



# The Jealous Brother

## Kuku mo Kuku

There once was a couple named Kuku Tangata and Kuku Fefine. They had two children, a boy named Ōlofau and a girl named Hina.

As was the custom in Tonga at that time, the parents treated their daughter with special care, while the son was left to fend for himself. Thus Hina was allowed to sleep in the *fata* (rafters) of their house and the *fata* were decorated beautifully with a huge bed for her. On the other hand Ōlofau, when he was big enough, was sent to sleep in another hut where his bedding was very meager, and he was made to work and cook all the food for his family. Because of this, a great hatred towards his sister grew in Ōlofau's heart.

One day their parents prepared to go to their plantation to hoe the garden. They gave instructions to Ōlofau, saying:

"Take care of Hina while we are gone. Make an *'umu* and, when the food is cooked, prepare it nicely and take it up to her in the rafters so that she may eat up there. If she is thirsty, take something to her to drink. But do not let her come down from the rafters for anything!"

After his parents had gone, Ōlofau started to dig a hole to make the *'umu* and he grumbled to himself saying, "Who is Hina that she can't come and help with the work, but just stays up there in the rafters day after day?"

This went on for a little while, and then when he

Na'e 'i ai ē ongo mātu'a na'e 'i ai 'ena fānau, ko e tama tangata mo e tama fefine. Ko e hingoa 'o e ongo mātu'a ko Kuku Tangata mo Kuku Fefine. Ko e hingoa 'o e tama tangata 'a e ongo mātu'a ko Ōlofau, pea ko e fefine ko Hina.

Hangē ko e anga he kuonga ko ia 'o Tonga, na'e matu'aki laupisi'i 'a'e fānau fefine kae teka noa pē fānau tangata. Ko ia na'e tuku fata'i 'a Hina, pea ko e me'a koā hono 'ikai faka'ofa'ofa ē teu 'o e fata mo e fu'u longa 'o e ta'ahine. Ka ko e ki'i tangata ia ko 'ene lahi fe'unga pē, pea tuku atu ia 'o fale kehe pea hili 'enau ngāue ki tu'a ai. Ko e me'a ki he mohenga ia ko e faka'ofa ē faka'ofa. Koe'uhi ko e fa'ahinga me'a pehē ne tupu 'i he loto 'o e ki'i tangata ha loto kovi mo'oni ki hono tuofefine.

Na'e 'i ai ha 'aho 'e taha na'e teu 'o ai 'a e ongo mātu'a ki he 'ena ngoue'anga 'o fai 'ena huo. Ko ia na'a na fai tu'utu'uni kia Ōlofau, "Ko 'ema ō, tokanga kia Hina, fai ha'amo ki'i 'umu pea ka moho, ngaohi pē 'ene me'akai 'o 'ave ki 'olunga ke kai ai pē, ka fieinua 'ave pē ki ai hono inu, 'oua 'aupito 'e faifai angē pea hifo ki lalo."

Na'e ō 'a e ongo mātu'a ia kae fai pe hakihaki ngoto'umu 'a Ōlofau ia mo e ngulungulu pē, "Ko e fu'u Hina 'a hai 'oku 'ikai ha'u 'o fai ha me'a kae nofo fata pe he 'aho ki he 'aho!"

Faifai pea 'ikai ke ne makātaki'i 'ene hela, kae nofo

could contain his anger no longer, he went and called up to Hina, "Come, Hina, and help me make the 'umu!"

"Kuku and Kuku told me not to come down," Hina answered.

"Come down or I'll climb up and throw you down," her brother replied.

Hina then came down and Ōlofau gave her a knife made from a shark-bone that had been rubbed until it was very sharp. He told his sister to go and cut some *tau* (banana tree leaves).

"What is *tau*?" Hina asked innocently.

"Stupid girl! *Tau* are leaves to cover up the 'umu," her brother answered. "See that banana patch over there? Hurry and cut some leaves to use in our 'umu!"

