



Cook Islands Christian Church

Newsletter

49 June 2013

The "Mission House"
CICC Head Office, Takamoa, Rarotonga



TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ CICC Vainetini Southland, NZ
- ★ Riringianga Vaerua, Ekalesia Matavera
- ★ Konitara Apii Sabati, Mangaia
- ★ Teretere Apii Sabati, Matavera
- ★ Ekalesia Vaipae, Aitutaki
- ★ Ekalesia Mitiaro
- ★ Ivirua Brass Band
- ★ Victoria on the Move
- ★ Book Donations to Takamoa
- ★ Matavera CICC project
- ★ Punu ou to te hall o te Nikao Ekalesia
- ★ 50th Anniversary, Apii Takitumu
- ★ Au nuti na te Girl Guide
- ★ Nuti Potopoto
- ★ Church & Church-related History
- ★ Reflections by Rev. Vaka Ngaro
- ★ The Writings of an Ethnologist
- ★ Share Your Photos



New dance steps at the gates of the LMS Church, Tauhunu, Manihiki, in the early 1900s (from book by K. Hancock, 1979)

Comments/queries/free electronic copy? → gensec@cicc.net.ck or ciccgsoyster.net.ck

CICC NUTILETA 49

1. AKATOMO'ANGA

Kia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 49. Ei karere akaaravei ia tatou, teia te nga irava mua o tetai reo imene mei roto mai i te puka imene a te Pacific Conference of Churches (PCC) i te akakiteanga i to te Atua mana e te kaka, e tau ei i te tangata kia akaoki ua rai i te akameitakianga kiaia:

1. *Let all the islands rise and sing
And to our God their praises bring
On strings and drum God's might proclaim
To shout the glory of Christ's name*

Chorus

*Pasifika, Pasifika
With throbbing reef and coral shore
For fish and shell and mighty whale
For all these gifts, our thanks we pour*

2. *And when we see the stars at night
The many worlds which cross the sky
The sun and moon which give us light
We lift our hearts to God on high*



Image from Google

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaiana o te kopu tangata CICC. Ko kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoana nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. CICC KONITARA VAINETINI SOUTH ISLAND, NZ (Christchurch, Mid Canterbury, Invercargill)

Chairperson: Mama Orometua Kaimatangi Tinirau
Secretary: Diakono Nooke Tangiiti
Treasurer: Diakono Tepaeru Mitten

Kia orana e te au tavini o te Atua, te au tavini vaine, Ekalesia katoatoa i roto ia Rarotonga Cook Islands, Australia e pera i Aotearoa nei N.Z. E ripoti teia na matou na te Konitara Vainetini South Island, kia kotou katoatoa, kia kite kotou e, eaa te tupu nei i roto i teia Konitara, pera katoa tana au akanoonoanga.

TUPUANGA O TE CICC KONITARA VAINETINI SOUTH ISLAND – 2010

1. Kua akamata e kua akamanaia teia Konitara i te mataiti 2010 i roto i te tuatau o te Easter Weekend Teretere a te Konitara Ekalesia South Island. Kua tupu teia ki Christchurch nei. Kua putuputu mai nga

Ekalesia e toru i te reira tuatau. Kua riro e na Christchurch e mou i te au taoonga o teia Konitara Vainetini tei arikiia i roto i ta matou uipaanga i roto ia Aperira 2010. Kua riro teia ei mataora ki nga iti vaine e toru, no te mea ko te tuatau mua teia i akatupuia'i tetai Konitara na te Vainetini o te South Island nei.



2010 Au Mata o te CICC Konitara Vainetini South Island, Queen's Birthday weekend in Ashburton

2. I te mataiti 2010 i parani ei te au mama kia putuputu ratou i te Queens Birthday weekend, no te mea kare e rava ana te tuatau i te Easter Weekend. No te Konitara Ekalesia oki te reira weekend. Kua akatupu te au mama i teia na roto i te putuputu akaouanga nga Ekalesia e toru ki Ashburton i te Queens Birthday weekend, na Mid Canterbury i host. I roto i teia araveianga i rave ia ei nga iriiri kapua o te pakoti tivaevae (te puapii ko Kau Richmond), e te taviri tiare taura (te puapii ko Pakati Tungata). Kimikimi moni atu na roto i te tuanga concert ei tauturu i te pute a teia Konitara Vainetini.



2010 Queen's Birthday weekend workshop held in Ashburton

MATAITI 2011

- Kua parani akaou te au mama i te tuatau o te Queen's Birthday weekend kia putuputu ratou i te mataiti 2011 i te marama ia Tepetema 16 – 18 ki Ashburton. Kare ra teia i tupu ana no tetai au tai'i, inara kua putuputu ua te au Arataki o te Konitara Vainetini ki Christchurch i te ngutuare o te Orometua James Marsters. Kua putuputu katoa mai te Arataki o te Konitara Ekalesia i teia tuatau. I roto i teia uipaanga i iki ei te au mama kia teretere ratou i te au mataiti Queen's Birthday weekend.
- Kua anoano katoa te au mama kia akara/angaia tetai Vision/Mission Statement na ratou.

MATAITI 2012 – 2013

- Kare i putuputu ana i te mataiti 2012, kua na roto ua i te tuanga imere te au tuatua.

- I teia mataiti 2013 kua piri atu te iti vaine ki roto i te teretere a te Konitara Ekalesia ki Invercargill i te Easter Weekend 29–31 Mati 2013. I roto i ta ratou uipaanga kua tuku akaouia te au taoonga o teia Konitara ki runga ia Christchurch.
- Kua akara akaou te au mama i to ratou tuatau teretere. Kua arikiia e kia tere te au mama i te au rua mataiti katoatoa, kare ra te tuatau i akamouia ake. Ka tau (hand-over) katoa te au taoonga o te Konitara a te reira au rua mataiti.
- Na Mama Tauturu Orometua Tutai Tongia i akatere mai i te uipaanga i teia mataiti (in the absence of Mama Orometua Kaimatangi Tinirau).
- Kua welcome ia mai te Mama Orometua Ataua Kauvarevai ki roto i teia Konitara (for the first time)



2013 Cicc Konitara Vainetini South Island Au Mata Ki Te Uipaanga

Tena ireira tetai ripoti poto mei roto atu i te putuputuanga Konitara Vainetini South Island, e aka ua teia no tatou i teia atianga. Ko te Atua te aroa no tatou katoatoa, Amene.



Tataia e Nooke Tangiiti
Tekeretere, CICC South Island Women's Council

3. AKAMAARAANGA I TE RA RIRINGIANGA VAERUA I ROTO I TE EKALEZIA MATAVERA

E tae rava atura ki te ra Penetekose, kua taki ruru marie akera ratou katoa ki te ngai okotai ma te inangaro okotai. E kare akera i mamia, ko te aruru maira no runga mai i te rangi, mei te matangi viviki maata ra; kua ki rava akera te are i nooia e ratou ra. E kua mama maira te arero manga kia ratou, mei te ai ra te tu, e to iora ki rungao ia ratou katoa ra. E ki akera ratou ravarai i te Vaerua Tapu, kua tuatua iora i te tuatua ke, i ta te Vaerua i oronga mai i te tuatua kia ratou ra.” (Angaanga 2.1-4).

E tatauia ana teia irava tuatua i te au mataiti katoatoa i te tuatau o te akakoroanga Riringianga Vaerua ta te au mama i roto i te CICC e akamaara ana na roto i te au peu tei matauia e ratou, mei te kakau akaau ka tui, au irava tamou ngakau ka maani na te anau mapu tamaine e na te au mama katoa, te au mama i te kainga tei rokoia te kopapa e te apikepike maki ka aere ka atoro, ta ratou au porokaramu teretere, te angaanga o te uapou, e pera ei taopenga i te au angaanga katoatoa o te reira ra koia oki te tuanga o te kopu; ka ropi i te au kai tuketuke ei akamana i te taopengaanga o te au mea katoatoa. Ko te mea umere ra oki i na te Orometua ei o te Matavera, kua eke mai te vaerua ki runga i te au aposetolo, koia oki e au papa, e oti akera na te au mama e rave ana i te akamaaraanga i te akakoroanga o teia ra! E mea'u i na te Orometua ei.

Noatu ra e ko te turanga ia i teia ra, ko te mea maata koia oki ko nga pupu tangata e rua – te au mama e pera te au papa – ko ratou teia i takiruru mai ki te ngai okotai ma te inangaro okotai i te akatupuanga i te

akakoroanga akamaaraanga i teia ra maata i roto i te taokotainga o te iti tangata o te Atua, kare i Matavera ua, takapini ake ra te enua nei, to tatou basileia Kuki Airani, e tae rava atu ki nga kena e a o teiane ao. E ia ratou i pera, akatupu atura ratou i te vaerua i roto i te irava tei na ko mai e, kia akaravaia te rekareka o te Atua na roto i te tavaitainga i to te aronga akarongo ngakau ma te inangaro okotai i tona tei anga ia tatou te tangata kia aite ki tona uaorai tu. Mareka rava akera au ireira i na te tata Salamo ei, ia ratou tei tuatua mai kiaku e, ka taki aere tatou ki te are o lehova. No te aa ra i mataora'i e, eaa tei ko i te are o lehova e kare e kitea ki tetai ngai ke? Pauanga: mataora i te ora te ka rauka i te ngutuare o lehova, kare atu oki e ingoa, e ngai ke i raro ake i te rangi tei akakiteia e orai te tangata nei, marira i te ingoa e i te are o lehova.



Starting the Uapou

Koukouia teia au tuatua i runga nei ki te ngai okotai, ko te vaerua ia i roto i te ra Riringianga Vaerua tei akamaaraia e te au mama, te au papa, te anau mapu, e pera te tamariki varevare, i roto i te Ekalesia Matavera i te Sabati 19 Me. Akamata te vaerua o te reira ra i te kitea ki runga i te kakau akaau o te au mama ta ratou i aao mai i te pure avatea. Te aronga e aere na ki te au ngai kaikai papaa (restaurants), e karangaia ana oki teia aereanga mua mai o te kai e, ko te "starter." I na, ko te starter ia o te reira ra, pure avatea, kakau akaau to nga tapere e toru i roto i te oire. Kare oki i te kakau akaau o tetai au mataiti i topa, kare, auraka rava ia, kare e tano, kua oti rai to te reira au kakau teata, noatu kare e aao putuputuia ana. Ko teia, e kakau ou



The mamas listen with interest to the Uapou questions

takiri, e mea viravira (reddish) to te tapere Rotopu, e paraoni tou (dark brown) to nga tapere Vaenga/Pouara, e paraoni maratea (light brown) no nga tapere Titama/Tupapa. Me i piri ana te au papa i te ikianga (choose) te au mama i to ratou kakau akaau? Kare, no te au mama rai teia tipatimani, ka kataia mai te au papa me aere ki te ngai okoanga kakau o te vaine i roto i te toa, no reira kare te au papa e aru ana i te au mama ki te ngai okoanga kakau o te vaine, ko te taakamaia mai akonei ratou. Te manea ara ra te au kara kakau ta te au mama e iki ana? O, ka vaoo ua au teia ki konei a tetai ra ka pau atu ei.

Mei teia i raro nei te tu i te raveanga te au mama i ta ratou porokaramu i teia mataiti, tei vaitata katoa ki ta ratou porokaramu o te au mataiti i topa:

Pure Avatea: aao mai i te kakau akaau no te akatapuanga. Kia tere te pure, ka aere tika'i ratou ka atoro i te au mama tei rokoia te kopapa e te apikepike maki i roto i te au ngutuare, no tetai au tumuanga ra, kua akangaroiia teia tuanga o te porokaramu.

Pure Aiia: na te au mama te pure. Akoanga, na Mama Orometua. Tiaki atarau (akapaapaa imene, pure, tatau tuatua), na nga mama tei iki nga tapere no te apai i to ratou tere. Teia to ratou ingoa:

Vaine Maui – e mama Elder teia, koia te arataki o te au mama i roto i te tere o Vaenga/Pouara

Tuakana Atera – e Diakono Vaine, koia te arataki o te au mama i roto i te tere o Rotopu
Vaevae Tomokino – e Diakono vaine, koia te



The mamas reckon the Uapou questions are not too hard to answer

arataki o te au mama i roto i te tere o Titama/Tupapa
I roto i te pupu o nga tapere, ko teia au mama e te au tamaine mapu i raro nei:

Rotopu: Cathy Atera, Mahekura Tonitara, Pamoia Tonitara
Vaenga Pouara: Debora Mataio, Tereinga Vainepoto, Roimata Foster, Maneuneu Tupa
Titama Tupapa: Jane Tou, Mere Kamana, Turia Taneao, Matangaro Emanuela



This is the fun part, where the mamas express in the usual way, the spirit of the Pentecost celebrations

I muri ake i te pure aiai, kua matuapuru atu te katoatoa ki te Are Apii Sabati o te Ekalesia no te uapou. I konei, kua aruia te porokaramu i raro nei:

- Pure akamata
- Akamaramaanga mai a te au arataki o nga pupu e toru i te akanoonoanga o ta ratou tuanga tatau, ma te tuku mai i te uianga a to ratou pupu
- Paupauanga o te au uianga na te au mema i roto i nga pupu e toru, akamata kia Vaenga/Pouara, e oti Rotopu, e taopenga Titama/Tupapa
- Kia oti te au mema i roto i te au pupu i te paupau mai i ta ratou uianga, kua orongaia reira te taime ki te Ekalesia kia paupau katoa mai i te au uianga. I te mea oki e kua rokoia te enua e te po, no te mea kua taruku te ra iaia ki muri mai i te openga moana i o Tinomana, e 5 rai ireira au mema o te Ekalesia i pau i te au uianga, i tupu mai ei te manako o te Orometua e kua rava ua teia, e apii ta te tamariki apopo Monite. Kua oronga aia ireira i tona manako no runga i nga uianga, e kua akaoki i te angaanga ki mua i te kaingakai.
- Kua tatarara mai nga akaaere e toru o nga pupu e toru i ta ratou au uianga. Ia ratou e tuatua ra, te aere ra te akaei a te Ekalesia ia ratou, e te tirituri/maniania/komakoma katoa kare e rongo meitakiia te tuatua a nga akaaere o nga tere. Eaa to ratou ei? Ko te tiare manea o te enua tei muka rava to ratou aunga ki te putangiu, e pera te tiare o te toa koia te raore (lollies) a te tamariki, ko ta ratou ka kai a muri ake.
- Kia pou te au uianga i te tatarara, i na kua pure te pure akamutu e pera te pure kai.
- Kaikai te katoatoa i te kai tei maania e te au papa – e pera te au mama, no te aa, kua piri mai rai ratou ki roto i te reira tuanga. Eaa te kai? Te ki o te enua, to te mareva, to te moana, no te aa e pera to te toa.
- Goodnight all, see you again next year, same time same place, cheers – ka kite.



Towards the end of an enjoyable evening, the mamas in the teretere get lots of ei

I na, e kotou e tatau nei i teia tuanga o te nutileta, i pera te raveia anga te akamaaraanga o te ra Riringianga Vaerua i roto i te Ekalesia Matavera. Kua mataora te katoatoa? Pati mai te mataora i roto i taku paunuanga. Kua ki te kopu e, eaa te akairo? E mea papu, i te kai i te taopenga anga o te au angaanga katoatoa. Kua toe te kai kare i pou, e kua akaoki ki te kainga, tamaana no apopo Monite. Peea te kopu vaerua? A, ka pau ake pau ake ki roto i tona uaorai ngakau. Kia orana e kia manuia.



Feast time to wrap up the year's Pentecost celebrations

Ripoti e te au tutu, na Nga Mataio

4. ANGAANGA A TE KONITARA APII SABATI O MANGAIA

Varaira ra 19 no Aperira, i te ora rima i te aiai, kua rave ia atu te porokaramu angaanga a te Konitara Apii Sabati o Mangaia i roto i te Ekalesia Tamarua. Kua riro katoa e na te putuputuanga Apii Sabati o Tamarua i anga mai i te porokaramu o te reira akakoroanga. Ko teia te au tuanga angaanga tei akanoonooia na te katoatoa, Oneroa, Ivirua e Tamarua.

1. imene 'atu (Stringband) - Theme: Ko te Atua oki te Logo
2. Character Sketch - 1 tamaiti/tamaine tei akatutu mai i teia tuanga mei roto mai i te pupu intermediate (10-12yrs)
3. Akoanga (3 Sections)
 - a. Juniors E 1 tamaiti tei apai i teia tuanga. Ko tana tuanga ako no roto mai te reira i te puka Mataio i te Pene 5 (Te apianga a lesu i runga i te maunga).
 - b. Intermediates E 1 katoa tamaiti tei apai i teia tuanga. Ko tana tuanga ako no roto mai te reira i tetai tuanga ua atu o te puka, Te Maseli a Solomona.
 - c. Youth E 1 katoa tamaiti mei roto mai i teia pupu, ko tana tuanga ko te ara Tia o te reira ra Exodo 16:1-16

4. Modelling, E tuanga tamataora ua teia, ei akakoukou i te angaanga a te au pupu tatakita.

Ko teia te au tamariki tei iikiia mai, e na ratou i apai i teia au tuanga tatakita nei, mei roto mai i nga pupu e toru.

Akoanga

- Juniors (Tamarua) - Teremanuia Tangimataiti
 Juniors (Oneroa) - Ziona Ongoua
 Juniors (Ivirua) - Trayden Marurai

Teremanuia Tangimataiti



Ziona Ongoua



Trayden Marurai



Akoanga

- intermediates (Tamarua) - Amy Kauvarevai
- intermediates (Oneroa) - Donna Atariki
- intermediates (ivirua) - Mason Lazaro



Akoanga

- Youth (Tamarua) - Tearoa Peea
- Youth (Oneroa) - Porohu Koroa
- Youth (ivirua) - Michael Paia

Character Sketch

- Tamarua - Tinapa Vailoa (Tuatua no Samasona)
- Oneroa - Gloria Mautairi (Tuatua no Ruta)
- ivirua - Tremayne Uakino (Tuatua no Solomona)



Modelling

- Tamarua - Na te au tamariki tamaroa/tamaine rikiriki i apai i teia tuanga nei
- ivirua - Na te au tamariki tamaroa i apai ta ratou tuanga o te model
- Oneroa - Na Kimiora Koroa i apai i ta Oneroa tuanga



Tetai au Superstar o Tamarua



Superstar o Kimiora



Te au Superfans o ivirua

Kua mataora e te manea tikai te angaanga a te anau Apii Sabati i rave mai i te reira po, e tae rava atu i te tuanga o te kaikai. Mamio Mangaia naa te kai, kinaki te tiotio nanue, mānga kiko puania, tapiri mai i te pae, na wawa patupatu, oro te aere. Te karanga ra te irava, “*Kia kite au e, te aere ra taku tamariki na te mataara o te tuatua mou, kare rava oku e rekareka maata atu i te reira.*” Kia orana e kia manuia.



*Tataia e Nga Matapo
Tekeretere, Konitara Apii Sabati o Mangaia*

5. TERETERE APII SABATI I MATAVERA

Sabati ra 26 o Me, ko te teretere Apii Sabati mua ia a nga Ekalesia e 6 i Rarotonga nei. Kua tere mai to Titikaveka ki Matavera nei, to Matavera ki Nikao, i na reira te tereanga takapini te enua. E ripoti poto teia no te teretere tei raveia ki roto i te Ekalesia Matavera.

Kua apaiia mai te tere mei Titikaveka e te Orometua Joe Atirai raua ko te Diakono William (Bill) Hosking, koia katoa oki te Puapii Sabati Maata (Principal) o te Apii Sabati Titikaveka, e pera te Tauturu Tekeretere o te Ekalesia. Aru mai ia raua te akaaere o te tuanga tutu Evangelia o te CICC, Ken Ben, te au metua turuturu i te anau Apii Sabati, mei tetai 15 tamariki Apii Sabati, e pera nga apianga mei Takamoia mai e to raua nga tokorua, koia a Taa Karena e Teoho Nikoia.



Titikaveka Sunday School

Mei tei matauia, kua na mua te anau mei Titikaveka i te rave mai i ta ratou tuanga, tei akamouia ki runga i te Tia o te reira Sabati, koia te Salamo 68 tei akaupokoia ki te tuatua e, e imene na te basileia no tei autu aia, i te reo papaa, a national song of triumph. Kia oti te anau mei Titikaveka mai, kua akaari mai ta te anau Apii Sabati Matavera i ta ratou tuanga ko tei akamouia ki runga i te Kororomotu Ou, tetai tuanga apii o teia mataiti. Kia oti te au akakoroanga i roto i te Are Pure, kua neke atu te katoatoa ki roto i te Are Apii Sabati no te kai manga tei akanoonooia mai e te Tapere Rotopu e pera te Ekalesia katoatoa.

Manea tika'i te angaanga a te au tamariki mei roto mai i nga Apii Sabati e rua i akaari ki mua i te katoatoa, ta ratou i akateateamamao i nga epetoma i topa. Tetai pae tamariki, ko te taima mua rai teia i te tuatua ki mua i tetai urupu tangata, tetai pae kua rave putuputu ana, ko te tu rai ia i te au teretereanga katoatoa. Ko te mea pumaana, kua rauka i te tamariki i te tu ki mua i te tangata ma te oronga akakite ki te katoatoa i te au tuanga tei oronga te au Puapii Sabati ki roto i to ratou rima kia rave. Kare ekoko e kua riro katoa teia ta ratou i rave ei mataoraanga ki te ngakau o to ratou metua e pera to ratou au Puapii Sabati. Kia aere uatu rai to kotou maroiroi e te anau tamariki ki mua, e kitea aroaia mai ei kotou i Ziona.



Matavera Sunday School

Ripoti e te tutu, na Nga Mataiao

6. NUTI MEI TE EKALEZIA VAIPAE, AITUTAKI

Kia orana e te au taeake, te iti tangata o te Atua i roto i ta tatou Ekalesia tatakai-tai, to te Kuki Airani, Nutireni, Australia, pera katoa tei riro ei akateretere i ta tatou Ekalesia i Rarotonga, ta tatou anau apianga, Takamoa, te so atu nei i te reo aroa e te rekareka kua aravei tatou na roto i ta tatou nuti akakitekite, Amen. Teia te irava akaaravei no tatou, *Iakobo 1:12* – “*E ao to te tangata e akakoromaki i te timataanga kua akatika anakeia mai aia ra, e rauka iaia te korona ora, ta te Atua i tuatua mai e no te aronga i anoano iaia ra.*” Teia te pange, kua korero ia e Ngatiue e Ngatikaura ta tatou tangata ka kukumi. Koia oki te Evangelia.

Turanga o te Ekalesia

Te maroiroi nei, te kitea mai nei te au mema ou, te au ngutuare ou, e au mapu teia tane vaine tei akaipoipo e tei kore, kua aru ua ratou na muri i te maroiroi o to ratou au metua, e i teia nei kua inangaro ratou tetai ngutuare no ratou, e te rave nei ratou, eaa ia pakau kua kitea ia te maroiroi. E mapu ou ta matou i akao kia riro mai ratou ei Ekalesia tinamou ki roto i ta tatou Evangelia, e te rave nei ratou i te au tuanga rave pure tane e te vaine ko te au tamariki tamaine te mea maroiroi. I te Maitiraa i mua ake i te Good Friday, i te ora 7:00pm kua rave matou i ta matou kaianga Oroa tei matauia e tatou ka kai te katoatoa, kua kitea ia tetai turanga meitaki kare i tupu ana i mua ana, ki te Are Pure te mapu, te tamariki, pera katoa tetai au tangata o te Oire kare ratou i roto i ta tatou akonoanga, kua piri mai no te akamaaraanga no to tatou Atua ko Iesu Mesia no tona mateanga i rauka ia tatou te ora. E te au taeake, kua kaka te akakoroanga i te reira aiai, pou te kapu vai oroa, oki akaou te au Diakono akaki akaou i te au karati vai, ei akarava kia tu te katoatoa.

Eaa ia pakau rere ua te ngakau o te Tavini Orometua a Papa Anesi, pera katoa te au Diakono tei tupu i te reira aiai, kua akono te Ekalesia i te reira tuatau o te Good Friday e te Easter kia riro te reira ra, o te tuakaouanga ei ra Atupaka no matou, teatea ra te katoatoa o te tuakaouanga mari ua Maitiraa, Varaire, Maanamaa, kerekere, manako no Papa Orometua kua ariki te Ekalesia. I teia ra te meitaki nei te turanga o te Ekalesia, i te akatau i te oraanga o te Tavini o te Atua e te mama Nukuroa Tom, te tumu nei kua rai rava ta te Ekalesia e apai nei no tona Tavini, te manga, te moni, maanga tapu e te vai atuara, te varaoa (bread) free, 1 bar a day, Aquila Bakery, no reira kotou e teia au taeake meitaki, kia tauturu mai te Atua i ta kotou e oronga nei na tona Tavini Orometua. Thank you Aquila Bakery.



Vaipae CICC, Aitutaki. Friday 21 October 2011, hosting of the CICC flag (left) and dedication of the new church sign (right). These were the first two parts of the re-dedication of the church after the roof was extensively damaged by Cyclone Pat in February 2010. The ceremony was timed to coincide with the CICC General Assembly held on the island during the week 22-30 October.

Turanga o te Orometua e te Mama

Te meitaki ua nei raua, ko te mama Orometua kare e makimaki ana, te anau tamariki, i teia openga mataiti 2012 kua mataora ratou inara kua oki ratou i teia mua mataiti 2013. E ka oki mai ratou kare e oki akaou, no te

mea kua mataora ratou i teia enua. Ko Mama Orometua Nukuroa, e vaine maru akamoe-au, kare koe kite i tona ririanga, kata ua aia to raua ngutuare Kainga Orometua, too good, it's beautiful, wish uake au e me aere mai te mama Orometua ou kia matou meitaki atu tana ka rave i ta mama Nukuroa. Ko papa Orometua aiteite ua iaia te kino e te meitaki, e kua akaari mai aia no teia tu o te tangata i Vaipae nei, teia taku kia papa, me e vaine watch out me e tane look hard. Kua kata te papa e kua marama aia. Tetai nuti kua pati mai a papa e mama tetai patikara ou no raua kua ariki te Ekalesia, ka tai nei Orometua ka pati mai tetai pakau kare te Ekalesia e rave ana.

Turanga o te Orometua Akangaroi

Te riro nei te Papa Orometua Akangaroi Daniel Tuakeu ei tauturu mai tetai turanga rare a te Ekalesia, pera katoa te tuanga apii, open ki te katoatoa, e i teia tuatau, te tauturu katoa nei aia i ta tatou anau Apiianga i Takamoia. I teia taime e 3 o te Papa aere anga ki Rarotonga. Te irinaki nei matou e te riro nei teia ei tauturu i ta tatou anau ma te irinaki e kua mataora ta tatou anau, pera katoa te Puapii Atupaka no teia tauturu. Te meitaki ua nei raua ko mama Pi e te anau.



The re-dedication in October 2011 of "Betela," the name of the Vaipae Church, was blessed with fine weather, the presence of over a hundred CICC assembly delegates who converged on the island for the CICC's 29th general assembly, and the many expat Aitutakians who returned home for the occasion.



Manako no te Secretary o te Ekalesia

Te aere maru ua nei te Ekalesia, te au Diakono te maroiroi nei e 7 matou te katoatoa, okotai tei takoto ki te kopu o te enua, Tupapaa Ngatokoa, e tai tei aere atu ki Nutireni no te makimaki o te kopapa. Boys Brigade e te Girls Brigade te aere maru ua nei, ka inangaroi tetai tauturu na kotou i Rarotonga nei no teia putuputu-anga e rua, kare e manamanata te Apii Sabati, too good. E te au tavini Orometua te peea mai nei kotou e ta kotou Ekalesia, irinaki nei au e ka tupu te au e te meitaki i ta tatou Uipaanga, no te iki akaouanga i to tatou au arataki no te tuatau ki mua, no tetai 4 mataiti akaou. Ta tatou Nuti-leta, kua nanave te au nuti taito kare teia uki i kite, te akaroa kua ngaro ratou, kua vai ta ratou rare meitaki, tatou i teia tuatau ka akameitaki atu tatou, no reira kia akameitaki ia kotou e rave nei i teia tuanga nei. Teia te irava ei taopenga i taku pupu-vaa. "E te kite ara au e te aere ra taku au tamariki na te ara o te tuatua mou kare atu oku rekareka anga maata atu i te reira." Kia orana e kia manuia, na to kotou taeake, Secretary o te Ekalesia Vaipae. Noo ake ra, ka kite.



