mapu o te reira tuata. Pera te karape o te ta'unga tunui ko Papa Vainerere. Tona kite orama i taua taime i te tauiaanga i te turanga o Ziona Tapu, kua akaieie, kua rongonui. Ko te Atua uaorai tei kite papu i te tu o te otianga o taua Are Pure. Ko te kiritianga i te au pou pou tei roa atu i te rave anga no te mea okotai pou pou kia kiriti. Te atea anga tamou te pou ou, e pou punupunu, i tavairakauia kia roa te vai anga.

AKAOUANGA 2010

“Kia akara taku mata ki teia e tupu nei, te akaroa e, puta roa te mamae ki roto i toku ngakau” (imene atuia 1970, kare i taka naai i atu). Kua akatangoia teia tuanga no te akaouangaia o te Are Pure i te mataiti 2010. Kua akaari uaia te au tuanga nunui i akatukeia e tetai au ngai ou i kapitiia ki runga i te are. Ko te akaouanga teia taku i manako e, kare e tauia akaou e anere mataiti akaou. Koia tikai te sumaringa, taurekareka me tomo koe ki roto i te tino are, no te karape o te taunga koia te Orometua Oirua Rasmussen ma tona tauturu ko Teremoana Windy. I te Tapatu ra 11 o Tiurai, kua raveia te pureanga openga i mua ake ka vava'ia'i a roto i te are. I te ra 12 o Tiurai kua akamata te angaanga ki runga i te are. Mei te akaouanga openga i raveia i te mataiti 1965-67, kua pou rai te 35 mataiti i te roa.

Neke te angaanga

Monite ra 12 no Tiurai 2010, mei te 90 au tane i amui ki te angaanga i te ra mua. E tare numero iti rava me akaiteia ki to te au mataiti i mua (1965), e toru paa taime manotini atu i to teia ra. I tetai tua ra, e aka tangata teia tei tae mai me akapiri iatu ki te nuianga o te tangata i runga i te enua, koia mei tetai 500. Kua pou rai te epetoma mua i te vava'i i te ta'ua timeni ma te au pou toko tu e tai ngauru ma ono. Marie te vava'ianganga no te rava-kore o te pakau angaanga, mei te auri koropa e te amara vava'i. Kareka ra, kua rauka mai te manako e kia taangaanga i te ekaveita makeke ua no te kiriti i te ta'ua. O, tano meitaki te reira matini na roto i tetai kuuta. Rauka atura kia tari pouroa i te unga timeni e te poaki, uta ki runga i te JCB. Na te JCB e uta ki runga i te toroka, kave atu ki te ngai akatakaia i Ebenezer, no te titiri ke. Viviki atura te angaanga, e rua ra kua oti. Marie te akamouanga o te au pou no te mea, kiriti okotai pou mono atu te pou pou ou.

Au ngai i akaouia

ARUNGA I TE TINO ARE Kua vai rai te au rakau i runga, kare i tatara ia. Te tauu, te au tango tapeka o te are, kare i kiritiia. Na te reira au rakau i tamou takita'ia'i te au pou pou. Ko te punu ua tei kiritiia e kua mono iatu ki te punu ou.

TE AU-ARO E tuanga ou rava teia, kare e auaro o mua ana. Kua akamouia te auaro ki runga i te au rakau tango. Ko te rakau amingi, e rakau ou tei tamouia i raro i te au aro. Aite rai mei tei vai ana i runga i te are. Tuke atu tetai au akamaneanga tei raveia e te ta'unga tunui, te Orometua Rasmussen.

RAKAU-PAREU-PARURU E tuanga ou teia. E rakau akapareu takapini i te patu i runga i te ni'a e piri atu ra ki te auaro. Mei te 2 tapuae te aano, e kua akatikitiki pataraia te pae i raro ake. Mako e te akaieie a raro i te auaro.

TE AU POUPOU Kua kiritiia te au poupou timeni e kua monoia ki te pou rakau punupunu, te tanaraitiia, mei te 12 ini te taiamita. Kua vai'i'a te reira ki te pareu rakau e kua karoanga kua. Koia katoa rai tetai au akatikitiki tuketuke no te akamanea i te pou.

TE ATARAU E TE PURUPITI Te aiteanga o te atarau, e ta'ua, ngai no te ta'unga kia pupu i te atinga ki te Atua. Te purupiti, e ta'ua, ngai no te ta'unga kia akauruuru, akamori i te Atua, te taikuia nei, ako'anga. I na, ko te atarau no te apainga atinga e ko te purupiti no te ngai akoanga na te Orometua e te au mema o te Ekalesia. Kua akaouia tetai au tu'anga o te atarau i raro. Ko te purupiti kare i tieniia, inara kua vanitiia kia kanapa, karoanga ou. Kua tau pouroaia te akapareu o runga i te patu, i muri i te purupiti, ma te vaoo rai i te au tutu iririanga mei teia i raro nei:

- i. Te punua mamoe
- ii. Te tatauro
- iii. Te tokotoko a Mose e te ovi
- iv. E rua papa tei runga tetai au ponao 12 tei akanoo taki rua ia

Eaa te akatauanga no teia au mea i akatutuia mai, ka vaoo na tei tatau e omai i te pauanga.

TE POROTITO (TAU-ARE) Ko te 'porotito' taikuia e, tau-are, ko te ara-iti, tomoanga ki roto i te Are Pure, tei angaia ei tamaru i mua i te kuuta. E tu'anga ou teia. E ta'i i mua i te kuuta i te tomoanga i te tua ki runga o te are ove, okota'i i te tua ki Mapumai. E ta'i i te tara ki te tua ki Teenui. No te mea ka ta'i teia tau pare ka akatuia i mua i te kuuta, tuke rai te karoanga o te are me na vao atu. Kareka ra ko te puapinga e kitea atu nei, te riro ra ei ngai vairanga tamaru i te au ra ua me tomo te tangata ki roto. Penei ka tau rai ei ngai no te au mama angai pepe aueue.

AU KUUTA OU E toru au kuuta rakau takere tei monoia ki te au kuuta io, koia te au kuuta tomoanga i raro i te au tauare (porotito) ou. Ko taua au kuuta io ra, kua rauka mai na roto ia Maitu Karora, Peretiteni o te iti tangata Atiu e noo ra i Akarana, Nutireni. Kua orongaia mai na roto i te pakau aroa na tona taeake ko Nigel White, te Pu o te Kamupani amani kuuta i Akarana. Ko te moni oko kua taeria te \$3,900 i nga kuuta e toru. Kia akamanuia mai te Atua i te pakau aroa a Maitu e tona taeake Nigel White.

Pure akatapuanga

Na te Orometua Tangimetua Tangatatutai, Peretiteni o te CICC mei Rarotonga mai, i rave i te pure akatapuanga. I muri ake, kua aratakiia te au taeake i patiiia kia ari ki roto i te oro Ebenezer no te kai manga e te tamataora a te au mapu. Ko te akaepaepaanga teia o te au angaanga o te akaouanga o Ziona Tapu tei akamata i roto ia Tiurai 2010 e tae rava atu ki roto ia Noema 2010.

Akakouanga

Ko te moni tamanako tei pou no te pakau akaouanga o te Are Pure, e \$230,000. Ko tei akapouia no te angaanga e \$222,000. Ko tetai au akapouanga no te oko manga e te pakau aro'a, me akapaeia no te tutaki i te aronga angaanga, ka taeria te turanga mei te \$250,000.

Te au kamuta tinamou

1. Orometua Oirua Rasmussen – taunga tunui
2. Teremoana Windy – tauturu taunga tunui
3. Paul Pa Kura – Tengtangi Kamuta
4. Toru Orii Mingi – Teenui Kamuta
5. Mata T. Veiao – Teenui Kamuta
6. Tangata Tipoki – Teenui Kamuta
7. Nooroa T. John – Teenui Kamuta
8. Takai Ngavavia – Teenui Kamuta Peni
9. Teaukura Isaia – Mapumai Kamuta Peni
10. Ruau Atarenga – Mapumai Kamuta Peni
11. George Titi – Areora Kamuta Peni
12. Chris G. Michael Toki – Areora Kamuta

“I te au ngai katoatoa e araaraia’i teiane are, e araara katoaia ta teiane au tangata angaanga meitaki i rave.”

Te takurua akatueraanga

VARAIRE 3 TITEMA 2010

Ko te au akatueraanga Are Pure pera te akaouanga, e riro ua ana rai ei peu nui ngangare na roto i te tu anaana o te iti tangata Atiu i te kitea anga na roto i ta ratou peu angaianga manga e pera te akatutu na roto i te au imene e te au imene metua. E tataanga poto teia no runga i tei raveia i te ra o te akatueraanga. Mei tetai 200 tangata tei patia i tae mai, mei Rarotonga, pa enua, e pera no vao mai i te basileia; e au Orometua, mema no roto mai i te au akonoanga tukeke, kua tae mai no te matakitakianga i teia angaanga maata tei raveia. Kua raveia te au tuanga avarianga ki roto i te aua Galilea i tetai tua mai i te Are Pure tei oti i te akaouia.

Te akaereanga

- Ora tai i te avatea, kua raveia te tuoroora akaaraveianga e te Vaa Araara ko Tangata Vainepoto.
- Pure Akatueraanga, na te Orometua Oirua Rasmussen. Ko te au imene, kua ‘atuia no runga i te Are Pure tei riro ei akaoriori i te tu o te aronga imene e te aronga akarongorongo. Ko te maruarua o te imene, taku akarongo anga na te oire Ngatiarua. Toko iti ua ratou, e toru vaine e rua tane, ko te reo ra, pakau ei, ruru e te areare. Naringa i tuku re ia, ka riro ia ratou te Metera Koro.

Ko te irava ta te Orometua Rasmussen i tatau no teia tuanga, Salamo 97:1 “Ko Iehova te Ariki (tutara) kia rekareka te enua, e te au enua rikiriki e manganui, kia marekaia.” Kua akaoki a Rasmussen i tona manako ki muri, 1824, no runga i te akatueraanga o te Are Pure matamua. Ko teia te irava tei akoia e te Orometua ko Barff, i te rua o te tere o John Williams ki Atiu nei.

Kapitianga mai o te au vaine

E tuanga nui paka ta te vaine i rave i te taime i akaouia’i te Are Pure, ka karo tatou i te au tuanga ta ratou i oronga no te tauturu i te au tane i te au ra anganga. Kare uiuianga ki te au vaine i raveia ana no teia tataanga. Ko teia i rauka mai, kua akatauia no te angaanga i oti. E tau rai kia akatapaia ratou ki te metera Duke of Edinburgh. Tetai akataua ki te tuatua o te “task force,” koia oki tetai akakoroanga tei akatupuia ki roto i te kopu tangata, e oti

akatotoa iatu ki roto i tetai taokotaianga tangata mei te tapere e te oire. E tuketuke oki te au tuanga a te vaine kia rave, mei te aronga oake (metua vaine), arataki, tukutika, tarekareka, e te vai atura. Mei te ra mua i akamata'i te akaouanga o te Are Pure e tae ua atu ki te avarianga, ko te au vaine te aronga oake/oronga i te tuanga o te kai. I te au ra tatakitai, kua angai'ia te au tane; kai manga popongi, avatea, e i te aiai, no tetai 20-30 tane angaanga tinamou. E manganui atu i taau me kai i ko i te retaurani. Kimi moni ratou ei oko moa pirita e te puakatoro no Rarotonga mai me kore ko tetai au tu manga konakona na te au tane. Ko ta te au vaine ia tauta anga.

Tau i te peu tupuna

Anoano au kia karo ki roto i te peu tupuna o te 'utu,' koia te tutaki i te kau taunga na roto i te manga tei matauia, puaka maoa, taro, no te angaanga mei te tarai vaka-puraa, angaanga ki runga i te are pure, are uipaanga, e te vai atura. I te ra o te 'utu anga' i te au ta'unga o te Are Pure i te ra 25 no Noema 2010, kua kitea te tieni. Kua tomo te vaine kia oronga katoaia ta ratou au pakau na te au tane tinamou i runga i te angaanga e tae ki te ra openga. Ko teia tei tupu.

- Te Taunga Tunui: 1 puaka pupu, 1 pia moa, 2 tivaivai, 1 moenga, 1 paraomo
- Tauturu Taunga Tunui: 1 puaka pupu, 1 pia moa, 1 tivaivai, 1 moenga, 1 paraomo
- Au Rimarima: (11 i te katoatoa) 1 apa puaka, 1 pia moa, 1 pareu tie-dye, 1 paraomo, 4 punu puakatoro
- Au mema Ra litu tauturu angaanga: 1 pia moa, 1 tatini punu puakatoro, 1 pareu tie-dye, 1 paraomo

Teia toku manako no te o mai anga o te vaine ki roto i te akatereanga i raveia i teia ra:

- Kua akaari mai i to ratou turanga aiteite ki te tane
- Te kaue-marō kia tomo mai
- Ko te akarito atupaka i tei raveia

Ka pera uatu ainei a te au ra ki mua?

31. POPANIANGA

Mei te akamataanga o te Evangelia i Atiu nei i te mataiti 1823 e tae mai ki teia ra, e manganui uatu rai te au angaanga e te au mea i tupu tei tau kia rekotia e kia akakiteia ei kiteanga na te uki o teia tuatau e pera to apopo. Me kite ratou i te reira, ka riro ia ei ngakau parauanga, ei maruaruaanga, ei maromaroaanga, ei akangateiteianga, ei umereanga, ei pumaanaanga, ei akavangakauanga, penei ei ririanga e ei akavaavaa katoa anga na ratou – tei runga ua oki i ta ratou karoanga e ta ratou akapirianga ia ratou ki te au mea tei tupu e tei raveia e to ratou au metua. Ko te mea maata ra ki konei koia oki ko te mana o te Atua i te tau i takirianga i te tu oraanga o to tatou ui tupuna mei te oraanga ta ratou i matau, ki te oraanga tei akamouia ki roto ia Iesu Mesia, te tango ngaueue-kore e te mutu-kore. Kia pera uatu rai ta te tangata mou pirianga i te Evangelia ora a Iesu Mesia, e kitea aroaia mai ei ratou i Ziona Tapu, Amene.

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AU TUANGA TOPIRI MAI

- Tuanga I: TE PAPA TURANGA EKALEZIA ATIU**
- Tuanga II: TE AU OROMETUA I NOO ANA KI ATIU**
- Tuanga III: TE AU OROMETUA MEI AITUTAKI E ATIU**
- Tuanga IV: TE TAEANGA O JOHN WILLIAM KI ATIU**
- Tuanga V: AU VAEAU TIAKI NO TE ARIKI**
- Tuanga VI: POTI PANU MEI RAIATEA**

Tuanga I

TE PAPA TURANGA EKALEZIA ATIU

OROMETUA

TAUTURU OROMETUA

TEKERETERE

TAUTURU TEKERETERE

MOU MONI

TAUTURU MOU MONI

DIAKONO

DIAKONO AKANGAROI MUTUKORE

EKALEZIA

CICC VAINETINI

PUTUPUTUANGA KONITARA MAPU

APII SABATI, BOYS' BRIGADE, GIRL GUIDE,
GIRLS' BRIGADE, CHRISTIAN YOUTH

(Kiritiia mai: "Te Tango o te Atiu CICC," tataanga mua, 9 Tiurai 1995, akaouia 3 Aperira 2013, tukuia ki Takamoa e te Orometua Frank Williams o te Ekalesia Atiu)

Tuanga II

TE AU OROMETUA I NOO ANA KI ATIU

Numero	Mataiti	Enua Anau
1. Teei e Maratai	1823	Tahiti
2. Faraide e Tupu	1824	Tahiti
3. Upa e Vituu	1828	Tahiti
4. Misi Raela – Mr Royle	1833	England
5. Papehia	1836	Tahiti
6. Mis Galasi – Mr Krause	1842	Germany
7. Rupeiti e Teaia	1846	Aitutaki/Rarotonga
8. Maruia e Terekia	1848	??
9. Maroka e Tamua	1858	Rarotonga/Mangaia
10. Meariki	1863	Rarotonga
11. Tutau	1867	Rarotonga
12. Ru	1869	Rarotonga
13. Kiriau	1873	Rarotonga
14. Paki	1874	Rarotonga
15. Ngamaru	1879	Atiu
16. Pinehaza	1880	Manihiki
17. Tauera	1889-1902	Mauke
18. Vaike Ruariki	1910	Rarotonga
19. Solomona	1920	Manihiki
20. Tamore	1930	Mangaia
21. Teremoana	1931	Mauke
22. Kiriau Akeruara	1939	Atiu
23. isaia Willie	1947	Tongareva
24. Mokoha	1952	Manihiki
25. Tupou Aporo	1953	Manihiki
26. Uzia	1958	Tongareva
27. Aue Ngaau	1964	Mauke
28. Enuu Totini	1967	Aitutaki
29. Tekeu Uea	1970	Atiu
30. Teui Nimerota	1973	Mauke
31. Pare Eli	1978	Aitutaki
32. Leon Atiu	1982	Tahiti
33. Temotu Arioka	1985	Atiu
34. John Tangirere	1988	Mangaia
35. Nio Jim Mare	1993	Rarotonga
36. Teina Tepania	1996	Manihiki
37. Soa Tini	1999	Tongareva
38. Lelei Patia	2002	Pukapuka
39. Tangaroa Uea	2003	Atiu
40. Ina Moeatua	2004	Mauke
41. Oirua Rasmussen	2009	Tongareva
42. Frank William	2011	Aitutaki

Tuanga III

TE AU OROMETUA MEI AITUTAKI E ATIU (19th Century)

1846	Belesazara	Aitutaki – 1849 New Hebrides. Tana D'd1853 MM Dec 54 p.269 4 yrs
1848	Vaa	Aitutaki 1852 New Hebrides Ero D'd 1857. Garr P.169, MMNov54 235
1848	Poaki	Aitutaki 1852 Samoa ret'ill ill & striking wife
1952	Obeda	Aitutaki 1857 Samoa Manual/Ofa/Tanna MM1878 p311.Cov m P 55
1852	Ioane	Aitutaki 1857 Samoa/Mare with Ta Feb 1874 Juv P 23p 240 Steele
1854	Raroo	Atiu 1858 New Hebrides/Aneit 1862. Ret'd to Atiu
1855	Ru	Aituaki 1859 /Aneit 1859 Atiu 1875
1859	Makea	Aitutaki Efate 1859 D'd 1860 Turner P 483
1862	Simeona	Aitutaki 1863 /Efate Juv Apr 1869 P 226 Steele. 1869 Atiu
1871	Rau	Aitutaki 1872 New Guinea – 1877 Rt after wide died. Jan 1875 MM
1871	Beni Revatai	Atiu 1876 New Guinea – D;d 1877 Gr 8hrt P.62 Chalmers
1873	Kauariki	Atiu “ N.K***
1874	Ngativaro	Aitutaki “NG Died in Suou 1884 with wife. M'd widow of Asafo 77.
1875	Taria	Aitutaki NG Martyed Kalo 1881 wife d'd Suou 1884 Ad Chalmers p70
1876	Isaaka	Aitutaki 1881 N.G Suffering from headaches-Lawes 1/86 *Died 1878
1879	Tima	Aitutaki 1883 N.G Kivori Naara (wife) D'd 1884
1883	Ratu	Aitutaki 1885 N.G Chalm Pioneer P 262 Copra &cane for export. RT ill 1905, School not advance Ch baptized 10
1883	Ngtivaru Iti	Aitutaki 1888 N.G wf D'd N.G RT 1890
1883	Ebera	Aitutaki P 85 Poly Chalm 83 Darkness P 360
1884	Hezekia	Aitutaki 1889 N.G 2 nd wife D'd NG JW 158 RT Died consumption RT
1893	Tauai	Aitutaki 1897 N.G ***NK
1900	Papa	Aitutaki 1903 NG ***RT
1911	Tumupu Kea	Atiu 1913 NG ***RT

Tuanga IV

TE TAEANGA O JOHN WILLIAM KI ATIU

JOURNAL OF A VOYAGE (Kiritiia mai mei roto i te CICC Nutileta No.35)

Tetai teia o te tuanga o John Williams i rekoti i tona tere matamua ki te Kuki Airani i te tau 1823, tei akapapa akaouia e Winnie Risto Vaine (Mati 2010) iaia ma tana tane ko Albert Risto nooanga ki Rarotonga. Kua kiriti uaia mai te tuanga o to John Williams taeanga ki Atiu. Kua raveia mai teia tuanga no te mea kare i tataia ki roto i ta John Williams puka "A Narrative of Missionary Enterprises in the South Sea islands." Ka riro teia ei akapapu i te nga Orometua Tahiti mua i noo ki Atiu, koia a Tehei (Teei) e Maratai. Pera te tupuna rongonui ko Putere, mei tei akaariia i roto i te korero enua.

