

Facts to know about the Folk Tales

These folk tales are, for the most part, stories of adventure which reflect certain aspects of Tonga's culture and philosophy of life. More importantly, they are a part of Tongan oral traditions.

A person not familiar with the Kingdom of Tonga might have difficulty relating to these folk tales and understanding their cultural references. The following information is therefore offered to help acquaint the reader with some necessary background.

Tongans have always held their history in high esteem, and indeed, Tonga has an abundance of rich traditions and fascinating history. Centuries before there was a written language and thus a method of recording valuable information for posterity, oral traditions had become an essential part of Tongan society. By the careful memorization of lengthy genealogies, folk tales, heroic sagas and narratives of past events, Tongan history was preserved and transmitted down through the ages.

Ancient Tongan society was highly stratified, with the *Tu'i Tonga* as supreme ruler, and under him, the chiefs and nobles, then the *matāpule* (attendants), and finally, at the bottom of the class system, the commoners. More than a King, the *Tu'i Tonga* was both temporal and spiritual leader, with absolute control over

all. In similar positions of sovereignty were the Pharaohs of Egypt and the Dalai Lama of Tibet.

As polytheism prevailed during these times, it was the many different gods who were responsible for creating and maintaining social relationships within the society; for the system of taboos (enforced by the gods or fear of the gods), which were early Tonga's informal means of social control, kept law and order. The extent of the influence of the gods on Tongan thinking is revealed in the folk tales: "Son of the Sun," "Crying Princess," "Daughter of a Clam," and "Rainbow and Her Daughter."

Since the *Tu'i Tonga* was believed to be a direct descendant of the gods, he was himself regarded as a god; in effect, the *Tu'i Tonga* was the gods' representative on earth. Thus, a series of rituals, taboos and myths were associated with the *Tu'i Tonga's* position. His wish was law; furthermore, his possessions and his person were so sacred that they were not to be touched by any unauthorized person without the threat of severe punishment, probably death. The paramount superiority ascribed to the *Tu'i Tonga* is noted in "Prohibitions Ignored," "Son of the Sun," and "Tukunga Kautā."

Tonga's underworld, called Pulotu, was the abode

of the gods and the place where the souls of deceased rulers and chiefs went after death (commoners had no souls, thus no afterlife).