Kiritia e Temanu Jnr Unuka, Secretary, Ekalesia Vaipae. Te au tutu na N. Mataio.

7. NUTI MEI TE EKALIESIA MITIARO

Tumu manako: Tangika Vai tei akatuia ki te kainga orometua Ngakeuata te marae o te Evangelia, Nukuroa. Akatomoanga: Te karanga nei te tata Salamo, kia kore a lehova e patu i te are, e angaanga puapinga kore ta te aronga patu, kia kore a lehova e tiaki i te oire, e araanga puapinga-kore to te tiaki. Kua anau mai teia moemoea mei roto mai i te tavini o te Atua koia te Orometua Tutai Nooana e pera te mama i to raua tuatau poto i noo ei ki roto i te Ekalesia, koia oki te rava-kore o te au tangika kakapu vai inu o te iti tangata. Te karanga nei tona manako, me ka tupu ake tetai maroanga nui mei te 4-5 marama kare e rava teia au kakapu vai e vai nei i runga i te enua ei akaainu i te iti tangata, no te mea ko te enua Nukuroa ko tona vai inu no roto mai te reira i te vai ua (rain water).

Akatupuanga o te memoea

Kua turu pakari te Uipaanga Diakono e te Ekalesia kia akatupuia teia manakonakoanga, kua riro e na ta matou tamaiti ko Tuakeu i rave mai i te tuanga o te orooraanga, e te raveanga o te au angaanga i runga i te enua Rarotonga ma te tauturu a te minita ngateitei Teariki Heather e tana kamupani T & M Heather Ltd. I te ra 22 o Aperira kua tae mai te au kamuta mei te enua Rarotonga mai i te akatu atu i teia au tangika vai koia Bruno Briante e Tangata Katuke mei roto mai i te kamupani T & M Heather Ltd e pera ta matou tamaiti ko Tuakeu Tangatapoto. Kua akamata rai te angaanga i te reira aiai e tae uatu kite Varaire ra 26 i oki atu ei te au kamuta. Kua oti atu e rua tangika 20,000 ritera i te akatuia e te vai nei te au angaanga toe ka raveia ki runga i nga tangika toe me tae mai te au pakau.

Akameitakianga, ki te Papa Katikita Kaukura Kaiui e taau Ekalesia Katorika, Papa Neke Tutini e taau Ekalesia AOG, meitaki ranuinui no te vaerua taokotai tei kitea ia tatou i angaanga kapiti ki runga i teia akakoroanga ei meitaki no to tatou iti tangata. Ki to tatou au metua konitara, tekeretere enua te aronga angaanga, meitaki ranuinui no to kotou tuatau, kia pera uatu rai tatou no te au tuatau ta tatou ka aere ki mua. Ki te Papa Tauturu Orometua e te mama, te au metua elders, te au metua diakono, te Ekalesia e tae uatu ki te unga ma te potiki, kua kitea te vaerua taokotai i roto i ta tatou raveanga i ta tatou angaanga. Ta openga, ki te Papa Orometua Tutai Nooana e te mama e noo maira i te enua Rarotonga, te tapapa atu nei i te tutau e aravei akaou ei tatou, kua tupu taau Moemoea. Ki te minita ngateitei Teariki Heather, meitaki ranuinui no taau tauturu tei na roto mai i taau aronga angaanga, kia koe katoa e ta matou tamaiti Tuakeu no toou tuatau tei oronga aroa ua mai koe no te rave i te au angaanga i runga i te tua o to tatou enua, te Atua te aroa no tatou.



Community water tanks being constructed in the grounds of the Mitiaro CICC Mission House. The project is expected to serve the whole 300-odd people living on the island. First mooted by the CICC minister himself, the project received assistance from Government, T & M Heather Ltd, as well as the island's residents.



Tataia e Tokai Ngaiorae, Mou Moni o te Ekalesia. Nana katoa te au tutu i tuku mai.

8. VICTORIA ON THE MOVE

Kia orana tatou katoatoa, te au Kite, te au Mata, te au Karere Ora e te au tangata Tuatua Tika o Iesu Mesia tei tamaruia i raro ake i ta tatou akonoanga Metua CICC, tena kotou, tena kotou, tena kotou katoa. Papa President, Tekeretere Maata, Executive Committee, Te au Tavini o te Atua, ta kotou au Ekalesia, mei te itinga o te rā e tae roatu ki te opunga, kia arearea to tatou araveianga vaerua i teia rā no te mea ka aravei tatou i teia mataiti i te tuatau o te Uipaanga Maata, toto ki te toto, ivi ki te ivi, kiko ki te kiko ma te ngakau okotai. E ia kotou te aroa ua, e te au, no ko mai i te Atua i to tatou Metua, e te Atua oki ia Iesu Mesia e te pure nei au kia tupu marie rai to kotou inangaro e kia maata atu rai i te kite, e te utoa o te ngakau e kia akakiia oki i ta te tuatua tika i tei tupu ia Iesu Mesia ra, kia akakakaia te Atua e kia akameitakiia. I roto i teia tuatau, kua Matuapuru mai te Konitara o Victoria ma te ngakau okotai, kopapa okotai, e ma te vaerua okotai. Teia te au angaanga tei raveia i Victoria nei, mei te Marama Aperira ki te Marama Tiunu.

Teretere Mapu

I te rā 28 o Aperira, kua raveia te Teretere Mapu o Victoria e kua riro te reira e na te Konitara Mapu o Victoria e akanoo i te Porokaramu.

Frankston	➡	Noble Park
Dandenong	➡	Frankston
Noble Park	➡	Clayton
Clayton	➡	Reservoir
Hampton Park	➡	Mulgrave
Mulgrave	➡	Hampton Park
Reservoir	➡	Dandenong

Kua mataora te Teretere a te anau Mapu e kua akaoki mai te au ripoti e, kua navenave e kua sumaringa te au tatau a te anau e pera katoa te ngakau o te au Ekalesia a Iesu Mesia i te angai i ta tatou au anau Mapu ma te akahei ia ratou i te au monamona tukeke i te akaari anga i to ratou rekareka e te mataora. Te tapapa atu nei te anau Mapu o Victoria i te katoa anga o te au angaanga te ka raveia i teia mataiti.



Frankston CICC anau mapu tei iikiia kia apai i te reva o Iesu Mesia ki te Ekalesia Noble Park

Uipaanga Konitara Victoria

I roto i te marama o Me, kua raveia te Uipaanga a te Konitara Victoria (11th May) i roto i te Ekalesia ou tei tiaki ia i teia tuatau nei e te Orometua Mokoha Kora. Kua fui mai te au taeake katoatoa mei roto mai i nga Ekalesia e ono (6), kua hurihuri te au manako e kua kitea tetai au takainga manea ei tauturu i te tereanga o te Evangelia o Iesu Mesia. Kua piri katoa mai te taeake Ms Jenny Addison mei roto mai i te Frankston City Council e tana tuanga e apai nei i roto i te reira Konitara koia oki ko te tuanga o te au Grants. Kia akameitaki ia te Atua no teia taeake tei aere mai akakite i te tu ka raukai ia tatou i te pati i tetai Grant ei tauturu ia tatou. I

roto katoa i teia uipaanga, kua ariki ia e kia akatomo ia te Orometua Akatika Nanua ki roto i te Ekalesia Noble Park i te Oroa o Tiunu e pera katoa te Karena o tona atoro anga i te au Ekalesia i roto katoa i te reira Marama (Tiunu) e teia ia te Karena o tona atoroanga i te au Ekalesia i roto i te Marama o Tiunu:

Date	Morning Service	Afternoon Service
16/06/13	10:00am Clayton CICUC	1:30pm Reservoir CICC
23/06/13	11:00am Hampton Park CICC	2:00pm Dandenong CICC
30/06/13	11:00am Frankston CICC	2:00pm Mulgrave CICC

Penetekose

I te rā 19 o Me, kua raveia te Pure (Combined Service) o te Riringi Anga Vaerua (Penetekose) e kua riro teia taunga teitei na te Ekalesia Dandenong e host i raro i te akateretere anga a te Orometua Charles Pange. Kua oronga atu te Orometua Charles Pange i te tuanga pure e te akoanga ki te Orometua Marii Tautu e kua mataora te reira. I muri ake i te pure, kua raveia te uapou e na te Orometua Marii Tautu i arataki i teia tuanga humaria. Kua tae mai ta tatou tamaiti entertainer Push 2 Da Max e tana imene 15 Stars i te tuatau o te kai manga e kua sumaringa te ngakau o te au taeake tei matuapuru mai no teia akakoroanga poria. Manea te tutu o te au Ekalesia e pera te numero tangata, kua keta ta tera reo e. Te au angaanga ta te Ekalesia i rave, koia tikai te sumaringa.

Ekalesia Springvale

I roto katoa i teia Marama, kua topiri ia te ngutupa o te Ekalesia Springvale e kua taokotai te au mema te va'i ra ma te Ekalesia Dandenong e na te Atua e tauturu mai.

Akatomoanga Orometua Akatika Nanua



Rev. Akatika Nanua and wife Taa

I roto i te marama o Tiunu, kua raveia te Pure Akatomoanga o te Orometua Akatika Nanua i roto i tana Ekalesia ou koia oki ko Noble Park i te tuatau o te Oroa (2nd June) tei raveia e te Chairman o te Konitara CICC Australia Papa Orometua David Teaurere. Kua aere katoa mai te mata o te Konitara Far North Queensland te Orometua Mahuta Tautu e nana i apai mai i te Orometua Akatika Nanua e te ngutuare katoa. Kua mataora teia akakoroanga e kua kitea te aroa o te Ekalesia Noble Park ki tona Orometua Ou.



Some of the CICC ministers during the induction of Rev. Akatika Nanua into his new parish, Ekalesia Noble Park, Melbourne. Rev. Nanua with Rev. David Teaurere, Rev. Mahuta Tautu, Rev. Mata Makara, Rev. Marii Tautu, Rev. Eddie Dean, and Rev. Charles Pange

Kua sumaringa ke te au angaanga tei raveia mei te tuanga akatomoanga e tae roatu ki te tuanga o te kopu ta te Ekalesia i akaari mai no teia rā atupaka, kua mataora te au taeake ravarai e kua akameitaki katoa te Tavini o te Atua Rev. Akatika Nanua i te Ekalesia e tana i taputou koia oki, kia tuku aia i te Atua i mua iaia e kia tuku te Ekalesia i te Atua i runga uorai ia ratou mei teia rā e te au rā katoa ta ratou ka aere na roto.

I roto i teia epetoma katoa, kua neke te Orometua Akatika Nanua ki roto i te ngutuare ou a te Ekalesia e kua fully furnished ia te reira. E ngutuare poria tei rauka ia e te Ekalesia e kua akamata te Ekalesia i te imene mene ta'i to ratou papa Orometua e te mama. Kia riro na te Atua e tauturu i Tana Tavini e Tana Ekalesia katoa, i teia rā, teia mataiti e tuatau uatu, God bless.

Kia akameitaki katoa ia te Orometua Tuakeu Daniel e te mama, raua i akono i te Orometua Akatika Nanua e te family mei te rā mua i tae mai ei ratou mei Cairn mai e tae roatu ki te rā i tomo ei te Rev. Akatika ki roto i te ngutuare o te Ekalesia. Kua akakite mai te Orometua Akatika Nanua i to ratou tere ki Melbourne, kua na runga ratou i te reruē (train) mei Cairns ki Brisbane e kua tuku katoa aia i to ratou motoka ki runga katoa i te reruē (train). Mei Brisbane mai, kua na runga ratou i te motoka ki Sydney e i konei kua aravei te Orometua Mahuta Tautu iaia e kua oro mai ratou ki Melbourne e kua tae mai i te ora 9:30pm i te Varaire 31st o Me i te ngutuare o te Orometua Tuakeu Daniel e kua na runga mai te mama Orometua Taa Nanua i te Pairere ma te new addition ki te family (a beautiful baby girl).

Queen's Birthday Celebrations

I te rā 10 o Tiunu, kua raveia te Queens Birthday CICC Sports Celebration – Tarekareka i roto i te oire o Huntingdale/Oakleigh i Davey's Reserve e na te Ekalesia Clayton i raro i te akatereanga a ta ratou anau Mapu i Host i teia rā akaieie. Te Theme o teia Mataiti, "Super Rugby." Super Rugby Teams are as follows:



Ko te Ekalesia Dandenong – koia te Crusaders



Ko te Ekalesia Frankston – koia te Stormers



Ko te Ekalesia Hampton Park – koia te Chiefs



Ko te Ekalesia Mulgrave – koia te Brumbies



Ko te Ekalesia Noble Park – koia te Rebels



Ko te Ekalesia Clayton – koia te Blues

Kua akamata teia rā tarekareka nei na roto i te Māti tei akava ia e nga taeake James Henry (CI Community President) e Junior Mani (CI Sports Association President) e kua peke te rē tahi o te Māti ki te Ekalesia Frankston Stormers, te rua ki te Mulgrave Brumbies e te toru ki te Hampton Park Chiefs. I muri ake i te Māti, kua akatuera ia teia akakoroanga e te Orometua Mata Makara na roto i te pure i mua ake i oronga iatu te au rē o te Māti. Maata te au games ta te anau o Clayton i akanoo no te katoatoa e kua taokotai te au Ekalesia ma te ngakau okotai. Kia akameitaki ia te Atua e kua kitea te vauerua humaria, kua peke te rē atupaka ki te Atua e ki Tana au Ekalesia i Victoria nei.



Dandenong under 10yrs Champions



Clayton under 12yrs Tug-of-War Champions



Mulgrave men Tug-of-War Champions



Frankston Stormers overall winners

Atoro Ekalesia

Ka akamata te Orometua Akatika Nanua i te atoro i nga Ekalesia o Victoria mei tei akanoo ia e te Konitara Victoria e ka akamata te reira i Clayton e Reservoir i te rā 16 o teia Marama Tiunu e ka atoro ua aia i te au Ekalesia e tae roa atu ki te openga o teia Marama (Tiunu).

General Assembly Planning Committee 2013

Te rave ua nei te Uipaanga a te General Assembly Planning Committee i te au Marama katoa i te headquarter o te GA koia oki te Ekalesia Clayton e te aere maru nei te au manako e te aere papu nei te ngakau.

Manako Openga

Tera ia e te au taeake, te karere ora mei konei atu i Victoria kia kotou katoatoa, kia kite kotou i te au mea te tupu nei i roto i teia "State on the Move" e ka tupu i teia au rā ki mua. Maata te au angaanga e tu mai nei, ka tuku ra au i te reira i te tuatau e tau ei kia akakite atu kia kotou katoatoa.

Oti Ra e God Bless



*Tataia e Rev. Eddie Dean, nana katoa te au tutu i tuku mai
Chairman, CICC Victoria Council 2013*

9. TERE O TE IVIRUA BRASS BAND KI RAROTONGA

Tangike, tangike, kua matau oki tatou. Kua tae mai teia pupu akatangi pu no Ivirua mai i roto i te marama ia Aperira o teia mataiti ki Rarotonga nei, mei te ra 15 o Aperira ki te ra 6 o Me. Kua riro te Ekalesia Nikao ei metua no ratou i to ratou tuatau i Rarotonga nei. Ko te akakoroanga maata i tae mai koia oki, ko te akamaaraanga i te Taianga Mataiti i to ratou Putuputuanga Boys' Brigade & Girls' Brigade Brass Band o Ivirua. E pera katoa kia piri atu ki roto i te tuatau o te Pure Vaeau (ANZAC DAY) o Rarotonga nei e te turoto i tetai au ngai tei anoanoia kia kite ratou.

I te tuatau i pou mai ei ratou ki Rarotonga nei, kua rave atu te Ekalesia Nikao i ta ratou arikianga no ta tatou anau no Mangaia mai, i te ra 18 no Aperira. I roto i teia tuatau ia ratou e tiaki nei no te tuatau o te Pure Vaeau, kua apiia atu kia ratou no te au akatangi te ka akatangiia a taua ra ra. Kua piri katoa mai te Brass Band o Avarua Boys' Brigade e te Nikao Brass Band i teia tuatau akatukatauanga ia ratou katoatoa. Kia tae ki te popongi Paraparau o te ANZAC DAY, i te ora 5.00am, kua aere atu ta tatou anau Brass Band ki Avarua no te Dawn Parade. I roto i te reira pureanga, kua riro na ta tatou tamaiti kotekote mei roto mai i te Brass Band o Ivirua tei akatangi i te Last Post koia oki, ko Blake Lazaro. E 10 rai mataiti o teia tamaiti. Kua umeremere ua te tangata i taua popongi ra, te rave pakau a Blake. Kia akaoti te au angaanga no te reira tuanga mua o te porokaramu e tae uatu ki te rua o te tuanga, kua patia mai te Brass Band e te Mata o te Nutirani ki te Kuki Airani, H.E. John Carter e tona tauturu no tetai arikianga i roto i tona opati. Irinaki au e ngateitei teia tei orongaia mai ki te au tumutoa o te au Brass Band. Ko te taime mua teia tei tupu mei teia te tu. Ka 16 mataiti matou i te akatangianga no te Pure Vaeau, ka ta'i nei ka tupu teia. Kia akameitakiia te Aroa Mou o te Atua tei na roto mai i Tona Ngateitei te Mata o te Nutirani, no teia ngateitei ngao.



Ivirua Boys' Brigade and Girls' Brigade Brass Band during their recent visit to Rarotonga

Kua rave katoa te au Brass Band e toru i te akatangi no te rua o te pureanga maata, koia i te aratakianga mai i te au Uniformed Organisations ki te Toka Akamaaraanga o te au Vaeau. Kua akatangi katoa te Band no te matianganga mai te au Vaeau ki to ratou ngai i mua ake ka raveia'i te pureanga e pera katoa i te tuatau o te apaianga o te au tiare. Manea tikai te au angaanga tei raveia i taua ra ra. I te aiai Varaire ra 26, kua raveia te akamaaraanga o te taianga mataiti o te Brass Band e pera katoa te arikianga e te orongaanga i ta ratou pakau aroa ki te Ekalesia Nikao. Kua rave katoa te Brass Band i ta ratou au aitamu i te tamataoraanga i to ratou au taeake tei patii. Kua mataora te au taeake tei tae mai no te akakoroanga.



The Brass Band in front of the ANZAC Memorial, Avarua

I te popongi ake i te Aonga, kua takapini atu te Brass Band ia Rarotonga nei. Kua akamata ratou mei Arorangi e oki ua mai ki Nikao. Kua rave maroiroi tika'i teia au tumutoa i ta ratou tuanga i te akatangianga e oki ua mai ki Nikao. Ko te maroiroi tei rauka mai ia ratou i te aroa o te iti tangata, e \$4,000.00 Kia akameitakiia te Atua no tona aroa tei na roto mai i te au taeake tei tauturu mai no te akakoroanga. Kua piri katoa atu te Brass Band no tetai pureanga takake i te Sapati ra 28 no Aperira i te ora ngauru i te pure avatea. Ko te akakoroanga koia oki, ko te orongaangaia te Tapao teitei rava atu i roto i te oraanga o te Boys' Brigade ko te Tapao o te Ariki Vaine (Queen's Badge Award) koia a Willie Ave, no roto mai te Kamupani o Nikao. E tamaiti Mangaia katoa a Willie, e Pukapuka katoa aia. Kua riro na te Kauono o te Ariki Vaine, Sir Frederick Goodwin KBE, i oronga i teia Tapao kia Willie. Kua riro katoa te ngateitei o te Kauono o te Ariki Vaine i te oronga i tetai akairo kia Blake Lazaro no te akatangianga i te Last Post i te popongi mamaia o te ANZAC DAY. Praise the Lord.

Kua aere katoa te au mema o te Brass Band mei Avatiu na runga i te Maunga e tae uatu ki tetai tua mai i Titikaveka, i te Monite ra 29. I te popongi i te Ruirua, kua turoto atu te anau i te ngutuare o te Evangelia, CICC Headquarters i Takamo. Mei reira ratou, kua aere atu ratou i tetai au ngai ta ratou i inangaro i te kite i Rarotonga nei. Kua riro na to ratou mama koia a Mama Kafo ei metuavaine i te akonoanga ia ratou i taua ra ra.

Kua akamata te pupu mua o te anau i te oki atu ki Mangaia i te Ruitoru. Ko te rua o te pupu kua oki atu i te Varaire. E kua akapou atu te toe, i te popongi Monite ra 6 o Me. Kia akameitakiia te Atua no te au taeake tei tauturu mai i ta tatou anau Brass Band no Mangaia mai, na roto i te apaianga mai i te mou o te enua e to te moana e to te toa, e pera katoa te au pakau akaoro e te vai atura ta kotou i oronga mai i te tauturu i ta tatou anau. E i taopenga, te karanga nei te tuatua na te Atua, "E akameitakiia Iehova e taku vaerua, auraka tona au takinga-meitaki kia akangaropoinaia."



Tataia e Pae Tuteru, BB Cook Is Vice President, Trainer, Band Master. Na Nora Lazaro te nga tutu i oake mai.

10. OKIANGA O TE IVIRUA BB BRASS BAND KI MANGAIA

Tangike. Kia akameitakiia te Atua tei na roto mai i te Arataki o te Tere o te Brass band no Ivirua mai tetai patianganga tupoto, kia aru ia ratou ki Mangaia no teia au akakoroanga:

1. Kia akatangi te Brass Band a te Ruitoru ra 8 no te tanuanga i tetai o to ratou opita o te BB. I Tekeretere katoa ana aia no te Ekalesia Ivirua no tetai itu mataiti, e kare katoa ratou i kite ka akapeea te

akanooonooanga no te tuatau e akatangi ei. Kia apii katoaia tetai au akatangi ou tei tau no te akakoroanga. Ko te taime mua rai teia.

2. Ko te akatapuanga i te reva mua o te Boys' Brigade Company o Ivirua, mei te tuatau i akamataia'i teia putupuutuanga. E pera katoa i te terenianga i tetai au Opita no te apaianga ki roto i te Are Pure e te akaokianga ki vao e te vai atura.
3. No tetai Porokaramu no te Queen's Badge Award e pera katoa te pirianga o te putupuutuanga e te Ekalesia e te Chaplain.

I mua ake ka rere atu ei to matou pairere i te Monite ra ono o Me, kua taniuniu atu au i te Tekeretere Maata no teia akakoroanga tupoto no tetai tikaanga kia kite aia e te aere nei au ki Mangaia. Kua akaruke atu matou no Mangaia i te ora iva i te popongi. Kia tae atu matou, kua akaaravei mai te au Mama Opita o te Team Section e pera katoa Mama Orometua e te Tekeretere o te Ekalesia Ivirua ia matou. Kua rave katoaia tetai arikianga ia matou e te Ekalesia ki te Kainga Orometua. Kua riro na Papa Tauturu Orometua i tara mai, i te akaaraveianga ia matou.

I te ora rua i taua ra rai kua akamata atu au i te tauturu atu tetai au tamariki i roto i te Brass Band e kare e aere ana ki te apii. E kia tae ki te ora rima, kua tae mai te katoatoa no te apii atu no tetai au akatangi ou no te akakoroanga o te tumatetenga no te tanuanga i te Ruitoru. Kua tae katoa te Ekalesia e te au arataki o te Uniform Organisation ki te eapoti i te popongi Ruitoru, no te raveanga i tetai akonoanga pure no te taeanga mai o te kopapa o te taeake Papa Mii Teina, tona tokorua, Papa Orometua e tetai au taeake. Kua akaaraveia atu ratou e Papa Tauturu Orometua e te rave katoa i te akonoanga pure. Kia oti te reira, kua apainaia atu i tona kopapa ki tona ngutuare i Ivirua. I te ora tai i te avatea, kua raveia te pure ngutuare i mua ake ka apainaia mai ei te kopapa ki te Are Pure. I mua ake ka apainaia atu ki roto it e Are Pure, kua akamata te Brass Band i te akatangi," Te noo nei au i te enua mate." Kua akatangi akaou te Brass Band, "Lead kindly light" no te akaokianga mei roto mai i te arepure ki vao tuku atu ki runga i te toroka.

Kia tae ki te ngutuare te ngai no tona akangaroiana, kua tupati te au Opita e te au tamariki o te Uniform Organisation, kua akatangi atu te Brass Band, "God Be With You," i te tuatau e apaiia maira tona pia ki te vaarua. I te tuatau te ruru ra te one e te tiare, kua akatangi katoa te Brass Band, "Na te Atua koe Tiaki." I mua ake ka pure ei te Pure Openga, kua akatangiia te Last Post e Blake Lazaro (e 10 rai ona mataiti). Kua rave katoaia tetai kaikaianga i roto i te Hall o te Karanga, no te akaotianga i te au angaanga o taua ra ra. Kia tae ki te Paraparau e tae uatu ki te Maanakai, mei te ora rima ki te ora iva i te po, kua apiia tetai au akatangi no te Pure Vaeau (church parade) i te Tapati. E pera katoa i te tamoumouanga i ta ratou tatau no te Mothers' Day.



Funeral procession for Papa Mii Teina, former Officer of the Ivirua BB, and also former Secretary of the Ekalesia.

Akatapuanga i te au reva o te Boys' Brigade o Ivirua

Kua raveia teia akakoroanga i te Pure Popongi Varaire tei raveia ia mai e Papa Orometua Peri Daniel. Ko te tuatau mua teia o te Kamupani Piriketi Tamaroa ka tu i tetai reva no ratou tikai, mei te tuatau i kapuaia mai

teia Taokotaianga. Kua riro teia tuatau ei akameitakianga na te au arataki e te au tamariki katoa i te Atua no teia tei tupu. I te aiai Maanakai kua rave katoaia tetai apianga i te au opita, no te apaianga ki roto i te arepure e te akaokianga mai ki vao. E pera katoa, no te apaianga i te tuatau te mati ra ratou.

Pure Vaeau (church parade) e te ra o te au mama (mothers' day)

I te Tapati ra 12 o Me, kua raveia te church parade e te akamaaraanga i te ra o te au mama i roto i te arepure, e pera katoa i te orongaanga i tetai au akairo, no te au tamariki e te au Opita katoa tei aere ana ki Rarotonga no te akamaaraanga i to ratou mataiti mua, mei te akamataanga i ta ratou Brass Band. I mua ake, ka mati mai te Apii Tamariki (uniformed organisation) ki roto i te arepure, kua akatangiia te General Salute e te Brass Band no te utianga i te Reva Boys' Brigade o te Kuki Airani no te taima mua. Kua akatangi katoa te Brass Band i te au akatangi ou tei apii kia ratou, i te au imene mati e te au imene no te tomoanga ki roto i te arepure e te okianga mai ki vao.

Kua rave katoaia tetai tatauanga purua ki te au mama i roto i te arepure no te akamaaraanga i te Mothers' Day. Kua riro te raveanga a te anau Brass Band ei taeanga vaimata no te au Mama e pera ki tetai au tamariki. Kua akaoti ta ratou purua na roto i te imeneanga tetai imene no tetai mama takingameitaki i tana anau, noatu te tu akarongokore o te tamariki, e okotai rai ona inangaro i tana anau i te na ko anga e, come home, come home, it's supper time.