"I te aiai kua tere atu matou ki Atiu, te enua ta Captain Cook i akanoo (i runga i tana mapu) – S 20.1.158 W, mei te 116 maire mei Mangaia ki teia enua ta Orsmond (Orimona) i tono toko rua Puapui (Orometua) mei te 4-5 marama, tae mai ki teia nei. Kua tae matou ki tetai enua tei kore i roto i ta matou au puka e ta matou mapu. Eua iti e te akaaka. Kua na te pae matou e vatata e takapini inara kare matou i kite tangata i runga. E papa toka (uruatete) ua mei te 8-14 tapuae te atea mei te poo o te akau. Tupu ngangaere ua te au pu nono (kare i te ai – sandalwood) na te pae taatai. Ko te reira ua tei kitea atu mari ua ko tetai au pu nu taki tai e tu teitei ki runga ake i tetai au pu rakau. Kua kite kore matou e koai teia enua, i taua atinga rai i kite atu ei te meti i tetai enua i vatata mai kia matou, tei tamanako ia e ko Atiu e kua tere atura matou ki reira.

I teia popongi ia matou i tae ki teia enua ko tei kite matou i nanai i te aiai, koia ko Atiu, kua koropiniia matou e te au vaka (paiere). Kua uiui matou no runga ia Tehei (Teei) e Maratai, nga puapui ta Orimona i tono takere mai. Kua akakite ia mai e, te ora ra ma te meitaki. I muri iti ake kua tapiri mai a Tehei ma tetai o te au mataiapo tutara (kare ingoa i akakiteia). Kua akatika matou ia raua kia kake mai ki runga i te pai, inara ko te katoatoaanga o te au paiere tangata e momore me kore tetai ua atu pakau (tamaki pa'a) kua arai matou i te tapiri mai (ki te pae pa'i).

Kua rekareka tikai a Tehei i te kite anga ia matou, inara ko tana i akakite no to raua turanga ma tei raveia ki runga ia raua i ta raua i kite kua riro ei tumatetenga tikai – koia oki pouroa to raua au pakau no raua kua keia ia, kare o raua kakau tapoki ia raua i te po me kore i te ao, kua aite to raua moeanga mei to te au puaka i roto i te repo. Kua oronga maua i ta ratou i inangaro, tei rauka ia maua. Kua karanga mai raua (Tehei) e kua riro tikai ei mea taukore i te mea e te aratakiia ra raua kia tamateia me kore....(kare i papu teia ngai) inara kua paruru tikai te Atua ia raua, no tetai au araara putuputuia no te tamaki. Inara kua kore ua rai te reira no tetai atianga amuri ake e kua manga pumaana mai inara e enua te reira no te aronga manako kino. Kare ratou e akarongo atu kia raua.

Kua uiui matou me kua pati kia ratou. Kua karanga mai raua (Tehei) e aita, inara ko te vaine a te mataiapo e tona teina te piri mai ki roto i te akamorianga, e ta'i me kore e rua taime i te Tapati. Kua akamaroiroi matou ia raua, auraka kia oki ki muri, akakite kia raua i te au pakau tei raveia e Papeiha e Vaipata i Aitutaki, koia te takore anga raua to ratou au marae, to ratou au itoro tei runga i te pa'i, koia katoa i te Are Pure ranuinui i patuia e kua aninaia e kua akatueraia te reira, koia katoa ratou i te matakite anga ma te irinaki anga ma te irinaki i te au akairo i rauka tei raveia e ratou. I te au taime ravarai e ruaaraara matou ki nga puapi'i (Orometua), ko Tamatoa te Ariki ruaine no Aitutaki mai, te ruaaraara aia ki te mataiapo ko tei ano mai ki runga i te pa'i raua ko Tehei – no runga i te puapinga o te au araara o te Atua, no runga i te takore angaia o te au marae. Te akakite ra aia i te tumu i ano mai ei aia koia te akakite kia ratou (Atiu) e kia aru i ta ratou i rave ei akaraanga.

Kua akakite aia i te Are Pure ranuinui i akatuia e tei akatueria e te au mitinare. Kua karoanga umeremere ua taua tangata inara kare a matou araara e rauka mei roto iaia. Mei tetai tangata kamakura aia e kare kakau o runga iaia. Kua pati matou kia aru ia matou, ma te taputou e ka akaoki mai iaia ma te ora – inara kare aia i akatika. Ireira kua pati matou i te puapii (Tehei) kia ano ki uta e kia tamanako ki tetai au papaki, i te uianga koai tetai mataiapo tutara i runga ake kia kave mai kia matou. Mei te ta'i ora i muri ake kua ara mai te Ariki (Rongomatane), te noo ua ra i runga i rotopu i te vaka purua, i tei tau ki tona ngateitei, ma te porutu i te taime e oe ra te aronga oe, i te vaka. E tangata taurekareka aia mei te toru ngauru ma rima ona mataiti, e tona rouru i runga i tona upoko te maora ua ra. E paraomo teatea tona ma te vaanga kakau-anga Atiu, pareu aia.

Kua turou matou iaia ki runga i te pa'i inara ko te Ariki Tamatoa, kua ki i te manako akakoroanga nona, e kua arataki ke i te ariki ki tetai ngai ke, ko raua ua e kua akamata i tana angaanga i te akakiteanga i tei tupu, i raveia i Aitutaki. Kua takoreia te au marae e ko te au itoro nunui kua ta'una ki te a'i. Tei runga i te pa'i te au mea rikiriki te apaina ra ki Raiatea – e Are Pure ranuinui tei akatuia e kua paraiia e kua teatea rava ia. Kua mareka (Tamatoa) pukuatu i te mea e kua akatueria te reira e te au mitinare e i na te ano mai nei aia i te vao'o i te au araara a te Atua ki runga i tona (Rongomatane) enua. I akamori ana raua okotai Atua i mua ana, i teia nei ra kua takore aia i tona. Kia akamori kapiti raua okotai Atua, e ko te reira te Atua tika tikai. Kua roa ta te Ariki ruaaraara anga. Kua akarongo matou ma te mataora e kua rauka ia matou kia marama i te mea oki e, te akarongoia ra tana (Tamatoa) ma te kore e apiapi mei ta matou, e ko tona akarongo kua rai atu i to matou, i te mea oki e te ara mai nei te taeake-tupu ki te Ariki Rongomatane.

Kua ui matou kia Rongomatane (te Ariki no Atiu) i te ingoa o te enua i na te pae mai matou i nanai. Kua akakite mai aia e ko Mitiaro, e kua akakite katoa mai aia e tangata rai to runga, noatu kare matou i kite ana, no te mea kua koropiniia te enua e te uruatete. Ko a rotopu i te enua e akaaka te ngai e nooia ra e te tangata (Takaue e Mangarei) (Ko te roto vai te takako rai i a rotopu i te enua). Kua akakite mai aia e koia te Ariki o taua enua e pera tetai enua i vaitata mai, koia ko Mauke (tataia Maute i roto i te Tianara) e tangata katoa to runga. Kua kimi ravenga matou i te taparu iaia kia aru ia matou e ka apai iaia ki Porapora. Kua akapapu matou e ka mareka te au ariki i te kite iaia inara kua patoi aia. No tei kore i manuia taua patianganga kua tamanako matou kiaia kia aru ia matou ki Mitiaro. Ko te tumu mua ka riro tana akanauruanga ei puapinga i te akanooanga i te au puapii. Te rua, koia oki kua anoano matou e, e manuia nui te ka rauka i roto i tetai ra me kore e rua ra akaariuanga maia katoa. Kua akatika aia i ta matou tamanakoanga, tei riro ei mataora kia matou.”

Tuanga V

AU VAEAU TIAKI NO TE ARIKI

E au tua potopoto teia i kiritiia mai mei roto i ta William Gill tataanga. Tena tetai pae kua tataia i mua nei, mei to Royle e Krause, te akatuanga o te Are Pure mua e te rua, te taokotaiana Juvenile Missionary e te tanu manako, e te vai atura.

Ko William Gill, e Orometua teretere putuputu aia ki teia pa enua. Ko Mangaia tona enua noo tinamou. No reira i manotini ei tana au mea no runga i te angaanga o te Evangelia i runga ia Atiu. Kare ra aia i noo ana no tetai tuatau roa. Penei aru mai aia i te pai i teia ra, apopo kua tere atu enua ke. Teia tetai tua:

Ko to matou tere mua ki Atiu i te mataiti 1843. I to matou uru anga ki uta anere te tangata tei ano mai mei roto i te oire i te aravei tuoroora ia matou. Kua akatuia te oire ki runga (Nootu) mei te rua maire i te takapinianga. Tei rotopu te ngai i akatuia i te Are Pure e te are apii. Kua taito te are apii, i ripea parua ia inara ki i te tangata i te au atianga akamorianga i to matou nooanga i reira. E au kopi tetai o te Kororomotu Ou, tataia i roto i to ratou reo, tei apaina ki reira e toru mataiti i mua ake; ta te tangata i oko ki te maniota (pia) i te vaito moni, rua ngauru paunu (£20), ko tei tukuia ki te “British and Foreign Bible Society.” Ko te umuimu o teia enua tangata no te au Araara a te Atua e to ratou mataora i te akarongoanga i te akamarama anga, e au akapapuanga tikai e te mataora.

I tetai aiai, te aere aere ra matou i roto i te oire, kua kite matou i tetai mapu tane, tangata Tahiti, mei te auouo – ko tei tae ua mai nei ki teia enua e kua akataka te Ariki i tetai au vaeau – kati (tiaki) nona, (kare ingoa o te Ariki) mei to te akaaere anga o te Kavana Varani e te Ariki Vaine Pomare o Tahiti. Kua tereni ia teia au vaeau na roto i te tiria peu a te Vaeau. Mei te rima ngauru ratou e kua apai ratou, te rakau roroa e te mea potopoto, kare i te pupui e te koke. Tutu akama te ariki i ta matou i akakite i teia peu neneva tana i akatika ei mareka no te au mapu.

Kia oki matou mei ta matou ori aere, kua uipa matou e te au Diakono o teia Ekalesia ou e teia tei kitea mai, e toru ngauru ma iva au mema (Ekalesia) tei akatomoia mai mei te akamataanga. Toko rima tei akarukeia no to ratou tu makokore, toko a tei mate, e toru ngauru e noo tinamou nei. E mea mataora katoa i te kiteanga matou i te au tamariki i raro i te apii anga a te au Orometua. Kare i raro ake i te 246 tamaroa e 164 au tamaine. Ko Papeiha e Krause te nga Orometua i taua mataiti ra 1842.

Tuanga VI

POTI PANU MEI RAIATEA

Kiritiia mai mei roto i te “VOYAGES AND TRAVELS”, tataia e Rev. Daniel Tyreman & George Bennet Esp 1821-1829.

Akatomoanga

I kiritiia mai teia ei akaari i te panu anga mai o tetai poti tangata mei Raiatea (tei taikuia i roto i ta J. Williams tataanga) e no runga i nga Orometua Tahiti i vaoo ia ki Atiu, i muri uake ia Teei e Maratai.

Tiunu Ra 19 (kare mataiti), teia tamanakoanga no te mataiti i mua ake 1823). I teia ra kua tae matou ki Atiu, tetai o te au enua o te “Harvey Group” tei reira tetai nga Orometua, tei vaooia ki reira i tetai taime i topa. I konei, kua piri atu maua kia raua rua araara ei. Kua akakite mai raua e kua takore te iti tangata i to ratou au atua itoro e kua akatu i tetai Are Pure ranuinui. Ko tetai mea tuke i tupu, ko teia tei tuaia mai.

“I tetai au taime i topa ki muri e poti tangata toko rima tei panu mai ki Atiu. Kua tonokia ratou ki Tahiti ei kave karere kia matou i Tahiti. Inara mei to ratou akaruke anga ia Tahiti, kare e rongo no ratou i tae ki to ratou kopu tangata. Ko te irinakianga rai, kua mate ki te moana. I teia ra i tae ei matou ki Atiu kua tapiri mai te vaka ki te pae pa’i. Kua kite matou i te tangata tu-oe, karoanga mata katakata, i te kiteanga i to matou pa’i. E ko tona au taeake (Tahiti) i runga i te pai tei kite vave e, ko tetai aia i te aronga i runga i te poti mei Raiatea.

Kua karanga mai ratou, i to ratou okianga ki Tahiti, atea ki vao ia Eimeo, kua poiri. Ireira kua tapekapeka te au kie e kua moe ratou ma te kore matakutaku. Kua akaruke i te poti kia aru i te marino o te tua ngaru e popongi ake, i te manako anga e i te reira taime, ka akatano ei i te kaveinga tei matauia e ratou i te aru ki te enua na roto i te au akairo kitea kore o te moana. Kia ara ake ratou, tei roto ratou ki te kou, tei riro mai ei ua topa pu, ma te matangi ririnui, tei turaki ia ratou ki te mareva moana kitea koreia.

Ono epetoma ratou i te panuanga, kitea kore e ratou te ara moana e te oonu takere kore, tei roto i reira. Kare atu e ravenga a te tangata kia tamanako, mari ua ka taopenga mai, ka apukuia ratou. Kareka ra kare to ratou irinakianga akarongo i marere, e te ngoie ma te ririnui o taua akarongo, e mea tuke tikai no te mea kua ui matou kia ratou, me kare ratou i manako e ka rokoia ratou e te ati, no te manga kore me kore ka maremoia. “O, aita! Kua pure matou ki te Atua!” I mua ake ka panu ei ratou, te putunga ra ta ratou vi, te nu, meika, te vai, e rua ko’e aongi vai (mei te ta’i e te apa karani) inu akari i roto. I taua au ra, ka vaito te tuanga e rua ua taime i te ra, i muri ake i te pouanga te manga e te vai i te rima o te epetoma.

“Harvey,” ko te ingoa tapaia no Manuae. Taka katoa ia no te pa enua tonga. No muri nei te tienianga Cook islands. Na roto i te tutou anga o te puru akari ki roto i te ‘inu, ka katikati ki te nio, kia riro ei tamauu i te vaa, kakara-marō no te kore vai. Na reira ua, po e ao, i te ngaki ua anga kia maroiroi i te oe, pureraa ma te imene. Kua tatau i te au araara Parau, tei riro ei ‘varaoa’ no te au ra, e te akamaara i te au ra Tapati.

Tika rava ia, tei te rangi to ratou reo i te rongo anga ia mai mei te reo imene a te au angela i te na ko anga e, “Kia kaka te Atua Teitei,” te Akaora nui – Kua rongoia ta ratou pure ma te reo imene akaepaepa iaia, i runga i te terona, noatu e kare to ratou ngutu e kamutamuta, kua rongo ia mai ra te reira na roto i te akataeanga ia ratou ki te enua. I te openga o te ono

epetoma to ratou papanu anga i runga i te mirioni tua ngaru kua akauta ia atu ratou i runga i tetai motu (Takutea) vaitata ki te enua Atiu, i reira to ratou kitena anga, kekena te kopapa e ruru-ivi ua. Kareka ra kua perepere kavana, kua ora! Te kopapa, te manako e te akakoromaki.

Kua utuutuia ratou e kua rauka te maroiroi e kua apaina ratou ki Atiu rapakau marie ua ia'i. Kua matutu, maroiroi e kua akamata i te tutu i te Evangelia ora na te mana nui e rauka atura kia akaariu i te toenga o te Atiu kare i ariki ana i te Atua ou, e kua takore i to ratou au itoro.

Faraide e Tubu

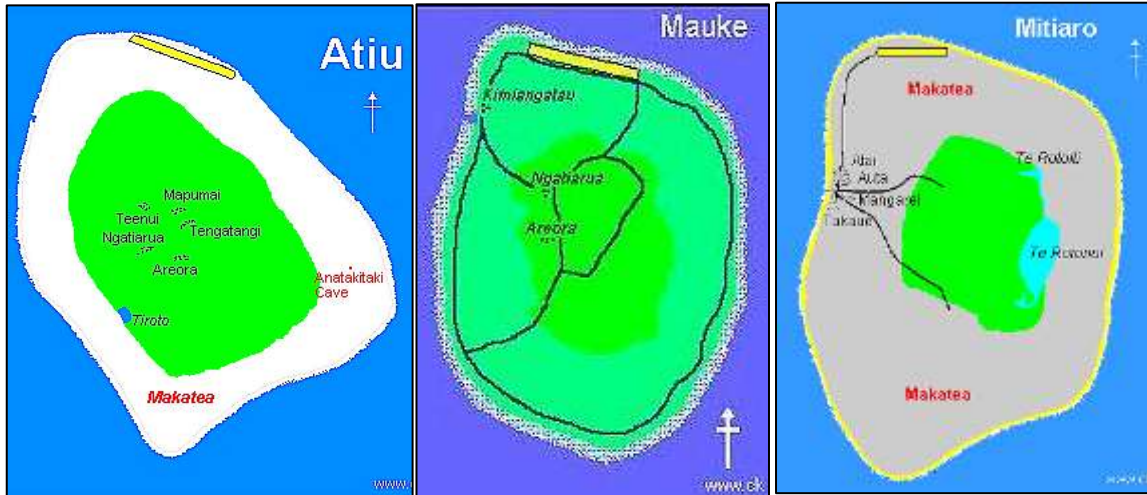
Kua vaoo matou ki Atiu, toko rua Orometua (Tahiti) ma ta raua nga vaine, e rua tamariki. Ko teia toko rua Orometua te apaina ra ki Mauke e Mitiaro. No te matangi e te ngaru uriia i tupu i te ra i muri ake ka tae ei matou ki Mangaia, na te reira i kore ei matou e tapae ki Mauke e Mitiaro. Kua akaruke matou ia Atiu e kua akatere atura ki Rarotonga.

Akakouanga

I roto i teia tua, te kitea papu nei e pupu tangata teia no te enua Raiatea i tae ki Atiu. Kare numero i akakiteia, me tamanako ra koe toko ono ratou no runga i te poti, kapiti atu a Faraide e Tubu, toko varu aronga tei tauturu ia Tehei e Maratai i te apianga i te iti tangata. I te tano anga, kua marama rai a Rongomatane i te au araara no lehova na mua ake ka tae mai ei a John Williams. Ko te manako puapinga ra, kua akapapu mai te taeanga mai o ratou mei Raiatea e, no te reira pa enua mai tetai au vaka matamua i tae ki Atiu i muri ake ia Mariri.