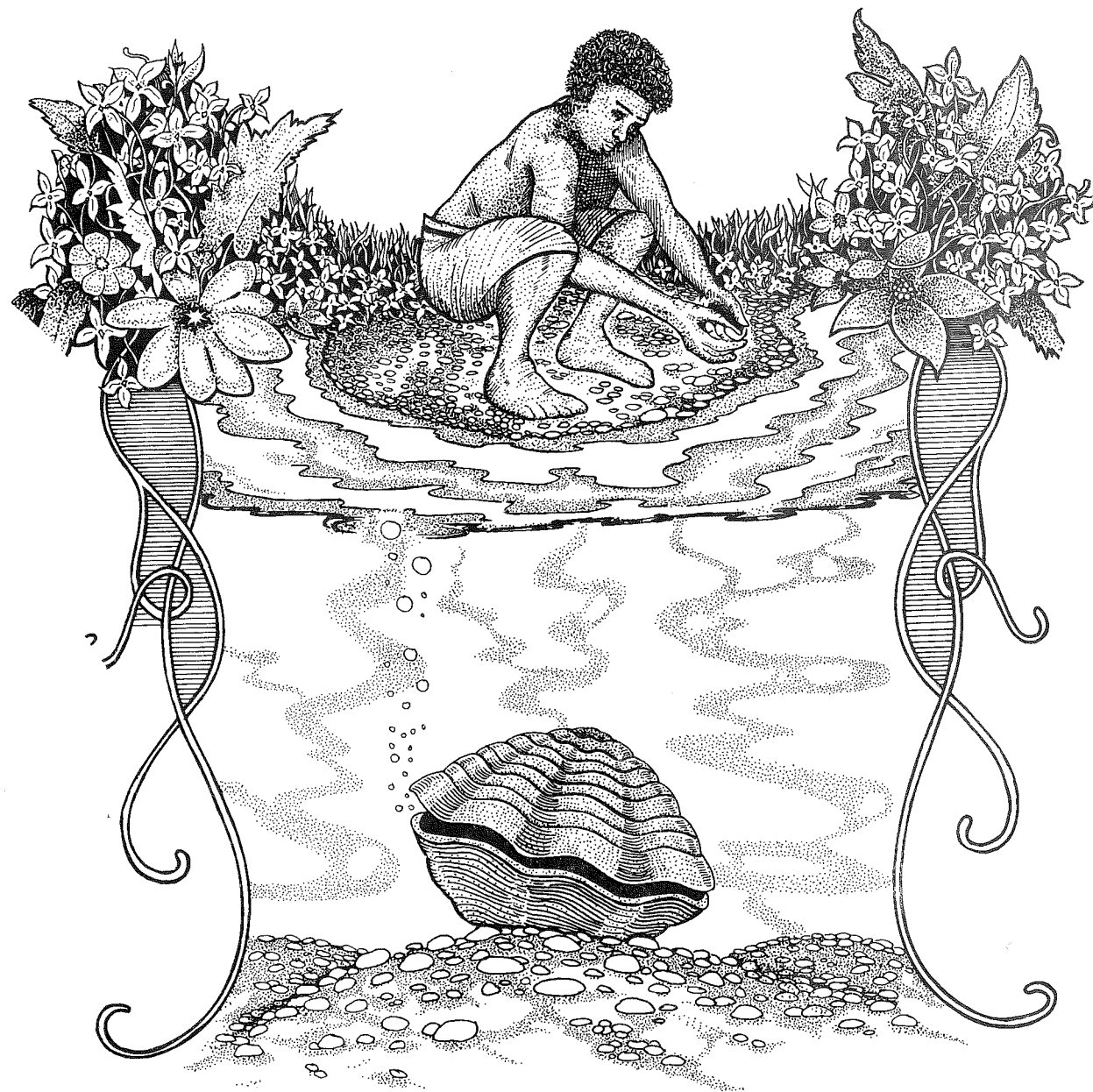
To add to the complexity of Tonga's highly sophisticated society, events were regulated by particular rituals. Among these, for example, were the elaborate ceremonies surrounding *kava* drinking (such as in "Momo and Nua") and marriage rites (as in "Son of the Sun"). Such rituals have, to a great extent, remained a part of Tongan traditions over the centuries.

At certain points throughout history, the Pacific was the center of great mobility and conquest. At times, Tonga extended her dominion to neighboring islands such as Samoa (thus the references in several of the folk tales).

Tonga being a country made up of islands (150 at present), the sea has always been a factor around which life revolved. Tongans are reputedly among the most adventuresome, adept seafarers. According to popular belief, Tonga and Samoa may well have been the center of dispersal for other island groups. That is, the first Polynesians who migrated, say, from southeastern Asia and Indonesia, made the area of Tonga and Samoa the cradle of Polynesian civilization.

Thus, the innumerable references to the sea which are made in this book, are reflective of the feeling of respect for and communion with the sea which the Tongans have always felt, as well as of the spirit of adventure and seafaring which have long been a vital part of the Tongan way of life.

Donna Gerstle



Daughter of a Clam

Tama 'a e Vāsua

Once upon a time on the island of Tongatapu there lived a man and his wife. Their names were Tongatekifonua and Tongafatufonua. They were an ideal couple in almost every way, but they had one great sorrow: they were childless.

One night, however, Tongafatufonua had a dream. A beautiful woman with long hair appeared to her in this dream and told her that if she picked a fruit from the *fekika* (mountain apple) tree by their door and sat and ate that fruit on the bank of the stream, just as the first rays of the rising sun reached the sky, she could have a child. But she must be sure to peel the apple before eating it.

Tongafatufonua got up immediately and went to the tree, but found only two fruits hanging on it. These she picked, putting them carefully into the folds of her skirt. She returned to bed, wishing that the night was over so that she could carry out the instructions of the woman in her dream.