I muriake i te pureanga, kua raveia tetai arikianga na te Ekalesia, no te Brass Band tei oki mai mei Rarotonga no te akakoroanga e te pupu o te Ekalesia tei aere atu ana ki Nutireni e Autireria no te tiki atu i te tauturu a te iti tangata Ivirua, no te akakoroanga no te akaouanga i te au punu no to ratou Arepure. E pera katoa no te ngutuare tei rokoia e te tumatetenga. E pera no te au Mama katoatoa no te Mothers Day. Ko te pure i te aiai Sabati, kua orongaia mai te reira ngateitei kia riro naku e rave i te reira tuanga. Kia akameitakiia te Atua no teia tikaanga manea. Kua tae katoa au ki teuapou i muriake i te tereanga pure i te aiai, ki te are uipaanga Matiekura.



Ivirua Boys' and Girls' Brigade Brass Band in front of their church, with some younger members of the Ekalesia BB and GB.

Tuatau ki te au opita i te akamaroiroi ia ratou no te au tuatau ki mua

Kua raveia teia mei te apa no te ora rima ki te ora iva i te aiai tapati. Teia i reira te au tumu Manako no teia akakoroanga:

1. Te turanga o te Orometua (Chaplain) e te Boys' Brigade
2. Te turanga o te au Putuputuanga Uniformed Organisation e te Ekalesia

3. Tetai porokaramu no te Queen's Badge Award.

Kua riro tei akamaramaanga ei mataoraanga no ratou. E maata rai te au uianga tei uiia mai, kua rauka iaku i te pau i ta ratou uianga. Kua tae katoa mai te Papa Orometua e te Tekeretere o te Ekalesia ki roto i teia akakoroanga. Kua kitea mai e 4 tamariki te ka rauka ia ratou no teia Tapao o te Ariki Vaine (Queen's Badge) i roto i te 4 mataiti. Me aruaru ratou no teia 4 mataiti e tu mai nei, ka rauka ia ratou teia tapao ngateitei, te ka orongaia to ratou tapao o te Ariki Vaine, e Tona Ngateitei e te Kauono o te Ariki Vaine. Na te tuatau e apii mai Kua mataora te katoatoa i roto i ta matou uriurianga manako, no te tauturu i ta tatou anau Piriketi Tamaroa (Boys' Brigade.)

Akameitakianga

- Ki te Tekeretere Maata tei akatika mai i te patianganga tupoto kia aru atu i te Tere o te Ivirua BB & GB Brass Band tei taikuaia atu i te akamataanga o teia ripoti. Kare au i kite, kua tutakiaia toku patete i muriake ka pati mai ei. Noatu ra te reira, kia akameitakiaia te Atua no teia akakoroanga ki Mangaia.
- Ki te Tauturu Orometua Papa Orake, te au metua tiakoni e te Ekalesia katoatoa, no ta ratou arikianga ia matou. E pera katoa i toku ngai nooanga. Kua oti rai toku ngai nooanga i te teateamamao e te au arataki o te Brass Band. Inara, kare te uipaanga tiakono e akatika kia noo au ki tetai ke, mari ra ki te ngutuare o te Ekalesia, koia oki te kainga orometua. Kia akameitakiaia te Atua no teia tikaanga ngateitei.
- Ki te au arataki o te Brass Band, no te tutakianga i toku patete e ta ratou takinga-meitaki iaku. E pera ki tetai nga tamariki tei apai mai i te nu ki te kainga orometua e pera katoa te mamio. Ki te au mema o te Brass Band, kia akameitakiaia te Metua Atua no to kotou akakoromaki e te aruaru kia rauka ia kotou i te tamou i tetai au akatangia ou, mei te Manaa e tae uatu ki te Aonga. Praise the Lord.
- Kia Papa Orometua Peri Daniel e Mama Orometua Miriama e te anau no to kotou tu meitaki kiaku i toku ra mua i tae atu ei au e tae uatu ki te ra openga. Kia akameitakiaia te Atua no to korua takinga-meitaki poria e to korua tu maoraora. Na te Atua e oronga mai i Tana au akameitakianga e te manuia kia korua e te fanau. Praise the Lord.

Ei taopenga

Te oronga atu nei au i te Aroa Maanaana o te Mesia mei roto mai i te Tavini o te Atua Papa Orometua, Mama Orometua, Tauturu Orometua, te au Metua Tiakono, te au Putuputuanga e te Ekalesia e tae uatu ki te unga ma te potiki, ki te Orometua Ngateitei, Tekeretere Maata, Te Mou Moni Maata e te au Komiti katoatoa o te Kumiti Akaaere o te Evangeria a te Atua. Kia tauturu mai te Atua ia kotou katoatoa i te tavinianga laia.

Tataia e Pae Tuteru, BB Vice President, BB Trainer. Nana katoa te au tutu i akanoo kia neneia.

11. IRIIRI KAPUA NA TE VAINETINI O ARORANGI

Era angaanga e te turituri i roto i te Arorangi Calvary Hall i teia ra o te Queens Birthday, kua raveia tetai iriirikapua i te 10.00 i te popongi. Ko teia iriirikapua tei akateretereia e te Vainetini o Betela. Ko te toru teia i te tuanga apii te raveia nei i roto i te Oire Arorangi, mei tei atuaia e te Ekalesia Vainetini o Arorangi no ratou. E kimi ravenga teia no te au metua vaine pakari e te mapu, kia riro ei tauturu rai ia ratou i roto i to ratou oraanga i roto i teia tuanga angaanga.



Kua rave a Ruaau i tana iriirikapua e tivaevae tui auri (Patch work) i roto i te marama ko Aperira i te tuatau o te ANZAC Day. Kua riro te reira e na tetai metua vaine maroiroi e te kite karape. E taunga aia no te au tu angaanga raverave a te Vainetini, koia a Mrs Tokerau Munro e tetai atu au metua vaine tana i apii ana.



I te marama ko Me kua rave mai te Tapere Muri Enuu i tana, tei apii ia e te metua vaine, taunga Mrs Tai Adamson. Ko tana i apii koia oki te Au Uri Pareu. Te akakite nei teia metua vaine e maata uatu rai te angaanga a te iti vaine, inara kua iki mai ratou i teia ei akamataanga i teia iriirikapua na ratou. Kua maata te au metua vaine tei tae mai ki teia tuanga apii. I te openga i ta teia nga tapere iriirikapua, kua raveia tetai akaariarianga apinga tei oti ia ratou i te tui. Kua aere katoa mai te rongo o teia angaanga manea a te Vainetini na runga i te pia tutu e te nuti peapa. Kua akarakara te nga puapii, mei te 100 tu ma te tare i teia angaanga manea tei raveia e te au mama.



I teia marama i reira ko Tiunu, na Betela i reira te iriirikapua. Na te puapii Vaine Teokoitu e tona au taeake i apii mai i te reira. Ko ta ratou i tuku mai koia oki ko te Au Uri Pareu vavai mea tui auri. Kua tae mai tetai au metua vaine mei te oire mai i vao mei ta ratou i akarongo i runga i te pia tutu. E angaanga mataora teia tei kitea mai, kare teia angaanga i oti i te ra okotai, mari ra no tetai nga epetoma. Te akameitaki nei te au Arataki o te Ekalesia Vainetini ki te au taunga apii i teia angaanga manea, e pera te Are toa kakau i Avarua no ta kotou tauturu.



Tataia e te Mou Moni, Ngara Katuke. Nana katoa te au tutu i oake mai no teia atikara.

12. COMBINED CHURCH PARADE I ARORANGI, SABATI 9 JUNE

Kua raveia tetai pureanga maata na te Uniform Organization i te popongi Sabati ra 9 Tiunu 2013. Ko te akakoroanga o teia pureanga koia oki ko te akakoukouanga i te akaepaepaanga i te ra maata o te anau tamaine Girl Brigade o te Kuki Airani. Koia ko te 40 mataiti i roto nei i te Kuki Airani e te 120 mataiti no teiane ao, e te ra ta ratou i kapiki e ko te World Day of Prayer. Kua mataora matou te au arataki i te kiteanga i te maata o te tamariki tei tae mai mei roto mai i nga Ekalesia e 6. Kua akakite mai to

ratou vaa tuatua, te National Secretary – Mrs Tangi Taoro i te au tuanga ta ratou i inangaro i te oronga ki te Ekalesia.



Kua rave katoaia tetai akatapuanga no te au Arataki Ou, tei ikia mai i roto i te putuputuanga tamaine Girl Guide o te Kuki Airani i roto i teia pureanga maata. Kua kapiki ia



te nga taoanga Honorary position, koia te Patroness e te Youth Director, Mr Bob Williams. Kua tae mai te mata o te ariki vaine, Papa Fred e Mama Ina ki teia pureanga, no te mea ko ta raua pureanga openga teia i roto i te Uniform Organization. Ko Papa Fred koia te Patron o te Boys' Brigade, Ko Mama Ina koia te Patroness o te Girl Guide. Kua neneia tetai tutu no raua ki rotopu i te anau tamariki katoatoa.

Kua riro te anau tamariki e na te Ekalesia o Arorangi i arikiriki ia ratou ki tetai kapuvai e te manga. Kua mataora te au tamariki e te au arataki i teia ra maata. Te oronga nei te au Arataki katoatoa i roto i nga putuputuanga i ta ratou "Akameitakianga" ki teia nga metua te ka akangaroi atu i runga i to raua taoanga. Kua tavini ana raua i teia taoanga Patron e te Patroness no tetai tuatau roa. Aere ra e to matou nga metua akamoeau, na te Atua korua e tiaki mai i te au ra ki mua. Kia Manuia!



Tataia e te National Secretary, Mrs. Tutu Mare-Simona. Na Ngara Katuke te au tutu i oake mai no teia atikara.

13. KIMIKIMIANGA MONI NO TE NGUTUARE O TE TAMAITI A MRS TOKERAU MUNRO

Monite ra 10 no Tiunu i te ora 5.00 i te aiai ki roto i te Arorangi Calvary Hall, kua rave te putuputuanga tamaine Girl Guide o te Kuki Airani i tetai rotaianga ia ratou no te kimikimi moni i te tauturu i te ngutuare o te tamaiti a Mrs Munro, koia a David i te Tapere Pokoinu i te reira aiai.

Kua aere mai tetai nga Guides Company e ta ratou pani kai no te okooko, te apinga rangaranga mei Mangarongaro mai, tei apaiia mai e te taeake/arataki a Mrs Manongi Latham. Te au kai venevene mei te keke, scone e te vai atura. Kua paraniia tetai angaanga akaetaeta uaua (Zumba) i te reira aiai, kua ura pu ua te tamariki tamaine e te au arataki mei roto mai i te nga kamupani e 6, e te au taeake i roto i te Girls Brigade e te Boys Brigade. Kua tae katoa mai to Mrs Munro





au taeake mei roto mai i te au oire i te tauturu i teia akakoroanga. E riro ana teia nguture ei ngai akaruru i te au angaanga a te anau tamaine Girl Guide i te tuatau tei topa ki muri.

Mei te Uipaanga, arikianga tere mei te Pa Enuā mai, ngai nooanga no ta matou au manuiiri e te vai atura. Inara tei tupu ki teia ngutuare, kua manako te Konitara o te Girl Guide, ia oronga ia tetai manga tauturu no teia nguture tei riro ana ei tauturu ia matou i te au mataiti i topa ki muri. Kua iki te Konitara i teia Monite ra 10 ei ra no te au kamupani o Rarotonga nei no teia kimikimianga moni. Kua iki katoa te akaare o te Pa Enuā, koia Aunty Nga Teao-Papatua i te Varaire ra 21 no Tiunu ei ra kimikimi moni na te anau tamaine o te Pa Enuā mei a Aitutaki, Mangaia, Atiu, Mitiaro, Mauke, Manihiki, Rakahanga, Pamati,

Pukapuka, Nassau e Mangarongaro. Ka riro rai teia nana e tuku mai i te au tuanga no teia kimi moni na runga i te Ratio.

Te oronga nei matou i to matou reo "Akameitaki" ki teia metua vaine maroiroi e te meitaki kia matou, no tana au angaanga i rave no matou i roto i te putuputuanga Girl Guide, kare e peke ia matou i te tutaki, mari ra na roto i teia tauturu ta matou e oronga nei, ei akaari i to matou inangaro kiaia e tona kopu tangata. Kua mataora teia angaanga tei raveia te turuturuia e te anau Mapu e to ratou au Arataki, te anau Girls' Brigade e te Boys' Brigade.

Thank you kotou katoatoa tei tae mai. Te Atua te aroa no kotou katoatoa no to kotou ngakau maoraora.



Tataia e te National Secretary, Mrs. Tutu Mare-Simona. Na Ngara Katuke te au tutu i oake mai no teia atikara.

14. KIMIKIMIANGA MONI NO TE TAMAITI A TE OROMETUA O ARORANGI - TINIHOU TAPU

Turou, Oro Mai! Kua tae mai te tamaiti a te Papa e te Mama Orometua o Arorangi i teia mataiti i topa ki roto i te Ekalesia Arorangi. Kua aere katoa mai aia e tana vaine e tana nga tamariki. I roto i tona tere ki Rarotonga nei, kua kimi ravenga ratou i tetai au vairakau maori ei rapakau i tona maki. Kua akakite te Taote i Tahiti e maki maata to teia tamaiti/taeake ko Tinihau, inara no tona inangaro i tona nga metua, kua tere mai aia ki Rarotonga nei, kia rauka tetai tuatau nona e tona kopu tangata.

I teia mataiti kua pakari teia maki, i teia tuatau kua teretere atu aia e tona metua tane ki te enua Tiamani no te kimi ravenga. Inara e moni maata te ka pou, kua pati tona metua tane i tetai tauturu na roto i te Arataki Mema Paramani, Teariki Heather kia rauka mai tetai moni tauturu i to raua tere ki Tiamani, e pera ki te Ekalesia na roto i te Terekeretere, Oki Teokoitu e te Uipaanga Diakono. E mea akaroa tei tupu ki teia taeake.



Ko tei tutu no te tuatau i tona tae anga mai i te tuatau i akaaravei ia ei ratou katoatoa ki te au putuputuanga i roto i te Ekalesia. Kua mataora ratou i te aravei anga i te au arataki.

I te po Maanakai ra 15 no Tiunu kua raveia tetai kimikimianga moni Aroa Nui Hall i Arorangi no te tauturu i te au akapouanga no te rapakau atu ia

Tinihau. I roto i teia Island Night kua raveia tetai Auction, te au aronga tei tauturu e tei apai mai i ta ratou au apinga ei tauturu i teia kimikimianga moni mei te \$ 12,000.00 tara i rauka no te kaikai, e \$ 10,000.00 tei rauka no te apinga Auction. Te vai nei tetai au tauturu kare i roto i teia tuanga moni. Te oronga nei i te aroa kiaia e na roto nei i te mamae i tona maki. Te Atua te aroa.

Tataia e Ngara Katuke. Nana katoa i oake mai i teia tutu.

15. TE RIMA O TE UIPAANGA A TE GIRL GUIDE O TE PASIFIKA I BRISBANE



I roto i te parani maata a te Konitara Girl Guide o teiane ai ao, kua maiti ratou e kia rave te pa moana Pasifika i tetai Uipaanga e te iriirikapua na ratou i te au mataiti katoatoa, ei akamaroiroi ia ratou i raro ake i te akateretereanga a te Kumiti o te Asia Pacific.



I roto i teia parani, kua akamata teia moemoea na ratou i te mataiti 2009. Kua tae atu to tatou au arataki ki teia Uipaanga tei raveia i te mataiti 2009. Mataiti 2010 kua aere mai na tatou i te Kuki Airani nei i akapuakapa i teia Uipaanga, kua riro katoa te reira ei akara matatio anga na te Konitara o te Kuki Airani i to ratou

turanga, mei te akaou i ta matou papa ture, iki i te au taoanga ou, e te vai atura. I te mataiti 2011, kua riro na Nu Tireni i rave i te reira, e i te mataiti 2012 kua riro e na Viti.

I teia mataiti 2013, kua riro Autireria e nana i rave, ki te ngutuare o te anau tamaine i Brisbane. Kua tere atu matou te au arataki, Haumata Hosking, Tepaeru Kokaua Hagai e te metua vaine mei Atiu mai, ko Mama Nga Mokoroa i te ra 1 no Me ki te ra 13. E au akakoroanga rai tetai no teia Uipaanga, mei teia i raro nei:

- Akakitekite Ripoti i roto i te reira enua.
- Kimi ravenga no te au enua tatakita i roto i te Pasifika.
- Komakoma tika ki te au Kumiti i te uriuri manako no tetai au taai i roto i te Pasifika.
- Oronga i tetai tauturu ki tetai uatu enua i roto i te Pasifika.
- E 2 ra Uipaanga e 2 ra iriirikapua no runga i te porokaramu apii a te tamariki tamaine i roto nei i te Pasifika.
- Te akatakaanga i tetai au porokaramu i roto ia Nu Tireni e Autireria.
- Porokaramu tamanako no te Pasifika.



*Girl Guide Cook Islands delegates to the 5th meeting of the Pacific GG held in Brisbane, Australia, May 2013
Haumata Hosking, Nga Mokoroa, Tepaeru Kokaua Hagai*

A teia mataiti ki mua, ka teretere mai e 2 nga puapii tereni ia tatou i te Kuki Airani nei no runga i te porokaramu ou a te tamariki tamaine, ka anoano ia te au mata o te au Enuā tatakītaki kia tae mai, to te pa enua Tokerau e to Tonga nei. Meitaki maata kia kotou tei oronga mai i ta kotou au tauturu kia rauka tetai turanga meitaki no tatou te Kuki Airani, kia riro mai tatou ei mema tinamou ki roto i te Konitara o teianeī ao.



Tataia e Haumata Hosking, GGCI National Commissioner

16. TRIP OF A LIFETIME TO RWANDA

I attended a special training workshop on “Stop the Violence for Girls and Women” which was held in Rwanda, Africa, from 5th – 11th May 2013. I departed Rarotonga on 1st May and returned on 19th May. There were 54 participants from 28 countries, and all four Regions were represented, Egypt being the only country from the Arab Region. Rwanda Girl Guides started in 1962 with a small number, today the movement counts more than 12,500 members, girls and women.

I learnt the types and facts of violence against girls and women, the most common causes of these violence against girls and women are:- Lack of awareness, Poverty, Weak Laws, Gender Equality, Limited Support, and Invisible Girls.

All of the international delegates from the 28 countries were accommodated in a 4-star hotel and the training workshop was also held there. They had volunteers from their own Guiding association to manage the daily program for the training.



Ms Tutai Mauke (4th from left) represented the Girl Guide Cook Islands at the “Stop the Violence for Girls and Women” workshop held in Rwanda, Africa, in May of this year 2013; pictured here with other delegates to the workshop.

The local organizing team put on a great traditional Rwandan dancing at the opening ceremony, and also organised the transportation of the participants, country displays and so forth. During the training, we were given the opportunity to visit a few places in Rwanda. I must say that Rwanda is a beautiful country with palm trees, banana trees, lots of greens, just like here in the Cook Islands. However the population is very high compare to ours here.

I was thrilled to learn that they have a center for girls and women which they call the One Stop Centre, where they have a hospital, police & councilor and a training center for them to learn on life skills, i.e. sewing, craft, IT and so forth to help them build an income generating project to support their lives. This center is sponsored by UNFPA, UN Women, UNICEF and other agencies in the country.

We were taken to the Kigali Memorial Centre, where in 1994 a mass killing happened in Rwanda, a conflict between 2 tribes, the Hutu and Tutsi. Men, Women and children were killed over 100 days, death toll over a

million people; 250,000 to 500,000 women and girls were mistreated during the 1994 Genocide, mostly by men who were HIV positive.



Tutai and friends in Rwanda

What I have gained from this training workshop?

- Well, coming from a small country of the Cook Islands, I was amazed with the many problems that each country is going through. At times we shared tears over a few young women that was brought in to share their testimony to us on their hard lives, where they were taken advantage of, stories on domestic violence, dating violence, sexual abuse, sexual violence, sexual harassment and forced early marriage. It was really sad to hear their testimonies and stories.
- I feel honored to be there among these 54 international delegates, sharing and learning from their experiences.
- The workshop has broadened my understanding of the different types of violence that is happening to girls, young women and women worldwide every day.

What would I like to bring to my own organization?

Violence is a common issue globally and it is also here in the Cook Islands, in fact it is a growing issue here, caused by alcohol, broken families, etc. But I thank the Lord, the level of our problem is nothing compared to what our sister guides are facing or fighting for their rights in their own countries. We have few cases of violence in the Cook Islands, but personally I would like to raise more awareness, to help our young girls understand more about violence in their daily lives. Also to support our young women to add their voice to the "Stop the Violence" campaign.

Acknowledgement

First, I would like to thank God for keeping me safe on this trip and bringing me back home safely; I spent an extra day in Uganda when my flight was returned back to Uganda due to an engine blow up. I was scared and thought of my families and friends back here in the Cook Islands. However with God's love and grace, we were returned safely on the ground. Second, to my Girl Guide sisters, leaders and the National Council for electing me to participate in this training in Rwanda, Meitaki Maata for believing in me to be our representative. To all leaders & members in each of the Guide Companies on Rarotonga, thank you for your financial support, much appreciated.



Tutai and more friends in Rwanda

Third, to my families and friends in my Arorangi CICC Ekalesia, Arutanga CICC Ekalesia in Aitutaki and on Rarotonga, thank you for your loving support. Special appreciation and gratitude to my parents, sisters and brothers for your tenderly care and excellent support. Tautu Girl Guide Company and all the Mama Committees, Meitaki Atupaka for all your great support.

Finally, to our current National President, Ms Ngara Katuke, for your words of encouragement and pushing young women to attend international and regional events in our guiding movement. Your time and effort in securing funding for my trip, as well as attending to the important and required documentations to enable me to attend the training, are very much appreciated. My congratulations to our newly elected National Council Executive members for 2013-2015. In Rwanda language, we say Murakoze, meaning "thank you very much."



by Tutai Mauke

17. AU PUKA ORONGA KI TE TAKAMOA LIBRARY

Etai anere e rua ngauru ma toru (125) te katoatoa o te buka Evangelia (Christian books) tei oronga ua ia mai e Dr. Jenny Te Paa Daniel e pera tona tokorua Dr. Roro Daniel ma te tutaki-kore. Akatupu atura raua i te tuatua ko tei na ko mai ra e, "Ko te mea teia e kite ei te tangata e, e pipi kotou naku, kia aroa kotou ia kotou uaorai." Ia raua i kite i te puapinga o te oraanga nei, angaanga atura te vaerua Evangelia i roto ia raua i te na ko anga kia raua e, "tua'ia tena au apinga ki vao kia ratou tei anoano tika'i, kia rauka katoa ia ratou te kite e te marama i te basileia e te ora mutukore, taku ka oronga kia ratou tei anoano."

Ko Dr. Jenny, e puapii aia kua akangaroi (retired Principal) mei roto mai i te apii St. John's Theological College i Auckland, NZ. Ko teia college, e manga aia no te Anglican Church of NZ, e pirianga oki to tatou ki teia akonoanga. Ko Dr. Roro Daniel, e tamaiti Kuki Airani teia, Aitutaki/Manihiki e te vai atura, i taote ana ki roto i to tatou Tipatimani Rapakau Maki i te Kuki Airani nei no tetai tuatau roa, e pera kua akaaere maina aia i te reira tipatimani. I na kua takake atu to Roro tokorua mua ki te akangaroianga mutukore, e kua aravei atu ia Jenny, riro atura raua ei kopapa okotai. Ia Jenny i akangaroi mai mei te angaanga puapii i roto i te apii i runga nei, e au puka Evangelia tana ka tua ki vao, akao atu ei a Roro i te manako ra e, "me ka tika, tuku iatu tetai ki Takamoa." Kua ariki rekareka a Jenny i te manako o tona akaperepere, tupu atura ireira teia orongaanga apinga. Kia vai mai rai te akameitakianga kia koe e Jenny e pera toou tokorua Roro, nana e oronga mai i tei taua no te oraanga nei e pera ta tatou katoatoa e umuume nei i tona basileia mutukore, meitaki korereka e te atupaka uatu ei.



Te aere katoa atu nei te akameitakianga ki te Konitara Ekalesia o Nutireni, kia koe tika'i e te taeake Orometua Joel Taime (tekeretere o te konitara) korua ko Pokoina Teao (mou moni o te konitara) i Akarana e ratou tei tauturu mai ia korua i te akanoonoanga i te nga pia buka kia tukuia mai na runga i te pairere ki Rarotonga nei. Meitaki poria no te au mea katoatoa. Kua rekoti te archivist i Takamoa nei i teia au buka katoatoa i mua ake ka tari iatu ei ki roto i te pia library i Takamoa nei ei taangaanga anga na te anau apianga o teia ra e pera te au ra ki mua. Ko te turanga o teia au buka, kare o ratou irinakianga okotai ki tetai akonoanga, i roto i te reo papaa non-denominational. Tera ireira te aiteanga, ka tano ratou no to tatou aua apii i Takamoa nei. Tei runga i te kapi 37-39 o teia nutileta, te akapapaanga o te ingoa o te au buka ta Jenny i oronga mai.

Maroti Vave (left, Office Assistant), and Vaine Tutavake (Archivist) of the CICC Head Office in Takamoa, with some of the 125 non-denominational Christian books kindly donated to the Takamoa Theological College by Dr. Jenny Daniel, retired Principal at the St. John's Theological College in Auckland, New Zealand. Dr. Jenny is married to Dr. Roro Daniel, retired Cook Islands medical doctor and public servant. Ripoti e te tutu, na N. Mataio.

18. RA TAEANGA EVANGELIA O RAROTONGA NEI



te aiai Paraparau 25 Tiurai e tu mai nei, ka raveia te akamaaraanga i te ra i taea mai ei a Rarotonga e te Evangelia ora a Iesu Mesia e 190 mataiti i topa ake nei. Ka raveia te pure akamaaraanga ki roto i te Ekalesia Matavera, e ko teia i raro nei tei porokaramu tei arikiia e te Rarotonga Konitara Ekalesia i te momua o teia mataiti:

RA TAEANGA EVANGELIA O RAROTONGA

Ra: Paraparau 25 Tiurai 2013
 Ora: 6.00pm
 Ngai: SILO – Are Pure CICC, MATAVERA

Tumu Tapura: “Te tuatua-tika e tei tau kia raveia – justice and fairness”

POROKARAMU

5.45pm Kia noo te au Ekalesia ki roto i te Are Pure e pera ratou tei patia
 6.00pm Kua akamata te Porokaramu

1. Pure Akamata – Rev. Oirua Rasmussen, Ekalesia Matavera
2. Karere Akaaraveianga – Tekeretere, Ekalesia Matavera
3. KURA AKAMAARAANGA i teia ra TAEANGA EVANGELIA ki Rarotonga nei, na te Orometua Ngateitei, Rev. Tuaine Ngametua

ORDER OF SERVICE

- | | | | |
|-----|-------------------------------------|---|----------------------------|
| 1. | Akatapuanga | - | Ekalesia Matavera/katoatoa |
| 2. | Imene Tuki | - | Ekalesia Avarua |
| 3. | Tatau Tuatua Exodo 23.1-9 | - | Ekalesia Nikao |
| 4. | Imene Tuki | - | Ekalesia Nikao |
| 5. | Pure | - | Ekalesia Arorangi |
| 6. | Imene Tuki | - | Ekalesia Arorangi |
| 7. | Koikoi Moni | - | Ekalesia Matavera |
| 8. | Imene Apii Sabati no te Koikoi Moni | - | Ekalesia Titikaveka |
| 9. | AKOANGA | - | Rev. Oirua Rasmussen |
| 10. | Imene Tuki | - | Ekalesia Ngatangia |
| 11. | Pure Akaoti | - | Rev Oirua Rasmussen |
| 12. | Imene Akaoti | - | Ekalesia Matavera/katoatoa |

Aere ra, kia manuia

Mei tei akamaramaia i roto i te **nutileta 44**, kare teia ra 25 Tiurai i te ra orote akaou (public holiday) mei tei matauia i te au mataiti i topa. Ko te ra 6 o Tiurai i te au mataiti katoatoa ta te paramani o te Kuki Airani i akamana i te mataiti 2011 kia riro ei ra no te aronga mana o te basileia. Ko teia oki te ra tei mono (replace) atu i te ra taeanga Evangelia o Rarotonga nei (25 Tiurai) ei ra orote no te katoatoa. Ko te ra taeanga Evangelia o Rarotonga, koia oki 25 Tiurai, e pera te au ra taeanga Evangelia i runga i te au enua katoatoa, ka akamaaraia rai, kare ra te reira au ra i te tuatau orote mei tei matauia i te au mataiti i topa.