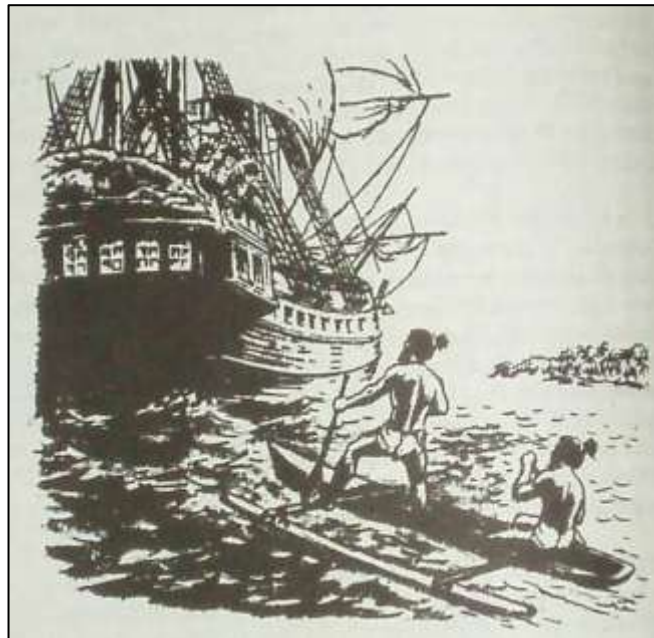
PICTURES REFERRING TO PLACES AND EVENTS REFERRED TO IN THE STORY

The following maps, pictures and graphics are reproduced here to lend support to some of the events and stories mentioned in this book. Appropriate acknowledgements are provided.



Source: Google maps of Nga-Pu-Toru (not to scale)

Captain James Cook



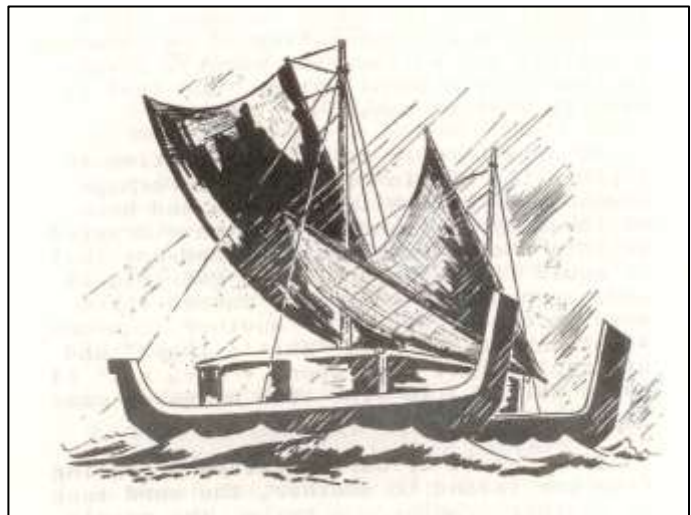
History has it that Captain James Cook, to whom the country is named after, arrived in the 1700s, but not until 1821 that the Missionaries under the London Missionary Society, brought Christianity to the islands, arriving first at Aitutaki, and covering all islands within 10 years. The above illustration by Concrad Frieboe, comes from the book *East of 170 Degrees*, by R.R.V. Blanc. The above illustration shows Mourua and another Mangaian paddling their canoe towards Captain Cook's ship. When Captain Cook left Mangaia, he sailed past Rarotonga without sighting it (from *History of Rarotonga up to 1853*, by Taira Rere, 1981, p.18). Similar incidences may have taken place on Atiu prior to the arrival of Christianity.

Idol Worship



Before the arrival of Christianity, native islanders were worshipping idols they carved out of wood and stones. By doing this they recognised that there are powers beyond their own physical strength and knowledge. Somehow some of them also had the ability to foresee the future. To this end, a local chief on Atiu, prophesied the arrival of Christianity on the island, and this actually happened some years later. So our ancestors may have worshipped idols before Christianity, but were they people who had no idea at all about the God that we worship today? You may draw your own conclusion. The above illustration of a Rarotongan warrior and his god comes from *History of Rarotonga up to 1853*, by Taira Rere, 1981, p.26.

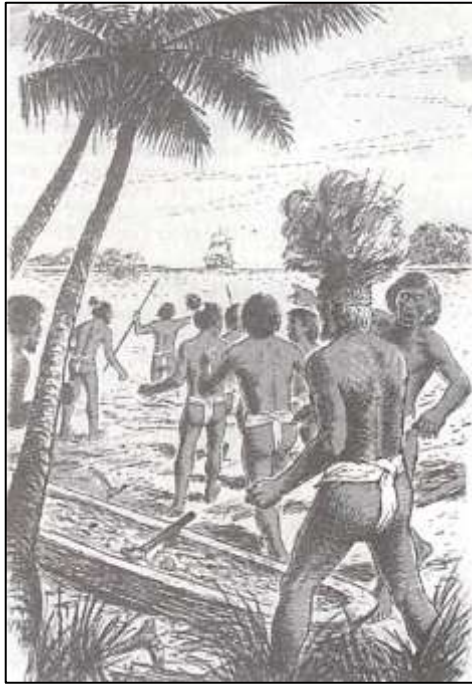
Seafarers



Early Cook Islanders were famous seafarers, travelling the open seas in search of new lands. They relied on nature (stars, currents, and knowledge passed down) to guide them along. The single canoe developed into a double-canoe which was a much more suitable craft for long-distance

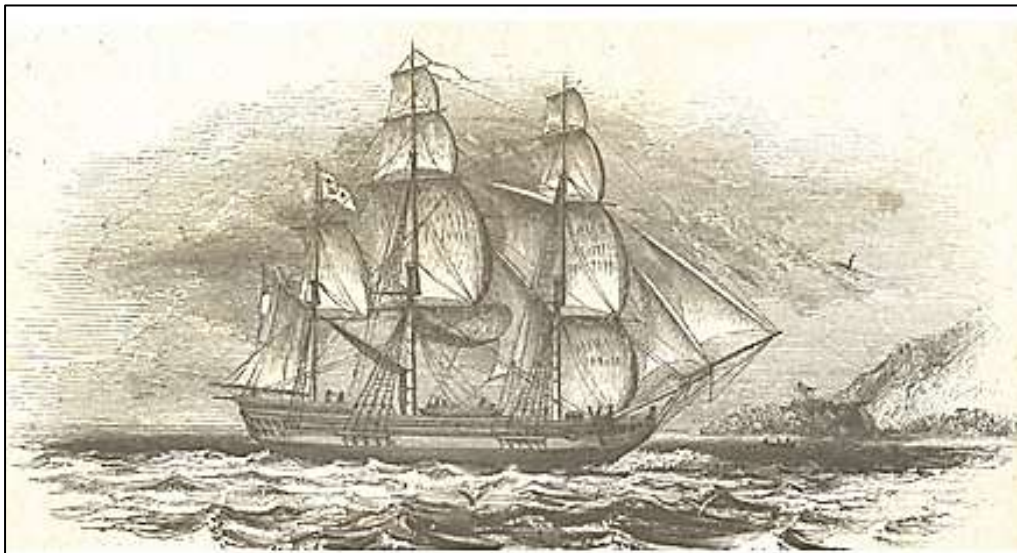
voyages. (Source: *History of Rarotonga up to 1853*, by Taira Rere, 1981, p.6; *Some Aspects of Rarotonga Life*, by Taira Rere, 1976, USP, Suva, Fiji, p.62)

Reception by Natives



The *Cumberland* at Ngatangia. The ship had to move on to Avarua because of the hostile attitude of the natives. Illustrated by Conrad Frieboe, from the book *They Came for Sandalwood*. This is an example of the reception received by some of the early white men travellers on some of the islands they landed.

Arrival of the Missionaries

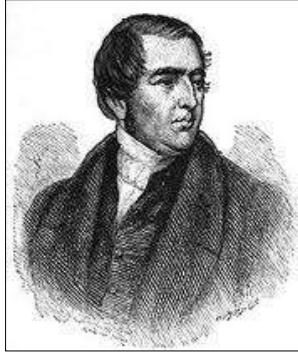


The Mission ship *Duff* arriving at Matavai Bay, Tahiti, in 1797 with the initial batch of LMS Missionaries. Their arrival heralded a new era for the people of the Pacific. It was the beginning of a steady flow of Missionaries from Mission Societies in Britain, Europe and later America, that flocked to the region, a process that continued until the latter half of the twentieth century. From the outset, the Missionaries were determined to evangelize the indigenous population by converting them to the Christian faith. They came with preconceived ideas concerning the necessity to save the so called many lost souls by converting them from their pagan ways to a more civilized lifestyle. Embracing the Christian faith in all its splendor and trappings was an essential part of this process.

Source: presentation by Dr. Fele Nokise (Principal, Pacific Theological College, Suva, Fiji) at the 50th Anniversary of the Pacific Conference of Churches held at Malua, Samoa, Aug/Sep 2011.

Rev. John Williams

Rev. John Williams is credited for introducing Christianity to the Cook Islands in 1821, first on Aitutaki and thereafter to Nga-Pu-Toru and Rarotonga. Christianity eventually reached all of the islands in the Cook group within 42 years.



Born 1796, died November 1839 in New Hebrides (now Vanuatu). Rev. John Williams landed with Papehia on Rarotonga in July 1823. He left Papehia behind to introduce the Gospel to the Rarotongans.



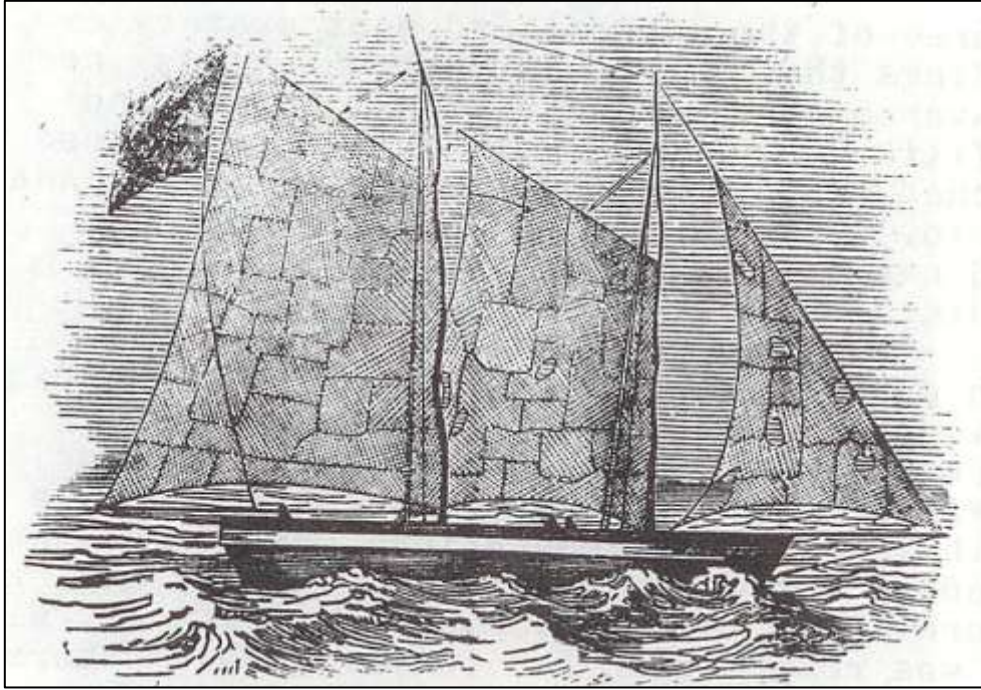
Papeiha

Papehia, the Raiatean Missionary from Tahiti who brought idolatry on Rarotonga to an end. He arrived with Rev. John Williams in 1823. (Note: the above portraits are from Taira Rere's book, "History of Rarotonga up to 1853.")



Rev. Aaron Buzacott

The Rev. Aaron Buzacott did most of the work in translating the Bible from English into Cook Islands Maori which the early Missionaries then used to teach the natives on all islands in the Cook Islands. The other two translators were Rev. Charles Pitman and Rev. John Williams himself. (Source: Taira Rere [1980], "The Gospel Comes to Rarotonga.")

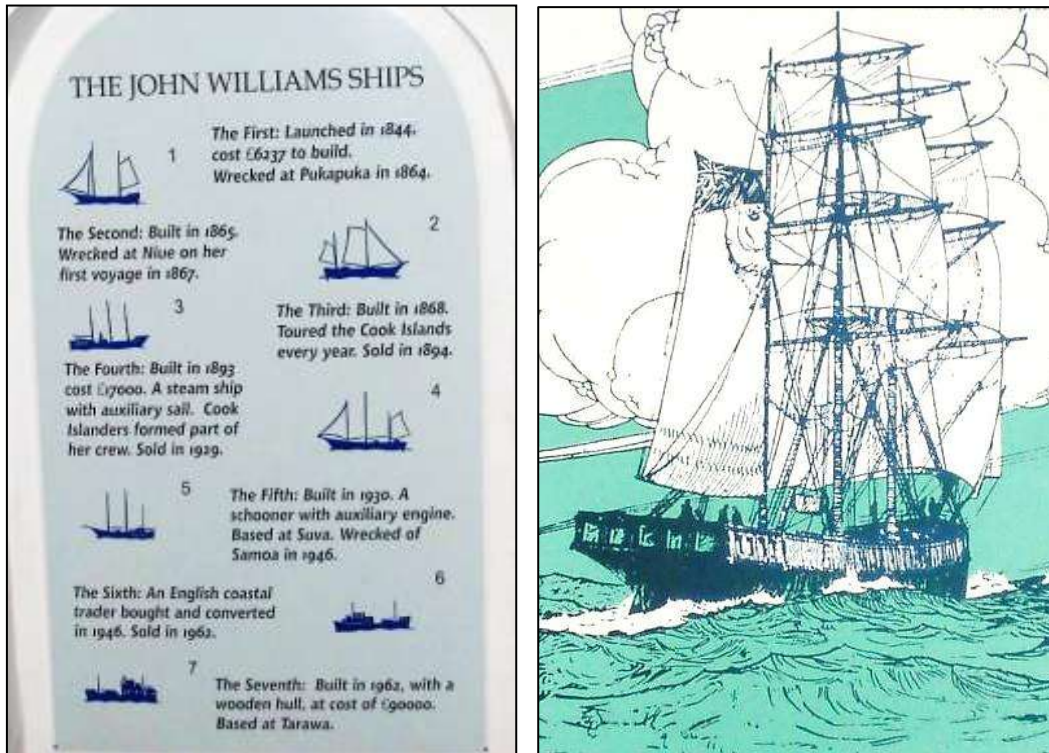


The Messenger of Peace, the ship built at Rarotonga by John Williams with the assistance of some Rarotongans in 1827-28. The ship was used to sail between Rarotonga, Tahiti and most probably other countries as well. John Williams also assisted Rarotongans build better houses. (Source: "History of Rarotonga up to 1853," by Taira Rere, 1981, p.70-71)



A 1919 photo of the lecture hall at Takamoā Theological College, with the Mission House where the early Missionaries stayed in the background. Student quarters are on the right. Since its establishment in 1839, the college trained and sent to the outer islands and throughout the Pacific, hundreds of Cook Islands Missionaries, the last one (Rev. Turaki Teauariki) returning from Papua New Guinea in 1975. (Photo kindly donated to the CICC General Secretary in 2009 by Ewan Maidment of the Pacific Manuscripts Bureau, ANU, Canberra, Australia)

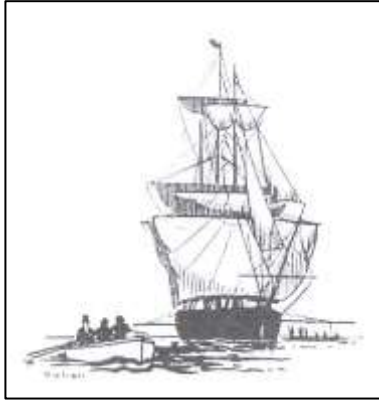
The John Williams Mission Ships



The Mission Ship *John Williams*, one of the sailing boats used by the London Missionary Society to spread the Gospel in the South Pacific including the Cook Islands (from *Polynesian Missions in Melanesia, USP, 1982*). The plaque (left) is hanging in the Rev. John Williams Room, Mission House, Takamoa, Rarotonga.



European Missionaries with natives on boat (Source: "Gems from the Coral Islands," 1856, p.168)



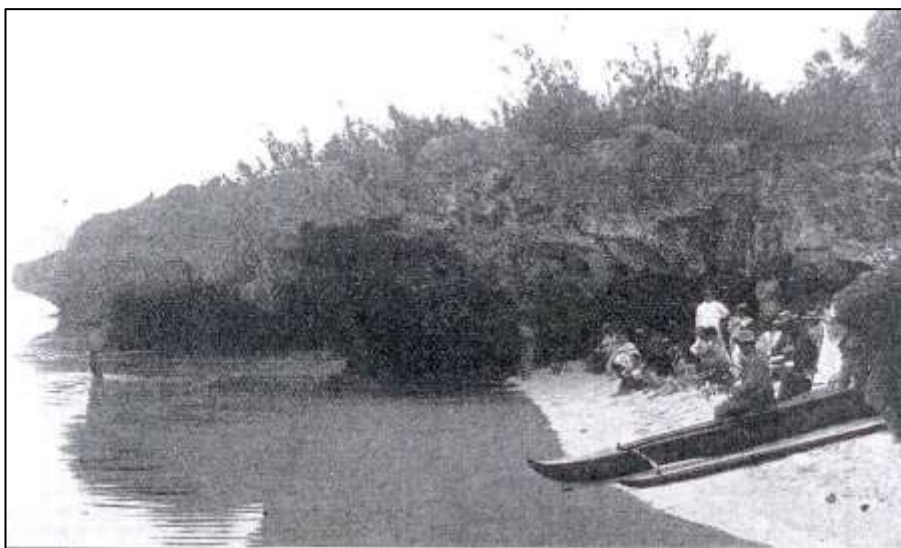
Missionaries landing on a Pacific Island

(Extracted from *News from Afar*, an LMS magazine for young people in the 1930s. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney)

Some Old Photos of Atiu



The Ngati Arua of Atiu in warrior costume with spear-proof sennit helmets, taken around the early 1900s.
(Source: *Years of the Pooh-bah*, Scott, 1991, p.78).



A landing beach on Atiu

(Source: "The Chronicle of the London Missionary Society," July 1926, pp.3-5. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney.)



Ngamaru Ariki, overlord of Atiu, Mauke and Mitiaro. As prince consort of Queen Makea of Rarotonga, he lived mainly on Rarotonga after 1871. (Source: *Years of the Pooh-bah*, Scott, 1991, p.79).



Opening of *Salema Mou Evangelia*, Tengtangi Meeting House, Atiu, 1957
(Source: the late Professor Ron Crocombe of Nikao, Rarotonga; names recently provided by Ina Teiotu)

Some Recent Photos of Atiu



Visitation by the church leaders from Rarotonga to its parishes in the outer islands and overseas is a regular activity. Here a team from the CICC Executive Council, including its Director of Publication, visited Atiu in February 2010 to conduct workshops and meetings with members of the Atiu Ekalesia on church management and selected Biblical topics. Above: some of the senior members of the Ekalesia, including the author of this book, Papa Paiere Mokoroa, on the left with sunglasses.