Hina went and tried to cut down the smallest banana tree. She did not cut the leaves but tried to cut down the whole plant. The first time she struck the tree, the knife hardly left a mark on it. So she gathered up all her strength and hit the tree with all her might. The knife was so sharp that it cut right through the trunk, and the banana tree toppled over.

In a flash Ōlofau ran up to her with a stick and yelled, "Look what you've done! Father will be very angry when he finds this banana tree toppled over on the ground!"

He hit his sister with the stick and she fell down. She did not move even though Ōlofau continued to yell at her. When he tried to pick her up, he found that she was dead.

Ōlofau was not upset at all over this, but rather he cut his sister into three parts. He took her head and buried it beneath a nearby *fau* (hibiscus) tree. Her

fata pe 'a Hina, pea 'alu atu leva 'o ui hake, "Hina, hifo ke ta fei'umu."

Tala hifo 'e Hina, "Na'e fekau 'e Kuku ia mo Kuku ke 'oua na'a ku hifo ki lalo."

Tala hake 'e he tamasi'i, "'Alu hifo na'a faifai pea u 'alu atu 'o li koe ki lalo," pea si'i hifo leva 'a Hina.

Ko 'ene hifo pē kuo mono atu 'e he tama 'a e hele, ko e hui'i 'anga kuo olo 'o māmasila, pea ne talaange ke 'alu 'o tā mai ha tau, si'i 'eke ange 'e he si'i ta'ahine, "Ko e ha e tau?"

Talaange 'e hono tuonga'ane, "Vale ngangau, ko e me'a 'oku 'ufi'ufi'aki e 'umu. Sio ki he pota siaine ko ē? 'Alu fakato'oto'o 'o tu'usi mai mei ai ha lau ke tau 'aki 'eta 'umu."

Na'e 'alu atu leva 'a Hina pea ko e ki'i fu'u siaine si'isi'i taha pē ia na'e 'alu 'o tā, 'o 'ikai tutu'u 'e 'ia e lau kae tā 'e ia e sino. Ko 'ene 'uluaki tā pē ia na'e fu'u si'isi'i, ko ia na'e 'ikai 'ilonga ia he ki'i fu'u siaine. Pea-ne toki tākaki ivi 'o 'ai hono fu'u hapo, kuo masila lelei e hele, pea ko 'ene tau pē 'o motu e ki'i fu'u siaine.

Tuai e kemo e puna atu 'a Ōlofau mo e fu'u 'akau mo e kaikaila, "Sio ho mata 'e ha'u 'a Kuku Tangata 'o 'ita he kuo mate 'a e fu'u siaine."

Ko e tau pē 'a e fu'u 'akau he ta'ahine 'o tō ki lalo, pea lau ai pē 'a Ōlofau kae 'ikai ha'ane toe ngaungaue, pea vakai hake kuo mate ia.

Koloto ke manavahē ai 'a e ki'i tangata kae hanga hifo leva ia 'o tu'u tolu pea ne 'ave leva 'a e kongā ki 'olunga 'o tanu he lalo fau, kae 'ave 'a e kongā 'i loto 'o tanu he tu'unga ū, pea ne kofu'aki leva 'a e kongā ki lalo 'aki 'a e tapa'ingatu 'o e ki'i fefine 'o fufū he

torso he buried in the *tu'unga ū* (a hole beside the 'umu pit). Then he wrapped her legs in a piece of her own *ngatu* (*tapa* cloth) and hid them under the *takapau* (floor mats). He took her comb and hid it in the *nifo'i au* (old roof thatch). After this he went on making the 'umu.

Meanwhile, his parents were still working in their garden. The mother was beginning to feel uneasy, however, because she thought that she could hear the voice of Hina crying out to her. This happened several times, and finally the woman called to her husband, "Kuku, I think I hear Hina's voice."

"Silly woman," her husband answered, "it's just the wind!"

They continued on working, but after a short time she turned again to her husband. "Kuku, stop hoeing and rest here," she said. "Listen to this sound."