Ko tena i reira te tuatua no te ra taeanga Evangelia te ka akamaaraia i Rarotonga nei e nga Ekalesia e 6, e pera te akamarama akaouanga i te tauiana o te ture basileia no runga i te ra taeanga Evangelia.

Tataia e N. Mataio

19. MATAVERA CICC PROJECT



e aere marie nei rai te au angaanga kimikimi moni a te Ekalesia Matavera no te akaouanga i tona Are Apii Sabati. Mei ta te irava i apii mai e, e atiangia to te au mea ravarai, ko te reira katoa te turanga o teia ngutuare, kua tau mari te atiangia kia tauia te akaraanga o teianei ngutuare o te Atua

mei tona turanga i teia ra, ki tetai turanga meitaki atu kia tau ki te au akanoonoanga o te au mea katoatoa i teia tuatau. Kare oki teia akakoroanga e no te akavaavaa i ta ratou i rave mai i te au mataiti i topa, e akameitaki atu ra te reira i tei oti ia ratou i te rave, kia kore oki te uki o teia tuatau e tai'i i te manako ra e, "teia ta ratou i nanai i rave, teiea ta kotou i teia ra?" Mei te reira oki te aerenga manako i tetai tuatau. No reira ka akara i ta ratou i oti, e ka kimi atu rai i te ravenga no te akameitaki atu i te reira.

Kare e parani (architectural plan) i akatinamouia ake, a muri ake te reira ka akara atu ei. Ko te mea maata, kia rava to roto i te pute no te manakonakoanga e vai ra. No reira i teia tuatau kua rave te Ekalesia i tetai au kimikimianga ravenga tukeke no te umuumuanga kia vai te moni ki tona ngai, kia ngoie ua te komakoma anga a muri ake e, ko teiea te parani are ta te Ekalesia ka anoano.

*Matavera CICC
SundaySchool Hall,
soon to be renovated.
Photo by N. Mataio)*



No reira, tetai uatu tei anoano kia piri mai ki roto i te turuanga i teia akakoroanga manea, komakoma mai ki te tavini o te Atua (Rev. Oirua Rasmussen, phone 20158, email kulama@oyter.net.ck), me kore te Tekeretere o te Ekalesia, lotia Atera (phone 24076), me kore te tiemani o te kumiti parani o te project (Vaitoti Tupa, phone 21256, email vaitoti@environment.gov.ck)

Tataia e N. Mataio, Diakono, Ekalesia Matavera

20. E PUNU OU TO TE HALL O TE NIKAO EKALESLIA

Ko tetai akakoroanga teia i roto i te akanoonoanga i te au porokaramu a te Ekaretia, koia oki kia okoia mai tetai au punu no te hall, no te tumu ra, kua putaputa te au punu. Kua rave katoaia tetai akaputupuanga moni na roto i te au Tapere, mei Rangiura mai ki Pokoinu. I roto i te marama ia Aperira i teia mataiti 2013, kua akamataia te kiritinga e te tapokianga o te punu o te ngutuare akapuanga. E maata te au kamuta e pera katoa te au mapu tei tae mai no teia akakoroanga. Kua rave maroiroi tikai teia au metua tane e te au mapu o te Ekalesia kia oti teia tuanga.



*Nikao CICC Hall which had a roof change in April 2013
(photo from collection of Ngara Katuke, Officer of the Girl Guide Cook Islands)*

Mei te tuatau i maania'i teia ngutuare, ka tai nei ka tieni ia'i te punu. Kua rave rai te au mama i ta ratou tuanga i te angaianga i te au ra angaanga katoatoa. Kia akameitakiia te Atua no te maroiroi e te ngakau maoraora mei te tavini o te Atua, Papa e Mama Aratangi e tae uatu ki te Ekalesia katoatoa. E pera katoa ki te Mema Paramani, Hon. Ngamau Munokoa, tona tokorua Papa Ngari, e te anau katoatoa. E pera katoa te au taeake tei tauturu mai. Kia akameitaki katoaia te au metua tane e te au mapu e te au taeake no to ratou tu maroiroi i te raveanga i teia tuanga maata. E pera katoa te au mama no ta ratou tuanga. Praise the Lord.

Tataia e Pae Tuteru, Tauturu Tekeretere, Ekalesia Nikao

21. 50th ANNIVERSARY APII TAKITUMU

Mei tei ripoti iatu i roto i te nutileta i topa numero 48, te akateateamamao nei te Apii Takitumu no tetai akakoroanga akamaaraanga i te 50 mataiti o teia apii. Mei roto mai i te uipaanga a te kumiti apii i te Ruirua 18 Tiunu, teia te porokaramu tei arikiia i raro nei:

Dates for the celebration: 29th September – 4th October (1 week)

Sunday 29th, 10.00am –Church service at the Matavera CICC to open the celebration for the week. The service will be conducted by the school and the message by the Ekalesia minister, Rev. Oirua Rassmussen. Shared lunch by everyone after church at the school grounds. All welcome.

Monday 30th - All classrooms to be set up as museums, 10 years per class eg – Grade 6; 1963 to 1973.

1. Display any information during these years like Principal/s, teachers, photos, uniform, students, certificates, trophies, etc. If you have any relics or memorabilia of the school, bring them along
2. Find information from archives or any other relevant source about important events that happened in the vaka Takitumu, Rarotonga and the Cook Islands during that period that could be displayed in the room for others to read.
3. Walk through the rooms in the morning.
4. Speech/Poem competition afterwards. Maori for Juniors and English for Seniors.

Tuesday 1st – Sports Day for everyone at the school.

Wednesday 2nd – Preparation Day for the big event tomorrow, so no organised programme for today.

Thursday 3rd – Celebration Day/Unveiling of School sign. Separate programme will be devised.

Friday 4th – Picnic Day for everyone at Muri beach and wrap up of the celebration.



*Takitumu
Primary
School,
May 2013
(photo by
N. Mataio)*

The school is asking for help from ex-students and anyone who knows of songs, chants and other cultural items composed during the last 50 years about the school, to come forward and share these with the school. We are intending to revive these cultural items as our entertainment during the Celebration Day.

There will also be school-designed T-Shirts. The order will be sent in 2 weeks time to NZ, so those who may need one, please communicate directly to the Principal soon. Sizes are children 2-14, adults S, M, L, XL, XXL. Prices are \$5 to all current students of the school, \$10 to all ex-students, and \$15 to everyone else.

This is a once-in-a-lifetime event and experience, for most people there will not be another celebration of this nature. So the school committee and parents would like to urge all those who have been associated with the school one way or another since 1963, to come forward, bring your ideas along, share your thoughts on the week's programme – and more importantly, make yourself present during the week-long programme. Make sure your cameras are charged for the week to capture history in the making!



For further enquiries, please contact me at the school, phone 23340, email principal@takitumu.edu.ck

by Engia Pate, Principal, Takitumu School

22. NUTI POTOPOTO



etai au nuti potopoto/tuatua akamaaraara ei kiteanga na te katoatoa:

E AU TUATUA AKAMAARAARA NO TE UIPAANGA MAATA 2013

- Kotou kare i book ake i te rereanga ki Melbourne, auraka e vaoo atu, ka ki akonei te au ngai
- Te au Ekalesia kare i tuku mai ake i te ingoa o to ratou au mata ki te uipaanga, tuku mai ki te Tekeretere Maata, noatu e kua pati takere te tuatau i anoano iatu ei te au ingoa.
- Akara ki roto i te pepa “**Background Information Paper**” no te uipaanga maata tei imere iatu ki te au Ekalesia katoatoa i te ra 1 o Noem e pera i te marama i topa. Tei roto i te reira pepa te au mea puapinga katoatoa kia kite te au mata, i mua ake ka aere ei ratou ki Melbourne. Imere mai i te Tekeretere Maata i Takamoa nei me kare koe i kite ana i te reira pepa, ka rauka i te imere atu tetai naau.

RETITAANGA KI RUNGA I TE CICC TURE TUMU OU A NUTIRENI E AUTIRERIA

Te akamaaraara iatu nei kia kotou e te au Ekalesia i Nutireni e Autireria kare i retita ake, kia tika ia kotou rapurapu atu ki runga i teia tuanga puapinga kia kore kotou e tai'i ki te au ture i runga i tena nga enua a teia au ra ki mua. Komakoma atu ki te tiemani me kore tekeretere o to kotou nga konitara no tetai akamaramaanga.

QUESTIONNAIRE TEI TUKU IATU

Tena te questionnaire tei tuku iatu i nga ra i topa kia kotou e te au Ekalesia i Nutireni e Autireria. Kia tika, akaki ma te akaoki mai i te au forms ki Takamoa nei.

23. OBITUARY

NAHINGA BOB SONNY TEAURERE



Kua takake poitirere atu na te ara tiroa o te mate i te popongi Paraparau ra 2 o Me 2013, ki runga i te are maki sanatorium i Rarotonga, a *Nahuinga Bob Teaurere* (nee Terai Faireka), te tokorua akaperepere o Bob Sonny Teaurere, e kua tanumia atu ki runga i to raua enua kopu tangata i Matavera i te Ruirua ra 8 o Me.

E nga metua diakono maroiroi a Bob e Nahuinga i roto i te Ekalesia CICC, Mt. Sheridan, Cairns, i Australia. E 10 a raua tamariki anau, e 2 tamariki angai; e 2 oki a raua ma'anga, e kua tere atu i te 20 au mokopuna sumaringa. Kua tae katoatoa mai ta raua au tamariki ki te au akakoroanga o te tanumanga o to ratou metua vaine i roto i teia tuatau.

E 49 mataiti o Nahuinga i te oraanga nei, e koia te 5 o te 6 tamariki a Papa Terai Faireka o Tongareva, e Mama Kopurangi (nee Nikoia o Matavera). E unonga oki a Nahuinga, na Sonny e Pokoina Teaurere o Tongareva e Araura enua. Ko tetai mate/tumatetenga au'ma-ru e te tere'anga pa-pu o te au akanoo'nooanga teia tei akara iatu, e kua tae mai mei Australia e Nu Tireni tetai maata'anga o te kopu tangata, e pera te au taeake Orometua Tongareva mei te enua Australia e Nu Tireni mairai, e to te Kuki Airani atu nei, ko tei riro katoa e, na ratou i raverave i te au akakoroanga pure ngutuare e te tanumanga o Nahuinga.

Te karanga nei te tuatua tika a te Atua: *“Aere ra e te ra tavini akono meitaki, e tuku au iakoe ki te mea maata, e aere ki te rekareka anga o toou Pu”.*

Tataia e Willie John

KEUKURA (KEU) TITA (22.8.1953 – 6.6.2013)



I te aiai Paraparau ra 13 o teia marama Tiunu, kua raveia tetai Pure Kopu Tangata no teia metua vaine ko Keukura Titaa., tei matauia i te kapiki e ko Keu. Kua moe atu teia metua vaine i te enua ko Nu Tireni i te ra 6 o teia marama Tiunu 2013. Kua anauia aia i te ra 22 o Aukute 1953. E metua vaine metaki e te maroiroi i roto i te Ekalesia Avarua; Puapii Sabati, Mema Konitara Vainetini, Arataki Girl Guide, Tutu Evangelia, Puapii i roto i te Apii Te Uki Ou.

E rairai uatu rai tana angaanga e rave ana, to roto i te Ekalesia, Oire Avarua e te Vaka Teau-o-Tonga. Kua tupu mai aia i Avatiu i tona nga metua ko Mama Keu (Uritaua-i-Tai) e tona kopu tangata mei roto mai ia Ngati Anautoa, Ngati Wichman i Puaikura, Ngati Kapao o Enuanu. Ko tetai arataki meitaki e te maroiroi teia i roto i te Avarua Girl Guides Company.

Kua tanuia aia i te avatea Varaire ra 14 o teia marama Tiunu ki tona ngutuare rai i Avatiu. Kua apaiia tona kopapa ki te Are Pure i Avarua e kua Guard of Honour te anau Uniform Organization i Avarua iaia, e kua imene te Girl Guide i ta ratou last post na roto i te Guide Taps tei akatangia e te metua tane Opita Boys' Brigade ko Papa Pae Tuteru i raro i tona vaarua.

Te oronga nei te anau tamaine e te Konitara i to ratou reo akapumaana ki te metua vaine e tana anau katoatoa tei tere mai mei Nu Tireni mai, e te kopu tangata katoata. Aere ra e to matou taeake/arataki meitaki e te maroiroi. Te Atua te aroa. Te karanga nei tetai tataanga mei roto i te apianga a te Girl Guide, “ I have gone home.”

Kua matau matou te anau tamaine Girl Guides I te kapiki I tona ingoa ko Aunty Kau, inara te vai nei tona ingoa tikai. E arataki inangaroia teia e tona au metua vaine I roto I te putuputuanga tamaine I Avarua nei, mei a Mama Noo Brown, Mama Mitira, Mama Metua Mama Aurupa, Aunty Nganga e te vai atura, e ta Aunty Kau I apii mei te Brownies mai e tae uatu ki te turanga Girl Guides. Kua apai ana aia I tetai au tamaine mapu o te

Avarua Girl Guides ki tetai au turanga teitei e te mamao, koia a Teupe Unuia ki Malaysia, ko Elizabeth Marsters e Anabeth Tetauru ki Mexico e te vai atura. Te turanga apii o te Duke of Edinburgh Award, kua tuku aia I teia au tamaine e tetai atu ki runga I teia porokaramu, ma te aruaru ia ratou kia autu rai. Teretere ki te au terenianga o te Girl Guide ki te enua Viti, ki te Outer Islands I te Kuki Airani nei.

E tamaine kite katoa aia I te atu e te parani porokaramu no te anau tamaine. Kua o ana aia ki roto I tetai au angaanga mamaata a te Girl Guide mei te Annual Camp tei raveia I te mataiti 2008, na tana Girl Guide Company te reira I rave. Te au angaanga e tupu ana I te au mataiti mei te World Thinking Day, ANZAC Day, Queens Birthday e te Cook Islands Day, Training e te Camp, kare aia e topa ana e pera tana Guide Company. Kua orongaia ana tetai Special Award no Kau I te mataiti 2007 mei roto mai I te Asia Pacific Committee tei kapikiia te Asia Pacific Leadership award. Kua noo ana aia ki te pae I tetai au Arataki mamaata, koia te metua vaine tei moe akenei ko Mama Mata Moekaa, Mama Ngai Tupa, Aunty Naomi Iro, Miss Pani Ben, Aunty Tokerau e te vai atura te au arataki I roto I teia putupuanga.

We salute her for all her excellent services to the Girl Guide movement in her own Ekalesia and in the National Council. Rest in Peace Aunty Kau.



Tataia e Ngara Katuke, Officer, Girl Guide Cook Islands

MATAIRA RAHUI

Te tokorua akaperepereia o Papa Mahara Rahui, Tauturu Orometua o te Ekalesia Otara i Akarana, Nutireni. E metua vaine maroiroi i roto i te Ekalesia, ma te turu pakari i te au angaanga a tona tokorua iaia i runga i te taoanga Tauturu Orometua e pera ei mata ki te uipaanga maata a te CICC no tetai tuatau roa. Te mii nei te metua tane Papa Mahara iaia e ta raua anau katoatoa. Ei tona basileia mutukore koe e te metua vaine akangaroi ei.

TUPA TUPA

Te tokorua akaperepereia o Mama Ngai Tupa o Takuvaine, Rarotonga. Kua roa to Papa Tupa angaanga anga na te kavamani i roto i te Tua Paruru Maki (Public Health). Kua riro katoa maina tona tokorua, Mama Ngai, ei Mema Paramani no Takuvaine/Tutakimoa i nga mataiti i topa. E mema a Papa Tupa no te Ekalesia Avarua, e mema a Mama Ngai no te akonoanga Katorika. E nga metua turuturu i te au angaanga a to raua tapere, ta te Ekalesia Avarua, e pera te apii Takamoa. Kua raveia tona pureanga ki roto i te Are Pure o te CICC Avarua, e kua tapae katoa atu tona kopapa ki te Are Uipaanga Kapuaanga i Takuvaine i mua ake ka tuku iatu ei aia ki tona ngai akangaroianga openga i mua i tona ngutuare i Tauae. Te mii nei tona tokorua, ta raua anau, are mokopuna, kopu tangata, au taeake e te tapere katoatoa iaia.

TE AU APINGA E OKOIA NEI I TAKAMOA CURRENTLY AVAILABLE AT TAKAMOA

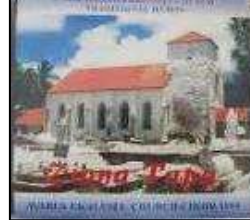
CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

DVDs



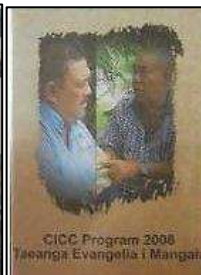
D1



D2



D3



D4



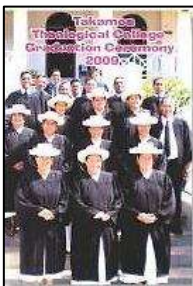
D5



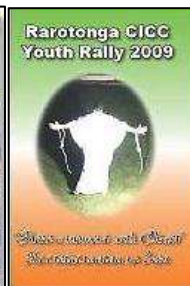
D6



D12



D7



D8



D9



D10



D11



D13



D14

D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00

D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00

D3: Gospel Day October 2007, \$20

D4: Taeanga te Evangelia ki Mangaia, \$20.00

D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00

D6: Avarua CICC Imene Kiritimiti 2008, \$20.00

D7: Takamoia graduation 2009, \$20.00

D8: Rarotonga CICC Youth Rally 2009, \$20.00

D9: Rarotonga Gospel Day 2009, \$20.00

D10: 100th Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00

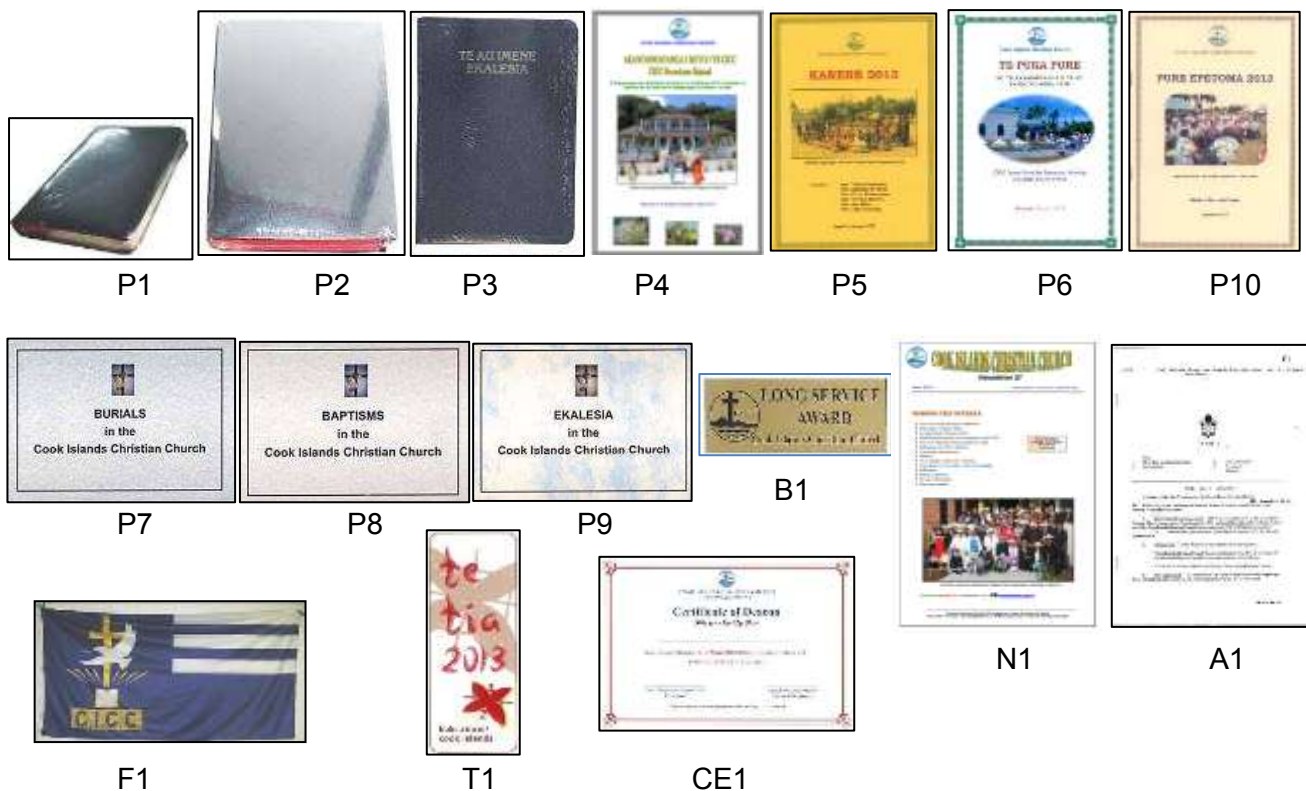
D11: Avarua CICC Youth show, 2010, \$20.00

D12: Aitutaki Gospel Day 2011, held during the 29th CICC General Assembly, \$25.00

D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00

D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$10.00 (Maori version, coloured); English translation on CICC website)
 P5: Karere 2013, \$7.00
 P6: CICC Prayer Book (\$10.00, revised 2013 version)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2013, \$5.00
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, no longer mass printed at Takamoa, \$7/copy for those who prefer a hard copy
 F1: CICC flag, 177cm x 86cm, \$100.00 – currently out of stock
 T1: Tia 2013 (annual readings card), \$3.00
 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

Place orders/send queries to:

Tekura Potoru
 Director of Publication
 CICC Takamoa
 P.O. Box 93, Rarotonga, Cook Islands
 Phone/fax/email as per last page of this newsletter.

Books Donated by Dr. Jenny Te Paa Daniel to the Takamoa Theological College

(Titles only; details of the publications can be obtained from the Takamoa Archivist/librarian on archive@cicc.net.ck)

Character & Scripture
 Doing theology with Asian Resources
 The Modern Theologians (2nd Edition)
 Reclaiming Goodness
 Sacra Pagina - The Gospel of Luke V3
 Equal at the Creation
 Journal of the American Academy of Religion V78, V79, V80
 Sisters in the Wilderness
 The Meaning of Jesus (Two Versions)
 Faces of Jesus in Africa
 Introduction to the Synoptic Gospels
 Transforming Culture
 Feminist Theory from Margin to Centre
 Crisis in the Church
 A Palestinian Christian Cry for Reconciliation
 Handbook to the Old Testament
 Ko te Paipera Tapu / The Holy Bible
 Cruden's Complete Concordance to the Old and New Testaments
 Reading the Signs of the Times
 The Genesis of Doctrine
 The Jewish Way
 The Concise Guide to Judaism
 The Religion of Jesus the Jew
 Modelling Early Christianity
 A New Hand Book of Christian Theologians
 BC The Archaeology of the Bible Lands
 Swallow's Nest
 Religions
 New Testament Story
 Charts of Christian Theology and Doctrine
 Researching Violence Against Woman
 Journal of Adult Theological Education
 Christian Faith
 Nairobi Narrative
 The Feast of Life
 Gravity & Grace
 Knowledge Attitude & Experience
 The Real Jesus
 Pierre Teilhard De Chardin
 A Dictionary of Christian Theology
 Unwrapping Christmas
 From Anger to Zion
 Power, Politics and the Making of the Bible
 The Making of Moral Theology
 Urban Christianity and Global Order
 The Gift of Peace
 Practicing Theology
 Saying Yes and Saying No
 Marriage Divorce & Remarriage in the Bible
 The Bible and Liberation
 Pastor Power
 The Power of Servant Leadership
 Social Life of Early Christians
 Migration Challenge to Religious Identity 1

Religion in the Public Sphere 1
 The History of Christianity
 A History of Christian Thought
 Revised Edition - Volume 1
 Reconstructing Christian Theology
 A History of the Ecumenical Movement, Volume 3, 1968-2000
 Theology of the Old Testament
 Transfigured Night
 The Cultural Pearl
 Planting Churches Cross-Culturally
 All Things Made New
 Let's Do theology
 Introducing the World Council of Churches
 Three Centuries of Mission
 Pastoral Theology from a Global Perspective
 Faith in Action
 Njongonkulu Ndungane
 Theological Education, Volume 35, Number 1, Autumn 1998
 Theological Education Volume 44, Number 1, 2008
 Theological Education Volume 44, Number 2, 2009
 Theological Education Volume 46, Number 2, 2011
 Teaching Theological & Religion Volume 15, Number 1 January 2012
 Redeeming Men
 Matthew
 Teaching Community
 The History of the Medieval Church 590-1500
 Documents of the Christian Church
 The New Century Bible Commentary
 Counselling Cross-Culturally
 Justice and only Justice
 Feminism & Religion
 Her-Stories
 Fragments of Real Presence
 The Bible in Cross-Cultural Perspective
 The Storyteller's Companion to the Bible
 How to Read Church History
 Religion, Feminism & the Family
 Asian Christian Theologies
 Searching the Scriptures
 Hand book of Theological Education in World
 Christianity
 In Our Own Voices
 Woman Word
 Social-Science Commentary on the
 Synoptic Gospels
 Christian Feminist Theology
 The Christians
 Theological Education Volume 35, Number 2, Spring 1999
 International Review of Mission Volume 95, No 568, January 2004
 Preventing the Clash of Civilizations
 Friends of God and Prophets
 Hildegard of Bingen Scivias
 The Gospel of Matthew
 Errand into the Wilderness
 Making Face, Making Soul Haciendo Caras
 The Widows
 Biblical Affirmations of Women
 As Well as Joy

A Theological Introduction to The New Testament
 (Translated by O R Dean Jr)
 Gender and Difference in Ancient Israel
 The First Epistle to the Corinthians
 The Message of 1 Corinthians
 Through the Eyes of Women
 She Can Read
 Women Moving Mountains
 Blessed One
 New Testament Exegesis
 Their Stories, Our Stories
 My Soul is a Witness
 Spirituality of the Third World
 Woman Witness
 Daughters of the Church

SCENES FROM THE GOSPEL DAY IN AITUTAKI, OCTOBER 2011, DURING THE 29TH GENERAL ASSEMBLY OF THE CICC



CHURCH AND CHURCH-RELATED

HISTORY

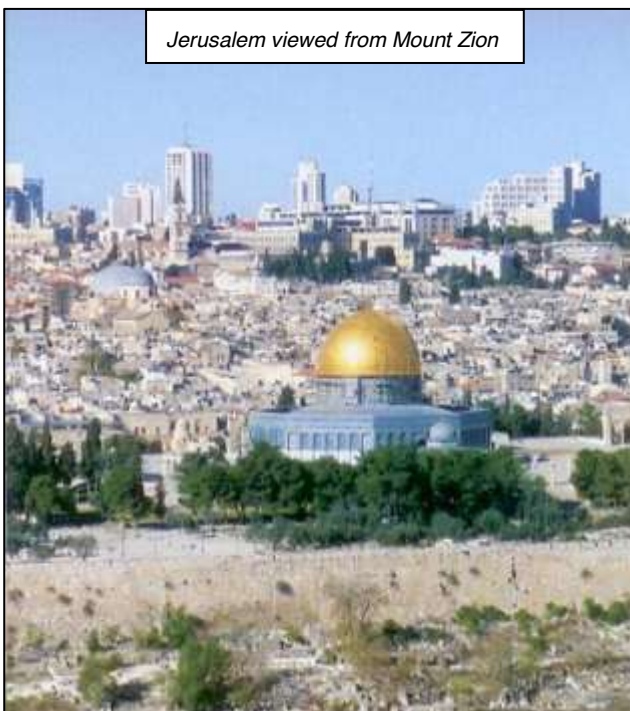
- PART 1:** Walking Through Bible Places
- PART 2:** The Bible's Journey to the Cook Islands
- PART 3:** The Early Days
- PART 4:** Significant Dates in Cook Islands History
- PART 5:** Short Stories
- PART 6:** Memory Lane
- PART 7:** Exposition of the Apostels' Creed
- PART 8:** The Writings of an Ethnologist
- PART 9:** Share Your Photos

PART 1

Walking Through Bible Places

This is the fifth of a series featuring pictures and notes from a book by Dr. Daud Soesilo with the above title. The book is a joint publication by the Indonesian Bible Society and the Bible Society of Singapore. Dr. Daud visited Takamoa in September 2012 as adviser on the BSSP-facilitated translation of the Bible, and presented a copy of the book to the church. The CICC is grateful for his approval to reproduce some of the contents of his book for the purpose of this newsletter. Dr. Soesilo is pictured on p.9 of newsletter 45. Re-typing and scanning of the photos were done at Takamoa by N. Mataio, CICC General Secretary.