Below: as the author explained in this book, Uapou is a social and enjoyable event when members get together to sing, dance and contribute to Bible-based questions posed by the Uapou Leader, the person earmarked to lead the event. Uapou gatherings end with refreshments.



Above 2 photos by Tekura Potoru, CICC Director of Publication, Takamoa



DEDICATION OF MURARE IONA AS ASSISTANT MINISTER FOR ATIU CICC

The dedication of title holders in the CICC is a special occasion for both the Ekalesia and the person concerned including his immediate and extended families. In effect, it is a confirmation by the congregation that it has put its trust in the person to be dedicated, for the responsibilities associated with the title. He would have proven himself to be considered for such positions.

Dedicating an assistant minister, according to the CICC Manual (published in 2010), cannot be carried out by his own minister. The task must be done by either an ordained minister of the CICC Executive Council, or another CICC minister. On Sunday 7th August 2011, the CICC President at the time, Rev. Tangimetua Tangatutai, led the dedication ceremony in the Atiu church, of Mr. Murare Iona as assistant minister to replace Papa Ngametua Kae who passed away in March of the same year.

Rev. Tangatutai was welcomed onto the island the traditional way when he went over on Saturday 6 August for the dedication service the following day Sunday. He was carried on the "paata," a raft made and reserved for carrying people of significantly high status in the community. This is a custom that has survived the times. The order of service for dedicating church office holders is spelled out in the CICC Manual which all CICC ministers are expected to follow.

After the dedication service, members of the Ekalesia top up their praise and respect of the new assistant minister as well as the head of the church from Rarotonga, with a sumptuous lunch in the Ekalesia's Sunday School Hall nearby. Assistant ministers – in fact all church title holders for that matter – serve until they retire, or are replaced by the Ekalesia when the titles are up for renewal.



Above photos were sent to Takamoa by Rev. Oirua Rasmussen, minister for Atiu Ekalesia, 2007-2011.

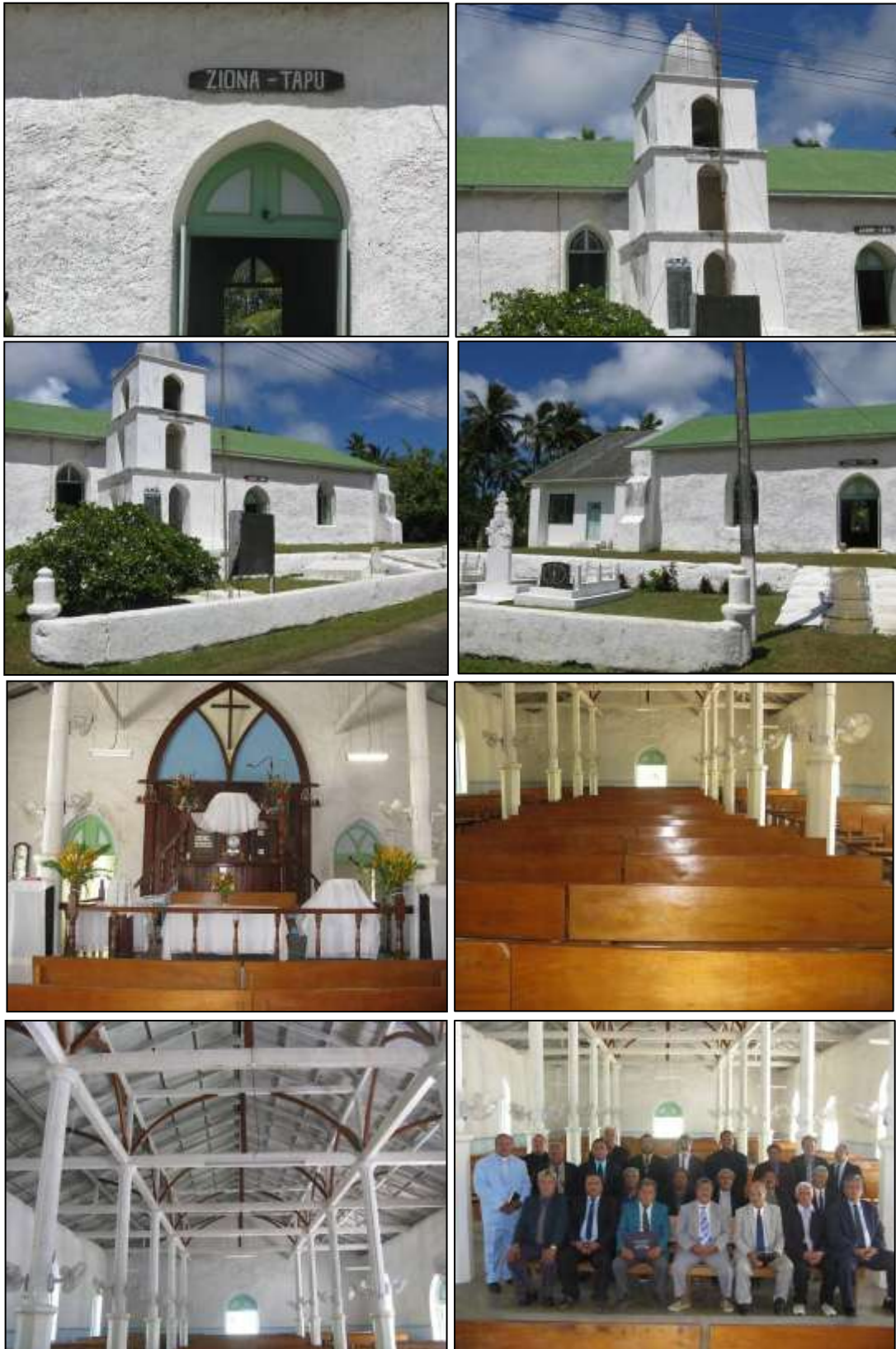
Food and the Church

“Well, whatever you do, whether you eat or drink, do it all for God’s glory.” (1 Corinthians 10.31). Food of any kind is an essential component in a lot of the programmes and activities of the CICC. A lot of church functions end with something to eat, whether it is a feast put up for the re-opening of a renovated church structure, or snacks after the main Sunday church service. The types and quantities of food put on the table have changed over the years. In the past, it is common for feasts to comprise only of fish, taro, pork, chicken, kumara, and drinking coconut. These days, one can still find these foods on a feast table – perhaps in smaller quantities – plus more; a variety of buddings (poke) such as banana and cassava, mayonnaise, chopsoy, cakes, soft drinks, vegetables, fruits, sometimes ice cream for dessert. When an outsider complains that the CICC eats too much, the standard response would be; *“this is part of Christianity’s blessings, take it and give thanks to Him.”* Photos are from (a) Rev. Oirua Rasmussen, and (b) the collections of Nga Mataio.



“ZIONA TAPU,” the church building on Atiu

Prior to the 2010 renovation



Photos by Nga Mataio and Tekura Potoru, 2010

Renovation, July – November 2010



Photos by Baza Ross, expatriate teacher, Atiu College, 2010

Dedication day after the 2010 renovation



Photos by Baza Ross, expatriate teacher, Atiu College, 2010

URIANGA KI TE REO PAPAA

English Translation

PART ONE: THE EARLY DAYS

32. INTRODUCTION

*“Look to the ship, gaze at the masts
Myriads, hundreds, countless ropes
By whose command that the weaklings of
The land below attack the land of God above in the sky?
Defenseless is the weak against the brave above
Had to be tough!”
(Rongomatane Ngakaara, 1823)*

This writing is based on the teaching of Christianity on Atiu. This is part one based on the founding of the church from the time when Rev. John Williams arrived and those missionaries after him. Included are sources that changed or added and not written in John Williams' book. These sources are found in the biblical dramas composed to show the arrival of John Williams to Atiu. Extracts are also made in order to show and support what actually happened during the spreading of the Word of God amongst the people.

I desire also to bring an end to the oft-made comment that our ancestor, Rongomatane Ngakaara, was a heathen. Rongomatane cannot be called a heathen. He was not a cannibal. He was a peaceful man like the other kings of these islands. Had it not been for Rongomatane, John Williams would not have succeeded landing on Atiu, and had he been a heathen, John Williams would have been killed as happened in Eromanga.

General Background

Atiu was the second island John Williams arrived at after Aitutaki. It became a famed feat for John Williams because in just 5-6 days the islands of Nga-Pu-Toru and Rarotonga were converted to Christianity. That happened through Rongomatane Ariki who directed John Williams to Mitiaro and Mauke and commanded the people to accept Jehovah, the new God. The sad part though is that Rongomatane was likened to the heathen. Yet he was a civilized man of that period. Before John Williams' arrival, the Atiuans' homes were down hill (at the base of the hills). Rongomatane was living on his paepae known as Are Tamanu, about 100m away from the main road to Nootu (present village) closer to the main road to Araki. Putere was living at Araki on his paepae known as Vai Raaraa. Both Rongomatane's and Putere's dwellings were about one and a half kilometres away from Au Matangi, Taunganui, which I believe enabled them to be the first to reach the seaside. Au Matangi landing is located at the forefront of the paepae Orongo-i-tai, the marae where Captain Cook's men were entertained and provided with food in 1777. Tinokura was one of the the reigning kings at the time. Rongomatane's boat went to sea through that way.

Population

The population of Atiu was about 1,500 in 1823. During 1843 it was about 1,900 (W. Gill, p. 237). Between 1930-1940 the population was down to 1,400. Since then there was a gradual drop right up to the year 2009, when it was just over 500. People migrated to Rarotonga, New Zealand and Australia for many reasons including employment and education.

33. JOHN WILLIAMS' FIRST ARRIVAL TO ATIU

“His person was tall and slender and his aspects commanding. He was clothed in white shirt having a piece of Indian print girt around his loins. His long beautiful black hair hung gracefully over his shoulders or waved in the passing breeze, as, with the motion of his body, he kept time to the rowers.”

This was the description of Rongomatane Ariki by John Williams on the day he arrived in Atiu. John Williams arrived at Atiu from Mangaia on the 19 July 1823, Saturday late afternoon. According to John Williams two Tahitian teachers were already on Atiu, sent by Mr. Osmond about two or three months earlier, but they were badly treated by the Atiuans. They were Tehei and Maratai. As soon as the ship sheltered near the land, Rongomatane (Ngakaara) Ariki and his men paddled over to the ship. John Williams described him as a great man (as mentioned above). When Rongomatane got on the ship Tamatoa Ariki of Aitutaki was the first man to take Rongomatane's hand and lead him away where they were alone.

Then Tamatoa told Rongomatane all that had happened to his idol gods and maraes. Rongomatane was convinced after listening to Tamatoa, that out of the blue he said, “I'll sleep aboard tonight.” Tamatoa Ariki was so much proud of himself, to hear his friend intended to stay on the ship. He must have told John Williams the good news, so the next day was Sunday, a day of prayer, John Williams selected special Bible verses for Rongomatane (J. Williams, “Missionary Enterprises in the South Sea Islands,” 1838, pp.84-91).

On-board the Ship

A few Tahitians teachers were aboard including Tapaeru of Rarotonga with Tamatoa, who were supposed to be going to Raiatea. They all assembled on the deck for the Sunday service. John Williams confined his message to Rongomatane based on Psalms 115, and Isaiah 44. I would like to quote a couple of verses from the above books for they have been recited often in the biblical dramas. Psalms:115:5-6, “They have mouths, but cannot speak, and eyes but cannot see. They have ears but cannot hear, and noses but cannot smell.” Isaia 44.9-10, “All those who make idols are worthless, and the gods they prize so highly are useless. Those who worship these gods are blind and ignorant – and they will be disgraced. It's no good making a metal image to worship as a god.” (W. Gill, p.232)

John Williams wrote that the Ariki was astounded, and understood what was told about his god that her worshipped. John Williams was told by the mission teacher from Tahiti that Rongomatane confirmed to them that he would demolish his marae and build a house to worship Jehovah.

34. ARRIVAL AT MITIARO

John Williams noticed that Rongomatane was in haste to return ashore, so he asked him to come with them to the Society Islands. He objected. Having heard of some islands near Atiu, John Williams asked Rongomatane if he could take them there, as he realised the Ariki must have greater influence on these people. Rongomatane kindly accepted. On arrival at Mitiaro, the Ariki sent for the chief of the island, Tetava Mataiapo. According to John Williams, Rongomatane told the mataiapo to burn their gods and destroy their marae and to listen to the teaching of their teacher, Taua. “I will come back,” said Rongomatane, “to see your steadfastness in this work and your kindness to your teacher.” (J. Williams, p.88)

35. ARRIVAL AT MAUKE

John Williams was so much excited and much pleased with what he saw. He believed what Rongomatane did in Mitiaro, the same would be expected in Mauke. So John Williams asked Rongomatane to take him there. John Williams was the first European to reach Mauke and Mitiaro. Quote: *“On arriving at this island (Mauke) the king conducted the teacher and his wife to the shore. Tararo, the chief with a number of people were waiting on the beach to welcome their king. The first words he uttered as he leaped on the shore were, “I am com to advise you to receive the word of Jehovah, the true God.....”. (Atiu Through European Eyes, p.89).*

Rongomatane repeated what he told the mataiapo of Nukuroa; to do way with worshipping their idols. The people asked about the great festivals the Ariki had convened earlier. Rongomatane replied, “Disregard those wrong customs. I leave you with one god, Jehovah the true God.” The people rejoiced. Rongomatane called Tararo to join with him in his house where they held a family prayer meeting (it is not known who conducted the service). The mission teacher, Haavi, and his wife were left to Tararo to take care of them. The Ariki returned to John Williams’ ship and it sailed back to Atiu.

36. DIRECTION TO RAROTONGA

When they Atiu from Mauke, probably on Wednesday, John Williams asked Rongomatane if he ever heard of Rarotonga. “Oh, yes,” he replied, “it’s only a day and night’s sail from Atiu. We know the way there.” That aroused John Williams’ trust in Rongomatane. He took in what the Ariki told him and since that day, Rongomatane’s direction from Atiu to Rarotonga was officially recorded. J. Williams asked Rongomatane to point to him the direction. The Ariki said, “Sail the ship to that side of the island.” The ship sailed passed Orovaru until it reached Te Miromiro landing. The ariki asked that the ship be stopped. The ship stopped, then the ariki said, “The stern of the ship points to that rock (pointing).” The captain aligned the stern to the rock and when it was right the King shouted, “Hold it there, in front of you is Rarotonga.” The captain looked at the ship’s compass, it was pointing to the SWXW. John Williams took Rongomatane back to Taunganui. He was picked up by his men with the two Orometuas for Atiu.

The Atiu navigational skills is based on several land marks such as hills or landing passages. The land mark Rongomatane showed the ship’s route was a landing passage known as Toka Oonu or Te Miro. The rest of the way across the sea to Rarotonga were all in the mind of Atiu sailors. So John Williams reached Rarotonga without any error. He sighted Rarotonga on the eastern side – at Ngatangia.

37. THE BEGINNING: TEEI E MARATAI – 1823/1828

Teei and Maratai were the first mission teachers stationed on Atiu from Tahiti. For five years they taught whatever was best for the Atiuans. And I believe they were protected and assisted by Rongomatane who surely had them living in his own house. The first teaching of the gospel on Atiu was at the site named Te Apiripiri Tangata (the overcrowding of people). This place is located at Rongomatane’s residence uphill. We were told that Papeiha was the first to teach the gospel on Atiu, and the credit of teaching our ancestors went to him. We all believed that; my father and his father before that. Who told them that? Until I read John Williams’ book when I found out Papeiha was put ashore on Rarotonga that day. John Williams’ ship found landing in Avarua with Tapaeru from Aitutaki on board. It was not until the year 1836 that Papeiha arrived in Atiu. The gospel had already arrived on Atiu in 1823.

38. MISTER ROYLE – 1833

Mr Daniel Tyreman and Gorge Bennet were two European missionaries to arrive at Atiu soon after John Williams but they did not stay. They left two Tahitian missionaries, Faraide and Tupu on Atiu. That means there were four mission teachers on Atiu during the first few years. They arrived there on 18 June, maybe in 1824. There was no European teacher on Atiu during the years 1823-1833. Then Mr Henry Royle arrived from Aitutaki, known to the Atiuans as Misi Raela. Misi Raela was stationed in Aitutaki. He was sent to Atiu to introduce schooling and control the ways of life on Atiu. Some Atiuans were not friendly with Mr Royle and they did some embarrassing things.

Quote: "...that one Saturday night some of them secretly entered the chapel and covered the bottom of the pulpit, ankle deep in mud and filth. This was not discovered until Mr Royle had fully entered the pulpit on Sabbath morning; and doubtless there were some miscreants in the chapel, expecting to be gratified by a public disturbance of the service but in which they were most provoking...." (W. Gill, p.238).

According to Mr W. Gill, Mr Royle had much prospered in his work. The school was well attended and the whole population was more enlightened. Mr Royle, under his care, had trained seven young men, one of them, Katuke, who was sent as a teacher to Mangaia in 1852. During his four months on Atiu, he admitted ninety five members to the church selected from the intelligent enquirers. Here are some developments started by Mr. Royle:

- The social act of control was drafted
- Mr Armitage started spinning cotton for making clothes
- The annual subscription fee which was sent to the LMS in London

The cotton spinning may have been lost, but other developments with the church continued in the hundred years thereafter.

39. MISSIONARY PAPEIHA

Quote: "*Papeiha was appointed in 1836 to visit the station on Atiu for the purpose of remaining there two or three years. During his stay he gave constant attention to everything connected with the progress of the station.*" (W. Gill, p.235) Nothing concrete was written about Papeiha's work. However, a lot more was said of him according to the Atiuan verbal sources which concludes that Papeiha brought the gospel and taught the Atiuans at the marae Apiripiri (mentioned earlier). A headstone was erected to commemorate him, together with John Williams. Surely our forebears gained much more during Mr Royle's time. When Papeiha stayed here he really left behind certain developments not recorded of which I am telling now: the settling of people according to their tribes.

40. THE THREE TRIBES

The settling of the people up the hill. There are three main tribes as follows (villages came afterwards):

- i. **Ngati Paruarangi**, Rongomatane was the supreme ruler with six mataiapos with their clans all living together in a two acre land section. The pa was named Te Apiripiri, the site where the first lots of Orometuas preached.
- ii. **Ngati Te Akatauirā**, Ngamaru Ariki was the supreme rule with ten mataiapos and their tribesmen living together. The site is quite outstanding today because it has

been walled right around and the walls and symbols still exist. The pa was named "Te Au Tapu" (sacred peace), but other people say Au Maru.

- iii. **Ngati Nurau**, Parua Ariki was the supreme ruler. Six mataiapo and their tribesmen lived together in the pa with the interesting name "Iti Anaunau" (ref: Mokoroa, "Atiu, An Island Community").

The setting of the three matakeinanga or tribes were done in the same pattern as Papeiha did on Rarotonga of the three vakas – Puaikura, Takitumu and Teau-o-Tonga. This is one change which diluted the powers of the mataiapos. All mataiapos and their followers were now under the ruling of the three arikis. During W. Gill's first visit to Atiu in 1843 the Atiuans were living uphill in the three community centers. Some years later the people were resettled in five villages under another unique system.

41. MISTER KRAUSE

"In 1842, the Rev. E. Krause was brought to this island from Central America. Having a letter of introduction from one of the missionaries in Tahiti, he landed on a part of the island where neither man nor vestige of habitation could be seen ..." (W. Gill, p.235).