As soon as the darkness came that foretells the dawn, she awoke and crept out into the beautiful morning air. The breeze was whispering like lovers meeting in secret. She went to the bank of the stream and sat down, looking for the first glimmer of dawn. Soon it came and then, like arms of gold, the rays of the rising sun

Na'e nofo 'i he taimi 'e taha 'i he ki'i motu ko Tonga, ha ongo mātu'a, ko e motu'a ko Tongatekifonua pea ko e finemotu'a ko Tongafatufonua; ko e ongo mātu'a lelei 'aupito 'i he anga 'e na nofo. Na'e taha pē me'a na'a na loto mamahi ai ko e 'ikai ke 'i ai si'ana fānau.

Ka na'e 'i ai e pō 'e taha na'e misi 'a Tongafatufonua na'e ha'u ki ai ha fefine faka'ofa'ofa lou'ulu loloa faka'ofa'ofa 'o fakahā ange kapau te ne toli ha fo'i fekika mei he fu'u fekika 'oku tu'u hona matafale pea ka fāngai hopo e la'ā pea 'alu 'o heka he funga vaitafe 'o kai ai ke ma'u ha'ane fānau, ka ko e me'a ke ne tokanga'i ke ne mu'aki teletele e kili pea toki kai.

Ko e ofo pē 'a Tongafatufonua 'o 'alu ki he fu'u fekika, 'alu atu ko e fo'i fekika pē 'e ua 'oku tautau ai. Na'a ne toli fakatou'osi pē 'o 'aikona 'i hono vala pea 'alu leva 'o mohe. Mohe koā he na'e mamoe, he 'ene faka'amu ke fai mo 'aho kae 'alu 'o fai e tu'utu'uni 'a e fefine na'e hā ange ki ai he 'ene misi.

Ko e te'eki pē ke ha'u e ata'apuaka kuo tolotolo atu ki tu'a. Ko e hau e faka'ofa'ofa e angiangi 'a e matangi he hengihengi 'aho, hangē ha fefanafanai 'a ha ongo so fe'ofa'ofani telia na'a 'ilo 'e ha taha 'ena fe'iloaki. 'Alu leva 'a Tongafatufonua 'o tangutu he funga vaitafe, 'o fakasio pē ha 'uluaki mafoa hake 'a e atā. Na'e vave pē 'a e mafoa 'a e atā; pea toki hā hake 'a e ngaahi huelo 'o

stretched out of the sea into the sky as if searching for something.

Without thinking, Tongafatufonua popped one of the apples into her mouth and ate it. Suddenly she remembered the instructions of the lady in the dream, so she peeled the second fruit and ate it.

Months passed with anxious anticipation. Then one beautiful day Tongafatufonua realized that she was pregnant and she became delirious with happiness. Her husband Tongatekifonua was very excited too. They could scarcely wait, thinking of the day they could care for their own baby.

At last Tongafatufonua's time was completed, and the day for giving birth arrived. The pain was nothing to her, compared to her joy of anticipation of holding her own baby at last in her arms. Judge then her disappointment when, instead of the child she had expected, a clam was born to her! She cried and wrung her hands in sorrow, but then more pains shot through her and she gave birth again. This time the baby was a beautiful boy, and her grief turned to joy. They named the boy Hikuela'a (Last ray of the sun). She told her husband to go and put the clam into the stream that flowed near their home, and he did as she had asked.

After being thrown into the stream, the clam rolled and rolled and came to a beautiful pool of water surrounded with flowering trees such as *heilala*, *koli*, *mohokoi*, *mapa*, and *langakali*. The clam, wondering what this beautiful pool was for, rolled under an overhanging rock and lay hidden there.

The years went by, and the clam was no longer a

e la'ā, hangē ha ngaahi fu'u nima koula 'oku mafao hake mei he tahi ki he loto langi, hangē ha taha 'oku ne fekumi ha me'a, 'a e 'asi hake 'a e huelo maama 'i he fangai hopo 'a e la'ā.