Jerusalem



Jerusalem viewed from Mount Zion

Jerusalem has an interesting and long history, as it is a city which has been continuously inhabited for around 7,000 years. It is generally taken for granted that the popular meaning of Jerusalem (Hebrew *Yerusha/ayim*) as "the city of peace" is correct. However, the consensus among scholars is that Jerusalem comes from two words: "foundation of" and "Shalem" (Shalem being the name of the Ugaritic god). This city was not built by or given its name by the Hebrews.

The first reference to Jerusalem in the Bible was when King Melchizedek of Salem met Abraham (Genesis 14: 17-20). The full name of Jerusalem first appeared in Joshua 10:1. At that time, Jerusalem was still the city of the Jebusites (Joshua 15:63). During his rule, King David conquered Jerusalem and made it the capital of the United Monarchy (North and South). King Solomon built the first Temple in Jerusalem, and Ezra and Nehemiah built the second Temple. King Herod beautified and enlarged the second Temple.

Jerusalem was claimed by various ancient empires, including Assyria, Babylonia, Persia, Greece and Rome. Jerusalem has also been occupied by various nations and groups since Bible times: Greeks (Byzantine), ancient Arabs, the Crusaders, Mameluk (Persians), Turks and British. This city was destroyed twice, by the Romans in 70 AD, and by the Crusaders.

Three major world religions, Judaism, Christianity and Islam, all claim Jerusalem as a focal point or holy city. Today's Jerusalem is divided into two: the Old City and the New City. The New City, the site of new residential, business and government activities, is located outside the Old City. The Old City is surrounded by the old fortress which was built by Sultan Suleiman the Magnificent of Turkey in the 16th century AD.

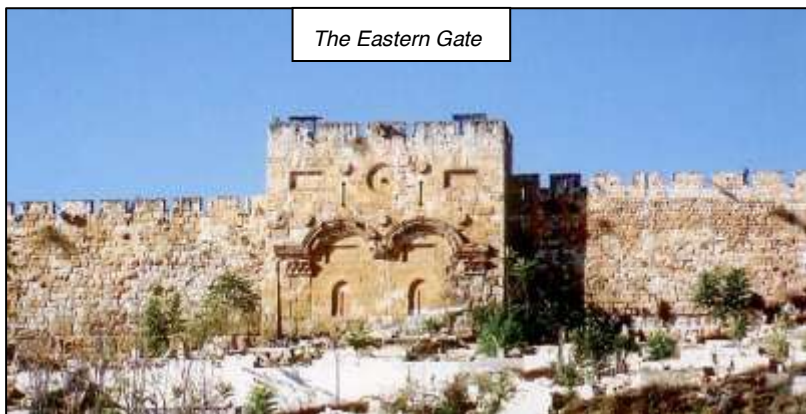
In the Old City, the residential areas were said to be divided into four quarters: Jewish, Armenian,



Byzantine Cardo (Main Street) of Jerusalem

Christian and Muslim. The Muslim quarter is to the east of the Temple Mount (in Arabic *Haram al-Sharif*); the Christian quarter is located near the Church of the Holy Sepulchre; the Jewish quarter is situated near the Western Wall; and the Armenian quarter is situated between the Christian and Jewish quarters. In reality, there are no dividing lines as such between quarters. They are like virtual lines. Anyone who walks through Old Jerusalem will be able to see how synagogues, churches and mosques stand almost side by side. In their daily lives, the people of Jerusalem all live and interact as tolerant neighbours. As a matter of fact, the churches that stand along the Way of the Cross (*Via Dolorosa*) in the Muslim quarter are cared for and watched for by the nearby residents.

In Jerusalem, it is possible to visit various sites that commemorate many biblical events and locations, including the Last Supper Room, the Church of St Peter in Gallicantu, the Way of the Cross (*Via Dolorosa*), Golgotha, the Church of the Holy Sepulchre, the Church of the *Pater Noster* (The Lord's Prayer), Dome of the Rock (*al-Sakhra*), Mount Zion, King David's Tomb, the Pool of Bethesda, the Temple Mount (*Haram al-Sharif*), the Western Wall, and the Mount of Olives.



The Eastern Gate

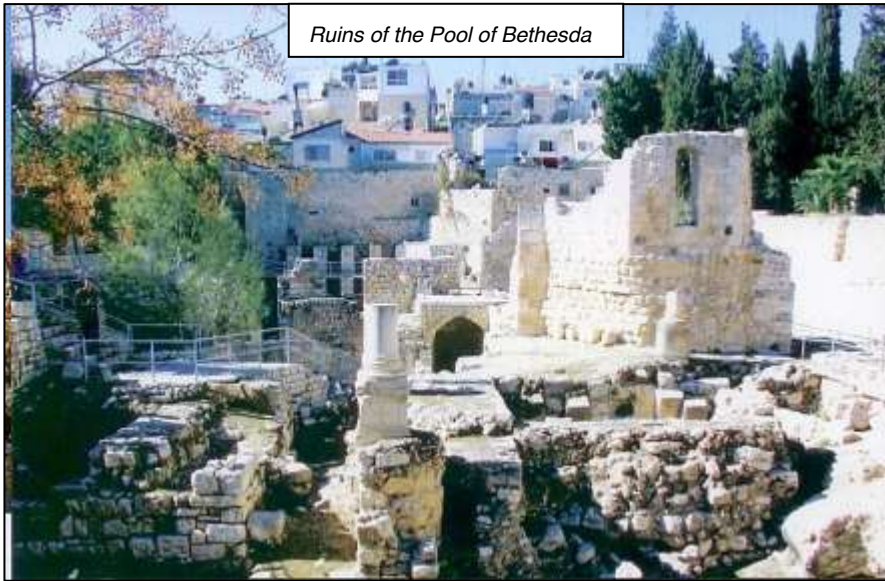


Stephen's Gate



A model of the Temple

Bethesda



Bethesda is the name of a series of pools located in Old Jerusalem near one of the city gates called the Sheep Gate (John 5). The gate was called by that name because people used to wash sheep in one side of the pool before offering them in the Temple. The pools are now within the complex of the Church of St Anne. In Hebrew, the name *Bethesda* means "house of mercy". It was believed that, when the water of the pool was stirred, the first person who jumped into the water would be healed from their sickness. John's Gospel tells that one Sabbath, Jesus

came to the pool and healed a man who had been crippled for 38 years. The man said nobody would help him to be the first to enter the water when it was stirred (John 5.2-9).

The ruins of the pool were accidentally discovered during excavations in the complex of the Church of St Anne. The size of the largest pool is 105 x 60 x 13 m. Across the middle of the pool, there is a bridge, and there are porches with columns around the pool. The Church of St Anne was built in 1142 on a site believed to have been the house of the parents of Mary, the mother of Jesus. The church is named after Mary's mother, Anne. Anne's husband, Mary's father, was named Joachim. Jesus came to the pool and healed a man who had been crippled for 38 years. The man said nobody would help him to be the first to enter the water when it was stirred (John 5.2-9).



Mount of Olives



Ancient olive tree in the Garden of Gethsemane

Mount of Olives is a 1.6 km long hill east of Jerusalem, separated from Jerusalem by the Kidron Valley. Even today there are many olive trees on the slopes of the Mount of Olives. In the Old Testament, the Mount of Olives is remembered as the hill where King Solomon built shrines to worship the gods and goddesses that his wives brought from their countries of origin (2 Kings 23: 13). In the New Testament, the Mount of Olives was the site of several important events in the life of Jesus. He taught his disciples there, and he prayed there before being captured by the Roman soldiers. From Mount of Olives, Jesus wept over Jerusalem, and it is also believed to be the site where Jesus ascended to heaven.



Entrance to the Garden of Gethsemane

The Garden of Gethsemane (Hebrew *gat* and *shemanim*, literally "oil press"), which was Jesus' favourite place to pray, is located at the foot of the Mount of Olives in the Kidron Valley. There are ancient olive trees, believed to be around 2000 years old there, and some of them could have witnessed Jesus praying: "Father, if you will, please don't make me suffer by having to drink from this cup. But do what you want, and not what I want." (Luke 22:42).

In the Garden of Gethsemane now stands the **Church of All Nations**, designed by architect Antonio Barluzzi and paid for by donations from many nations, hence its name. It is also known as the Church of Agony to commemorate the night Jesus prayed in the garden before his sufferings and death on the cross. A stone which was believed to be the site where Jesus prayed that night was placed by the altar of the church, and is encircled by iron fence which resembles the crown of thorns.

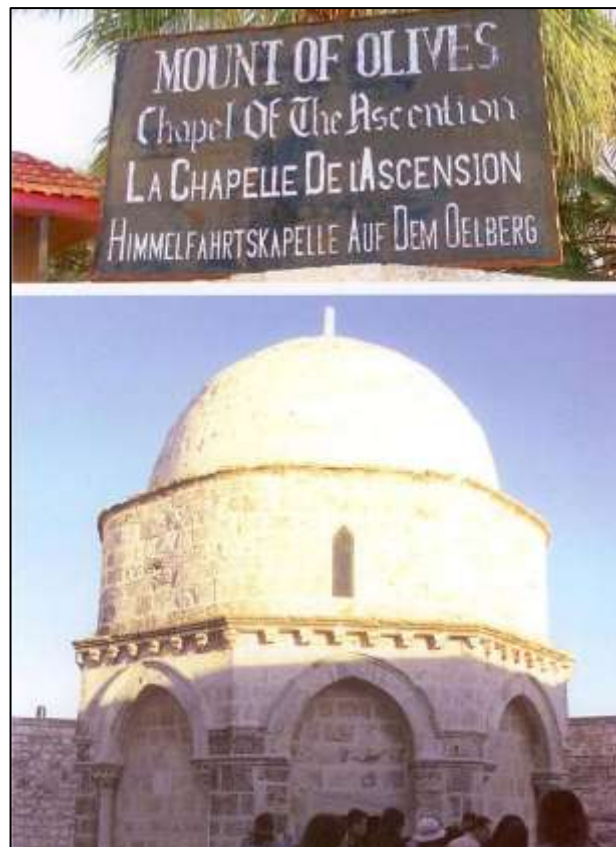


The Church of All Nations



The Church of St Mary Magdalene

Nearby stands the Church of St Mary Magdalene, on the slopes of the Mount of Olives to the west. This church was built in 1885 by the Russian Tzar Alexander III, in memory of his mother, Maria Alexandrovna. The architecture of this church is prominent because it has seven gilded, onion-shaped domes. The Chapel of the Ascension is located near the top of the Mount of Olives. Its roof used to be open to the sky, but it was closed after the Muslims took it over control of the building in 12th century AD. Though it now functions as a mosque, once a year Christians of various denominations mark Jesus' Ascension with prayers there 40 days after Easter. On the slopes of Mount of Olives, visitors can see the world's oldest burial complex that is still in use. Tombstones of 4000 years ago are found side by side with tombstones of the 21st century.



The Chapel of the Ascension

PART 2

The Bible's Journey to the Cook Islands (Part 1 of 2)

This is a 2-part series covering the background of the Bible as it journeyed to the Cook Islands. The source of the article is R. Rickards (1996), In Their Own Tongues: The Bible in the Pacific, published by the Bible Society in the Pacific, printed by Jenkin Buxton Printers Pty Ltd, Box Hill, Victoria 3128, Australia. A copy of this very educational publication was kindly given to me by Mr. Apenisa Lewatoro of the Bible Society in the South Pacific (based in Suva, Fiji), during the 10th PCC Assembly in the Solomon Islands earlier this year. Re-typing of these 2-part series for this newsletter was done by the CICC General Secretary.

The Early Days of John Williams

In Chapter 3 we noted how the *Duff* set out on her pioneer voyage to Tahiti in 1796. On June 29 that same year, about two months before her departure, there was born in London a person who was destined to play in the South Pacific a role which would gain him the title of "Apostle of Polynesia". His name was John Williams.

Born in the suburb of Tottenham High Cross, John was brought up a Calvinist-Methodist. He was apprenticed at the age of fourteen to a furnishing ironmonger and soon became proficient at all aspects of the trade. A time of apparent religious indifference was followed by a spiritual experience in January, 1814, and he was moved to offer himself as a missionary to the LMS. After a waiting period of two years, he was dedicated for ministry with eight others at a special Service in Surrey Chapel on September 30, 1816. Five of these, including Robert Moffat who later became as famous as Williams, were set apart for Africa. The other four-Darling, Platt, Bourne and Williams himself, were commissioned for work in the South Seas.

Towards the end of November, John married Mary Chawner. Three weeks later, on November 17, the missionaries and their families who were destined for the Pacific, set out for Sydney on the *Harriet*. Williams was only twenty years old. At Rio de Janeiro they were joined by another missionary couple, Lancelot and Martha Threlkeld, and the party reached Sydney on May 12, 1817.

Here they were cared for by Samuel Marsden, agent of the LMS, and they finally sailed for Tahiti on September 2, accompanied by John and Amelia Barff, another couple who had been awaiting an onward passage to the mission field. It had taken a year to get from London to Tahiti. During his first seven months, John Williams was stationed on Moorea where he was able to apply his skill in metal work in helping his colleagues build *theHaweis*, named after Thomas Haweis, co-founder of the LMS.

In June 1818 Williams and three of his colleagues-Ellis, Orsmond and Davies - went to the island of Huahine at the invitation of the chiefs who had come to request Christian instruction for themselves and their people. Here he continued to make progress in Tahitian and was able to preach his first sermon in it on September 4.

Ellis set up a printing press and some of the books he produced soon found their way to the neighbouring island of Raiatea where the chief, Tamatoa, became very interested in their contents. He visited Huahine and invited the missionaries to send a teacher back with him. So it was decided that Williams and Threlkeld should go there to establish a permanent mission station. They made the move on September 11, 1818, taking their wives and children with them. Three months later John and Mary Orsmond followed. Raiatea was to be for the next thirteen years Williams' home and base for his amazing missionary expeditions further afield.

Progress in Raiatea was so rapid that a year after their arrival Williams was able to report to the LMS Directors how the houses of the mission settlement stretched for nearly two miles along the shore line. By the end of 1819 it was decided to form an Auxiliary Mission Society in Raiatea, as had already been done in Moorea and Huahine, and at the beginning of the next year, a large new chapel was started under John's direction. The congregation at the first Service conducted in it in May, numbered well over a thousand.

But this progress, rather than make Williams content, filled him with a strong desire to take the Gospel further afield. He had heard of islands lying to the south, particularly Aitutaki and Rarotonga, which inspired his

imagination. So he wrote to the Directors of the LMS in July 1821, suggesting that a mission to them be despatched. At the same time he and his wife Mary were not well, so they decided to go to NSW to seek medical attention. John planned to travel by way of Aitutaki and leave there two teachers from Raiatea. The men carefully chosen for the task were Papeiha and Vahapata. The party set sail in October, 1821, on the *Westmoreland*.



Portraits of the great missionary John Williams
(from previous issues of the CICC newsletter with sited references)

The Cook Islands

The island to which they were heading was one of a group of fifteen known today as the Cook Islands. They lie almost in the centre of the vast South Pacific Ocean between 8° and 23°S latitude and between 156° and 167°W longitude. They are divided into two groups: Rarotonga, Mangaia, Aitutaki, Atiu, Mauke, Mitiaro, Manuae and Takutea are in the South. About 1,000 km to the N and NW of Rarotonga lie the small atolls of Penrhyn, Palmerston, Rakahanga, Manahiki, Pukapuka, Nassau and Suvarrow."

The people of all these islands of only 240 sq km are of Polynesian stock and have close linguistic and cultural affinities with the Tahitians to the north and the New Zealand Maoris to the south. Tradition claims the famous Raiatean warrior Tangia as one of their forebears and Karika from Samoa as another. It is also said that it was from Rarotonga that the fleet of canoes bore the first Maoris to New Zealand. Archaeological "digs" have shown that the southern Cook Islands have been inhabited by Polynesians for more than 1,500 years. But whether they were the forefathers of the present inhabitants is not certain.

The discovery of the Cook Islands by Europeans extended over almost two and a half centuries. The Spaniard Mendana saw Pukapuka in 1595, while his compatriot Quiros discovered Rakahanga eleven years later. James Cook discovered Manuae in 1773, Palmerston Island in the following year and Mangaia, Atiu and Takutea in 1777. On this last voyage Cook had with him Mai of Huahine, who acted as his interpreter. Mai's dog was left on Attu, the first animal ever seen on the islands. Penrhyn was named after the *Lady Penrhyn* which passed there in 1788. and William Bligh discovered Aitutaki in the *Bounty* the following year. It is probable that Rarotonga was visited by Fletcher Christian and his fellow mutineers after they had seized the *Bounty* in 1779 and later the same year they called again, leaving orange and pumpkin seeds. The *Cumberland* from Sydney was there in 1814 seeking sandalwood. But violence broke out between the crew and inhabitants, resulting in several sailors being killed. In spite of these visits, the whereabouts of Rarotonga remained uncharted. Suvarrow was discovered by Lieutenant Lazareffin 1814 and Manahiki by Captain Patrickson in 1822, the year following John Williams' first visit to Aitutaki. The privilege of discovering Mauke and Mitiaro lay in the future for Williams.

Aitutaki Evangelised

The *Westmoreland* reached Aitutaki on the historic date of October 26, 1821. The vessel was immediately surrounded by canoes filled with people whose appearance was anything but inviting. Some of the warriors were tattooed from head to foot. Some were painted with red and yellow ochre, while others were smeared with charcoal. They all shouted and danced with frantic gestures.

Fortunately their language was similar enough to Tahitian to allow Williams and the teachers to communicate with them. Their chief was invited on board and Williams told him of the wonderful changes that had taken place in other islands because of the Christian religion. When informed that the two teachers, Papeiha and

vahapata, were willing to stay and teach the people the new faith, he consented and promised to care for them. So the two men were then put into a canoe and paddled ashore. Soon the *Westmoreland* sailed away, leaving them to their fate.

In June the following year Williams returned from Sydney to Raiatea on the 80 ton *Endeavour*, which Samuel Marsden had helped him purchase for the mission. News from the two teachers left on Aitutaki was mixed. They reported how they had been seized and carried off to the "maraes" where they had been dedicated to the local gods. Life at first had been difficult and dangerous, but gradually the people began to lose faith in their old religion and listen to the preaching of Papeiha and Vahapata. Fifteen months after their arrival they were able to report that many of the islanders had been converted. A chapel 200 feet long was under construction and they wanted John to come and open it.

So on July 4, 1823, Williams, accompanied by Bourne, six Raiatean teachers and their wives, and the Raiatean chief Tamatoa, sailed on the *Endeavour* for Aitutaki. The teachers had been chosen to open up work on other islands that Williams hoped to visit. Five days later they were there, surrounded again by canoes. But the changes that met John's eyes were remarkable. Instead of war-like savages, the people now appeared quiet and peaceful. In less than two years, the two teachers (who had meanwhile been joined by a third called Faaori) had been responsible for the overthrow of idolatry and conversion to Christianity of many of the inhabitants. At the dedication of the chapel there were about a thousand people.

But Williams was impatient as always, to press on to other fields. He had discovered on Aitutaki two men and four women who had come from Rarotonga, the large island in the vicinity about which he had heard so much. So, leaving there two more teachers called Paumoana and Mataitai, he set off in search of Rarotonga. With him on board were the Rarotongans as well as the evangelist Papeiha and Tamatoa.



Papeiha, the Raiatean Missionary from Tahiti who brought idolatry on Rarotonga to an end. He arrived with Rev. John Williams in 1823.

The uncharted island proved difficult to locate. After about a week's vain search, they were forced to steer for Mangaia which had been put "on the map" by Cook in 1777. Here they attempted to land Papeiha, Taua and Haavi, together with the wives of the last two. But the inhabitants seized the party and dragged off the women in a rape attempt. Papeiha had a cloth thrust over his head but managed to save himself from being strangled by pushing his hand into the aperture at the neck. It was only after a shot was fired from the ship's cannon that the islanders released the party who were able to swim back to the vessel in a deplorable state. Although Williams was disappointed that the attempt to introduce the Gospel had to be abandoned, he was determined to try again as soon as possible.

Next the *Endeavour* headed for Atiu, one of a group of three islands known as "Ngaputuru". When Cook discovered Atiu, he had missed Mauke and Mitiaro. The group was ruled by a chief called Rongomatane who lived on Atiu. Two teachers from Bora Bora had been left there by Orsmond about three months previously.

When the *Endeavour* arrived, Rongomatane came on board, clothed in a white shirt and coloured loin cloth! Tamatoa explained what had happened on Raiatea since the arrival of the Gospel there, and Rongomatane seemed interested. It is strange, however, that he does not seem to have responded positively to the presence of the Bora Bora teachers on his island. In fact, he had allowed them to be stripped of all their possessions and when Williams saw them they were nearly dead with starvation and in a sorry condition.

Tamatoa's chiefly influence succeeded where the teachers had failed. He persuaded Rongomatane to forsake his idols and embrace the new faith. The chief also agreed to sail on the *Endeavour* to Mauke and Mitiaro to induce his subjects there to believe. As far as is known, Williams was the first white man to visit these two islands, and to him must go the official credit for their discovery. John was astounded at how easily the people there, like those at Atiu, agreed to undergo Christian instruction. Taua and Haavi were satisfactorily settled among them.

Cheered by this success, John resumed his search for the elusive Rarotonga. For several days the ship hunted, but in vain. Provisions were running low and there was still the long return trip to Raiatea against a head wind. Captain Dibb exhorted Williams to give up the search. John agreed to do so if no land was seen by 8 o'clock the following morning. Several times before the zero hour a man was sent to the masthead, but sighted nothing.

The island was in fact nearby but hidden by thick cloud. Slowly, however, this lifted in the morning sun, revealing beautiful mountain peaks. Suddenly the watchman's cry rang out, "Teie! Teie tau fenua neil" (Here! Here is that land!) That exciting moment was on July 25, 1823, one of the great days of missionary history.

A canoe was soon despatched from the ship, containing Papeiha and one of the Rarotongans called Vaineino. The chief of Rarotonga, Makea, gave them a kind welcome. Soon a crowd had gathered to listen to the newcomers' reports of changes that had happened on other islands because of the new religion. They were delighted with the news that teachers were waiting on board and would gladly land on the island to teach them more about the faith. That afternoon Makea himself visited the ship to fetch the teachers.

All appeared very promising. The teachers, with their wives and children, disembarked and prepared to spend the night on shore. But after dark the poor women were seized and cruelly molested, and an attempt was even made to rape a teacher's daughter aged only eleven. In the morning the bedraggled party had to return to the *Endeavour*. It seemed that the attempt to evangelise Rarotonga, like that of Mangaia, would fail.

At this point, however, Papeiha volunteered to return to shore and be left at the mercy of the inhabitants. His only request was that a friend called Tiberio from Raiatea be sent to join him as soon as possible. So the ship sailed away leaving the brave teacher with nothing but the clothes he wore, his Tahitian New Testament and a bundle of elementary books in the same language. With him, of course, were the Rarotongans whom the *Endeavour* had brought back from Aitutaki. Williams had not even landed.

Makea provided Papeiha with food and lodgings, and the enthusiastic teacher began the task of preaching the Gospel to the inhabitants. A visitor today to the Takamoa churchyard at Avarua may see a large volcanic stone with a commemorative slab beside it. While standing on this stone Papeiha preached his first sermon on Rarotonga, 'It is a fitting memorial to a fearless and selfless man.'

Papeiha had been working for about four months when Tiberio arrived to join him at the task. In little over a year the whole population of about 7,000 people had been converted, and this without a white missionary ever having set foot on the island! In fact, the first one to come was Threlkeld who stayed briefly on June 19, 1824. When Bourne paid a visit in October the following year, he was astounded at the progress made by the two evangelists during the two previous years. To him the people had so quickly reached a stage which excelled that of the Tahitians after fifteen years of the white missionaries' presence.

What did concern him, however, was the slightness of the Christian knowledge among the converts. This was due, he believed, to the big difference between the Tahitian of the teachers and Rarotongan. He felt that a Rarotongan version of the Bible was necessary to progress.

Missionaries Settle

Soon afterwards Mataitai was sent from Aitutaki to join the teachers. The first permanent missionary did not arrive until May, 1827. He was Charles Pitman who had been waiting for over a year at Raiatea for a ship. He and his wife Elizabeth were brought by Williams who landed them there on Sunday, May 6. They were settled at a place called Ngatangia to open a new station, while Williams himself stayed at Avarua. During the months that followed Williams poured his unbounded energy into constructing mission buildings, giving instruction in school and building a 60 foot vessel which he called the *Messenger of Peace*.

Not content with all that, he turned his hand to composing Rarotongan hymns and, what is of special interest to us, translating the New Testament. Using local informants, and the Tahitian version, Williams drafted the Gospel of *John* and the *Epistle to the Galatians*. The second was sent to Barff at the LMS Mission press at Huahine where it was printed in 1828. This was the first book to appear in the language and contained 18 pages. *John* came off the same press the following year in an edition of 2,500 copies. The first entry in the BFBS Records under "Rarotonga" is for 1830. It says that it received copies of *John* and *Galatians* in what is called "the Rarotongan dialect of the Tahitian language." (ESC Minutes, 1830)

Nine months after the arrival of Pitman and Williams, they were joined by a third colleague in the person of Aaron Buzacott. He had been born in Devon in 1800 and had learned ironmongering from his father. Ordained in January, 1827, he married Sarah Hitchcock a month later and they sailed to Tahiti with Henry Nott who was returning there after 30 years' service. Sarah and Aaron arrived in Rarotonga on February 16, 1828, which happened to be their first wedding anniversary. They were destined to remain there for the next 30 years!

Buzacott applied his practical skill by helping Williams finish the *Messenger of Peace*. After the ship's successful "trial run" to Aitutaki, John felt free to leave the two missionaries to their respective tasks and return to Raiatea. But Rarotonga had a special place in his heart, and he was back again two years later, delighted to find that Aaron had built at Avarua a new chapel and a larger school, as well as a fine house for Sarah and himself. Pitman was also progressing well at Ngatangia.

On December 21 that year, 1831, a violent hurricane struck the island, causing widespread havoc. Church buildings were devastated and the little mission ship was driven on shore and badly damaged. The low land was inundated with sea water, destroying crops and trees. Severe famine and epidemic followed.