Where was that beach? My guess is Oneroa, a landing passage on the east coast of Atiu, a direction to Mauke and on to Tahiti. Mr Krause, with his wife, was put ashore and the ship went on its way. Mr Krause was kneeling on the sand and praying when a young man saw them and came to them. The youth led them to the village uphill and Mr Krause gave the youth a letter to take to the resident missionary whose name is not recorded. Mr Krause and his wife were welcomed and taken care of but some people were suspicious of them because of the way they were put ashore. Even though there was some doubt about him, Krause was able to assist in both the church and the school. Unfortunately, due to the serious illness of his wife, they were taken to Rarotonga and stationed in Arorangi. Krause stayed on Rarotonga for a long time (R. Gilson, p.43).

42. BUILDING OF THE FIRST CHAPEL

The site where the first chapel was built was Galilea. There is no exact date known when it was built, but it could have been late 1823 or early 1824. It was opened by Mr Barf and John Williams (J. Williams, p.266). When W. Gill arrived in Atiu in 1843, he mentioned a chapel which looked old and needed repairs yet filled with people every prayer meeting service. The first house was made of local materials with a kikau roof, walled with au wood and a floor of white pebbles. When the second chapel was built, the old house was used for Sunday School until late 1940 when it was demolished. Mr Barf conducted the opening service with the scripture taken from Psalms XCVII. John Williams served The Lord's Supper.

43. THE SECOND CHAPEL

The second chapel built is the one standing today. It is the largest chapel built on Atiu, with a length of 100 meters, 50 meters wide and the walls 4 feet thick. Here again there was no exact date recorded of when it was built but from Mr Gill's writing, the opening of this chapel was in 1846. Gill wrote: *"On our way to Samoa, July, 1846, we were pleased to find that the people had built a new chapel, which considering their limited means, was a most wonderful achievement. They marveled. How? From the makatea to Nootu the wood was carried by hand; the beach pebbles, the stones for the wall, the lime. There were no sacks for the pebbles and the sand. No cart, no horse, no mechanized saw to split wood. The settlement, some distance from the shore, lime was scarce but in order to make up the deficiency, the*

people had cut down large tamanu trees which they dragged to the site of the building, some were twenty feet long, two feet thick and six feet wide – these were placed round the building at the distance of six feet apart...the workmanship was neither fine nor ornamental, but the strength of the building was well secured.” (W. Gill, p.239)

According to Gill, the floor was also covered with tamanu plants, not below 1,000 cubic feet used while the ones built into the wall were up to 3,200 cubic feet. That still existed up to 1940 when the wooden floor was replaced with concrete. We wonder how did they do it. There was only manpower which carted all the timber from the makatea to Nootu, and the gravel and rocks. But the wisdom of the people is evident in what they have achieved.

The Official Opening

According to W. Gill, the chapel was nearly finished when the people wanted to have it opened during their stay there. The whole population joined together to witness the opening of the church. The scripture W. Gill chose for the sermon were Revelation 21.3, “I heard a loud voice speaking from the throne: Now God’s home is with mankind. He will live with them, and he shall be his people. God himself will live with them, and he will be their God,” and Timothy 2.5; “For there is one God, and there is one who brings God and mankind together, the man Christ Jesus.” The chapel was named “Ziona Tapu.”

Who was the chief builder and architect? Some of the older men said Ngamaru Povaru Ariki was the chief builder. That could be true but by the complications of the structure and the resources used, I believe Rupe, who was stationed in Atiu, with Teaia, during 1846, were the chief builders with Ngamaru Ariki the overseer. Rupe was a well advanced Orometua in all that he did when he was stationed in Arorangi before he came to Atiu. The construction of that chapel was something spectacular compared to the ones built on Rarotonga. The Atiu chapel, Ziona Tapu, was built on filled-up land about three feet above ground level. Rocks and gravel were used for fill and the chapel has stood for over 150 years. The raised pattern can only be seen on Atiu, Mitiaro and Mauke. Ngamaru became a church minister in 1875.

44. RONGOMATANE NGAKAARA MARRIES

“On our arrival, we were happy to meet the teachers with the principal chiefs and people of the neighbouring islands of Mauke and Mitiaro. The object of their visit to Atiu was to attend the opening of the large new chapel (the first one) and secondly to be present at the marriage of Rongomatane, the king, who was about to be united to the daughter of the chief of Mauke” (chapter 16, p.265). I intended to include into this chapter to illustrate to the readers:

- This was the second coming of John Williams to Atiu but the first that he stepped ashore.
- To show that Rongomatane had only one wife, instead of the twelve as depicted in the biblical dramas.
- To show that the first chapel built was opened during that visit by John Williams and Mr Barf.

Who did Rongomatane Marry?

No name was given for both the lady and the father, the chief from Mauke. My present day informant tells me that Ngakaara married Akerongo, the daughter of the chief, Tararo. (informant is one of the issues of Tararo’s daughter, Akerongo.) According to the old version of Rongomatane’s marriage, Akerongo was returned to Mauke and Aueroa to

Mitiaro. Should we not believe what John Williams, who had met with Tararo of that period, wrote? Or should we believe what has been wrongly enacted in the biblical drama?

45. **CONCLUSION**

The coming of John Williams to Atiu with Tamatoa Ariki from Aitutaki who convinced Rongomatane to believe in the words of God, provides us the understanding that Rongomatane made it possible for the successful visit of John Williams. Rongomatane showed John Williams the sea route to Mitiaro, Mauke and Rarotonga. He even assisted by commanding the islands people to change their way of life and to accept the new teachers on their islands. The rapid growth of Christianity on the three islands was credited to Rongomatane Ngakaara Ariki, the Tahitian missionaries, and with the assistance provided by the early missionaries. They are as follows:

Name	Year	Country
Teei e Maratai	1823	Tahiti
Faraide e Tubu	1824	Tahiti
Upa e Vituu	1828	Tahiti
Misi Raela	1833	England
Papeiha	1836	Tahiti
Misi Galasi	1842	America

John Williams, D. Tyreman, W. Gill, W. Wyatt Gill and Armitage visited for short periods of time, around two to three months.

May the Gospel of the Lord live on.

PART TWO: SPREADING THE GOSPEL

46. INTRODUCTION

*“Ake Pururu e come to the light
Ake Paratai e go uphill
To hear the what?
To hear the uprising above
The water at Toroume over flows
The water at Toroume overflows.”
(Composed for the advent of Christianity on Atiu)*

The above chant indicates the introduction of the Christian ideology among the people of Atiu during the early 1823. The words of the chant are of symbolic expression which you could invent its true interpretations. However, this provides us an understanding of the quality of education started by the first mission teachers to work on Atiu.

This work attempts to look in depth of the various means by which the London Missionary Society (LMS) developed over the last century. Unfortunately very little written sources are known to be in existence about Atiu, particularly the period between 1860-1900. Most of the sources collected are from verbal sources and eye witness.

This chapter is based on the expansion of the gospel through education. That includes the teaching of the spiritual and the physical ways of life which gives the teachers (Orometua), perfect means of extending the scriptures into the villages, the homes, and the various groups of youngsters, etc.

General Background

Anytime between the years 1823 to 1830, the people of Atiu were resettled uphill from the original settlements at the base of the hills, as we see today. It was not moved to the seaside like that of Mitiaro and Rarotonga.

However, this resettling shows the expertise of the Orometua's to lighten the works to be done. There was less travel by them around the island close to the makatea to teach the people. Perhaps their intention was fine, but the resettlement became a problem in the people's survival. Taro (food) and water were further downhill and the fish and sea water further away; people in those days use sea water to salten their coconut sause.

Administration

The management of the works of the Orometua in the central area of the island known as the 'Navel' of the island, now named Galilea. The first church building was located there; the Orometua's residence was about half a kilometer away toward the eastern side of Galilea. By that se-up of establishment of the Orometua's home and church, the people were close by to attend the church and other teachings done by the Orometua. Galilea became a popular site for many functions held by the island as well as the Government.

Population

Between the early 1920-1950 the island's population was about 1,400. Areora and Teenui have more people, each having about 300. After 1950 the population declined gradually to

1,000. By the year 2000, it was around 600. The LMS Church population was up to 1,000 during the period 1920-1940. After 1940 it started to drop to less than 900, then to around 600.

There are various reasons for the LMS population decline; people migrated to Rarotonga and overseas (New Zealand, Australia). Others have joined other religious groups, such as the Catholic Church and the SDA. Furthermore, in the late 1990's, the Apostolic, AOG and Jehovah's Witness came along. Maybe there are reasons why people changed their beliefs.

47. NGAMARU THE TEACHER

On the list of those who were ministers of the church on Atiu, is the name of Ngamaru. Because there was no surname given it is quite difficult to confirm whether it was the Ariki or someone else. One day a lady arrived at my home who was a perfect informant. She came to my home to collect some cactus leaves for medicine. Seeing the lady, my mind recalled instantly that I had to ask her about Ngamaru, as she knew something of the history of Atiu. I said to her, "You are not sent to get medicine but to bring medicine."

"Who is the patient?" she asked. I told her I was searching for a Ngamaru who was an Orometua. She smiled and said, "Yes, that Ngamaru was the Ariki Ngamaru Povaru married to Makea Takau of Rarotonga." I kept quiet waiting for her to continue.

"He appointed himself as an Orometua and never had training at Takamoa," she continued. "He presided over the wedding of Mereana Tinomana and John Salmon, an Englishman from Tahiti. Ngamaru Ariki was not permitted to conduct marriage rituals, nor did he conform to the advice from the LMS headquarters in Rarotonga." (my informant: Mrs. Henry Ngamaru Ariki).

I agreed to what Mrs. Ngamaru Henry Ariki told me, I am sure no one of the present generation knew about it. I also believe that God, through the informant, revealed to us the good works Ngamaru had done as far as spreading the gospel to his people was concerned.

Here are some untold works the teacher Ngamaru Povaru Ariki did:

- He bought the land Patutoa in Tahiti for the people of Atiu. He signed the purchase of that land in 1862 under the name Paulo a Paulo. (Oceannien Vol. Xix No. 225, 1984).
- He established a church in Patutoa administered by Rev. Pute (1890). At that time the Atiuans in Patutoa did not attend the church 'Siloama' in Papeete. All church sessions on Sunday, Wednesday, Friday and the daily devotions were held in Patutoa.
- For his support of the church work he was given the name Paul, 'King Paul', He was likened to Paul in the Bible during the time he was not an Orometua.

Ngamaru Ariki had several given names including the following:

- Povaru, Taimarangai, Tama-ivi,
- Rongotini, Pauro a Pauro

The greatest name that he would be commemorated for was when Ngamaru Povaru Ariki appointed himself as Orometua by his power as an Ariki. He expanded the word of God among his people in the same way Rongomatane did in 1823. He was an Orometua from 1879–1890. This also confirmed that the gospel on Atiu was reinforced by the ariki by the name of Ngamaru Povaru who was also known as Paul of Paul.

48. MEETING HOUSES

The Gospel expanded through the Meeting Houses. The village meeting houses were built as a center where the teaching of Christianity is expanded to reach out to the old folks (parents) with their children – toddlers and youths, a place where people could discuss the words of the Bible, free from constraints. There was no taboo as in the church. It is called uapou – a bible discussion that could be done through singing and dancing, giving praises to God. A place where ceremonial functions were held, like the travel from one village to meet in uapou sessions like the New Year's Eve, Thanksgiving Sunday, and Pentecost. Even functions of the village can be hosted here, like feasts for welcoming visitors, youth activities and so on.

One special undertaking for the meeting houses was that they were put under the trusteeship system.

The period when the meeting houses were built cannot be confirmed but it can be assumed that the first houses were built around 1836 when Papeiha was in Atiu. No doubt the first houses were built of local materials – wood and coconut leaves. During the 1900, money was raised to build iron roofing and concrete buildings. They were being continually renovated up to the year 2000. Unfortunately there were no records to show when these houses were built. The following are the names of the meeting houses:

Name	Village	Year built
Te Kapuanga o te Evangelia	Teenui	Not known
Osana	Mapumai	Not known
Siloama	Tengatangi	Not known
Betela	Areora	Not known
Au Maru	Ngatiarua	Not known

The above names can be seen on some meeting houses or churches in Tahiti and in Rarotonga. This confirms that the Atiu meeting houses were first built during or after Papeiha's time.

49. FELLOWSHIP – SUNDAY EVENING

Uapou – to make an effort, to endeavor, to seek knowledge.

Patu Parau – To build up ideas on the words in the bible.

Aronga uapou – people or persons seeking knowledge or who apply themselves earnestly to study.

Uapou was originally created as a means to extend the Sunday school lessons for the adults (parents) in the villages. While the children's sessions were held in the morning in the Sunday school hall, the adults hold their session in the village meeting houses in the evenings. By this method, the adults therefore do not miss out on biblical lessons, and the sessions are free of the taboo as practiced during church services. Singing and dancing during the uapou were part of the motivation to maintain the interest of the uapou. It attracted those passive watchers to come and watch or join those inside if they wished to.

The bible studies for a month's programme were prepared by the missionaries stationed at Takamoia Theological College and printed in the LMS newsletters 'Te Karere' (The Message). They were posted to the resident pastors in the outer islands to distribute (sell) to members of the church. The objectives of the uapou did not end in the meeting house. It extended further into other annual festivities practiced each year, such as the Teretere (inter

village visits), the Christmas eve, New Year's eve, Thanksgiving Sunday, bereavement service, etc.

In recent years the uapou was used for fundraising for community targeted projects started by the Atiu Auckland community in New Zealand, it was nicknamed 'the fast relay race'. It got that famous name because in about 60 minutes singing and dancing backed by Bible quotations, over \$2000 was raised.

The success of the Uapou

This is an example of an uapou during the period 1940-1950 in Teenui village. During the 1940-1950 and before that the uapou flourished successfully in the five villages. During that time, the uapou session started about 7.00pm and ended about 8:30pm. After that time the people were in their houses before the 9.00pm curfew was rung to notify everyone, "Hey, go back to your house. If you are caught on the road after 9.00pm you will be fined."

Before the sun set, the bell for the uapou rang. About ten minutes later, the women enter the meeting house. The uapou was held on the verandah. The mat was laid on the floor for mothers to sit on, with their little kids. The older children stayed outside to play. All the women and girls sit on the mats. The men sat on the forms – the long seats cut out of the kapok trunks, dressed for seats named 'iri'. The reason for the name is probably because it was cut from the iri (kapok) tree.

This was how the singers were arranged, the women in front with the men at the back. By this way, the voices came out load. The people of the Teenui uapou could fill the verandah from one end to the other end. The Deacon who was in charge of the uapou that evening would be seated in the front, with a small table on which to put the Bible. A hurricane lantern was used to light the house. The light was just bright enough for the reading. The Deacon in charge would address the meeting and explain the evening's programme.

Those who recited the answers were young girls (youth), no boys. Reading from the paper was not accepted so each person tried to memories it well. Speakers were the Deacons in the village, who tried to encourage the young ones to study the Bible. Sometimes young men and women were asked to accept being members in the church fellowship. Some sort of sweet talk was spoken by the Deacons to convince the young.

The joy of the night's uapou is created by the singing and motions of the women and men who sang in pitched voices which called anyone who liked to sway to the rhythm. The kids playing outside start dancing when those inside started dancing. If there were drunkards outside, they danced too. They even entered the meeting house, but no Deacon ever sent them away. The young men sometimes joined with the singing to enhance their enjoyment. A lot of drunken men become converts during the time they got involved in the uapou and caught up in the Bible convincing verses like "keep away from the bad, do the right things, seek peace and do it."

50. HOUSEHOLD DEVOTIONS

Uapou extended into the homes

"The bright light of the gospel's lamp shines in the homes" (Hymn by Areora Village). From the church, into the meeting houses, and into the homes, the teaching of the Bible continued. Not only Bible studies were affected but also the new ways of social living in the homes.

The examples provided here were the various ways practiced by some parents in their homes. During the evening devotions during the early period (1840's) the evening prayers in the homes were done at 6.00pm. The services were controlled by adopting a starting time by ringing the huge church bell which everyone in the villages could hear. Maybe the people realised they were still down the hill when the 6.00pm bell rang and they could not reach the top of the hill in time, so that system was cancelled.

During the early 1900, when the 8.00pm curfew law was in force, the 8.00pm time was used. The main reason of the 8.00pm curfew was to tell the children to stop playing on the road and get back home before they would be caught by the policemen. In fact the policemen of the 1940's were really bad. They would smack the kids with sticks before sending them home. This has disciplined the children with prayer services in the homes.

Family Evening Devotions

The family evening devotions were done daily. A calendar was prepared, known as 'Tia' (promise/agree). On it were the dates, the Bible chapters and verses to be read and discussed. The 'Tia' is published by the Scripture Union in Wellington, New Zealand. Example of a day's reading: Year 2000, 2 February, Hebrew 1:1-14.

When the devotion time was called for, the children gathered in the parents' sleep house (family house). The family may have organised how everyone could share in the process, this is the example. In one household this is what i saw:

House No.1 Father, "Let us all recite Psalms 23:1-6. Everyone recited, "The Lord is my shepherd, I shall not want, He makes me to lie down in green pastures, He leadeth me beside the still waters" that went right up to verse 6. Then reading of the scripture, that was read by the older children, 7 to 11 years. After the reading the father gave a brief explanation of the theme of the evening's lesson. Then he said the prayer, and when he ended everyone said the Lord's Prayer, "Our Father in heaven"

House No.2 Father: We start with a prayer, "Open mine eyes, to enable me to understand the meaning of your true words, Amen." The father read the scripture, offered the long prayer, and the family joined in with the Lord's prayer.

House No.3 Father, "First, the law of God. Exodus 20:1-17. The children with the mother recited the law while father listened to catch if someone makes a mistake. The Bible reading is next, read by the older children, one at a time, sharing one verse each, reading in a round the circle way. Then father would say the long prayer and after him mother and the children would say the Lord's Prayer.

The important and useful lesson learnt was the reciting of those bible verses which are meant to be learned by heart. For example, the family reciting the words of the Psalmist, the children learnt the whole passage and would remember them as they grow into adulthood and they would teach their own children.

House No.1	Moetaua Boaza	Year 2000	Atiu
House No.2	Tuaivi Kokaua	Year 1960	Rarotonga
House No.3	Papa Mokoroa	Year 1940	Atiu

Question: are you reading the Bible daily today?

51. BEREAVEMENT DEVOTIONS

Extension of Uapou in the Apare

Apare – a traditional custom on Atiu from ancient times. Apare means, lamenting, deep sorrow for someone who has passed away. Before Christianity, it was a custom that lasted for a long time, sometimes to twelve months, especially for a wife grieving for the husband or for a son. They scratch themselves with shark teeth and the wife sleeps beside the dead.

When the early missionaries arrived a new system was invented. The ancient rituals were discouraged by introducing the uapou programme which maintained the personal feeling of love seen through the rituals of chanting known as the makumaku. This behaviour is found mainly amongst women when their husbands or sons pass away. This became the norm when the apare of the past was replaced by the uapou under the control of the Orometua or the Deacon.

The Procedure

For example, the people of two villages are invited to attend. They sit in their village groups for the singing of the hymns. This is the order of events:

- The Orometua read some Bible verses chosen to provide peace and warmth to the assembled
- Opening prayer
- A question is put forward for anyone to answer. In most cases I have seen, only the Deacons answer the question.
- After his talk the other group sang. Then another speaker. This continues till the end.