Na'e hanga pē 'e he fefine ni 'o to'o ta'e fakakaukau pē 'a e fo'i fekika 'e taha 'o lamu pea folo. Pea ne toki manatu'i e tu'utu'uni 'a e fefine he 'ene misi pea toki tangutu hifo 'o tele 'a e taha 'o kai.

Laulau māhina mo e si'i nofo loto hoha'a 'a Tongafatufonua. 'Ohovale pē 'aho 'e taha, kuo mahino kia Tongafatufonua kuo feitama. Na'a ne mei fakavalevale he fiefia, 'ange'ange ia 'ia Tongatekifonua. Ne na fakaulauloto pe ki he 'aho ko ia te ne fuofua holo ai 'ene tama.

Faifai pea kakato si'i mahina 'o Tongafatufonua, pea hokosia hono imi langā, na'e me'a noa e mamahi ki ai, he fiefia 'ene 'amanaki fua 'i hono nima si'ane tama, si'i tama ko ia ne fuoloa hono faka'amu'a. Ko ia fakakaukau angē ki he 'ene loto mamahi he 'ene fa'ele, fa'ele hifo ko e fo'i vāsua, na'e tangi pea mili si'ono nima he mamahi. Fokifā pē kuo toe 'ai 'ene fu'u langa pea toe fa'ele hifo ko e fu'u tamasi'i tangata faka'ofa'ofa, na'e ngalo leva 'ene mamahi. Na'a ne fekau ke 'alu e motu'a 'o lī e fo'i vāsua ki he vai na'e tafetafe hona ve'e 'api, pea na'e fai ia.

Na'e lī pē si'i fo'i vāsua ki he vai pea teka, teka, teka pea fokifā kuo ne a'u ki ha loto vai faka'ofa'ofa, na'e tu'u takai ai e māhala, koli, mohokoi, mapa mo e langakali mo e kakala kehekehe. Na'a ne fifili pē ko e ha ē 'uhinga e vai faka'ofa'ofa ni, ko ia na'a ne teka 'o toitoi ha lalo tepu'i maka he vai.

small one but had grown big, and the pool became the bathing pool of a youth named Sinilau, the son of the *Tu'i Tonga* (King of Tonga). The clam fell passionately in love with the handsome youth, so every time he came to bathe, the clam watched from under the rock. When Sinilau departed, the clam rolled up to the edge of the pool and sucked his *pulu kaukau* (bathing sponge) dry of the sweet scent of his body.

This went on for a long time until the clam found that she was pregnant. After a time she felt the labour pains, so she rolled to the bank of the stream by her parents' house and chanted:

"Tongatekifonua and Fatufonua,
Many years and months have passed,
No love has drifted from you
To your abandoned daughter.
Clam who rolled and rolled,
Found refuge in the royal pool,
Sucked the *pulu* and became pregnant,
Lift me up to dry land
That I may deliver your grandchild."

The old couple heard the clam and the woman said, "Tongatekifonua, she is right. We have wronged her by neglecting her. Although she is a clam, still she is our child. Go and bring her here."

Tongatekifonua went and brought the clam into their house, and she delivered a beautiful girl baby and named her *Pulukaukau*. She then asked to be put back into the stream, but this time she stayed close to her parents' house so she could see her baby every day when the child was brought down to be bathed.

Kuo 'osi atu e ngaahi ta'u 'o faifai pea hoko 'a e kī'i fo'i vāsua ko e fu'u fo'i vāsua lahi 'aupito, pea ta ko ē ko e vai ko e vai kaukau 'o e 'Alo 'o e Tu'i Tonga ko e tama ko Sinilau. Ne fu'u manako ē vāsua he tama ni, he ko e talavou ē talavou, ko ia ne nofo pē 'o fakasiosio mai ka me'a mai e tama 'o tākele, ko 'ene lava pe e tākele pea me'a ē tama kuo teketeka mai e vāsua mimisi e pulu kaukau ē tama, misi pē kae 'oua kuo 'osi'osingamalie e namu kakala 'o e sino e tama mei he pulu.