Despite all the reconstruction work needed, Williams made time for more translation work. He completed *Romans* and all the books from *James* to *Revelation*, making eleven in all for which he was responsible. Charles Pitman joined him in the work and translated *Mark*, *Luke* and *Acts*, as well as the epistles from *Ephesians* to *Hebrews*, that is, a total of twelve books. The year 1832 saw the publication of Pitman's translation of the Gospel of *Mark* at Charles Barff's press at Huahine. The volume contained fifty-two pages.

Printing by Buzacott

Although Aaron Buzacott had translated only *Matthew* and 1 and 2 *Corinthians*, he was to play an increasing role in printing many separate Portions of the Scriptures at various presses of the LMS mission from 1832 onwards. For instance, it was while he was on his way that year to Samoa in *the Messenger of Peace* that the ship had to be diverted to Tahiti because of a serious leak. While waiting at Raiatea, he learned to print and struck off 100 copies of Williams' translation of 1 *Peter*. He then took these unbound copies to Huahine where he and Barff began to print the Rarotongan *Mark*. Forced to leave Charles Barff to finish the work, he returned to Rarotonga with Williams, taking 1 *Peter* with him. He also took an old printing press and an equally old font of letters. Both had been given by colleagues at Huahine who had received a new machine from the LMS in England. Buzacott repaired the old machine, and in the following years used it to print the books of the Bible, as well as other literature for the Mission.



"The Rev. Aaron Buzacott, who spent almost 30 years in the service of the LMS in the Cook Islands, was indeed a model missionary, as he has been referred to." (History of Rarotonga up to 1853, 1981, by Taira Rere, p.87)

By now many Rarotongans could read and write, and even the illiterate soon learned by heart whole passages from the Scriptures. Of the power of the printed work on the people, Williams wrote:

"... from the moment the people received books in their own dialect, their progress has been so rapid, that at the present time, there is a greater number who can read at Rarotonga than at any other of our stations; and I may here add that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue." (Sutherland & Buzacott: 68)

Buzacott spent long hours in getting printed Portions into the hands of the people. Often he was from 6 am until 10 pm at the press, and his wife, daughter and son helped in proofreading and allied activities.

(2nd and last part to be continued in newsletter no.50)

PART 3

The Early Days

I REV. CHALMERS IN RAROTONGA

The Arrival

The big heart of Tamate bounded with joy. These were his people and this was his home. Chalmers would have been ungrateful, indeed, had he been otherwise than pleased with his reception, yet he was not many days in Rarotonga when he began to feel somewhat disappointed. His great wish had been to be sent among a savage people who had as yet never heard the name of Jesus, but here in this island forty-five years of Christian teaching had made the people Christian in name at least, while many by their lives had proved themselves true followers of the Master. Still he was no grumbler and made up his mind to do the work that lay to his hand with all his heart and soul. There were stations throughout the island to be visited, native teachers to be helped; classes to be arranged; services to be conducted, and even such things as the repair of houses and the care of plantations to take up his attention. So, after all, there was much to do and much to learn. It was another stage of God's preparation of James Chalmers for more important work.

Saved from Death

One day, shortly after his arrival at Rarotonga, Tamate had an exciting adventure on the reef that girdles the island. At low tide it is almost bare, and he thought it would be a good chance to land and examine its wonderful formation. Accordingly he got into a boat, manned by sturdy Rarotongans, and was soon skimming across the lagoon. As they neared the reef, Chalmers, ever active and ignorant of the danger he ran, stood up in the bow and ere the boat grounded on the coral he had sprung forward. There was a splash, followed by the wild effort of a man to regain his footing. A big powerful native rose from his paddle. Tamate was disappearing over the outer edge of the reef! The next wave would certainly drag him under and dash him to pieces against the sharp coral. Quick as thought the Rarotongan leaped on to the reef, and stretching out his arm clutched Tamate by the hair as the current dragged him down. For a moment or two there was a grim struggle between the power of the man's strong arm and the might of that down-drawing wave. Gradually the Rarotongan felt the strain lessen and slowly he dragged Tamate on to the reef.



Carried off in Triumph

Before Chalmers and his wife arrived at Rarotonga it had been arranged that they should eventually take up residence on the other side of the island from Avarua. It was soon found, however, that that would be a very inconvenient arrangement, so it was decided that they should remain where they were. This decision had a strange sequel. Early one morning there was a tremendous row outside the mission house, and when Chalmers looked out he saw a great crowd of natives shouting and dancing with all their might. "We want our missionary," shouted the foremost as they neared the steps. "We have come for Tamate," declared others. "Pitimani told us we were to have one on our side of the island and you keep him here," they complained. Matters were beginning to look serious. At any moment there might be a fight. Chalmers, with the coolness that never left him in moments of danger, went out and faced the howling mob. "Of course Tamate will come with you," he said boldly. They were pacified, but hardly reassured, for when Chalmers and his wife got down amongst them they placed them in chairs, lashed long poles alongside, and carried them off in triumph.

Outside Avarua, when they thought there was no danger of their missionary being taken from them, Chalmers was allowed to get down and walk the remainder of the journey. He stayed amongst them a few days, and then very cleverly explained that while they must always look upon him as their friend and missionary too, yet his house would have to be at Avarua. They were quite contented and allowed him to return in peace.

The Secret Grove

But if some of the people were anxious to have the missionary, others were not, and tried to keep as far out of his reach as possible. Away in the heart of the forest, groups of young men used to assemble, Sabbaths and week-days alike, Round a great fire, with casks of orange-beer near at hand, they spent their nights in drinking and dancing. Sometimes they fought and quarrelled with one another, and then the woods resounded with wild shouts and horrible cries just as in the days when the Rarotongans were savages. This made the heart of Tamate very sad, for he wanted very much to become friends with these men, but when he looked round his congregation he saw none but old men and women and boys and girls. "I must win those young fellows who are spending their lives in idle, wicked ways," he said to himself. He made up his mind that if they would not come to him he would go to them.

Quietly, he found out all he could about these wild gatherings, and one night set off through the forest. It was very dark and the path was difficult to follow, for trees and bushes grew thickly, while giant creepers trailed across the ground and wreathed themselves round the branches. Presently the noise of shouting and the distant glare of the fire guided him to the spot he sought. Parting the branches to right and left, he stepped into the secret grove and stood revealed to the astonished crowd. There were angry looks and scowling faces, but Tamate was not afraid. His simple daring made the boldest hang back. Without a word he strode up to the beer-barrel and, knocking a hole in it, watched its contents pouring to the ground. "Now, let us sit down and talk," he said. There was no anger in his voice as he pointed out to them how sinful was their wrong-doing, no scorn as he talked to them of their folly.

(Source: "The Chronicle of the London Missionary Society," November 1913, pp.238-39. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. Re-typed for this issue of the newsletter by the CICC General Secretary)

II GOD's SPINDRIFT

By Joyce Reason. It is 100 years since, by a strange series of linked adventures the Gospel was brought to the isolated northern islands of the Cook Group. Special celebrations were held in August.

Rakahanga, Manihiki, Penrhyn and Pukapuka! Some 700 miles of uncertain ocean lie between them and their better-known sisters, the islands of the southern Cook group. It was in 1823 that John Williams the missionary planted the first two teachers on Aitutaki; but the northern islands remained untouched until ten years after the death of the Apostle of the South Seas.

In 1849 a large party of natives left Manihiki in their sailing canoes for a visit to Rakahanga, some thirty miles away. Caught by one of the Pacific storms, they were swept off their course, many canoes were upset and their crews drowned; one reached Rakahanga safely, and the last, with fifteen men and four women on board her, drifted for several weeks out of sight of land. Finally the people were picked up, more dead than alive, by a passing whaler, which set them ashore on Manuae, a small island of the southern Cooks.

The boss of this island was a renegade American sailor, of a sort which at that time made themselves a thorough nuisance in out-of-the-way places. The whaler's captain asked this man to send the Manihikians on to Aitutaki or Rarotonga, but he preferred to keep them as slaves, collecting coconuts or feeding his pigs. Curiously enough, this man had some shreds of Christianity clinging to him, he used to insist on rest on the Sabbath, and would read the Bible in Tahitian to his slaves, keeping one hand on his gun meanwhile.

News of the derelicts reached Aitutaki, which by this time had a well-organised church life, and it was resolved to send a deacon to Manuae to instruct them. A trader offered to take the deacon, if the Aitutakians would ballast his ship for him by way of payment. Having got this job done for nothing, he promptly sailed away with the unfortunate deacon for Tahiti. However, at Tahiti he fell in with the first *John Williams* ship, which had been sent out to the Pacific in 1844 by the children of Britain, in memory of the martyr missionary. Captain

Morgan was not a man to be trifled with. He rescued the deacon and carried him back to Aitutaki, and then went on to deal with the racketeer of Manuae.

History does not relate what Captain Morgan said to the adventurer, but a portrait of the missionary captain hangs in Livingstone House, and its fine hawk face suggests that Morgan was able to speak and act impressively. At all events the *John Williams* returned with all the Manihiki castaways to Aitutaki, and after a fortnight's instruction they were taken back to their own island, with two Aitutakian teachers.

Then the astonishing story of so many of the islands was repeated. The Gospel flamed across Manihiki, idols were destroyed, chapels were built, and day schools for the children were begun. The Good News spread to the other islands. The *John Williams* paid regular visits, bringing an itinerating missionary to oversee the work and consult with the island pastors. It was off Pukapuka, or Danger Island, that *John Williams I* was wrecked in 1863. Had the natives not been Christian, many lives would have been lost. As it was, with their help everyone was saved, though the ship became a total loss.

The centenary celebrations should by rights have been held last year, but were postponed so that a representative of the L.M.S. could be present.

(Source: "The Chronicle of the London Missionary Society," 1950, p.165 (month of publication unknown). Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. Re-typed for this issue of the newsletter by the CICC General Secretary)

III ISLAND CELEBRATIONS

A Hundred Years Ago

By W. G. Murphy (Rarotonga). The story of the coming of the Gospel to the Northern Cook Islanders, told on page 165.

In 1852 the Rev. William Gill wrote the following: "The island of Manihiki is little more than fifteen miles in circumference; it is a barren reef, not more than thirty feet above the level of the sea; and the inner elevated reef, not more than 500 feet wide, is the part of the island which is inhabited." (One wonders what Mr. Gill would say today could he see over a hundred cyclists dashing about all over this wide expanse.)

Manihiki is 650 miles north from Rarotonga. There are two main settlements, Tauhunu and Tukao. To travel from one to the other, one sails by boat on one of the most beautiful lagoons in the Cook Group. Copra and pearl shell – both of fine quality – constitute the trading assets of this island.

For three years the people of Manihiki-Rakahanga have been preparing for the great event. They have repaired and renewed Church buildings, compound walls and Pastors' houses at considerable expenditure of money, time and labour. They have been fattening pigs, rearing chickens and filling the fish ponds with the best fish. They have been weaving mats, hats, belts, fans, baskets – all made from the pandana leaf. These were for presentation to their visitors, who numbered more than a hundred. They have stored up special tinned foods, milk, etc. The only source of water supply is rain catchment from the roofs. These folk erected a supplementary tank (9,000 gallons) built of reinforced concrete in eight days!

The Guest of Honour was, of course, the Rev. Donald Simmons, M.A., who had travelled by air to represent the Board at the Centennial and the General Assembly. The sixty Assembly delegates and the fifty B.B. boys (and brass band) from Rarotonga made up the rest of the "Guest Party."

We received a rousing welcome on the beach by the whole population (including the Roman Catholics and the Seventh-Day Adventists). Mr. Simmons was carried in a wonderfully improvised "Sedan chair" by twelve lusty "savages" (the stalwarts of the island who had besmeared their bodies as was the custom of their heathen forefathers). He was garbed like a Caesar of Rome (and looked the part!). Carried to the rhythm of rousing songs, ecstatic dancing and joyous shouting, he was eventually put down on the Mission House steps, there to be "welcomed" by the Pastor, Deacons, Chiefs and Leaders of the people. His genial manner and his charming speech crowned the joy of the occasion and speedily won for him a very warm place in the hearts of these happy island folk.

No Cook Island function is complete without a Feast. Over a hundred guests sat down to a table laden with food of almost every conceivable kind. Whole pigs, chickens (one per person), fish – raw and cooked, turtle, crab, oysters, and huge dishes of the most delightful mayonnaise I have ever tasted. As we ate, our hosts (literally hosts in numbers!) sang and danced with complete abandon. The din was terrific.

This kind of thing was repeated almost daily – one of the feasts being provided by the leading Roman Catholic on the island (against the previous definite instructions of the Priest, who, of course, although he had been glad to be a "free" passenger on the *John Williams VI* – absented himself).

Mr. Simmons had the joy of preaching in churches crowded to overflowing (quite an experience, coming from England!). In addition to the Sunday services, there were "Day-break" services on Wednesday and Friday, and an "UAPOU" (pronounced oo-ah-po), followed by the inevitable native dances. At the UAPOU the special songs composed for the occasion are sung, interspersed by questions and answers, during which individuals have the opportunity of rendering their personal thanks to Almighty God for the blessings received "through the glorious gospel of our God."

As a practical demonstration of their gratitude the people of all the islands in the whole Cook Group brought their offerings to Manihiki to be presented to Mr. Simmons, who, on behalf of the L.M.S. Board, received the handsome gift of £500. (We had promised £350 as our contribution towards Mr. Simmons' air-travel expenses; but such was the joy and thankfulness of our people that they over-subscribed the guarantee by £150.)

One should mention here that Mr. Simmons brought from his church in Rugby three pictures, "The Hope of the World," which he presented to each of the three churches concerned in the Centennial, and also a beautifully inscribed Bible (in the Maori language) for use by the President of the General Assembly of the Cook Islands' Christian Church. These handsome gifts have made a profound impression upon our people, and they record their thanks.

The Ship

Were the visit of the *John Williams* merely the fulfilment of a promise, this in itself would have proved ample justification for the visit. But it was more than that – thanks to Captain Page and the ship's company. They were splendid. Captain Page does not have to speak to express "Goodwill" – it's written all over his beaming countenance, and because of him it radiates from the ship.

Coconut wireless had been very busy prior to her arrival. She was seen to be burning in Samoa, and in Suva, and in the Gilberts. She had encountered a plague and was in quarantine. She would never be able to visit the Cooks, and even if she could it would be far too late to be any use, either for the Centenary or for the Assembly.

Now all coconut wireless has a germ of truth; but what a germ! It was true that lubrication trouble had raised a little "smoke"- sufficient to cause anxiety. It was true that she "limped" into Suva from the Gilberts. It was true that there was no berth in the slips for her and that the temporary repairs were executed under excruciating conditions. It was true that she was likely to be delayed owing to sickness – not her sickness (as it turned out), but that of a missionary's wife who simply had to be taken to hospital. This meant some days delay.

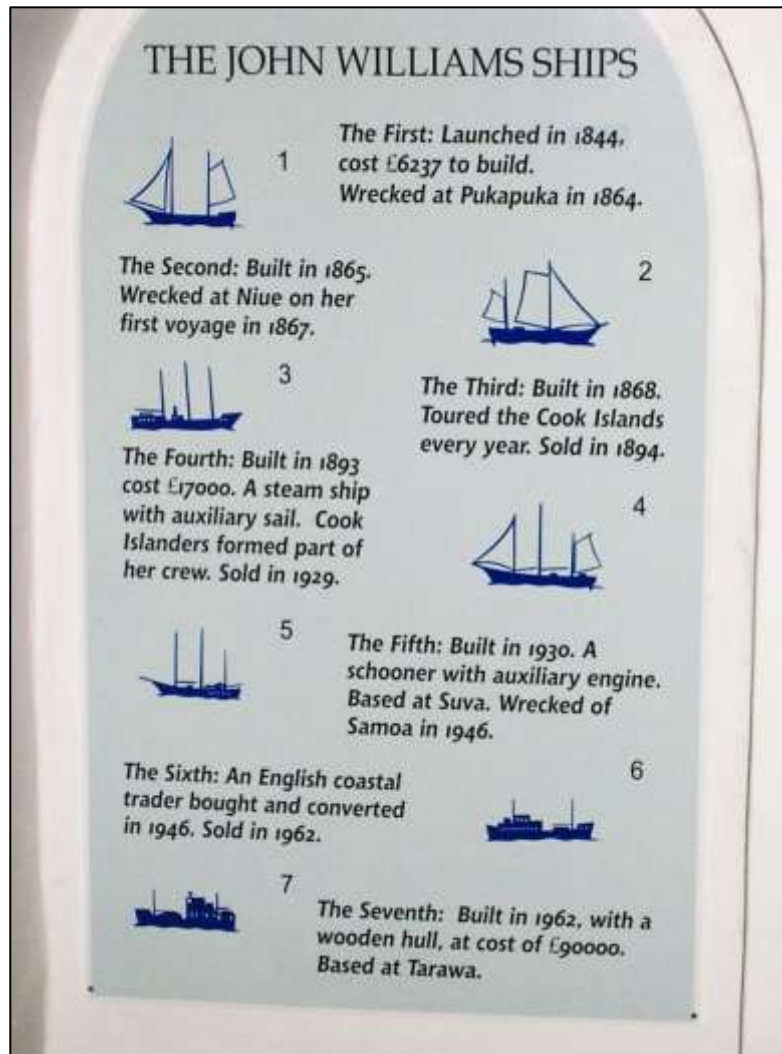
All things taken together, it would not have been surprising had the Captain decided to "call off" the Cooks. But not Captain Page. Not even a violent storm encountered on the way to the Cooks daunted our friend. He arrived unruffled and smiling. And once here he threw himself heart and soul into all that he was asked to undertake. I say, "Thank God for Captain Page."

As for the ship. On this trip she has done the work of an whole army of missionaries. She has indeed been a "Messenger of Peace and goodwill" to our folk here. Her visit has enhanced the prestige of the L.M.S. here. Our folk are proud of their ship. Had they not bought her? Of course they had. They had paid a thousand pounds for her. A thousand pounds is a lot of money in Cook Islands currency!

She visited every island in the group. And as she had to do this twice (to pick up and return Assembly delegates), she travelled over two thousand miles in the Cooks alone, apart from the long journey she had taken from Suva via the Gilberts. Had she not come, the Assembly could not have been held and the Centenary would have been a decided "flop."

So we all say, "Thank God for the *John Williams VI* and for those generous and kind friends at home who have made it possible for the Cooks to enjoy the invaluable services she has rendered to the cause here."

(Source: "**The Chronicle of the London Missionary Society**," 1950, p.172-73 (month of publication unknown). Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. Re-typed for this issue of the newsletter by the CICC General Secretary)



The John Williams Ships, built in Britain after he was martyred in Eromanga, New Hebrides, to serve the L.M.S. stations in the Pacific. The commemorative plaque hangs in the conference room on the ground floor of the Mission House, CICC Head Office, Takamoa, Rarotonga, Cook Islands. Photo by N. Mataio.

PART 4

Significant Dates in Cook Islands History (Up to 1974)

This is an extract from a book by Kathleen Hancock (1979 on Albert Henry. It is reproduced here for the benefit of those Cook Islanders who may not have known about the many historical facts pertaining to the Cook Islands which Kathleen has summarized well in her book. The reproduction is for educational purposes only. Re-typed for this issue of the newsletter by the CICC General Secretary.

About 900AD Ru, a Polynesian voyager from Hawaiki (Raiatea) landed on Aitutaki with a canoe-full of relatives and 20 high born young women. Later he was joined by Te Erui and Ruatapu, also from Hawaiki, who intermarried with Ru's family. Descendants from these three 'colonists' make up the three tribes of Aitutaki today.

About 1200AD Tangiia, a Tahitian exile, and Karika, a Samoan explorer. Met at sea en route to Rarotonga, they both intended to conquer the island. A battle seemed inevitable, but the two adventurers amicably settled their differences and sailed on to discover Rarotonga and divide the island between them.

About 1350AD The Cook Islands were a stopping off place for the great Maori fleet of explorers which set off from Raiatea to discover New Zealand. Many Cook Islanders joined this expedition when it finally left on its long voyage south.

1595 Mendana the Spanish explorer, sighted Pukapuka.

1606 Quiros sighted Rakahanga and his chief lieutenant Torres went ashore.

1773 Captain James Cook sighted Manuae but did not land. He returned in 1777 during the third voyage but again decided against closer contact.

1777 On the third voyage after leaving New Zealand for Tahiti, Cook's lookout sighted Mangaia on 29 March 1777. The people seemed menacing, shouting and waving spears and clubs. Cook lowered two boats and tried to find an anchorage. He was not successful and continued north the next day. Captain Cook also sighted Atiu on the third voyage. Though the people were cheerful and friendly, Cook again did not land but traded with them on board. Ornai, Cook's Polynesian protege from Huahine went ashore, was given an umukai, and returned to the ship at nightfall.

1798 Captain Bligh was the first European to sight Aitutaki - just before the *Bounty* mutiny - but sailed on.

1814 Philip Goodenough, sea captain and trader, was the first European to discover Rarotonga itself in the *Cumberland* in search of sandalwood. None was found and after some months on the island, punctuated by drunken brawls, and the theft of women and food, one of Goodenough's New Zealand Maori crew initiated a plot to kill the Europeans. Several of the crew and Goodenough's European mistress were killed and eaten, but Goodenough ultimately made peace with the tribes. He left Rarotonga for Sydney about three months after his arrival with a worthless cargo of yellow dye wood (nono).

1821 John Williams of the London Missionary Society landed two Tahitian lay missionaries, Papehia and Vahapata, on Aitutaki.

1823 Missionary John Williams who is generally but mistakenly credited with the European discovery of Rarotonga, established the London Missionary Society headquarters on Rarotonga.

1865 The ariki, the traders, British residents and the London Missionary Society petitioned the British government to declare their islands a protectorate. This action was set off by rumours that both France and New Zealand were about to move in with a view to capturing the prosperous Auckland and Sydney trade then carried on by the islanders through local traders. The British Foreign Office found no evidence to support these rumours and refused the request for protection.

1872 A British trader named Goodman petitioned the British Foreign Office for a commission as consul primarily to serve British commercial interests. No action was taken at the time but nine years later, in 1881, the British consulate was finally set up with Goodman in charge.

1885 The Germans having joined the French as the bogeymen of the Pacific, a committee of the New Zealand House of Representatives suggested that 'independent islands' between Auckland and the proposed Panama Canal be brought under British control. They suggested to the British authorities that New Zealand might be given the right to nominate the British Consul and be allowed to pay his salary, since he would act as New Zealand Agent. The offer was declined. However, Makea Nui Ariki, the paramount chief, later met Prime Minister Ballance in Auckland, and saying she feared French expansion, indicated that she would like to seek closer ties with New Zealand.

1888 Finally, Makea herself petitioned for a British protectorate over Rarotonga and the surrounding islands. Her plea was granted and the acting British Vice-Consul, Richard Exham, whose many descendants live in Rarotonga today, was instructed by the Colonial Office to declare a protectorate over the islands immediately. It was agreed that New Zealand would pay the Resident's salary on condition that he should be nominated by that colony. The New Zealand government would also be permitted to advise the Resident through his immediate superior. This was the Governor of New Zealand who was, of course, responsible to the British sovereign.

1890 Frederick Moss, MP, was appointed Resident. He was instructed to act as adviser to the Maori chiefs in the drafting of their legislation and in the administration of their laws. Local legislation was to be signed by him and referred to the Governor of New Zealand (representing the Queen) who had the right of veto. When Moss took up his post in 1891 he was warmly welcomed by the chiefs, though Makea had not troubled to consult them when she presented the original petition.

1898 Moss was recalled after a difficult term. His advisers and assistants were men of doubtful character and he is said to have allowed himself to become embroiled in the continual disputes that arose on the island between the various factions of traders, chiefs, merchants and missionaries. His recall came at the request of the Maori chiefs after an investigation by the New Zealand Chief Justice Sir James Prendergast. Moss's successor was Colonel Walter Gudgeon, a veteran of the Maori Wars in New Zealand. Gudgeon was not much more successful than Moss in keeping the Cooks on an even keel. His term was plagued by rumour and intrigue and a campaign was mounted by the European settlers to force his recall.

1900 Finally Makea, dissatisfied with the way things were going, presented yet another petition to Gudgeon in 1900, asking that the Cook Islands be admitted into the British Empire without any attachment at all to New Zealand. Makea's petition arrived in Wellington when Seddon was about to leave for a Pacific cruise. He is reported to have said to the Governor before he left Wellington that after he had interviewed the Maori chiefs of Rarotonga, he would recommend to the New Zealand Parliament the annexation of the Cook Islands. Arriving in the Cooks, Seddon seems to have denied that he had annexation in his mind. He said this was a matter for the Chiefs and the Governor of New Zealand (representing the Queen) to discuss. But in best political style he dangled before the Makea and the other chiefs certain ways in which New Zealand might provide financial assistance and pointed out that economic progress would provide the islands with more revenue. When Seddon returned to New Zealand he continued to prepare for annexation. In September a draft resolution was presented to both Houses at once without notice. It was carried through in one sitting with few of the Opposition present, as they had had no warning of the proposal. To members who queried the need for haste, Richard John Seddon gave an answer, the rhetoric of which is worthy of Sir Albert Henry himself. There is the cruiser *Mildura* in our harbour, buoyant and ready: he cried. "Her engines are throbbing! She is tearing at the hawser! She wants to get away as the messenger of peace and expansion." Two days later the Governor Lord Ranfurly left for Rarotonga to annex the Cook Islands as an extension of the colony of New Zealand.

1901 After annexation by New Zealand, the Federal Parliament of the Cook Islands ceased to function. The Cook and Other Islands Act of 1901 changed the name of the parliament to the Federal Council. Its laws were diminished in status to ordinances and the Resident Commissioner's powers were increased.

1904 Native courts were abolished and Resident Agents were established on each of the outer islands where the local Island Councils were given very limited powers. Moreover their membership was largely appointed by the New Zealand Administration.

1915 The Cook Islands Government Act was passed by the New Zealand House of Representatives, and a Ministry for the Cook Islands set up within the New Zealand cabinet. The outbreak of World War I led to unavoidable neglect of the Cook Islands. All local enactments were made subject to disallowance by the New Zealand government. The powers of the Island Councils were further restricted and elected members were replaced by appointed and ex-officio members. The two secondary schools established by the mission, Ararua College on Aitutaki and Tereora College on Rarotonga, were shut down. Transport became minimal and the economy declined.

1917-18 First Cook Islands Progressive Association established with a Maori and European membership.

1920s Peak export years.

1930 Fruitgrowers protested to the administration about the low prices paid by the traders for their produce as against the high prices they charged for their goods.

1932 Further petitions presented by growers.

1936 Two separate petitions were presented to the New Zealand government the first asking for a Fruit Export Board (Cook Islands), the second asking for a minimum price for fruit exports. A New Zealand parliamentary delegation was sent to the Cook Islands to investigate the fruit industry, and reported that an established price ring had been set up by traders and a system of grower indebtedness was being encouraged. Shipping was also found highly unsatisfactory.

1937 New Zealand Labour Government introduced guaranteed prices and a system of government purchase of oranges and bananas. The administration was to allocate cargo space. Fruit prices were to be set from time to time by New Zealand Internal Marketing Division.

1939 Outbreak of World War II, irregular shipping, decline of trade, increased immigration to New Zealand.

1941 Arrival of US troops on Aitutaki. Departure of Albert Henry for New Zealand.

1943 A group was formed on Aitutaki, using the name of Cook Islands Progressive Association. There was no well defined programme but support among the islanders grew rapidly.

1944 Following the establishment of the Cook Islands Progressive Association on Aitutaki, a similar body was formed on Rarotonga. It was strongly critical of the New Zealand Administration, and it drew great support from the growers. Its objectives were to establish cooperative trading stores and to obtain a ship so that produce could be exported regularly. Ua Tarua of Avarua and Tautu Aneru of Matavera were the founders, advised by Dr T. R. A. Davis, assistant Medical Officer.