The bereavement devotion is an enjoyable custom especially when you follow and understand the speakers of their kind sympathetic talk. The uapou ends at about 8:30pm. The people at the uapou had tea with bread to eat before they departed. If there is no tea and bread, the village groups were given a tin of cabin bread each to share among themselves. When the village people are all gone, the women of the family continue singing in low volume until morning. Then they sleep and rest.

The bereavement devotion no longer exists on Atiu today. The spread of the words of comfort within the family has also ended. Probably the minister's do not realise the importance of the bereavement devotion in the homes. The unusual and not clearly understood practice today is that the family in bereavement gives money offerings direct to the Orometua. For what?

52. BAPTISM OF CHILDREN

Baptize: To purify, initiate, to christen, admitting a person into Christian church, to record/register as a member of the church. We practiced three methods of baptism; submerge, sprinkle and touch. Yet questions are asked, which one is the true one? All three are perfect as stated in the definition above. Denominations are practicing different methods, for example the CICC and the Catholic do the touch or sprinkle. The SDA, AOG, Apostolic do the submerge. In this section, the main purpose is to look at the number of children baptized and recorded as Christians, also members of the LMS church from the period 1899-1988. The following is collected from Record Books No.1 & 2 of the aforementioned years.

Year	Boy	Girl	Total
1899-1907	157	145	302
1908-1916	167	164	331
1917-1925	185	173	358
1926-1934	174	130	304
1935-1948	183	139	323
1949-1952	182	186	368
1953-1961	204	162	366
1962-1970	196	174	370
1971-1979	118	105	233
1980-1988	91	49	140

Baptising the children

The child's baptism is a highly recognised occasion during the 1940 period up to today. The parents bought white dress or shirt, sheets for covering, socks, shoes, etc. Different ways were practiced. Special baptizing feast were held the day before Sunday of the baptism. Money offerings were done, such as 'atinga' and donation for the Orometua for baptizing the child. It is unsure why the baptizing of the children are done this way. Whether it was started by the Orometuas of the 1890s or after 1900. However, it is certain that the purpose of baptizing the children was to register them as Christians.

Baptising by submerging

The scriptures has indicated that the submerging method of baptism is for purifying, or for being reborn. This is a brief outline of a few cases of submerging baptism done by some Orometua on Atiu which seemed to be unusual in its performances. Be patient, the names of the resident Orometuas are not shown by the year, except those who performed the rituals.

Conclusion

From the three cases indicated about baptizing by submerging, the resident Orometuas were reacting in a sort of behind the door witnesses, by forcing the Deacons and old people to be baptized to clean their sins and to be born again which involved other Orometuas from other churches to undertake the actual baptizing. They already knew that the CICC do not practice the submerge system, therefore they used other people as a sort of scapegoat. The Orometuas should be baptized to cleanse themselves of their sins. What does this scripture verse mean; "One baptism, one protector, one faith?"

53. CHURCH AND THE CHILDREN STUDY

Prior to the beginning of the various forms of youth organisations by the church, such as the Boys' Brigade, Girl Guides, Life Boys, Girls' Brigade, Girl Brigades and Christian Youth Club, the Sunday School was the first and only social and bible class established on Atiu since the mid-1840s up to the present. William Gill wrote, "In the year 1843 there were 150 adults attending school and 410 children were under daily instructions. "It was also an encouraging sight to see the children's school under the care of the native teachers. No fewer than 240 boys and 164 girls were present, about a quarter of them could read well."

In the book "Gems from the Coral Islands" page 237, it was mentioned that the children's school studies included Bible lessons and the whiteman's way of life. By having both the Bible stories and Englishman's way of living, our ancestors were quickly enlightened, thus

the saying goes, “the peacefulness of the gospel – how wonderful.” In this section we’ll focus briefly on the events that occurred from the late 1940s to the present day, as groups stated above.

Sunday School; why have a school on Sunday?

It is a means to separate the spiritual study from the physical knowledge. That is from Monday to Friday, the English knowledge. Sunday is specifically set for Bible lessons for the children. The Orometua was the teacher (Principal) assisted by his wife and some deacons. During 1930-40, the Sunday school was at Galilea. The house was quite long, with timber walls and Kikau roof with gravel sand for floor. This fitted about a hundred children seated on long wooden forms, pushing each other and causing a lot of noise.

The children were grouped into boys and girls in the age groups 5-7, year 8-10, 11-13, 14-16, 17-20 (youth). There were 5 groups and also 5 teachers. The Orometua teaches the youth, while the Deacons take care of the younger classes. I remember, in the 5-7 years group we learned the Maori alphabet sounds – a e n g i k m n o p r t u v in rhymes - e.g., au, atu, ata, etu, ere, etai, nga, ngere, ngaru, iva, iri, inu, kua kite kotou ma, maki, matou, nu no nono, opu, onu oonu, pia piri pua, ro, roto ratou, tua tautai tau, ua uua uti, va vivo vivi. The present generation do not follow this method of teaching.

The advantage in these phonetic memory rhymes in the infant level was, once they are learnt, it stays with them forever. The senior groups learnt to read at their earlier years while the adult youth learnt to answer and discuss in some Bible verses. They also practiced singing choir music. Every three months, the infant and junior classes held a sort of reciting memory verses in church. But that way the children learnt more and the parents appreciated their children’s efforts.

Today the Sunday school is a shocking failure. There are about 20-30 boys and girls attending lessons each Sunday morning. Maybe the parents of the present generation do not see the benefits their children receive. By the same token, I think it is something to do with the young teachers having little knowledge in scripture compared to what the Deacons have. Furthermore, the Orometua should be with the children each Sunday, rather than sitting in his chair waiting for the church final bell to ring for him to enter his church to preach the gospel to the old folks.

54. BOYS’ BRIGADE

1942 was the year when the Atiu Boys’ Brigade (BB) movement was formed by Tariu, an officer from Rarotonga, he was in Atiu for about 4-6 months. After him was Teariki Vaine Maka Kea for a short term also. After Teariki was Temangi Jim Moerua, sent to assess the progress of the BB. Tariu was assisted by Vainerere. He was a government teacher, and was appointed captain of the BB with Kiriau Akeruara Orometua as chaplain.

The first team of officers were elected by the villages, then confirmed by the Deacons’ council listed below. They are as follows:

Teenui	-	Vainerere Tangatapoto
Mapumai	-	Tiki Tetava
Tengatangi	-	Mata Daniela
Areora	-	Tipunu Aukino
Ngatiarua	-	Pikirangi Toa

The First Recruits

The first enrolment was done at school at Ukaveu, Ngatiarua, where the boys already were and it would be easier to get them enrolled there rather than doing it in the villages. The only lot from the villages were the senior age group 16-20 years. I was in this age group. The influential statement that convinced me to join the BB was this, "If you join the BB you will learn to become a soldier." Who would not like to be a soldier one day? In fact it is not a joke, a soldier for the Lord. The number of boys enrolled that year was about 140-150. Until later, we were instructed to abide to the main issues which says, "The objective of the BB is the promotion of habits of obedience, self-respect, discipline and all that tend towards a true Christian manliness." The training to become a soldier of Christ was found in the following disciplines:

- Drill (physical education)
- Signaling – morse codes and semaphores
- Compass reading
- Bible lessons
- Phases of the moon for Atiu

The motto, "Sure and steadfast"

Becoming a BB

Brigade means a camp (unit) of people whose functions are to serve the community. On Atiu for example, the BB assisted in searching for lost people, I can remember three cases. The BB also light fires to guide in boats arriving from Mitiaro late at night. The common sites for the fire were at Te Rua Pakapaka and Uturei where Telecom is and at Rangimakea if the boat was from Rarotonga. There were also jobs done by the BB for the church, such as helping out with the Sunday School Hall at Ebenezer.

Weekly Parade

Monday was the parade day, after 4.00pm to late evening. Of the total 130 boys, they were grouped in eight squads of about sixteen in a squad. During activity time – physical education and marching – almost the whole of Galilea Park was full of boys. Young kids liked to watch the boys marching that they came along every Monday. Each Monday's parade session of about an hour and a half was confined to learning the motor skills (1) the signally, both the morse code and semaphore. Two squads could be doing that. (2) Compass (32 points). (3) The Atiu wind directions, 16 points. (4) Tying knots. (5) Drills, (physical education). (6) Moon's phases. Every fifteen minutes all activities rotate, e.g. tying knots moved to signaling, signaling moved to compass, and so on. The last remaining minutes were spent on games and other activities, depending on the time available.

By this system no boy missed any of the practical lessons. At the end of say six weeks one could read the morse code. And furthermore, at the end of the year a test was held for the senior boys towards obtaining an NCO award – Lance Corporal, Corporal, Sergeant, etc. Some of them did well and reached the rank of Officer. Others did not win any rank but were able to learn the morse code, knots, compass, etc., skills suitable for soldiers, wireless operators, sailors, and so on.

The First Camp

The first BB camp was during the first week of 1953 for ten days. It was held in the packing shed at Taunganui. Being the very first one that started on Atiu everyone was so excited. I

estimate about 100 boys turned up to be in the camp. Each camper was equipped with a handmade knapsack, cut out of empty sugar bags designed by Vainerere – a knapsack with a white calico sash. It was organised like an army camp, closed to visitors so there were night guards in four-hour rotations. Hoisting the flag at 6.00am in the morning and lowering it in the evening. The boys were grouped in squads, and the duties to be done were performed in squads: guards, cooking, and the morning lessons.

In the morning, there was an inspection of mats or beds for those who could afford. Cooking also was done by the squads. As there was very little water in the tanks it was only used for drinking. The cleaning of cups and plates were done in the sea. For bathing, everyone walked back to the swamp at Teenui to bathe. There were a lot of daily activities, at night there was item practice for the parents' day.

At the end of the ten days, the boys marched back uphill with their knapsack on their backs with whatever was in each boy's pack. In the village a display of marching show around the villages was done with pride and joy.

Torch-light Signals to Takutea

Around the early part of 1954, the first three-cell battery torch light signal was tested for the first time across the sea to Takutea. Here is the story. There was rumour going that a masked man was seen in several houses going for young girls. Because of the regularity of the rumor the senior BB in Teenui were asked to help. About six youths reported at the home of Vainerere who was managing the operation which was named "The Masked Man."

Two teams were set. The boy who owned the torch was leader. Three boys, Tangata Takaiti (leader), Tanga Mouteru and Nooroa V. Noopii were in one unit labeled Team X. The other was Team Z. All were qualified with their morse code reading and code words for relaying messages via a torch.

The first light signaling

On the first night of catching the masked man they intended to start early for fun walk on the outskirts plateau at Araki Road. They went to where kids watched ships approaching the land where they rested. Takaiti started to flash his torch across the sea using the call-up sign codes V...E... just for fun. He was repeating the call when out of the darkness a light appeared on the sea with the code message R – "received, carry on." The three boys received the message but with fear.

They feared it could be a ship but there was no light on the sea for a ship. When they were debating, the light shone again with the message. "This is Maitu and Aata, who are you?" Takaiti quickly responded with delight, "Takaiti, Mouteru and V. Noopii. How did you relay your message?" We used a benzene lamp using a hat to play the codes. We're here for torch fishing," replied Maitu.

They kept talking using torch light then signed off. "We'll meet here again at the same time 7 in the evening." The young men ran back about 1 kilometer to Vainerere's house to tell the news. Takaiti presented all with what they found while boss Vainerere's eyes brightened as he saw the images of the evening's mystery. "We're going back tomorrow evening," said Takaiti. I'll come too," said the boss (this is the other name of Vainerere).

There was no search for the masked man. The two units sat to hear what Vainerere had to plan for the morrow. Tomorrow came, Vainerere and a lot more boys from Mapumai and Teenui, who had heard the news, together with a few women whose husbands were in

Takutea, assembled at Araki. Takaiti sent the call-up sign V.E. It was received on Takutea with the message, "Maitu and Aata are here." Takaiti sent all that Vainerere had in mind, that the conversation continues every evening on how best the torch communication could help the workmen on Takutea in case of illness and other requirements.

That experience became the top ranking experience for the 3 BB members in the X Team. Suitable sites for torch signaling were found, the one in Takutea was at Te Mangauri Beach but a taller platform was constructed so that the signals to Atiu would not be disrupted by the high waves. The post on Atiu was fixed at Vaimataa where the tennis hard court now stands. Tanga Mouterera was sent to Takutea to relieve Maitu and Aata who earned a rest in the evening for they were part of the copra making crew.

Some years later the torch signally was replaced by a walkie talkie portable radio that was operated by the wireless operator Porio Maka Kea. That ended the excitement for the three boys who had found that signaling by torch to Takutea was possible. I am able to write about this because I was the assistant of Captain Vainerere, my position was Lance Corporal at the time.

55. GIRL GUIDES

The Beginning

The Atiu Girl Guides was formed in 1954 by Tapaeru Tereora, a trainer from the Avarua Company in Rarotonga. More than 50 girls were enrolled with the officers, one officer from each of the five villages. I know little of the training provided by Tapaeru. However, I've seen the girls learning to tie knots, signally, drills and several other activities. The training of the girls was done in the afternoon because in the morning, Tapaeru teaches at the Atiu Government School.

Objectives

- I promise on my honour to do my best to do my duty to God
- To serve the Queen, my country and to help other people.
- To keep the Guides law.

Motto

"Be prepared"

Original Officers

Taukura Porio, Tiamata Tearai, Teui-Arii Arioka

Current Officers

Tangi Vainepoto, Akepati Tutaka

Committee members

Ake Tere Mingi, Tereapii Putere, Clara T. Upoko, Upokoina Ruaau, Vaine Kiikii

56. GIRLS' BRIGADE

Papa Vainerere Tangatapoto was the founder of the Girls Brigade movement in the Cook Islands during the 1970's. He first formed the first company in Rarotonga as an inaugural exercise for the CICC Executive Council to accept as part of the Youth association in the church. In March 1973 he formed the first outer islands Girls' Brigade on Atiu. In the years later, it spread to all islands in the southern Cook islands. The first recruits were more than 50 girls. Some of the girls were from the Girl Guides.

Objective

- With God's help I promise to seek, serve, and follow Christ.

Motto

“Seek, serve and follow Christ.”

Original Officers

Ngakura Kautai (Captain), Teremoana Mokoroa (ex GG), Tiamata Mokoroa (ex GG)

Nowadays, youngsters in all these organisations are getting less and less even though there are new members joining in some years. This may be due to the weakness of the new leaders, maybe due to members leaving the island, maybe due to members joining other church denominations. Nevertheless, Tangata Vainepoto, Boys' Brigade Officer, and his wife Tangi, are doing their best to keep the BB & GG movements going.

57. WOMEN'S FELLOWSHIP

Introduction

According to the legends, the woman is regarded as a servant for the man. The man is the head, he is the in-charge. The Bible says also that the woman should not speak in church. Maybe among men. If she wants to learn, go home and ask her husband (1 Corinthians 14:34-35).

Episcopal J.S. Spong wrote that there is an error in the Bible. For example, the story about Adam and Eve. As stated, Eve was made from the ribs of Adam. It means Eve is below or under Adam. Refer to “The Sins of the Scriptures” by John Shelby. Spong, Episcopal Bishop of Denmark, mentioned of women who had become heads, such as Prime Ministers, Members of Parliaments, Church ministers, Principals of schools, etc. He is right in what he wrote. Perhaps one day there will be a woman Orometua on Atiu. We all know on Atiu, women are the messengers, doing the work in the villages, in the churches as well as in the government.

The Fellowship of Women

Definition: A group of women with the same interests, with mutual sharing as an activity. These are a few ideas, perhaps there are others. As the members of the fellowship are members of the church they have every right to do the church work. Regardless of whether they are entitled for church work or not, say, as a Deacon or Assistant Deacon, they are all equal in what they do. These are some examples:

- Read or preach in church on the altar below.
- Read and preach at the Women's uapou on Sundays after the mid-morning prayer service.
- Organise activities for the Oroa, especially the clearing and washing of the glasses and other equipments used.
- To act as instructors to educate the roles of women among other women's youth work, e.g. becoming student members of the church.
- To accept any youth or adult woman as a member of the fellowship.

Some rules for Women in the Church

- They must cover or wear a hat in church

- They must not wear shorts or long pants to church and also at other women's functions.

Refer to "Putuputuanga Vainetini," by Rev. Nio Jim Mare, Orometua 1998, Nikao Church.

The Women's Council

This is a brief outline of the ranks and roles of the leaders as defined above, the Council of Women.

Chairlady: The minister's wife is the chairlady of the organisation. The assistant is the wife of the Assistant Mrometua. She acts as a judge, an advisor, a teacher. The chairlady's roles can also apply to the assistant chairlady.

Secretary: The recorder of minutes of the women's meetings, a messenger, speaker, counselor.

Treasurer: Manages the funds of the organisation including reporting to the meetings.

Members: A panel of advisors or the eyes and ears of the council. They join the chairlady in planning and executing the business matters of the fellowship.

Major Functions

- i. Annual meeting: The annual meeting is to be held during the second week of March.
- ii. Quarterly meetings: To be held at three months interval, unless only if the church is involved in a working activity.
- iii. Urgent meeting: To be held during the time scheduled for. Members of the Vainetini to be notified.
- iv. Bible study (uapou). To be done once or twice each month, normally during the parade Sundays and last Sunday of the month.

Note:

- i. A list of all items and equipments belonging to the Orometua's residence be given to the wife of the arriving Orometua.
- ii. The roles of the chairlady and her assistant are permanent ones.
- iii. The Assistant Pastor's wife to be in charge of the vainetini during the time when the Orometua rotates and the new Orometua and his wife have not yet arrived into the Ekalesia.
- iv. The Assistant Orometua's wife, the Secretary's wife, and the Secretary of the vainetini, be responsible for handing over the Orometua residence and everything therein to the incoming Orometua and his wife.

58. RECONCILIATION & THANKSGIVING SERVICE

Introduction

'Pure taakaaka' is defined to mean a prayer service for reconciliation or repentance before God. Because the prayer service is held for one whole week, so the name week of prayer was adopted. The exact period of the origin of the tradition, and why all islands were required to adhere to the tradition, are unknown. It may be based on the hurricane season which runs from January to March. I suspect it may have started sometimes between 1860/70, perhaps the records at Takamoa will be able to confirm.

in this section we look back to the system of church management during the period 1940-1950, the ways our forefathers respected the taboo of certain days. The three months worship is also referred to below. There is no research work done due to the unavailable books of reference in the Atiu Mission residence.

Belief of our Forefathers

During each day of week-long service, rules were set whereby the taboo was to be observed. This is an example of the way my father approached the matter:

- No one shall go downhill to work or to go fishing while the morning worship is on, until after the service.
- No entertainment of any sort is to take place on the main road or in the community halls in the evenings; also no picnic allowed.
- No drinking by men downhill or anywhere where they normally drink as a group.
- Each household to hold their own “pure taakaana” service during their evening devotions.

I am not sure whether members of the Catholic and SDA churches were observing those rules. Anyway, I believed in what was done by the member families of the LMS church. Quite often the elders who discussed during each mornings’ main subject reminded the younger generations of the taboo surrounding the week-long prayer service.