Na'e fuoloa e fai pehe ni 'a e vāsua 'o a'u pē ki he 'ene feitama, pea hokosia e taimi ne langā ai pea teka leva ki he ve'e vai, ofi ki he fale 'ene mātu'a 'o fai atu ai 'ene fakatangi:

"Tongatekifonua mo Fatufonua,
Nifi ē ta'u mo e mahina kuo 'alu na,
'Ikai ha'amo 'ofa 'e tēkina,
Ki si'omo tama ne li'ekina,
Vāsua ne teketeka,
Fakama'u he tākele'anga,
Misi e pulu pea feitama,
Hiki atu au ki 'uta,
Ka u fanau'i homo mokopuna."

Ne ongo'i 'e he ongo mātu'a, pea pehē ange leva 'a Tongafatufonua, "Oku mo'oni si'ene lau kuo ta kovi hono li'aki, neongo ko e vāsua ka ko 'eta tama, 'alu 'o 'omi."

Pea 'alu leva 'a Tongatekifonua 'o 'omi ki hona fale 'o fā'ele'i ai e fu'u fo'i ta'ahine faka'ofa'ofa. 'Osi pē fā'ele pea ne kole ange leva ke tuku ia ki he vai. Na'e 'ikai toe 'alu mama'o kae nofonofo ofi pē ai ke sio he

Years went by, and the baby girl grew to be a beautiful maiden. One day Sinilau was passing that way with his men and saw the beautiful girl sitting on the bank of the stream.

He said to his men, "My eyes have never seen such a beautiful girl. What a flower to decorate my harem! I must approach her now before another's hand plucks this Queen of Flowers, for no flower of such beauty will lack for willing hands."

So, in the Tongan custom, he did not speak directly to the girl; but he approached the old couple, believing that they were her parents, and asked them the girl's name and also who she was. They told him that her name was Pulukaukau and that she was their granddaughter.

Sinilau said, "What a strange name for such a flower, but I wish to take her for my wife."

The old couple told him that they would have to consult the girl's mother. So Sinilau left, and the old couple called Pulukaukau and told her about the request of Sinilau to make her his wife. The girl then went to the bank of the stream and chanted:

"Clam, roll up and I shall tell you
Sinilau has come on an errand,
Wooing Pulukaukau for his harem.
Clam, clam, shall I say yes or no?"

The clam rolled up angrily and said, "Of course it's no. Tell him that if he wants to marry his own daughter, then marry you!"

When Sinilau came with his men the next day, Pulukaukau told him that she was his daughter and re-

'aho kotoa he 'omi 'ene tama 'o kaukau'i.

Ne 'alu e ngaahi ta'u lahi, pea tupu e ki'i ta'ahine ko ha finemui faka'ofa'ofa ange fau. Na'e 'i ai 'a e 'aho 'e taha na'e me'a ange he feitu'u ko ia 'a Sinilau, 'o ne mea'i 'a e ki'i fefine 'oku hekeheka pē he ve'e vai.

Na'a ne pehē ange leva ki he 'ene kau tangata, "Ko 'eku toki mamata e he ta'ahine faka'ofa'ofa mo'oni. Ko e kakala 'oku tonu ke teuteu'aki hoku fale sinifu. Te u fakalea ki he kakala ni te'eki toli 'e ha taha. Tala'ehai 'e honge nima ke ne fie tolia ha kakala hoihoifua pehē."

Ko ia 'o hangē ko e founga 'o Tonga na'e 'ikai fakalea tonu ki he ki'i fefine kae fakalea ki he ongo mātū'a, he na'a ne pehē ko e ongo mātū'a ia 'a e ki'i fefine. Na'a ne 'eke e hingoa 'o e ki'i fefine pea mo hono 'uhinga, pea fakahā ange 'e he ongo mātū'a ko e hingoa 'o e ki'i fefine ko Pulukaukau pea ko hona mokopuna.