1945 The Makatea affair. Complaints about working conditions for Cook Islands labour on Makatea phosphate island sparked off political activity by the Cook Islands Progressive Association on Rarotonga. The matter was taken up with Auckland trade unionists by Auckland domiciled Cook Islanders and a branch of the CIPA was formed in Auckland with Albert Henry as President.

1946 Albert Henry organised a waterfront strike in Rarotonga ultimately resulting in doubled wages for Cook Islands water-siders.

1946 Cook Islands Amendment Act (1946) was passed in New Zealand Parliament. It provided for a Cook Islands Legislative Council of 11 official members and 10 unofficial members. The 10 unofficial members were to be elected by the Island Councils from among their own members, who were

elected at public meetings. The ariki were automatically members of their respective Island Councils. The Legislative Council itself met for only two weeks each year and provided little experience or education in government for its members.

1949 Albert Henry formed the Cook Islands Producers' Cooperative Association which bought the Fairmile, *La Reta*, for the purpose of shipping produce from the outer islands to Rarotonga and thence to New Zealand.

1950 Collapse of the Cook Islands Producers' Cooperative Association. Foreclosure of mortgage on *La Reta*. Albert Henry returned to New Zealand.

1952 Sir Clifton Webb, Minister for Island Territories, visited the Cook Islands and on his return to New Zealand put forward a vague plan for self-government for the Cooks at some future date.

1955 *A Programme for the Economic Development of the Cook Islands* was commissioned by the New Zealand government from Professor H. Belshaw and Mr V. D. Stace.

1956 Dr C. C. Aikman conducted a constitutional survey of the Cook Islands, suggesting complete integration with New Zealand or internal self-government as the alternatives. He favoured the latter.

1957 The Cook Islands Amendment Act (1957) passed. A Legislative Assembly replaced the Cook Islands Legislative Council, within which an Executive Committee of up to eight members was set up to act in an advisory capacity to the Resident Commissioner. The membership of the Legislative Assembly consisted of twenty-two unofficial (elected) members, and not more than four official members. Of the unofficial members, fourteen were elected under universal suffrage, seven by the Island Councils and one by the European electorate. The Assembly could make ordinances on everything except those matters reserved to New Zealand - customs duties, defence, external affairs and the title of the Crown to the land. It could also dispose of all finance raised locally, with the advice of the Resident Commissioner.

1958 The Cook Islands held their first elections under universal suffrage.

1960 The United Nations passed resolutions defining colonialism and self government, stating that inadequacy of political, economic or educational preparedness should never serve as a pretext for delaying independence.

1961 Second election of members of the Cook Islands Legislative Council.

1962 Minister for Island Territories Sir Leon Gotz presented the Cook Islands Legislative Council with a choice of proposals for future development. Cook Islands Amendment Act (1962) was passed, setting up a new Executive Committee consisting of the Resident Commissioner, the Secretary to the Government, the Treasurer and not more than seven members of the Assembly. The New Zealand government informed the UN Committee of Twenty-four that the Cook Islands would have internal self government within three years.

1963 At the New Zealand government's request. Dr C. C. Aikman, Dr J. W. Davidson and Mr J. B. Wright prepared a *Report to the Members of the Legislative Assembly of the Cook Islands on Constitutional Development* which they discussed at length with members of the Cook Islands Assembly, modifying and changing many of the suggestions. The advisers then submitted a report to the New Zealand government which formed the basis of the constitution, including the residential qualifications of three years for candidates and one year for electors. This last clause was put forward by Rarotongan D. C. Brow, Leader of Government Business in the Cook Islands Assembly, with the object of excluding Albert Henry from politics in the Cooks. It was included in the draft of the constitution in spite of efforts made by the New Zealand government and the advisers to persuade Brown to change his mind.

1964 The draft of the new constitution was authorised by the New Zealand Parliament on the understanding that it had to be accepted by the new Assembly after an election before it would enter into force. Albert Henry now returned to Rarotonga after many years in New Zealand. The Cook Islands Party (CIP) was formed and a central executive chosen. The Cook Islands Act (1964) and the Cook Islands Constitution Act were passed by the New Zealand Parliament. The latter allowed for a twenty-two member Assembly with twelve

constituencies, the Assembly to elect a premier who would choose a cabinet and it reaffirmed the controversial residential qualifications.

1965 First election, under self government held in Rarotonga. Ninety-four per cent of the electorate voted. The CIP won fourteen out of twenty-two seats and at the request of Albert Henry, leader of the victorious party, the New Zealand government changed the residential qualification from three years to one year. Marguerite Story resigned the seat she had won and her brother, Albert Henry, won the resulting by-election with a 70 per cent majority over D. C. Brown.

1968 Second elections held. CIP won 16 out of 22 seats. The Assembly's term of office increased from three years to four.

1972 Dr T. R. A. Davis returned to the Cooks from the US and formed the Democratic Party. In the following elections the CIP won 15 out of 22 seats.

1974 Sir Albert Henry received the K.B.E. from Her Majesty Queen Elizabeth in Rarotonga. Snap elections held. CIP won 14 out of 22 seats, losing its two-thirds majority in the Assembly. Democratic Party introduced the flying voters' scheme.



The first general meeting of Rarotonga and outer island directors of the Cook Islands Producers Co-operative Society, September 1941. Albert Henry wearing ei centre front.

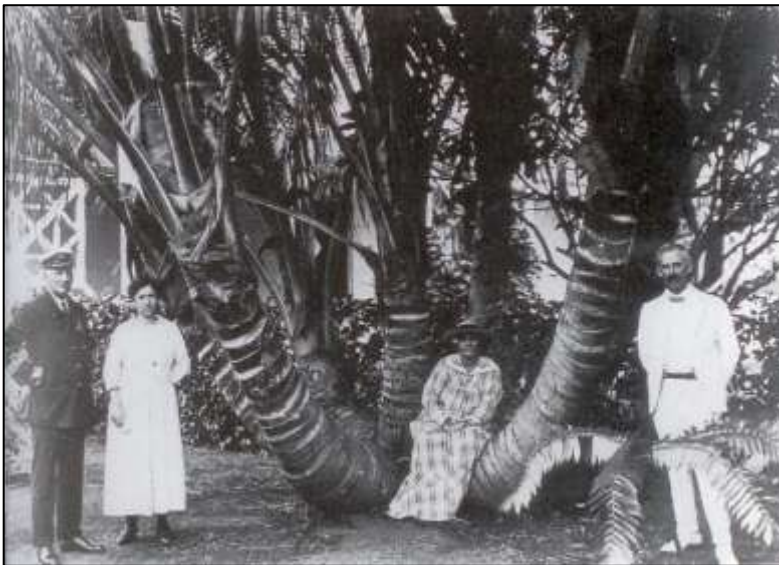
[Source: Kathleen Hancock (1979), *Sir Albert Henry: His Early Life and Times*, Methuen Publications (NZ) Ltd, pp.150-56].

PART 5

Short Stories

Story 1: THE MYSTERY OF THE 7-HEADED COCONUT TREE

A 7-headed coconut tree was planted in front of the Government Administration Centre where the Ministry of Justice now stands. Due to some mysterious events happening to the tree, I decided to do some investigation myself. This story tells about the – yes, mysterious background – of the tree and how the investigation ended.



Resident Commissioner Platts (right) beside a distinctive Avarua landmark, the 7-headed coconut palm still growing in front of the administration buildings. Teariki Tututini (Princess Jackie) is sitting between the trunks. (Source: *Years of the Poooh Bah*, 1991, by Dick Scott). Year photo taken: not known, probably in the very early part of the 1900s.

Our case starts off with a 7-headed coconut tree planted in front of the old Government Administration Building in downtown Avarua. No one today knows the origin of the seedling and when it was planted; it could have come from Rarotonga itself, or from Mitiaro in the south, or Palmerston halfway north, or Nassau in the north. It could have been imported from another Pacific Island country! This is the problem of things not properly documented in the first place. So the mystery regarding its origin remains a mystery. About the 7 heads, some even speculate it is not possible that the seedling actually had 7 sprouts, it's more likely to have been 7 seedlings planted in one hole. The meaning of the 7 heads? Well, there is a long list of possible theories or myths, all of which must be treated as just that, theories and myths, nothing more, for the simple reason that it cannot be proven beyond reasonable doubt that there are certain meanings behind the 7 heads. Yes it can be seen from the above picture that there are 7 trunks; 2 on the right, 2 in the middle, and 3 on the left. The 1947 photo on the right also confirms that there were indeed 7 of them. But what do they mean or stand for? The mystery remains a mystery. Read on



The 7-headed coconut tree in 1947 (Source: *Sir Albert Henry: His Early Life and Times*, (1979, p.80), by Kathleen Hancock).

Then in October 2008, CICC Publications Director Tekura Potoru took this photo for inclusion in the CICC newsletter no.21. Alright, all 7 still there?

Lo and behold, there is a tree missing! Did someone remove and replanted it?

Is it the one further back on the right?

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on

Can't be, that's a palm tree, not a coconut tree, and a coconut tree, when replanted, is not known to change into a palm tree, absolutely impossible! Case not solved. So what happened? Did someone steal it or chop it down without permission, or even poisoned it and therefore died off? These acts are against the law and must be thoroughly investigated! After all, the court of the land is standing right next door to it, justice must certainly be done! And so the mystery continues. Let's hope the mystery doesn't get more complicated; it's already complicated as it is for any type of detective! Well, what happens now? Read on



The used-to-be 7 but now 6-headed coconut tree in 2008. Photo by Tekura Potoru.



From 7 at the beginning, to 6 in 2008, to the now 5-headed coconut tree.

Well, unfortunately the case was never solved. It remained "cold" (to use a Police terminology) since 2008. After 5 years, I decided to put on my Sherlock Holmes hat and have a go at the cold case. According to some CSI movies, even cold cases can be solved. So I got my digital camera and went about like a tourist, taking some more photos of the scene of the crime for further investigation. But after processing the photos, I was astounded to notice that another tree had gone missing, there are just 5 now still standing! My goodness, what has happened now! This is getting more complicated than I thought, from one tree missing in 2008, to 2 now. As I looked for clues as to what had happened, I ruled out the possibility of someone cutting it and planting it in front which looked like the one growing in front on the right. But as the unsolved 2008 mystery confirmed, a coconut tree, when replanted, does not turn into a palm tree. Following the footsteps of the make-believe movie actor Sherlock Holmes, I decided to move closer to the crime scene with the hope that things will be a lot clearer. I was quite determined to solve the mystery, rather than leaving it cold for another 5 years. Read on



As I moved closer to the crime scene, I realised that there are 6 coconut trunks standing, of course not counting the 8 new palms growing underneath. Six coconut trunks and yet there are only 5 coconut trees still standing as in the previous photo? Hello, the law of nature doesn't allow this, unless it's in a dreamworld! Look up, they say. And as I did, I realised that the top half of the tree right behind the middle one has gone missing! I knew straight away that I had got more than what I had bargained for; from 1 tree missing in 2008, to now 1½ trees missing in 2013! How am I going to solve the mystery? I guess I'll never be as good a detective as I should be.

Anyway in summing up my report on the case, my recommendation is that the nightwatchman of the Court right next door, be empowered to apprehend the culprit, human or otherwise, who is/are mysteriously tampering with one of Avarua's famous icons.

Sherlock rests his case – perhaps for another 5 years, with the likelihood of the mystery getting even more mysterious!

Investigation plus last 2 photos by N. Mataio, May 2013.

Story 2: KO TEIA MEA E ARA (Pandanus)



Pandanus tree and fruits (first 3 photos from Google, last one by N. Mataio)

TE TUMUANGA I ANOANO MAATA IA'I AIA

Ko teia mea e Ara, e apinga inangaroia e te aronga tui ei akamanea; akamanea no te aere ki te ura, no te aravei me kore veevee aroa taeake, no te akakoroanga tamataora, e te vai atura. E rua apinga e varenga ana te mata e pera te ngakau o te aronga tui ei ki teia mea e Ara; te muka me kore kakara o tona aunga, e pera te manea i tona akaraanga. E taangaanga katoaia ana e te au mama no te tui ei akai i te anau teretere mapu e te Apii Sabati me tere ratou mei tetai Ekalesia ki tetai Ekalesia i Rarotonga nei. Penei te pera ra rai i te pa enua i vao mai ia Rarotonga. Ko te akakoroanga ireira o teia tataanga, koia oki kia kitea atu te tu tika'i o teia rakau, e pera te raveraveanga o te tuianga e riro mai ei aia ki roto i te turanga o te ei, ei kaki me kore ei katu. Noatu e ko tetai katiri Ara e kaingaia ana, kare teia tataanga e tuatua no runga i te reira tumu manako, ka akatinamou ua ki runga i te akakoroanga tui ei.

TURANGA O TE TUMU ARA

Ko te Ara, kare ona pirianga ki te tumu nu, kare raua i te kopu tangata. Tona maata me tupu aia, mei te 1 mita (3.3 tapuae) ki te 20 mita (66 tapuae) te teitei. E maata tona rau, e maata katoa tona ua, tau ua te viviki o tona tupuanga. Matutu tona tumu, varavara tona au rara e kua koropiniia ki te au maka o te rau. E maata tona au aka toko iaia i raro i te tumu, ko te ka turu i te tumu iaia e tupu ra ma te maata te rau, te au atava e pera te ara me tae ki tona taime ua. E taratara tona rau, mei te 30 centimita (12 ini) ki te 2 mita (6.6 tapuae) me kore roa atu. Te atea i tona rau, mei te 1.5 centimita (0.59 ini) ki te 10 centimita (3.9 ini) broad.

Ko te ua o te Ara, e tau ana tona kara mei te matie ki te makara me kore muramura rengarenga iaia e pakari ra. Te vai ra tetai au katiri Ara ka meitaki i te kai, kai mata e pera te tumu, i te apa tiaki i raro o te Ara. E kai katoa ana te au manu i te Ara, mei te moakirikiri, kiore toka, papaka, e te moko, akatotoa atu ei i te ua. Inara na te vai me kore tai e akatotoa ana i te maataanga o te ua Ara.

Ka tupu te Ara ki te au ngai katoatoa i rotopu i te enua tika ki te tai, e tae uatu ki te 3,300 mita teitei o te enua. I roto i to tatou moana Pacifica, e maata te puapinga o te tumu ara, e taangaangaia ana no te au peu tupunas, maani vairakau e tetai atu au ravenga kimi puapinga, koia te rua o te rakau puapinga rava atu i roto i te Pacifica, i muri ake i te tumu nu. Te rakau matutu aia i te tuatau maro, matangi ririnui, e te au tai. Ka tupu aia mei roto mai i te ua, e pera te atava. Takapini te Pacifica nei i teia rakau i te tupuanga, ko te maataanga ra ka kitea ki roto i te au enua i Polynesia e Micronesia.

(Source: Google, translated into Cook Is Maori by N. Mataio)

TUIANGA I TE EI

Ka kite te aronga akara reva e kua para te Ara e kua tano kia aakiia ei tui ei, na te kara oki o te ua e akapapu mai e kua tau me kore kare i tau ake kia aakiia. I na, i muri ake i to te kaui Ara aakiia anga, ka akiakia tona au ua e ka tipupuia te apa i raro, te ngai rengarenga, ko te reira te ka anoanoia no te tui i te ei i roto i te au tutu i raro nei. Te vai atura oki te au ravenga tuketuke no tona tipupuanga, ko tetai ua teia i raro nei o te au ravenga no te tipupuanga. Ei matipi koi rai te tipupu i te Ara, ma te matakite katoa i te atianga e tipupuia ara no te mea ngoie ua te tarevake i te tupuanga mai, motu atu ei te rima.



Pandanus seeds removed from bunch, cut up and ready to sow into ei.

I na, kia oti te tipupu ki te turanga vaito tei manakoia e kua tano, kua akamata ireira te tui. I mua ake ra ka tui ei, kua oti takere tetai atu au tiare i te koi mai no te kairo tavirianga ki runga i te ei ma te Ara. Kare oki teia tutu ei i raro nei e taviriia ana e Ara ua, kia kairoia rai ki tetai atu au tiare e tika'i, e manea'i. Eaa tona kairo? E miri, tiare maori, maire – e tetai atu au tiare tei manako te tangata taviri ei e kua tau kia taangaangaia. Ko te mea maata, kia akaraanga sumaringa te ei me oti i te tui. Kia papa katoa oki te taura tui, nira, e tetai ngai ei vairanga i te au ei me oti i te tui.



When all ingredients are ready, the ei is then ready to be sown.

ME OTI TE EI I TE TUI

Me oti te ei mua i te tui, ka tamatamata te tangata tui ei me kua tano te vaito na roto i te tukuanga ki runga i tona uaorai katu, me kore te katu o te anau tamariki i te kainga, me ko te akakoroanga e no te teretere Apii Sabati. Kare oki te tangata tui ei e inangaro kia apai i tana au ei ki te ngai tangata e oti akera kare e tano, no te rikiriki roa me kore mamaata roa. No reira ka akatanotano aia i te reira i te kainga na mua. Me tano uana te ei mua, ka kite ua ireira aia e mei te aa te vaito i te toenga o te ei tana ka tui.

No te maata o te ei ta te tangata tui ei ka tui, tei runga ua i te maata o te tiare e te Ara, e te tu o te ei tana e tui ra. I tetai taime ka oti mai rai penei e 10 ei, i tetai taime ka taea ki te 50, me e tangata me kore tamariki tetai i te tauturu iaia i te tui anga. Te tuatau e oti ei te au ei i te tui, tei runga i te ora e akamata ei aia/raua i te tui. Mei teia te akaraanga, me ko te akakoroanga o te ei ka tui e no te teretere i te Sabati, i te aiai Maanakai ireira me oti te ngutuare i te kaikai, kua akamata te tui. Me e tai rai tangata e tui ra, ka oti mai paa tana numero 30 ei i te ora 2.00am maiata Sabati. Te kite ra tatou ireira e kare i te angaanga mama roa.



The finished product for whatever the function may be, in this case in the last photo, the occasion is the Pentecost Service organised by the Mamas of the Matavera CICC, which culminates in a sumptuous feast at the end of the event.

POPANI

Eaa te vaerua i roto i teia tua? E vaerua akamanako i te Atua no teia mea e Ara tana i anga e i oronga mai kia tatou te tangata nei ei taangaanga no to tatou oraanga kopapa (te au katiri Ara e kaingaia ana), e pera ei ravenga akakiteanga i to tatou aroa e te inangaro tetai ki tetai na roto i te maanianga i te Ara kia riro mai ei au ei akaei taeake. Ko teia tua no runga ia i te Ara, kareka te karere i roto ka tau katoa kia akapiri iatu ki tetai uatu tiare manea tei angaia e te Atua ki tona uaorai rima. Eaa ireira ta tatou ka rave? *“E akameitaki ia Iehova e taku vaerua, to roto iaku i tona ra ingoa tapu, e akameitaki ia Iehova e taku vaerua, e auraka tona katoa ra au takinga meitaki e akangaropoina ia.”*

Story and all photos (except the first 3) by N. Mataio

PART 6

Memory Lane

Scenes from another period in time as a reminder to us of the fact that it may be here today, but it will certainly be gone (or change) tomorrow. So we must do the works while it is daylight, for when darkness comes, surely no one will be able to work then.



Avatiu wharf, Rarotonga (looking west)

Left: A.B. Donald Ltd, probably in the 1940s (*from book by Kathleen Hancock, 1979*)
 Right: CITC Building Centre which replaced the A.B. Donald Ltd (*photo by N. Mataio*)

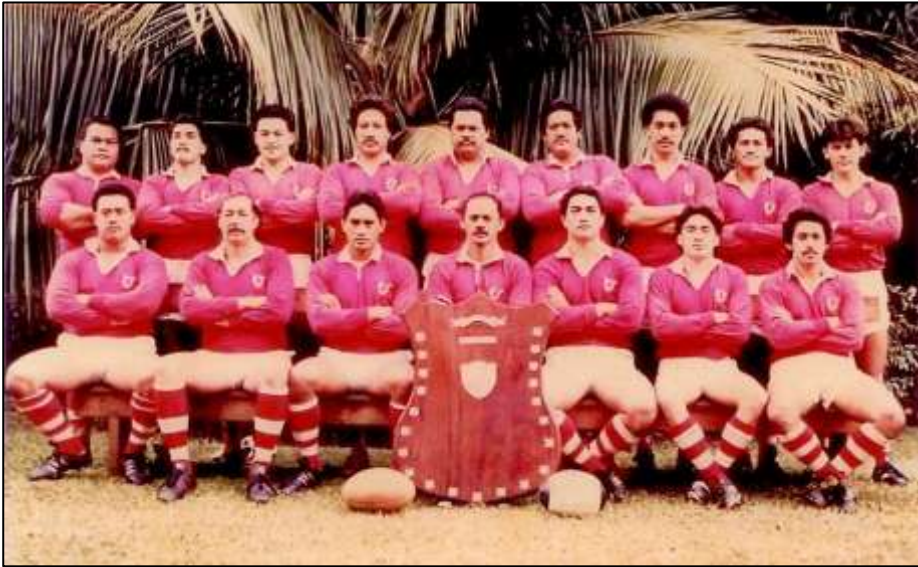


Avatiu wharf, Rarotonga (looking east)

Left: Ministry of Transport and Ports Authority premises (*from "Escape magazine of the Cook Islands", issue 14, June 2011*)
 Right: Same place 2 years later, the difference being the addition of the new stone sea wall on the right (*photo by N. Mataio*)



The Cook Islands Christian Church delegation to the **1974 General Assembly of the Earetia Porotetani Maohi (EPM)**. EPM is the successor of the LMS in French Polynesia, as with the CICC after the LMS in the Cook Islands. The assembly was held in Raiatea. Visible in the above photos include: (Left Photo) Rev. Samuel Poreti, Rev. Tupou Aporo, Kave Nia, Rev. Isaia Willie, Tangata Simiona, Rev. Taraariki Pitomaki, Matapo Matapo. It appears that the ladies sitting are the spouses of the visiting ministers and members of the Cook Islands delegation. (Right Photo) Rev. Bill Marsters, Apenera Short, Ngatangata Raiiri. *Source: The photos were kindly given to me by Papa John Doom, former General Secretary of EPM, currently one of 7 Vice Presidents of the World Council of Churches, and also an Executive Committee member of the Pacific Conference of Churches. – N. Mataio*



TAKUVAINE/TUTAKIMOVA RUGBY A GRADE TEAM, 1986/87

Back Row: Ngatupuna Mariri, Ewen Henry, ?, Pai Kairua, ?, Ruau Tamaunu, Takai Howard, Tommy Pokino, Robert Taruia
Front Row: Tekura Potoru, Amene Rangi, Tai Joseph, John Kamana, Teinaki Howard, Teararoa John, Henry Savage

Some of the team are members of the CICC. Some are still in the church while others have moved on. Tekura (Steak) Potoru on the front left, who provided this photo, is currently the Director of Publication in the CICC Head Office in Takamoa, Rarotonga.

PART 7

Exposition of the Apostles' Creed Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 4 (continued from the last newsletter)

SECTION 3: THE FATHER

The first Person in the Godhead is the Father. This name may be viewed:

1. With reference to the second Person, Jesus Christ His only Son, or
2. As descriptive of His relation to believers in Christ Jesus, or
3. As indicating His universal Fatherhood as the Author and the Preserver of all intelligent creatures.

The relation in which, the Father stands to the Son, that He is His Father and has begotten Him, is one that we cannot explain. Any attempt to do so must be arrogant and misleading, for who "by searching can find out God"? The answer is no-one.

Secret things belong unto God, but revealed things unto us and our children. The term "Father" is a relative one and involves the idea of sonship. No one who accepts the teaching of Scripture can doubt that the Father is God. The statements as to His attributes and universal government are so many and so strong that, but for other affirmations regarding Deity, we should naturally conclude that the Father alone is God. But the very name "Father" corrects such a view, and when we search the Scriptures we find it untenable. God is our Father, but He was "the Father" before He called man into being. From all eternity He was Father.

As from everlasting to everlasting He is God, so from everlasting to everlasting He is Father. He did not become Father when His Son assumed human nature, but is such in virtue of His eternal relation to the Word as the Son of God. It is the Son's existence that constitutes Him Father; and that existence was in eternity. "I and my Father are one," is the Son's testimony to His eternal Sonship; and when He prays His Father to glorify Him, He asks to be glorified with the glory which He had with Him before the world was. There are other senses in which the first Person of the Godhead is termed Father. All men are declared to be His offspring, and those who have received the Spirit of adoption cry, "Abba, Father," and are taught, when they pray, to say, "Our Father."

In an exposition of the Creed the Fatherhood in relation to men generally, or to believers in particular, need not be considered. Here the name is used to indicate the relation in which, the First Person stands to the Second, in virtue of which alone those who are adopted into fellowship with the Son become the children of God the children of Christ's Father and their Father. The Scriptures teach that the Father is God, that the Son is God, and that the Holy Ghost is God. At the same time the doctrine of the Divine Unity is affirmed.

The difficulty felt in connection with the doctrine of Trinity in Unity has led to attempts in ancient and modern times to show that those passages of Scripture in which it appears to be taught may be otherwise interpreted. One explanation is, from the name of its first exponent, termed Sabellianism, or, the doctrine of a Modal Trinity. The view which it presents of the Divine Being is that the same Person manifests Himself at one time and in one relation as Father, at another time and in another relation as Son, and at a different time and in another relation as Holy Ghost. It attributes divinity to this One Divine Person in each of His manifestations, but denies that there are three Persons in the Godhead. This is a very complicated subject.

The facts of Scripture do not accord with such a view of the Divine Personality. We find each Person addressing the Others and speaking of Himself and of Them as distinct Persons. Each speaking of Himself says "I." The Father says "Thou" to the Son, the Son says "Thou" to the Father, and the Father and the Son

use the pronouns "He" and "Him" with reference to the Spirit. The Father loves the Son, the Son loves the Father, the Spirit testifies of the Son.

In the Athanasian Creed we find the following statement of this doctrine:

"This is the Catholic Faith, that we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons nor dividing the Substance. For the Person of the Father is one, of the Son another, of the Holy Ghost another. But the divinity of the Father and the Son and of the Holy Ghost is one, the glory equal, the majesty equal.

Such as is the Father, such also is the Son, and such the Holy Spirit. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is infinite, the Son is infinite, the Holy Ghost is infinite. The Father is eternal, the Son is eternal, the Holy Ghost is eternal. And yet these are not three eternal Beings but one eternal Being. As also there are not three uncreated beings, nor three infinite beings, but one uncreated and one infinite Being."

It is sometimes said that the doctrine of the Trinity is of little practical importance, but such a view of it is inconsistent with the teaching of Scripture, and with the atoning work of Christ. It is the Divinity of the Son that gives efficacy to His sacrifice. As sinners we need pardon. Pardon must be preceded by propitiation, and if Christ is not Divine there is no propitiation. The doctrines of Scripture are so linked together that the rejection of one invalidates the others. If we deny the Trinity we deny the Gospel message of salvation, and we accordingly find that most of those who reject the doctrine of the Trinity do not believe in the reality and efficacy of Christ's atonement.

SECTION 4: ALMIGHTY

The term "Almighty," which occurs twice in the Creed, represents two Greek words, the one denoting absolute dominion, the other infinite power in operation. When we say that God the Father is Almighty, we affirm that He is possessed of entire freedom of action, and that His power is unlimited. He cannot, indeed, act in opposition to His own nature. In executing His eternal decrees none can stay His hand from working, but He can do nothing that would derogate from His eternal power and Godhead. Such inability has its origin not in any limitation of power, or restriction imposed from without, but in Himself. He knows all things and so cannot be tempted of evil. He can do whatever He wills, but His will cannot contradict His character.