The Morning Order of Service

I will not go into detail on the issues for each morning because those are covered in the Karere for that week’s service. What I would like to outline is the system by which the altar – chairperson, i.e. the person responsible for leading the daily service. That person is selected as follows:

(a) First Sunday:

- Dawn Service – by Ngamaru Ariki
- Noon – by the minister
- Afternoon – by Rongomatane Ariki

(b) Monday – Friday: by the Village Deacons

- Monday – by Ngatiarua
- Tuesday – by Tengtangi
- Wednesday – by Mapumai
- Thursday – by Areora
- Friday – by Teenui

(c) The Second Sunday

- Dawn service – by Parua Ariki
- Main service – by the minister
- Afternoon service – by the assistant minister

In the arrangement of those who are to chair the service, the Arikis open or begin the week’s sessions and close it on the second Sunday. The order of those who are to speak on the subjects goes with the villages. Ngatiarua village always begin, it also provides the lead speaker on the altar. Tengtangi is the next, then Mapumai, Areora and Teenui the last. In the above order, as Ngatiarua is always to begin it is an ancient belief that Ngamaru Ariki is the highest above Rongomatane and Parua. The two villages with no Ariki are the last. The minister and assistant minister are fine in the way they have been allocated.

The three months conciliation service

This is a type of service that started in 1985, initiated by Temotu Arioka Orometua. It may have been done prior to this period, but I am not aware. The prayer sessions begin after the week-long prayer service ends, that is, the second week in January. The prayer sessions are only done on Wednesday evenings at 5pm.

The order is as follows:

Wednesday	
Week 1	Minister
Week 2	Assistant Minister
Week 3	Ngamaru Ariki
Week 4	Rongomatane Ariki
Week 5	Deacon Ngatiarua
Week 6	Deacon Tengtangi
Week 7	Deacon Mapumai
Week 8	Deacon Areora
Week 9	Deacon Teenui
Week 10	Parua Ariki
Week 11	Elder
Week 12	Orometua

The theme subjects used during each evening's service are selected from the Bible Scripture Calendar of the day, for example the reading for 13 January 1999 can be found in Mark 1:29-39. The deacon in charge of the service selects a verse from the scripture reading relevant to the spirit and purpose of the service. He prepares a question to put forward to the youngsters to provide answers. Sometimes the deacon writes the answer then gives to the youth to recite in church. There is no village singing as done during the previous week-long service. But one hymn could be asked for one village to sing as an opening hymn to begin the scripture discussion. In most sessions, only the deacons provide responses to the question being posed, and the Orometua wraps up the discussion.

Conclusion

The three months reconciliation prayer service consists of twelve sessions, which is twelve weeks. An important aspect is that the prayer service on Wednesday increases to two sessions. The twelve weeks maintain the people's minds or thinking of the 'taakaaka' prayer meetings. Above all, the internal atmosphere of the church attendance is always exciting.

Thanksgiving service

Thanks Giving Sunday is always commemorated during the first week of April. The main objective is to pray and offer views related to the result of the three months reconciliation. Although we do thanksgiving prayers every morning, this one is special, it is done once a year as a Christian festival, nearly the same way we do for Christmas or New Year celebration. The events for the day include church activities performed in the normal Sunday noon sessions. The Orometua chooses a verse from the Scripture reading for the day, give a question to be answered or open it for discussion, particularly for the deacons to provide their views and for everyone to listen. An expert analyst among the adult members could see whether the discussions reached the main points or not.

The uapou sessions

In the evening the round the village exchange traditions are done on the same way as done during the Pentecost ritual or New Year's festival. For the Thanks Giving 'Uapou' the men are the visiting guests. The uapou session is as done in the usual uapou order, therefore I will not repeat the clarification here. In conclusion, the Thanks Giving custom and the three months taakaaka on Atiu would not only provide spiritual incentives but also the physical inter-relationships among the younger adults. In most occasions, the young girls are better than the boys in attending and reciting memory scripture lessons.

59. THE PENTECOST SERVICE

Service

Meaning of Pentecost, a Christian festival held on the Seventh Sunday after Easter, celebrating the descent of the holy spirit upon the apostles; it is also known as White Sunday. This can be interpreted as the time when the apostles were able to preach the Christian faith among other people and nations. This became in recent times as an annual event in the CICC. On Atiu the prayer service is held in the noon, selected youngsters are given Bible scripture discussions based on what happened during the time of Pentecost. The normal practice done during the week-long prayer service is followed in the evening round the island teretere. At this time, it is the women's turn to do the village exchange custom. The event has been the women's do, and there seems to be some kind of fancy habits followed. For example, there is a choice of the dress colour, whether coloured or white, it is up to the village group. In the 1940s, white was the special colour as there were not much fancy coloured materials on the island then. But today coloured dresses are favoured over white.

Sunday Pentecost Programme

At daytime, the church service is organised in the normal Sunday service except that youngsters, one from each village, are given scripture memory verses to recite, based on the Pentecost. Examples can be referred to traditions described in the Week's Prayer or the Thanks Giving Sunday programmes. In the evenings it is the uapou session to be organized by the women as usual from each of the 5 villages. The discussion is about the attitudes of the women they had which tells their spirit of working to show their wish to ensure the festival of Pentecost is a success. I have mentioned the fancy dress but not the gift by way of flower garlands.

In the past, eis were made of coastal pandanus fruits and red berry. Since the 1990s, however, lollies or minties are threaded (knotting) as ei. Other women tie a handkerchief on the ei. The provision of foodstuffs has also varied. Today when it is time for a short break, cold plain or sweetened water and cakes are served. The cakes are more likely to have been ordered from Rarotonga. When it comes to the end of the uapou the final supply of foods are offered. The women from the visiting groups could take home with them some cakes. The most remarkable habit seen in the women is the sharing from the heart. I guess that a lot of time and money are spent to acquire their needs for the festival of Pentecost which the women did not mind because they took pride in doing so.

60. FOOD, DONATIONS, TITHE OFFERING

Introduction

William Gill wrote in his book, "Gems from the Coral Islands" that during their stay on this visit to Atiu, it was their happiness to organise a Juvenile Missionary Association (JMA) to

assist by annual contributions of arrowroot, the missionary subscriptions of this island. The teacher and children entered with spirit of this thing and they have ever since done good service in this department (p.237). The above extract describes the production of arrowroot (food) for the LMS church. Probably the arrowroot was extracted into starch and sent to Rarotonga or given to the Orometua on Atiu. However the important thing to know is that the children did the planting and harvesting and the provision to the benefit of the Orometua.

This section is about the food contribution and money to the Orometua as well as to the Society Funds in Rarotonga. We will look at both the food and money offerings which the members of the LMS (CICC) church have done for many years. This could be a critique exercise, but on the contrary it is a support to the development of the Church as one of the major institutions worldwide. It needs money to administer or manage various departments in its development.

Food Attachment

“Manga Tuitui” is defined to mean to attach or join with others. For instance, one person brings a taro, another brings a breadfruit, another an arrowroot, and so on until a lot is gathered to fill a basket. The pattern is similar to sewing an ei comprising of different types of flowers. This is how the idea or meaning of ‘tuitui’ came about. It is assumed that the food contribution started before 1840. During those years, two Orometuas were assigned to work on Atiu, sent from Rarotonga. It is likely that the LMS church had no money to pay those Orometua, so the way to assist them was by providing foodstuffs. This was the way to provide food for the Orometua since then up to the present time when he stays on Atiu.

System

It was established and adopted that each household in the village collect the foodstuffs. Five villages, twice a week, food stuffs were provided. During the 1930-40s, Wednesdays and Saturdays were the two days of providing foods for the Orometua. In Teenui village, three to four basketful of all sorts of raw foodstuffs, including fish and coconut crabs were collected ((I’m not sure whether European type of foods like tinned meat and rice were collected as well). There were many households in Teenui village in the past, so therefore huge foodstuffs were provided. Other villages were providing as much as they could.

In the later periods (1990s) membership of the CICC dropped, the food contributions dwindled as well. The composition of food stuffs also changed. Some people bought rice, tinned fish and flour. The day of taking the food stuffs to the Orometua also changed to Saturday only. The smaller villages found it difficult to continue providing sufficient supplies of foods. It is certain that people spent their money to buy food for the Orometua on the belief that he is the teacher.

Money Offering

Gifts of money stated here is the money given for the baptizing of children, marriage, bereavement, birthday, etc. These donations are announced in the church. The ‘Atinga’ is a sort of sacrifice offering to God, an offering at any day or time. The offering is in the form of cash to be paid, say £5 (during 1940’s). There is no restriction of time payments, whether it is at the beginning, in the middle or at the end of the year. The atinga collected is posted to the Society at Takamoa. it is allotted into four funds; (1) Stipends for the Orometuas, (2) assist the students at Takamoa, (3) Charity, and (4) administration of the church. Because these are sacrifice offerings, therefore they are dedicated on the lower altar.

This is an example given per generation or period: During the 1900's there was no steady income by our forefathers. Some funds are raised through copra production if there are enough coconuts. Even by picking oranges to export to New Zealand during the orange season. From the money received, several families could offer money. If it was £2.00, that's it. In the later period, 1950's, when some people earned regular income by working for the Government, the atinga offered increased. After 1965, old age people (60+) were paid cash benefits from the government, this further increased the offerings to the church. The people had moved into the money economy and are now contributing cash to the Orometua.

Tithe

'Tithe' means one tenth of the annual produce of one's land or one's earning (money) paid as a contribution to support the church or its clergy. The tithe is a present-day custom introduced into the CICC and agreed to in 1993 (refer to minutes of the CICC general assembly 1993, item 5). Various explanations are given for the origin of the tithe offering. Bible references are quoted, e.g. Genesis 14:20, Leviticus 27:30-32, Malachi 3:10 (refer also to workshop paper presented by Rev. Tuaine Ngametua in Aitutaki in 2012).

61. RENOVAITONS TO ZIONA TAPU

Introduction

*"In the name of our God,
Shall we build a house,
Shall build, shall build, shall we build a house"
(Composed traditional hymn, 1940s)*

This part refers to the major renovations which caused some changes to the structure of the building. It is based on the renovations during the period 1940-2010 which are known to the author. The biggest renovation was done in 2010.

The First Renovation 1898-1900

That was a renovation done after the cyclone "Tipi Tutae." Tauera was the Orometua, Maukean. It was said that the hurricane had ripped off the living nature of the island. Trees were uprooted and the undergrowth clean-swept from the ground. The ocean was visible at all times because there was no more vegetation on the makatea.

The church building, Ziona Tapu, was one specially damaged by the hurricane. It was said that the roof was completely lifted up, the rafters, purlins, roofing iron all out, and dropped in the nearby gully named Te Kapi. Some loose sheets of iron were carried to Vai Poa about two kilometres downhill way from the site. The timbers and the iron roofing were replaced. The time spent on the rebuilding was not known.

Replacing the wooden floor

About 1942-1943, the original tamanu wooden flooring was removed and replaced with concrete. The chief builder was unknown but the Orometua was Kiriau Akerauara, a Atiuan. If you think back, 1843-1943 is 100 years of the existence of the wooden floor. However, it is said that one of the reasons for changing the wooden floor was that the timber was rotting away. Another reason was the noise caused by the children's footsteps when running inside during prayer times. And of course from the thud, thud of the ladies' and gentlemen's high heeled shoes, especially those who could afford to buy one. We are certain that the adults of the 1940's did not wear shoes, However, the concrete replacement was done from the

front end to the end towards Teenui. The cost for the purchase of the cement is not known, but estimated to be about £150 (\$300) which was a huge amount at the time.

The high-pitched roof changed

Between 1958–59, the walls on both ends of the roof were cut down from a high pitched angle to a less steep angle as seen today. Vainerere was the chief builder and architect. The Orometua was Uzia Taruia from Penrhyn. The lowering of the pitched angle was done to avoid the slippery stance for the workers while painting the iron roofing. Accidents could happen, however, long ropes were tied across over the ridge. The men had to hold onto the rope as they worked along. About 2 to 3 feet of the footing was removed and restructured to the new angle. The width of the footing was 4 feet. The new wood frame and roofing iron were replaced. According to the oral sources, footprints were still on the surface of the wall. It indicated that workers could have walked along the wet lime on the day it was built. Since 1958, workmen on the roof could work without any problem as seen years before.

The 1965-1967 renovation

Between 1965–1967, the wooden frame work was changed inside the main building except a few of the beams along and across the interior. Special curved sort of woodcraft were replaced with tamanu wood in the same original pattern. The taiki pillars wrapped inside milled timbers were replaced with galvanised pipes about 2 inches in diameter. Around the outside were round concrete blocks. If one looks at them they appear similar to the pillars in some churches in Europe. The wooden panels laying along the walls just below the window sills were removed and not replaced, but a sort of concrete ledge projecting along the wall about three inches wide and two inches thick (3"x2") was put in. The floor was re-laid, the back end towards Teenui being raised higher. Electrical attachments were added such as sound system, a couple of microphones were fixed on the altar. On each of the pillars were two small fans, and hanging from the beams were electrical lights. These additions were pleasing to the people at the time.

Managing the renovation

Work on the church building Ziona Tapu was a communal participation with members from the Catholic and Seventh Day Adventist joining in. Their belief is that that this is the mother church which originated the messenger of peace on the island. It was also from this church that their forefathers became Christians back in 1823. In 1965 the population of Atiu was 1,200. On the first day of work on the renovation, a multitude of men were at work. The breaking down of the main framework may have taken four days. Then most men were asked to stop coming to work. The work would continue by villages. But selected men, two from each village, were to stay on every workday (names below). Those who were eager to work could come. The reason for not taking on the 200 odd men was the difficulty in feeding them. Therefore of the Ngatiarua village with only about ten men combined with full time workers, there would be around twenty men at work, plus the older men, and that would be the number to feed.

Daily catering of the workers

The village whose men were working on the church, provided the food. The men brought taro, coconut, etc., to the Orometua's home. The older men would cook them. And to go with the taro was fish. A selected group of expert fishermen had to get the fish for each day. When the fishermen returned with their catch, the fish were grilled, then shared to everyone at work with the other foods – taro, banana, fish. The sauce was grilled coconut sauce, i.e. red hot stones were put in the bowl of coconut sauce. it was delicious to go with taro if there

was no fish. There was no set time to eat, when the fishermen took longer to return, the workers will continue waiting for them. Those traditions of the 1940s/60s have changed. Today, women of the village prepared the food.

Payment of builders

'Utu' is an ancient custom of paying the ta'unga – the ta'unga for building houses, for making outrigger and double canoes, a food payment for a job done. Money was never used. Pork and taro were the main food for payment for the workers. The umu was lit. The men of each village cooked the pigs according to the number requested. If ten was requested from each village, there would be fifty pigs for the utu.

Names of the builders

Vainerere Tangatapoto (supervisor)
Teariki Takairangi Tangatapoto – assistant
Upokoina Tangatapoto – assistant

Young assistant builders

Areora	Moetaua Boaza, Mana Ona
Ngatiarua	Ra Touna
Teenui	Tutai Daniela, Vou Uira, Vainerere Junior, Tangata Mara
Mapumai	Upiri Mingi, Tutai Mataio
Tengatangi	Metua Area, Maitu Karora

Sharing of the utu food

The ta'unga for food distribution did the sharing. First, the chief builder would be given one whole large pig. The assistants were given smaller ones each. The rest of the pigs were cut and distributed to all men who stayed on the job till the completion of the building. The others, including the elders and the youths, also had their shares.

Summary

The present generation has seen the great work done during that period. And also to the skill of the great builder Vainerere, his vision at the time of the reconstruction of parts of Ziona Tapu, it was so beautiful and well known. God himself knew well how the work was accomplished on the building.

RENOVATION OF 2010

“As mine eyes look at what is happening now, it is so pitiful, the pain aches deeper in my heart” (composed 1970, composer not known). This section is based on the renovation of the church in 2010. The major sections on the building are the main areas to be looked at as well as the new attachments. This is the renovation which I think will last for the next hundred years. It is attractive and appealing as one enters the building, due to the expertise of the chief builder Rev. Oirua Rasmussen and his assistant Teremoana Windy. On Sunday 11 July, the final prayer service was held prior to the commencement of the renovation. On Monday 12 July the actual work started. From the last renovation done during 1965-67, it was almost 35 years long.

The work commences

Monday 12 July 2010, about ninety men attended the work on the first day. This number was much smaller compared to the earlier years (1965), which had 3 times more than the present day. On the other hand this was a good attendance when compared to the total island population of about 500. The first week was spent on removing the old concrete floor and the sixteen concrete pillars. The breaking up of the floor was quite slow due to the limited tools-crowbars and sledge hammers. However, someone thought of using a small excavator to dig up the floor. The small machine fitted well through the door. The excavator did the demolishing, then shoveled the debris from inside and onto a JCB. From the JCB, onto a truck, and the truck then dumped it at a chosen site at Ebenezero. So the work on the floor took only about two days. Replacing the pillars was slow because as one pillar comes out, the new wooden one goes in straightaway.

Areas Renovated

ROOF AREA – The wooden frame was not removed. The ridge, tie beams, rafters, all were retained above the pillars. Only the roofing-iron was replaced with new ones.

CEILING – This is a new structure, there was none before. The ceiling panels were completely fixed under the beams. Only the timber arch-work for a sort of beautification was replaced. It appeared the same as on the original wooden framework. This is a much more complicated and extraordinary work done by the expert builder Rev. Rasmussen.

WALL PANEL – This is also a new attachment. A wooden furnishing panel was fixed all around the walls, close to the ceiling. Approximately 2ft, width, cut along the lower side in a pattern, very beautiful below the ceiling.

PILLARS – The concrete posts were removed and replaced with tanalised round wooden pillars of about 12 inches diameter. The pillars were wrapped up with wooden panels which changed the appearance to a square-looking type. Again they were designed to look more artistic and attractive.

ALTAR & THE PULPIT Altar is a raised platform where the priest offer sacrifices to God. Pulpit is a raised platform where the priest performs rituals of worshipping God. Thus the altar is used for offerings while the pulpit is for sermons by the Orometua and church membes. The entire altar was renewed in certain sections only, for example the lower altar's wooden rails were replaced. The pulpit was still in its original form but varnished to shine and look new. The rear wall panel was renewed and furnished almost retaining the original symbolic images, i.e.

- i. A lamb
- ii. A cross
- iii. Moses' rod and snake
- iv. Two small wooden tray with 12 knobs set up in pairs

Whatever each symbol represent, I leave to the readers to provide the answers.

THE PORTICO (PORCH) This is covered walkway consisting of a roof supported by columns, built at the main entrance into the church. This is a new attachment, one on the entrance, one on the right side of the belfry, one on the other side towards Mapumai, and one towards Teenui. Because these were the first porches to be built in front of the building's main entrances, they appear unusual when viewed for the first time from the

outside. However they have many uses; a place to leave umbrellas during wet weather, and shelter for feeding and crying babies.

NEW DOORS Three wooden doors were replaced with glass doors, those where the porches were built in front. The new glass doors were obtained through Maitu Karora, President of the Atiu people living in Auckland, New Zealand. They were donated by Nigel White, owner of the supplying company in Auckland. The cost of the three doors was about \$3,900. May the good Lord bless Maitu and his friend Nigel White.

Dedication Service

Rev. Tangimetua Tangatatutai, CICC President from Rarotonga, conducted the prayer service. Afterwards, the invited guests were escorted to the Ebenezer Hall where the feasting and entertainments by the youths were done. The event marked the end of the renovation project which started in July 2010 and completed in November 2010.

Conclusion

The estimated cost of the materials and supplies for the renovation amounts to \$230,000. The actual expenditure was \$222,000. Other expenses spent on the purchases of foodstuff and gifts are not included in this figure; if they are included, plus labour cost, the expenditure will go up to around \$250,000.