Na'e me'a ange 'e Sinilau, "Hingoa faikehe kuo 'ai ha kakala faka'ofa'ofa pehē, ka kuo u fiema'u ke hoko ko hoku hoa."

Na'e fakahā ange 'e he ongo mātū'a kuopau ke na fakapoa ki he 'ene fa'ē. 'Alu pē 'a Sinilau pea na ui leva 'a Pulukaukau 'o fakahā ki ai e fononga. Na'e 'alu leva si'i Pulukaukau ki he ve'e vai 'o fai si'ene fakatangi ki he 'ene fa'ē:

"Vāsua ē teka mai ka u tala,
Sinilau mo hono fononga,
Ko e tango kia Pulukaukau
Vāsua ē ko e hā ha'o lau?"

Kuo teka faka'ita hake ē vāsua mo e kaikaila mai, "Ko e 'ikai, ka ko e toe hā. Talaange ki ai ka 'oku fie

vealed the story of how her mother had sucked his scent from his bathing sponge and had thus become pregnant.

Sinilau did not believe her and said, "You can only make me believe this story if you will bring your uncle along with you tomorrow, because all of my children will bring their uncles for the contest."

So on the following day, Pulukaukau set out for the competition with Hikuela'a, her mother's twin brother. When they arrived there, all the uncles were already lined up before Sinilau's house, so Hikuela'a was last in line. But when Sinilau came out and saw him, he cried out because of his great beauty, and thus Hikuela'a won the competition.

Then Sinilau announced that on the following day there would be held a beauty contest between the mothers of his children. Pulukaukau went to the stream and chanted to her mother:

"Clam, clam, O clam,
Sinilau has announced
Tomorrow mothers are to be paraded.
What shall happen to me?"

The clam rolled to her and said, "Stop crying, silly girl. Of course you shall have a mother to show to them. Go and sleep, but come back here early tomorrow morning."

Pulukaukau went and slept, and that night she dreamt that her mother was the most beautiful mother of all. The next day at an early hour Pulukaukau awoke and came to the bank of the stream. There at the edge was the clam. The clam told Pulukaukau to carry her to a nearby rock and smash her on it.

feangainga mo hano 'ofefine mo'oni pea feangainga mo koe."

Ko ia 'i he a'u ange 'a Sinilau mo 'ene kau tangata he pongipongi 'e taha, na'e fakahā ange 'e Pulukaukau ko hono 'ofefine ia. Fakamatala leva 'e he ki'i fefine 'a e talanoa ki he hanga 'e he 'ene fa'ē 'o fa'a misi hono pulukaukau pea feitama ki ai.

Na'e 'ikai mēimeī tui ki ai 'a Sinilau ka ne fakahā ange, "Ko e me'a pē te u tui ai kia koe 'oka ke ka 'oange ho tu'asina 'apongipongi, he 'oku fai e fakahā tu'asina 'eku fānau 'apongipongi."

Pongipongi hake pē, pea faai atu 'a Pulukaukau ki he mala'e mo Hikuela'a, ko e tuonga'ane ia 'ene fa'ē. Na a'u atu kinaua kuo loa e tu'u faka'otu mai 'a e ngaahi tu'asina he matafale 'o Sinilau, ko ia na'e tu'u muimui taha 'a Hikuela'a. Ka 'i he hū mai 'a Sinilau ki tu'a 'o hanga atu ki ai, na'a ne kalanga he 'ene toki mamata e he faka'ofa'ofa 'a e tangata 'ene pehē. Ko ia na'e ma'u 'e Hikuela'a 'a e fe'auhi.

Pea toe fakahā 'e Sinilau 'e fai e fakahā fa'ē he he 'aho 'e hoko mai. Ko ia na'e toe si'i 'alu 'a Pulukaukau 'o fai e fakatangi ki si'ene fa'ē:

"Vāsua e! Vāsua e!
Sinilau kuo ne tala 'o pehē
'Apongipongi ko e fakahā fa'ē
Ko au ni te u fēfē 'apē?"