The statement that God is Almighty implies that all beings are governed and controlled by Him. All things, save Himself, are His creatures and subject to Him. Even those things that seem to resist and defy His authority are under His government. Rebellion serves but to make His omnipotence more apparent, for He causeth the wrath of man to praise Him, and the remainder of wrath He restraineth. He so governs the universe that all things work together, and work together for good to them that love Him.

When we say, "God the Father Almighty," it is not meant that the Son and the Holy Ghost are not Almighty. The Father is Almighty because He is God, the Son, who is one with the Father, is God and therefore Almighty, and the Holy Ghost is also God and therefore Almighty. In the unity of the Godhead the same attributes mark the three Persons.

SECTION 5: MAKER OF HEAVEN AND EARTH

Belief in the Almighty power of God is further declared by a confession of faith in Him as the Maker of heaven and earth, and this is but a repetition of the statement contained in the first chapter of Genesis the only account of Creation which is fitted to solve all difficulties and to meet all objections. "**Maker**" in this article is used in the sense of Creator, implying that heaven and earth were called into existence out of nothing by the word of Divine power; and by "heaven and earth" are meant all creatures, visible and invisible, that have existed or do exist.

Those who object to the Scripture statements regarding Creation have maintained views as to the origin of the material universe differing largely from those held by persons who accept this article of the Creed, and differing also greatly from one another.

Various solutions have been given, among which may be stated:

1. The view of those who hold that all phenomena and all existence originate in Chance or a blind fortuitous concourse of atoms. To state such a doctrine is to refute it. No one possessed of reason can believe in his heart that Intelligence did not create and organise matter, or that the material universe, with all its adaptation of parts, was evolved, and is governed, by chance or accident. This theory, if it is worthy of the name, seems to have been devised in order to evade the idea that man is subject to Divine government.
2. Another view is that all existence owes its origin to Fate or Necessity and is now held in its resistless grasp. The advocates of this theory are at variance among themselves. One school maintains that all things existed from eternity in their present condition, and are destined to continue as they are, controlled by relentless and undeviating necessity. Another school, the ancient Fatalists, held that at first there was a fortuitous concourse of atoms and phenomena, until Fate or Chance decided the present order, which became an established necessity. A third class hold doctrines of Development. Some of them agree with the ancient Fatalists in maintaining that development, in a fortuitous concourse and action of matter and force, issued in evolution or originated a course of evolution. Others again deny fortuitous concourse and affirm that this process of evolution had no external beginning, but has continued from eternity under the control of evolutionary law. The term "law" as used by them has no specific meaning, and is simply an adaptation, to a theory naturally atheistic, of a word which may serve to commend their doctrine. The "law" of which they speak has its origin in matter itself, and is not under the control of a Supreme Intelligence. That this is the fact is shown by the denial of free-will in man and of the superintending providence of God; of the efficacy of prayer and of the forgiveness of sin; and by the prominence given in their writings to the absolute control of all things by undeviating, unchanging law.
3. A third view affirms that while there is a distinction between the Ego and the non-Ego (the me and the not-me), it is impossible to know anything about either in its essence. That they exist and that they are different are facts within our knowledge, but as to the absolute nature of mind and matter we can discover and believe nothing. The ultimate or absolute is beyond our reach, as is the infinite and unconditioned. We can have no knowledge of First Causes, or of the Ultimate Cause, or of the Absolute Cause. The infinite cannot even be apprehended, and those who undertake to learn or to speculate regarding the infinite engage in a task beyond their powers. Such knowledge is not practical. The term "God" is merely an expression for a mode of the unknowable, conveying no meaning to those who use it. The view thus expressed originated in concessions unhappily made by certain writers, as Sir William Hamilton and Dean Mansel, who, thinking to defend revealed religion, taught that reason cannot know the Infinite, and that therefore the Infinite must reveal Himself. Herbert Spencer took advantage of this concession, and carried it to a logical conclusion, when he argued that, if reason could not know or apprehend the Infinite by reason, neither could it by revelation.
4. Another class hold the view which is termed cosmogonies than that of Moses, whether contained in the sacred books of religions that have long existed, or professing to be based on modern scientific discovery, raise difficulties that are insuperable. Whence came matter if not from the creative word of God? To assign eternity to it is to invest it with an attribute that is Divine, and Pantheists carry such an explanation to its logical conclusion when they affirm that the universe is God. The existence of a single atom is an unfathomable mystery. Man cannot create or destroy even a particle of matter. How overwhelming, then, if we reject the simple statement of the Bible, is the mystery of the great universe, in whose extended space suns, planets, stars, and systems unceasingly revolve, and in which our own world is but a little speck. All things created point to God as their origin and source. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

"I asked the earth," wrote Augustine in his *Confessions*, "and it answered me, 'I am not He.' And whatsoever things are in it confirmed the same. I asked the sea and the deeps and the living creeping things, and they answered, 'We are not thy God, seek above us.' I asked the morning air, and the whole air with its inhabitants answered, 'Anaximenes was deceived, we are not thy God.' I asked the heavens, sun, moon, stars, 'Nor,' say they, 'are we the God whom thou seekest.' And I replied unto all the things which encompass the door of my flesh, 'Ye have told me of my God that ye are not He: tell me something more of Him.' And they cried out with a loud voice, 'He made us.'"

(Part 5 continues in the next newsletter)



(This is a 16-part series submitted by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, Rarotonga, Cook Islands. The full document containing all 16 parts can be emailed to whoever wants a copy; email the editor of this newsletter on cicogs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently in Rarotonga).

PART 8

The Writings of an Ethnologist

Topic: How societies choose to fail or survive: 12 environmental issues

1. Jared Diamond in his book **Collapse: How societies choose to fail or survive**, in 2007 listed 12 major environmental issues. The first one he identified was the **destruction of our natural habitats**, or the increasing use of large lands to human-made settlements for cities, villages, farmlands, pastures, roads, golf courses etc. The natural areas that have provoked the most discussion are forests, wetlands, mangroves, coral reefs and the ocean bottom, mainly because they have either been destroyed, damaged or converted.
2. The second one is the **increasing amount of protein consumed by human beings for free**, namely our stock of fish and crustaceans, taken from our oceans. About two billion said Diamond who are mostly poor depend on the oceans for their source of protein. If managed properly the fish stock levels could be maintained and harvested sustainably. Unfortunately this is not being done and increasingly, we are forced to grow our own fish by aquaculture. This is a cheaper way of producing alternative protein sources, however this very invention has its own problems.
3. Fish grown by aquaculture are mostly fed wild-caught fish and they consume more wild fish meat than they yield in meat of their own. They contain higher toxin levels than do natural fish. Cultured fish also escape, interbreed with wild fish and harm wild fish stocks genetically. Cultured fisheries also cause runoff pollution. Commercially, they drive down fish price which drives fishermen to exploit wild fish stock in order to maintain their incomes constantly.
4. The third issue is **biological genetic and diversity loss**. We as humans have been doing this to ourselves over the thousands of years, by selecting and sometimes senseless killing or over harvesting of certain resources to their very extinction. Every living thing whether plant, soil, rock or insect has a part to play in our ecosystem to keep us and everyone else connected to it on this one earth, alive.
5. June and Andrew Hosking in Mauke have set up a worm farm to help them with their planting of food crops for the home. I collect cow dung and pig/goat and chicken poo to fertilise my garden.
6. Meanwhile my neighbour uses the poison called paraquat to spray the weeds on his taro patch. This chemical poison is banned in New Zealand and is a dangerous substance poisoning our taro gardens. When confronted, my neighbour's response was that the main shop in town still sells it over the counter, so it cannot be all that bad.
7. But it is and we need to educate ourselves that we are the worst offenders to the one environment we have inherited. As its reluctant stewards we must protect this one environment from poison today. We need to be good stewards of ourselves and our surroundings for the latter feeds us and provides us our food resources. Destroy our environment and we destroy ourselves.
8. The fourth issue is **the loss of top soil through wind and water erosion**. Soil damage caused by bad agricultural practises contribute to salinization, loss of soil fertility, acidification and alkalisation. The loss of soil fertility causes loss of agricultural food and starvation. Soil problems has caused major civilisations like the Incas and Mayas of South America and of Rapa Nui in the past to collapse.
9. The fifth issue is the **pollution from current energy sources fuelling present societies** especially industrial societies. They spew so much pollution into the air, soil and water table. They poison the very environment we depend on. Thus the pacific islands' interest in developing new and environmentally safe energy sources like solar and wind power is a positive move.
10. The sixth issue is the **slow over use and depletion of our water systems**. The Maya society was undone by water problems and today many pacific islands lack a reliable source of drinking water which may cause many of them to be abandoned. This may have been the main reason our ancestors abandoned Suwarrow and Manuae of the Cook Islands - in more recent times.
11. The seventh issue is the **supply of sunlight**. While sunlight is infinite, its complete use by our plant and animal populations however is being interfered and diverted. Most energy fixed from sunlight is used for human purposes and very little is left to support the growth of natural plant communities like forests via the process of photosynthesis. We as humans have used and diverted or wasted half of the earth's photosynthetic capacity. Given the rate of increase of our population, we are projected to be using most of the earth's photosynthetic capacity as we approach the middle of this century.

- Basically we will be using most energy fixed from sunlight and little will be left over to support the growth of natural plant communities like taro gardens and bananas around the yard.
12. The eighth issue is the amount of **toxic chemicals released into the air, soil, oceans, and water ways**. Insecticides, pesticides and herbicides kill almost everything alive in the air and in the ground. They poison our soil where our food grows from and that poison travels through the whole food chain to infect us humans, causing birth defects, increases in mental illnesses and permanent or temporary damage to our immune and reproductive systems.
 13. Deaths from air pollution in the United States alone has been estimated to about 130,000 a year. Put more graphically that's 130 times the whole Cook Islands population dies.
 14. **Invasive species** is the ninth issue for both plants and animals. Humans transfer intentionally and unintentionally alien species from one area to another. Rabbits and foxes are now a pest in Australia – an introduced invasive species from Europe. Wild goats were an invasive species on Rarotonga in the 60s until they were culled down almost to extinction. They are now running wild on Mangaia and Atiu, and feeding on some endangered species of plants invaluable for traditional medicine. The mynah birds were introduced by government in the 1920s and now is a pest that has killed off naive birds.
 15. Invasive parachute vines have killed the uatu wild bananas in Takuvaine valley of Rarotonga. Invasive insects almost killed off the coconuts of Rarotonga in the 1980s, by attacking the leaves. Introduced rats contributed to the extinction of Rapa Nui's palm trees by gnawing its nuts and eating the eggs of nesting birds. They have led to the extinction of many native birds in the Cook Islands as well. Modern man invaded many islands and contributed to the extinction of many animals and plants.
 16. The 10th issue is **human activities that produce gases harmful to our environment and to our ozone layer**. Refrigeration coolants have acted as ozone destroyers and as greenhouse effects that absorb much sunlight leading to global warming. The latter has been ongoing for many centuries in the past as sunspot flares that create global warming are one of the natural contributors to global warming. There is nothing we can do about that. But we can change human behaviour that leads to global warming. The latter will bring warm temperatures to large parts of the world bringing in new winners and losers as well.
 17. Crop yields in areas with temperatures marginal for agriculture may increase while crop yield in areas where temperatures will rise will decrease. The tropical islands of the Pacific may turn into deserts as higher temperatures burn off vegetation. Global warming may lead to increased melting of the poles and higher sea levels encroaching on low lying islands and displacing many human populations.
 18. The 11th issue is **increasing population**. More people require more space, more buildings and more of everything including food resources. We may have to legislate or adopt a zero population growth rate or do something like China's one child policy.
 19. Populations consume resources and generate wastes. On average each citizen of the US, western Europe and Japan consumes 32 times more resources such as fossil fuels and puts out 32 times more waste than citizens of the third world.
 20. The 12th issue is **rising expectations** especially from least developed countries who see on television and the internet what the other half of the world has. They want the same.
 21. We all want the same high living standards but we need to ensure that we don't jeopardise, undermine and stress our global resources of the present so we don't deny our children their legacy and right to enjoy the same resources we are plundering today.

Manako maata: Ta te tangata au ravenga no te akameitaki i tona oraanga: 12 au tumu tapura no runga i te natura

1. I roto i te puka tei tataia e Jared Diamond i te mataiti 2007 tei akaupokoia e, **Collapse: How societies choose to fail or survive**, kua akataka aia e 12 au ngai e tai'i nei i roto i ta te tangata taangaanga anga i te natura (tai, mareva, one, vai, rakau, manu, ra, e te vai atura). Ko te mea mua tana i akakite koia oki te **kino e tupu nei ki to tatou natura**, me kore te maata ua atura ta te tangata taangaanga anga i te enua ei ngai nooanga nona, ei akatu i te au oire, ei ngai angaianga manu, ei maani i te au mataara, ngai paanga poro e tetai atu au tu tarekareka, e te vai atura. Te au ngai tei riro ei tauetonoanga koia oki te au vao rakau, ngai mau'u me kore ngai vai, te au akau e pera te au ka'va, e pera te taua o te moana, no te mea tei roto i teia au ngai te kino tei tupu me kore te au tauiaanga tei akatupuia.
2. Te rua, te **maata uatura te meitaki o te natura e kainga nei e te tangata ma te kore e akaokianga tutaki**, mei te ika e tetai atu au apinga kai e kiritiia maina mei roto i te moana. Mei tetai 2 pirioni tangata i na Diamond ei e irinaki ana ki te moana no ta ratou kai e to o ratou oraanga, e aronga

- putaua te maataanga o teia au tangata. Me meitaki te akonoanga e te tiakiangaia o te moana, kare e pou me kore iti maata te turanga o te ika i roto i te moana, e ka roa ireira te tuatau i to te tangata kokotianga i te puapinga mei roto mai i te moana. Inara kare oki teia e tupu ana, e kua taopenga mai ireira te tangata i te angai anga i te ika. Te ravenga mama ake teia, inara te vai ra tona au tu kaui.
3. Te ika angai, e angaiia ana ratou ki te ika teateavao e no reira ka taopenga mai to ratou kiko e maata atu te kiko teateavao i ratou tika'i kiko. E maata atu te poitini i roto ia ratou me akaaite iatu ki te ika natura. E ora katoa ana te ika angai mei roto i to ratou aua, akau'anga atu ei ki te ika teateavao, akatupu atu ireira i tetai au tu kaui ki roto i te ika teateavao. E riro katoa ana te repo mei roto i te ngai angaianga ika ei takino i te au ngai e akatae iatu ei. Ko te ika angai, e riro ana aia i te akatopa i te moni oko i roto i te toa, e ko te reira tetai tumuanga i te aronga tautai e akamaata atu ra i ta ratou ka tautai mai kia kore oki to ratou turanga pitinini e topa takiri ki raro.
 4. Te toru o te manako, **ngaroanga o tetai au katiri rakau e te manu.** Ko ta te tangata teia i rave maina i roto i te au tausani mataiti i topa, na roto i te ikianga e i tetai au taime kokotianga i te natura ma te manako-kore, ngaro takiri atu ei tetai au katiri rakau e te manu. Te au mea ora katoatoa – rakau, one, toka, manumanu – e tuanga puapinga ta ratou i roto i to tatou natura i rauka'i ia tatou te ora i runga i te enua nei.
 5. Ko June raua ko Andrew Hosking i Mauke, kua akatu raua i tetai pa'ma toke enua ei tauturu ia raua i te tanuanga i ta raua kai no te ngutuare. E taangaanga ana raua i te repo o te puakatoro, puaka e te puakanio ei maniva i ta raua aua kai.
 6. Toku taeake i te pae mai iaku, e taangaanga ana aia i te vairakau tamate tita (paraquat) ei vaere i tana pai taro. Kare teia vairakau e oko akaouia ana i Nutireni, kua takoreia e te ture, e kino katoa tana ka akatupu i roto i te ngai tanu taro. Kia komakoma atu au kiaia, teia tana, te oko nei rai te toa i teia vairakau i Rarotonga nei, no reira kare tano e, e kino tona.
 7. No te aa, e kino tona e, e mea meitaki kia apiiia e kia kite tatou e na tatou te tangata nei e takinokino ana i to tatou uorai natura okotai tei mou mai tatou mei to tatou au metua i mua na. E no reria e angaanga ia na tatou i te utuutu ma te taporoporo marie i to tatou natura kia kore e maata atu te poitini e aere nei ki roto iaia. E mea meitaki kia riro tatou ei aronga akono meitaki ia tatou uorai e pera to tatou natura no te mea nana oki e angai ana ia tatou. Me takinokino tatou i te natura, ka takinokino katoa tatou ia tatou uorai.
 8. Te 4 o te tumu manako, **ngaroanga o te one meitaki na roto i te matangi e te vai tae.** Ko te kino o te one na roto i te mako-kore i tona taangaangaia anga, ka akaonge te reira i tona meitaki e kare e puapinga akaou no te angaanga tanu. Me ngaro te meitaki o te one, ka iti te kai ka rauka mai e ka tupu te onge ki te tangata. Te manamanata o te one na roto i te mako-kore o ta te tangata taangaanga anga iaia, kua riro ia ei takore takiri i tetai au iti tangata mei te Incas e te Mayas o te tuanga enua Marike Tonga e pera to Rapa Nui.
 9. Te 5 o te manako, **kino e tupu maina na roto i te turanga oraanga o te au basileia tei runga to ratou turanga.** E maata te auai e te repo kino e aere ra ki roto i te mareva, one e te vai mei roto mai i teia au basileia. Te poitini nei te reira i te natura ta tatou e irinaki nei i teia ra. No reira te mataara e te au kimikimianga ravenga e raveia nei i roto i te au enua Pasifika i teia ra no runga i te taangaanga anga i te ra e te matangi, e au takainga meitaki te reira.
 10. Te 6 o te tumu manako, **turanga o to tatou ngai vairanga anga vai.** Kua riro te vai ei akangata i te oraanga o te iti tangata Maya, e i teia ra e maata te au enua i roto i te Pasifika tei ngata katoa to ratou oraanga no te rava-kore o te vai, e kare e tangata e noo akaou ana ki te reira au ngai. Penei ko teia tetai tumu maata i kore'i to tatou ui tupuna i noo tinamou ki runga ia Suwarrow e Manuae e tae mai kia tatou i teia ra.
 11. Te 7 o te manako, ko te **itianga ra.** Noatu oki e kare e pou te itianga ra, te tamanamanataia nei e te akatukeia nei te tu o tona taangaangaia anga e te au rakau tupu e pera te au animara. E maata te meitaki mei roto mai i te ra e taangaangaia nei e te tangata no te akapuapinga i tona oraanga, e te iti nei te akatoe iatu ra no te utuutu i te tupuanga o te au rakau e te au manu. Kua taangaanga tatou te tangata vaitata ki te apa i te turanga natura o te rakau i te utuutu iaia uorai. Me akatau iatu ki te maata o te numero tangata i teia tuatau, kua tamanakoia e ka taangaanga tatou i te maataanga o te turanga natura o te rakau i te utuutu iaia uorai ia tatou e vaitata atura ki te apa anga o teia anere mataiti, koia oki i te mataiti 2050. Tetai akaraanga, ka pou ia tatou te maataanga o te meitaki mei roto mai i te itianga ra, e ka iti takiri te ka toe atu no te utuutuanga i te rakau tupu e te kai tanu.
 12. Te 8 o te tumu manako, te **poitini e tae nei ki roto i te reva, one, moana e te au kauvai.** Te au vairakau e taangaangaia nei i roto i te angaanga tanu, te tamate ra te reira vaitata rai i te au mea ora katoatoa i roto i te reva e pera i roto i te one. Ka poitini ratou i te one, te ngai e tanuia nei ta tatou kai, e mei reira ka aere te poitini na roto i te au mataara o te kai e tae ua mai kia tatou te tangata nei, tamanamanata atu ei i te anauanga tamariki, takinokino i te kopapa tangata, paruparu atu ei te kopapa i te paruru iaia uorai.

13. Te numero tangata e mate nei i Marike no te kino o te reva ta ratou e akaea ra, kua tamanakoia e mei te 130,000 i te mataiti. Tera tona aiteanga, e 30 taime te maata i te tare tangata i te Kuki Airani nei e mate ra i te au mataiti katoatoa.
14. **Natura tita me kore natura inangaro-koreia**, ko te 9 ia o te tumu manako no te au rakau e te animara. No tetai au tumuanga, kua apai te tangata i tetai au manu e te rakau mei to ratou ngai tika'i ki tetai ngai kare i akonoia no ratou. E manu teateavao te rapiti e te suoli i Autireria i teia ra – nga manu tei apaiia ki reira mei Europa mai. Kua teateavao ana te puakanio i Rarotonga nei i te 1960s, kua rauka ra i te akaiti mai i tona numero ki te turanga e mei ngaro takiri. Te teateavao nei aia i teia ra i Mangaia e Atiu, e te kai ra i tetai au rakau e maaniia ana ei vairakau Maori. Te manu ta te kavamani i apai mai ki roto i te basileia i te 1920s (no reira i tuatuaia'i e, "manu kavamani,") kua teateavao e nana i tamate atu i tetai au manu o te basileia.
15. Te vaira tetai au tita mei te parachute vines i te reo papaa (kare a tatou reo Maori) tei takore i te meika utu i roto i te o i Takuvaine, Rarotonga. E au manumanu katoa tetai tei kai i te rau nu e mei matemate takiri te nu i Rarotonga i te 1980s. Te kiore toka tei apaina mai ki roto i te basileia, nana i kai e ngaro takiri atu ei te pu nu tei karangaia e Rapa Nui palm, na roto i te kai anga i tona akari, e pera te kai anga i te ua a te au manu. Na teia kiore toka katoa i takore i tetai maataanga o te au manu o te Kuki Airani nei. I te tangata i tae ki runga i te au enua ma te noo tinamou ki reira, kua riro tetai o tana au angaanga i rave ei takore atu i tetai au tu manu e te rakau.
16. Te 10 o te tumu manako, **te au angaanga a te tangata e tupu mai ei te reva kino ki te natura e pera ki to tatou mareva**. Te au apinga akaanuanu i roto i ta tatou au pirita i te ngutuare, ko te reira tetai au mea e riro nei i te takinokino i te natura o te mareva. Kua roa teia i te tupu anga e kua riro ei tau i te turanga natura o te reva. Kare a ratou ravenga no te akatanoanga i te reira. Inara ka rauka ia tatou i te tau i te tu o to tatou oraanga kia kore e maata atu te kino ki te turanga o to tatou reva, koia oki kia kore e maata atu te maana o te mareva. Me maata atu oki te maana o te reva, ka maata katoa atu te tua kino e pera te tua meitaki.
17. Te maata o te kai e rauka maina mei te au ngai anuanu, te tamanakoanga ka maata atu te reira, e i te au ngai ka maata atu te vera, te tamanakoanga ka iti mai te kai ka rauka mai. Te au enua rikiriki i roto i te pa moana Pasifika, penei ka riro mai ratou ei au medebara me kake uatu rai te vaito o te vera ki runga, tamatemate au ei ireira i te tupuanga rakau i runga i teia au enua. Mei ta tatou e kite nei i te maanaanga o teiane ai ao, ka riro te reira i te akata'e i te kiona i nga openga o teiane ai ao, kake mai ei te teitei o te moana ki runga, kore atu ei ireira e rauka i te tangata i te noo akaou ki runga i teia au enua rikiriki o te Pasifika.
18. Te 11 o te manako, koia oki te **numero tangata e maata uatura i roto i teiane ai ao**. Te maata atu i te tangata, te maata katoa atu i te ngai tei anoanoia, te au are ou ka akatu, e te au mea katoatoa tana i anoano, ka maata katoa te akapouanga e pera te kai. Penei ka aru i te akanoonooanga a Tinito tei akaiti takiri i te tupuanga o tona iti tangata ki te kare, me kore okotai pepe i te nga tangata akaipoipo.
19. I roto i te au basileia katoatoa, te maata nei ta te tangata taangaanga anga i te natura kia meitaki tona oraanga, e te maata katoa atura tana kaimoumou, te tita e te repo tana e akatupu ra. Tetai akaraanga: i roto i te au basileia tei runga to ratou turanga (meia Marike, tua opunga o Eurupa, e Tiapani), ka taea e tetai tangata mei te 32 taime maata atu i te meitaki o te natura (mei te penitini e te disara) tana e taangaanga ana, me akaaite iatu ki tona taeake e noo ra ki runga i tetai enua tei raro tona turanga.
20. Te 12 o te manako koia oki te **irinakianga e ka meitaki uatu rai te oraanga**, no ratou tikai i roto i te au basileia tei raro to ratou turanga, no te mea te kite nei ratou i runga i te roro uira te au mea e tupu nei i roto i teiane ai ao, e to ratou anoano kia pera katoa to ratou turanga e to ratou oraanga i te marangaanga mai ki runga.
21. Kua anoano pouroa tatou i tetai turanga meitaki no to tatou oraanga, inara kia akara e kia matakite katoa tatou auraka kia pou ia tatou te taangaanga e te kai i te meitaki o te natura, kore atura ireira e mea e toe ei kaianga e ei meitaki no ta tatou anau apopo.

Kua oti teia korero.

Tataia e Makiuti (Mak) Tongia, uria e Nga Mataio ki roto i te reo Maori.

Maki'uti is the 9th child of the late Tongia Unuia Tuiau and Tuta'unga Rose Paeara Oia'ua of Ruatonga. He has genealogical roots via his parents to all islands in the southern group. A former Fulbright and Rhodes scholar and lecturer at Victoria University of Wellington in Cook Islands History and Reo Maori, he has worked in many senior positions in government and the private sector. He is Director of his own Research and Development company and has published widely on Maoriology of the Cook Islands in both Maori and English. He holds a bachelor's degree in sociology and pacific studies and a master's degree in ethnology. Comments can be forwarded to him directly on makiutitongia@hotmail.com

PART 9

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. In this issue, the photos relate to the 40th Anniversary Celebrations of the Girls' Brigade Cook Islands, and the 120th Anniversary of the GB International, held in the Ekalesia Arorangi on Friday 7 June 2013. *All photos by Marianna Mataio.*



Responsibilities for this newsletter / tei angaanga ki runga i teia nuti leta:

- ◆ Typing/layout/editing/emailing - Nga Mataio
- ◆ Contributors (articles/photos) - Tekura Potoru, Rev. Vaka Ngaro, Rev. Eddie Dean, Nga Mataio, Makiuti Tongia, Dr. Daud Soesilo, Papa John Doom, Marianna Mataio, Taepae Tuteru, Christine Gordon, Nga Matapo, Willie John, Temanu Unuka, Tokai Ngaiorae, Nooke Tangiiti, Ngara Katuke, Tutu Mare-Simona, Tutai Mauke, Haumata Hosking, Engia Pate
- ◆ Proof reading - Marianna Mataio
- ◆ Website designer/maintenance - Moe Taruia of RaroIT Ltd

Comments on the format and presentation are most welcome; please send them to the Editor. The CICC Newsletter is published every 2 months. Free electronic copies can be emailed to whoever wishes to receive the publication. Alternatively, those already on the email distribution list who do not wish to continue receiving it, please inform the Editor.

Published by: The Cook Islands Christian Church Head Office
P.O. Box 93, Rarotonga
Office Phone: 26546 Fax: 26540 Email: admin@cicc.net.ck

Enquiries: Editor (*Nga Mataio*)
Phone: 26547 or 26546 (wk), 23903 (hm)
Email: gensec@cicc.net.ck (wk) or ngam@oyster.net.ck (hm)

Administration Officer (*Nga Mitiau-Manavaikai*)
Phone: 26546
Email: admin@cicc.net.ck

Director of Publication (*Tekura Potoru*)
Phone: 26546
Email: print@cicc.net.ck

Website: www.cicc.net.ck

Next issue (50): August 2013

Note: Any of the articles/photos in this and past issues of the newsletter may be quoted/reproduced with appropriate acknowledgement.