Permanent workers

1. Orometua Oirua Rasmussen – chief builder
2. Teremoana Windy – assistant chief builder
3. Paul Pa Kura – Tengtangi builder
4. Toru Orii Mingi – Teenui builder
5. Mata T. Veiao – Teenui builder
6. Tangata Tipoki – Teenui builder
7. Nooroa T. John – Teenui builder
8. Takai Ngavavia – Teenui builder/painter
9. Teaukura Isaia – Mapumai builder/painter
10. Ruau Atarenga – Mapumai builder/painter
11. George Titi – Areora builder/painter
12. Chris G. Michael Toki – Areora builder

“Everywhere where the story of this house is told, so should the good works of these men be told as well.”

The Opening Ceremony

FRIDAY 3RD DECEMBER 2010

Every opening ceremony of all churches, even the renovation, is always highlighted by the enthusiastic attitude of the Atiuans in the contributions of foodstuffs and thorough enactments and the singing of traditional hymns. Only the main ceremonial events are outlined in this section. Over 200 invited guests were present, mainly Orometuas and church members from Rarotonga, other islands as well as overseas, to witness the opening festivities. The ceremony events were held at Galilea Park opposite the renovated church.

The Procedure

- At 1:00pm the welcome address was presented by Mr. Tangata Vainepoto, Master of Ceremony for the occasion.
- The opening prayer service was conducted by Rev. Oirua Rasmussen. The hymns were composed specifically for the church which aroused the mood of the singers and the audience. The highlight of the singing group was the smallest group from Ngatiarua village. I counted only three women and two men, but the volume of their voices was superb. If the hymns were judged, Ngatiarua would have got the gold medal award.

Rev. Rasmussen referred his presentation back to the period 1824, when the very first church was opened. He quoted the scripture verses from that Mr. Barff preached. That was the second visit of John Williams to Atiu.

Women's Participation

The woman's participation during the renovation of the church was tremendously huge. We look at their contributions to support the men on the construction site. There were no interviews taken for the purpose of this writing. However, reference is made to the tasks completed. They deserve the Duke of Edinburgh Award. Let us focus on the definition of the term "task force," a force activity manipulated within the family, then extended into a broader unit such as the village communities. There are of course different roles played by women in general, such as providers (mothers), community leaders and decision-makers, entertainers, and so on. Since the first day of work on the church until the completion of the project and the opening festival, women were the providers of refreshments. Each working day men were fed the three main meals; breakfast, lunch and dinner for about 20-30 full-time workers, more than what you would eat in a restaurant. They raised funds to buy frozen chicken and meat from Rarotonga or any other delicious food for the men. That was their commitment to the project.

Tradition Changed

I would like to refer to the 'utu' custom, i.e. payment of the job done by the experts (ta'unga) in the form of food, normally cooked pig and taro, in tribal projects such as a double canoe, a church building, community hall, and so on. On the day of the utu ceremony 25 November 2010 for the church building, there was a change in the tradition witnessed on the day. The women folks took part in presenting some special gifts for the men who worked full time from day one to the final day. Here's what happened.

- The chief builder: 1 whole pig, 1 carton chicken, 2 tivaevae, 1 mat, 1 shirt
- Assist chief builder: 1 whole pig, 1 carton chicken, 1 tivaevae, 1 mat, 1 shirt.
- Leading hands (11 in all): half a pig, 1 carton chicken, 1 sheet of tie-dye of cloth, 1 shirt, 4 tins beef
- Special gifts for SDA members/supporters: 1 carton chicken, 1 dozen tin beef, 1 sheet (tie dye), 1 shirt.

These are my own views on the involvement of the women in this what used to be a men's-only custom:

- It shows that are women are equal to men in terms of status
- Their persistence to get involved
- To enrich the practice of the utu tradition

Should this continue in the future?

62. CONCLUSION

Since Christianity arrived on Atiu in 1823 up to now, many events have happened that needed to be recorded and retold for the sake of both the current and future generations. When they are made aware of those events, they will have a number of reactions which will most likely include one or more of the following, depending on how they relate themselves to the involvement of their forefathers: proudness, joyfulness, sadness, feeling of respect, surprise, gladness, guilty conscience, perhaps a feeling of anger and a wish that it would have been better if they had not known. However, irrespective of how one associates himself or herself to the past as far as the history of Christianity on Atiu is concerned, what counts is the extent to which the power of the Almighty has completely changed the way our ancestors lived from heathenism to a civilized society, based on Jesus Christ the firm foundation which cannot be moved. May the current and future generations continue to uphold the Good News of the Kingdom of God until they find completeness on sacred Zion.

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ANNEXES

Annex I: ORGANISATIONAL CHART OF THE ATIU CICC

Annex II: MINISTERS WHO HAVE SERVED ON ATIU

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Annex V: GUARDS FOR THE KING

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Annex I

ORGANISATIONAL CHART OF THE ATIU CICC

MINISTER
ASSISTANT MINISTER
SECRETARY
ASSISTANT SECRETARY
TREASURER
ASSISTANT TREASURER
DEACON
ELDER
EKALESIA
CICC WOMEN'S FELLOWSHIP
YOUTH COUNCIL
SUNDAY SCHOOL, BOYS' BRIGADE, GIRL GUIDE,
GIRLS' BRIGADE, CHRISTIAN YOUTH

(Source: "Te Tango o te Atiu CICC," first edition 9 July 1995, revised 3 April 2013, sent to Takamoa by Rev. Frank Williams of the Atiu Ekalesia)

Annex II

MINISTERS WHO HAVE SERVED ON ATIU

Name	Year	Home Island
1. Teei e Maratai	1823	Tahiti
2. Faraide e Tupu	1824	Tahiti
3. Upa e Vituu	1828	Tahiti
4. Misi Raela – Mr Royle	1833	England
5. Papehia	1836	Tahiti
6. Mis Galasi – Mr Krause	1842	Germany
7. Rupeiti e Teaia	1846	Aitutaki/Rarotonga
8. Maruia e Terekia	1848	??
9. Maroka e Tamua	1858	Rarotonga/Mangaia
10. Meariki	1863	Rarotonga
11. Tutau	1867	Rarotonga
12. Ru	1869	Rarotonga
13. Kiriau	1873	Rarotonga
14. Paki	1874	Rarotonga
15. Ngamaru	1879	Atiu
16. Pinehaza	1880	Manihiki
17. Tauera	1889-1902	Mauke
18. Vaike Ruariki	1910	Rarotonga
19. Solomona	1920	Manihiki
20. Tamore	1930	Mangaia
21. Teremoana	1931	Mauke
22. Kiriau Akeruara	1939	Atiu
23. isaia Willie	1947	Tongareva
24. Mokoha	1952	Manihiki
25. Tupou Aporo	1953	Manihiki
26. Uzia	1958	Tongareva
27. Aue Ngaau	1964	Mauke
28. Enuu Totini	1967	Aitutaki
29. Tekeu Uea	1970	Atiu
30. Teui Nimerata	1973	Mauke
31. Pare Eli	1978	Aitutaki
32. Leon Atiu	1982	Tahiti
33. Temotu Arioka	1985	Atiu
34. John Tangirere	1988	Mangaia
35. Nio Jim Mare	1993	Rarotonga
36. Teina Tepania	1996	Manihiki
37. Soa Tini	1999	Tongareva
38. Lelei Patia	2002	Pukapuka
39. Tangaroa Uea	2003	Atiu
40. Ina Moeatua	2004	Mauke
41. Oirua Rasmussen	2009	Tongareva
42. Frank Williams	2011	Aitutaki

Annex III

MINISTERS FROM AITUTAKI AND ATIU (19th Century)

1846	Belesazara	Aitutaki – 1849 New Hebrides. Tana D'd 1853 MM Dec 54 p.269 4 yrs
1848	Vaa	Aitutaki 1852 New Hebrides Ero D'd 1857. Garr P.169, MMNov54 235
1848	Poaki	Aitutaki 1852 Samoa ret'ill ill & striking wife
1952	Obeda	Aitutaki 1857 Samoa Manual/Ofa/Tanna MM1878 p311.Cov m P 55
1852	Ioane	Aitutaki 1857 Samoa/Mare with Ta Feb 1874 Juv P 23p 240 Steele
1854	Raroo	Atiu 1858 New Hebrides/Aneit 1862. Ret'd to Atiu
1855	Ru	Aitutuaki 1859 /Aneit 1859 Atiu 1875
1859	Makea	Aitutaki Efate 1859 D'd 1860 Turner P 483
1862	Simeona	Aitutaki 1863 /Efate Juv Apr 1869 P 226 Steele. 1869 Atiu
1871	Rau	Aitutaki 1872 New Guinea – 1877 Rt after wide died. Jan 1875 MM
1871	Beni Revatai	Atiu 1876 New Guinea – D;d 1877 Gr 8hrt P.62 Chalmers
1873	Kauariki	Atiu “ N.K***
1874	Ngativaro	Aitutaki “NG Died in Suou 1884 with wife. M'd widow of Asafo 77.
1875	Taria	Aitutaki NG Martyed Kalo 1881 wife d'd Suou 1884 Ad Chalmers p70
1876	Isaaka	Aitutaki 1881 N.G Suffering from headaches-Lawes 1/86 *Died 1878
1879	Tima	Aitutaki 1883 N.G Kivori Naara (wife) D'd 1884
1883	Ratu	Aitutaki 1885 N.G Chalm Pioneer P 262 Copra &cane for export. RT ill 1905, School not advance Ch baptized 10
1883	Ngtivaru Iti	Aitutaki 1888 N.G wf D'd N.G RT 1890
1883	Ebera	Aitutaki P 85 Poly Chalm 83 Darkness P 360
1884	Hezekia	Aitutaki 1889 N.G 2 nd wife D'd NG JW 158 RT Died consumption RT
1893	Tauei	Aitutaki 1897 N.G ***NK
1900	Papa	Aitutaki 1903 NG ***RT
1911	Tumupu Kea	Atiu 1913 NG ***RT

Annex IV

THE ARRIVAL OF JOHN WILLIAMS ON ATIU

Extracted from the CICC Newsletter 36, Annex II. From the records of Rev. John Williams' trip to the Cook Islands, retyped by Winnie Risto, 2010.

In the evening we bore away for Atiu, an Island laid down by Captain Cook in S.20.1. 158.16 W, about 116 miles from Mangaia to this Island Mr. Orsmond (or Orimond?) sent two teachers about 4 or 5 months since. We made an Island which is not laid down in any of our books or charts. It is a small, low Island. We sailed very close to it and nearly round it but saw no inhabitants. It presents a rocky appearance, averaging from 8-14 feet from the water's edge. The sandalwood tree grows very abundantly on its shore but little else is to be seen with exception of a cocoanut tree here and there which outstrips every other tree in height. We were much at loss to know what land it could be when the mate spied another Island near us which we supposed to be Atiu and for which we bore away.

Early this morning we made the land which was seen last evening and found it to be Atiu. We were very soon surrounded by canoes. We enquired after Tehei and Maratai, the two teachers sent by Mr. Orimon. We were told that they were both alive and well. Tehei, soon after, came alongside with one of the principal Chiefs. We admitted them on board, but every canoe having spears of one kind or another, we determined not to admit many alongside. Tehei was very glad indeed to see us but his account of their condition and treatment with which they had met was a very doleful one - that they had every article they possessed stolen from them, that they had scarcely a piece of cloth to cover them either by night or by day, that they were sleeping like pigs upon the dirt. We supplied their wants as well as we were able. They said that they had been extremely uncomfortable, that they were either led away to be killed or that it was (we are not confident which) but that God had wonderfully preserved them, that there had been a continual talk of war, but that it had subsided of late and that they were a little more comfortable but the land was a land of wicked people. They won't listen to them at all.

We asked if any had asked them. They said-no- but the wife of the Chief and her sister had all worshiped once or twice on Sabbath day. We exhorted them not to be discouraged, told them of the great things that had attended the labours of Papeiha and Vahapata at Aitutaki, that they had destroyed all their maraes, that all of their idols were on board, that they had created a large chapel and plastered it and we had opened it, that if they were diligent and faithful similar results would be sure to attend them.

All the time we were engaged talking with the teachers, Tamatoa, the old Chief from Aitutaki, was conversing with the Chief who had come on board with Tehei -upon the excellency of the word of God upon the destruction of their maraes. He told them that it was all the reason that he had come on purpose to exhort them to follow his example. He was very urgent on him and received what he well deserved, the commendation of all on board. We brought the Chief below and gave him a knife, a few fish hooks, and fetched a bundle of the Aitutaki idols and showed him, upon which the old Chief, Tamatoa, again exhorted him to follow their example. He told him that they had erected a large chapel and that it had been opened by the missionaries. The man seemed greatly astonished but we could get little out of him. He appeared a very ignorant man and had scarcely any cloth about him. We urged him much to go with us and promised to convey him safely -but he would not consent. We then requested the teacher to go on shore, propose it to the others, asking - who is the principal Chief of all, and bring him off to us.

In about an hour afterward the king came off sitting in the centre of the canoe in a manner suitable to his rank, beating time to the rowers. He is a very fine looking man, about thirty five years of age, with a beautiful head of hair and an open familiar countenance. He had a white shirt on and a piece of India print around him. We all welcomed him on board, but our old Chief, Tamatoa was so full of his object, that he led him away from us and began his work, telling him of all that had been done at Aitutaki. The maraes were all destroyed and the great idols were all burned. The little ones were all on board the ship and going to Raiatea-a large chapel created, plastered and very white. His heart was full of joy that it had been opened by the missionaries and now continued he— I am come to put the word of God on your land. We both worshipped one God formerly, now mine is destroyed. Let us both worship one God again and let it be the true God. The old Chief continued his conversation a long time. We listened with joy that we had so able an advocate as he was likely to be heard with much less prejudice than we should be and his exhortation likely to have more effect than ours, as coming from a neighbouring Chief.

We asked Roma a tane (the king of Atiu) the name of the Island was on yesterday. He told us it was Mitiaro and that there were a number of inhabitants on it, although we had not seen them, for the Island is composed of a ridge of rocks all round. In the centre is low land where the inhabitants reside. He told us that he is the king of that Island and of another not very far off called Mauke (written Maute in Journal), which is also inhabited.

We used all our influence in endeavouring to persuade him to accompany us and we would send him to Porapora. We assured him the Chiefs all would be glad to see him but he refused. Not succeeding in that request, we proposed another to him viz. ,that he should accompany us to Mitiaro. The first was that his influence would be invaluable in settling the teachers. The 2nd was that we were in hopes that great advantages might result from a day or two's conversation with him. He agreed to our proposition, which rejoiced us much.

Annex V

GUARDS FOR THE KING

Short stories extracted from the writings of William Gill. Some have already been quoted earlier in this book, such as those on Royle and Krause, the building of the first and second churches, the organisation Juvenile Missionary and so on.

William Gill is a missionary who travels frequently between the islands. He stays most of the time on Mangaia. That is why he has written a lot about the work of the mission on Atiu. He does not stay on Atiu for long, he might come on the boat today, and off again to another island when the boat leaves the next day. This is another story:

Our first trip to Atiu in 1843. As we came ashore, about a hundred people from the village came to greet us. The village is situated up the hill (Nootu), about 2 miles away. The church and school are situated in the middle of the island. The school is old, it has been repaired, and it is always full of people during worship times while we were there. There are copies of the New Testament, written in their own language, taken there three years earlier; people paid for them with cassava flour, valued at £20, which was sent to the British and Foreign Bible Society. The desire of the people on this island to know the Word of God, and their gladness in hearing the Word being preached and explained, are well known and true confirmation of their faith in God.

This evening as we walked about in the village, we saw a young man, a Tahitian, a retarded person – who has just arrived on the island, and the King has earmarked some guards for him, similar to that of the French Governor, or Queen Pomare of Tahiti. These guards have been trained as soldiers. There are about 50 of them and they carry around long and short sticks, not guns or swords. The King was embarrassed when we told him that this is a silly idea he created to please the young people.

When we came back from our walk-about, we had a meeting with the Deacons of the church and this is what we learned, there were 39 members at the beginning. Five left due to their being disorganised, four has passed away, 30 remaining. We were also glad to see the children being taught by the ministers. Not less than 246 boys and 164 girls. Papeiha and Krause were the ministers in that year 1842.

Annex VI

BOAT AFLOAT FROM RAIATEA

Extracted from "VOYAGES AND TRAVELS," by Rev. Daniel Tyreman & George Bennet, Esp. 1821-1829.

Introduction

This is being extracted from the writings of Rev. John Williams which talks about the floating of a boat full of people from Raiatea, Tahiti. And also talks about 2 Tahitian ministers left on Atiu after Teei and Maratai.

19 June (year unknown, presumed to be 1823). Today we arrived at Atiu, one of the islands in the Harvey Group, there were 2 ministers left there some time ago. We joined them for discussions. They told us that the people have gotten rid of their idol gods and have built a large church. This is the story of something that had happened.

Some time back a boat full of people floated onto Atiu. They were sent with a message to Tahiti. But since they left Tahiti, there was no word of them back with their families. They were believed to have perished at sea. Today when we arrived, a boat came close to our boat. We saw people who appeared pleased to see us. And some of his friends on the boat recognised that he was one of those on the boat which floated from Raiatea.

They said that as they went back to Tahiti, outside of Eimeo, there was darkness. Then they tied down the masts and went to sleep without worrying about anything. They left the boat to go with the current until morning, on the belief that they will get to where they were going by following the unseen signs of the ocean. When they woke the next day, they found themselves covered by thick clouds which led to a heavy rain and strong winds. This forced them out to the open sea.

They floated for 6 weeks with no knowledge of where they are or where they are going and therefore uncertain as to what might happen to them. But their faith and hope never diminished. We asked them whether they thought they would not survive because there was nothing to eat. They said no, because they prayed to God. Before they became afloat, they had plenty fruits; mango, coconut, banana, and water. While they were afloat they rationed their food and water, only twice a day they can have something after their food ran out in the fifth month.

Harvey was the name given for Manuae, also for the southern islands. The name change to the Cook Islands was much later. By wetting the coconut husk with oil, chewed with the teeth, this enabled them to water their mouths, due to the dryness because of lack of water. They did this day and night, in trying to maintain their physical fitness and spirit to enable them to continue paddling, praying and singing. They read the Bible which was their daily bread, and remembered the Sunday worships.

Their voices were heard from heaven when the angels sing, "Glory to God in the highest, the Saviour of all." Although they were no longer able to speak as their strength went down, their cry for help was certainly heard when they led to shore. So after 6 long weeks of floating on the high seas, they landed on an island (Takutea) near Atiu, where they were found, very weak but still alive.

They were looked after and their strength came back and taken to Atiu where their treatment continued. After they re-gained their strength, they resumed their mission work amongst the Atiuans, enabling those who had not yet being converted, to be Evangelised and abandoned their idol gods.

Faraide and Tubu

We left on Atiu two Tahitian ministers and their wives and two children. These two ministers were meant for Mauke and Mitiaro. But because of the strong winds and rough seas after we arrived at Mangaia, we therefore did not go to Mauke and Mitiaro. We left Atiu and sailed to Rarotonga.

Summary

In this story, we can see that there was a group of people who sailed from Raiatea to Atiu. No number was mentioned, but it is assumed that there were 6 of them on the boat. Including Faraide and Tubu, there were therefore 8 of them who helped Tehei and Maratai in God's work on Atiu. When we look at the events which unfolded, it would be expected that Rongomatane would have been aware of the Word of God before John Williams arrived. It is important to note the arrival of the boat with its Tahitian passengers confirms that the first boats arrived from Tahiti prior to Mariri's arrival.

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