Teka mai 'e vāsua 'o pehē mai, "Tuku ē-tangi, ta'ahine vale. Kuopau ke 'i ai ho'o fa'ā ke fakahā. 'Alu 'o mohe, tuku e hoha'a, ka ke uhu mai pe ki heni 'apongipongi."

Ko ia na'e 'alu 'a Pulukaukau 'o mohe 'o misi ko 'ene

Pulukaukau cried and said, "No, I could never do that to you. For even though you are a clam, you are my mother, and I love you and I could never kill you!"

"Do as I say," the clam told her. "Do not disobey me. You will see what happens."

So Pulukaukau picked up the clam, put it into a basket and carried it over to the rock. There she took the clam out of the basket, lifted it as high as her strength would allow and smashed it onto the rock. The shell broke into many pieces, and a beautiful woman arose from where the clam had been. This woman put her arms around Pulukaukau and kissed her and led her to the house of the old couple. She told her parents that she had been doomed to be a clam because her mother had disobeyed the woman in the dream and had eaten the first apple without peeling it. She was destined to be a clam until someone who truly loved her should with tear-filled eyes break open her shell. Now at last she was free, and she said that her name was Hueloela'a (Sunbeam).

Hueloela'a bathed and wrapped herself in a skirt made of *tapa* cloth. Then she took the hand of her daughter and led her to Sinilau's compound. She was so beautiful that as they went, the birds stopped singing and gaped at her, and even the wind stopped blowing in the trees because of her beauty. As they came near the house of Sinilau, people stopped to stare at the two of them.

When they entered the compound, Sinilau was eating and the people who were serving him were seated around his doorway. These servants turned and stared

fa'ē ko e fa'ē faka'ofa'ofa taha pē ia. Na'e 'ā hengihengia 'o 'alu ki he ve'e vai. 'Alu atu kuo 'i ai e vāsua he ve'e vai. Na'a ne tu'utu'uni kia Pulukaukau ke ne 'ave ia ki he fu'u maka na'e tu'u ofi ai 'o ha'aki ia he funga maka.

Na'e tangi 'a Pulukaukau mo ne pehe, "Ikai, 'e 'ikai te u lava 'e au 'o fai ha me'a pehē kia koe, he neongo ho'o vāsua, ka ko 'eku fa'ē koe, pea 'oku ou 'ofa au 'ia koe. He 'ikai te u tamate'i 'e au koe."

Ka na'e talaange 'e he vāsua, "Fai e me'a 'oku ou tala atu, 'oua te ke talangata'a ki hoku le'o pea te ke sio ki he me'a 'e hoko."

Ko ia na'e hiki hake 'e Pulukaukau 'a e vāsua 'o 'ai ki he kato 'o ne toki taki ki he fu'u maka na'e fakahinohino ange ke ne 'ave ia ki ai. Pea ko 'ene a'u pē ki ai pea ne si'i hanga leva 'o hiki ki he ma'olunga taha na'e lava 'e hono ivi, 'o ha'aki he funga maka. Na'e havehave 'a e nge'esi vāsua 'o matu'aki momo iiki, pea tu'u hake mei he me'a na'e 'i ai 'a e vāsua ha fu'u fefine faka'ofa'ofa mo'oni, na'e fā'ofua e fefine 'ia Pulukaukau 'o 'uma ai pea ne toki taki leva 'a Pulukaukau ki he fale 'ene mātū'a. Hili 'ene fe'iloaki mo 'ene mātū'a mo 'ene fakamatala ange kia kinaua 'a e 'uhinga ne pau ai ke tupu ko e vāsua, ko e 'ikai fai 'ene fa'ē ki he tu'utu'uni 'a e fefine he misi, ke ne mu'aki tele pea toki kai, ka ne kai pē 'e ia ta'e tele 'a e 'uluaki fo'ifekika, pea ne pau ai pē ke vāsua ia kae 'oua ke 'ofa mo'oni ha taha ai pea ke ne have'i ia neongo 'e fonu lo'i mata hono mata, 'a ia kuo fai ia 'e Pulukaukau pea lava ke tau'ataina ai pea ko hono hingoa ko Hueloela'ā.

Hili ē kaukau 'a Hueloela'ā pea 'oange mo e tapa'ingatu ke ne vala. Na'a na fetaki atu leva mo 'ene tama ki he 'api 'o e 'eiki ko Sinilau. Na'e lolotonga fai

open-mouthed at the two beautiful women, and they no longer heard Sinilau's orders.

Getting no answer to his command made Sinilau very angry, so he snatched his spear and ran out of the house to see what had happened to his people that they should disregard his voice. But when he rushed out he saw Hueloela'a and Pulukaukau coming, and he too was transfixed with wonder at the beauty of the two women. He stood silently staring at them, and the spear slipped from his hand.

Like the trickling sound of hidden water came the sweet lovely voice of Hueloela'a, "Sinilau, is that how you welcome us — with a spear?"

Sinilau answered, as if in a trance, "I thought your daughter beautiful, but she is only like the moon, while you are like the sun. You dazzle me with your beauty!"

Hueloela'a came up to him and kissed him and put one of Pulukaukau's hands in his while she took the other, and they entered his house.

The people, hearing that it was Sinilau's daughter and her mother who had come, beat the *lali* and *nafa* (hollow log drums) and prepared a great feast for them. At this feast Sinilau told his people that his harem was to be disbanded, that henceforth he would have only one wife, Hueloela'a, and from that day their daughter, Pulukaukau, would be known as Mahinafonohake (Rising moon).

e 'ilo 'a Sinilau, fe'unga mo 'ena hū atu ki loto'ā, pea na'e nofo takai he ve'e matapā 'a e kakai tauhi 'o 'ene 'ilo. Ka 'i he 'enau hanga mai ki he fotu atu 'a e fefine mo 'ene tama, ne nau mo'usioa 'o nau sio fakamanga pē 'ikai ha toe tokanga ki he le'o 'o Sinilau.

Na'e mātū'aki tuputāmaki 'a Sinilau he ta'e tokanga pehē 'a e kau me'a pea loto tāmata leva, ko ia na'a ne hamusi hake hono tao 'o 'oho mai ki tu'a. 'Oho, 'oho mai ia ko e 'uluaki me'a pe na'e sio ki ai ko e fononga 'a e fefine mo 'ene tama ko ia na'e talu ai pē mo 'ene mo'u tu'ua 'ana 'o mo'usioa he faka'ofa'ofa 'o e ongo fafine. Na'e homo fakalongolongo pē 'a e tao mei hono nima.

Pea hangē ha vāngana 'a vai tu'u lilo, pē ha fefanafanai 'a ha sō ha potu lilo, 'a e ongo mai ē le'o fakanonga mo melino 'o Hueloela'ā, "Sinilau ko ho'o tali ia au mo 'eku tama, ke ke tali 'aki ha tao?"

Na'e hangē 'oku āvea 'a Sinilau, 'o ne pehē atu, "Na'a ku lau ko e faka'ofa'ofa ho'o tama, ka ko e māhina pē ia, ko koe ia ko e la'ā. 'Oku pongia hoku matā ho faka'ofa'ofa!"

Na'e 'alu atu leva 'a Hueloela'ā 'o 'uma kia Sinilau pea ne 'ange e nima 'e taha 'o Pulukaukau 'o puke 'e Sinilau pea nau fetaki atu leva 'o hū ki he fale 'o Sinilau.

'I he fanongo 'a e kakai ko e 'ofefine 'o Sinilau mo 'ene fa'ē na'e omi, na'a nau toki tā lali pea tā nafa, pea teu e fu'u kai fakafiefia. Na'e lea leva 'a Sinilau 'e veteki 'ene kau sinifu pea 'e feangainga pē mo e toko taha 'a ia ko Hueloela'ā, pea 'e kamata mei he 'aho ko ia 'e ui hono 'ofefine ko Mahinafonohake, ko ia na'e liliu ai 'a Pulukaukau ki he Mahinafonohake.