The man came over to his wife and they both listened carefully to the chant which came to them:

"Kuku and Kuku, I am dead,  
 Ōlofau has cut me into three.  
 My head is under the *fau* tree  
 My body is in the *tu'unga ū*  
 My legs, wrapped in *ngatu*,  
 Are hidden under the *takapau*  
 While my comb is in the *nifo'i au*."

The couple dropped everything at once and ran home. When they arrived, they found Ōlofau sitting beside the 'umu.

"Where is Hina?" they asked.

"How would I know?" he answered. "She stays up

lalo takapau, pea 'ave leva si'ono helu 'o fufū he nifo'i au. Pea toki faai atu leva ko e fai 'ene 'umu.

Tā ko ē 'oku fai pē huo 'a e ongo mātu'a mo e loto hoha'a pē 'a e finemotu'a, hangē ki ai 'oku ne ongo'i e le'o 'o Hina, tā ko e toutou si'i fai atu ia 'ene fakatangi. Faifai pea ui atu ē finemotu'a, "E Kuku, hangē 'oku ou ongo'i 'e au si'i le'o 'o Hina."

Pehē mai ē motu'a ia, "Finemotu'a launoa, ko e matangi pē ia."

Pea hoko atu pe 'ena huo, faifai pea kole atu 'a e finemotu'a, "E Kuku, tuku ena ka ke ha'u 'o mālōlō mo ta fakaongo ange 'a e me'a ko 'eni."

Ha'u leva 'a e motu'a 'o na fakaongoongo atu, fanongo, fanongo atu kināua 'oku fai mai e tangi:

"E Kuku mo Kuku kuo u mate au  
 Tu'utu'u kita 'e Ōlofau  
 Hoku 'ulu 'ena he lalo fau  
 Hoku kete he tu'unga ū  
 Si'oku va'e 'oku kofu tapa'ingatu  
 'O fufū he lalo takapau  
 Si'oku helu 'ena he nifo'i au."

Tuai e kemo kuo li'aki e me'a kotoa ka na taufetuli mai ki kolo, omi kināua 'oku 'ela atu pē 'a Ōlofau he ve'e 'umu.

Na'a na 'eke atu pē ko e fē 'a Hina, tala mai 'e ia, "Hei'ilo, he 'oku nofo ia 'i 'olunga ka u nofo au 'i lalo, pea tala'ehai kuo moho e 'umu ke u 'alu 'o 'ave 'ene me'akai."

Tafoki leva 'a Kuku mo Kuku 'o ō 'o vakai he fata, vakai atu 'oku 'ikai ke 'i ai, pea na fanongo leva ki he

there and I stay down here. The 'umu is not yet done so I haven't been able to take her food to her."

Kuku and Kuku went and looked in the rafters of their house, but Hina was not there. Then again they heard her voice, crying to them:

"Kuku and Kuku, I am dead,  
Ôlofau has cut me into three.  
My head is under the *fau* tree  
My body is in the *tu'unga* ū  
My legs, wrapped in *ngatu*,  
Are hidden under the *takapau*  
While my comb is in the *nifo'i au*."

They stopped searching for her in the rafters and got out a long *kumete* (wooden bowl) which they put in the middle of their house. They found Hina's head buried beneath the *fau* tree, so they brought it in and put it into the *kumete*. Then they went to the hole beside the 'umu pit and brought from there her body and joined her head to it. Her legs they found by folding back the floor mats. They removed the *tapa* cloth from around the legs and joined them to the rest of their daughter's body. Then they covered the *kumete* with the *tapa* cloth and went to pick leaves from a *nonu* bush. These they spread all over Hina's body, and then they sprinkled her with coconut oil before covering the *kumete* with the *tapa* cloth again.

They turned to Ôlofau, who was still sitting on his haunches beside the 'umu, and said, "Why did you do such a terrible thing to your sister?"

He answered that his anger had grown from the fact

le'o 'o Hina 'oku fai mai si'ene fakatangī:

"E Kuku mo Kuku kuo u mate au  
Ôlofau na'a ne tu'u tolu  
Hoku 'ulu 'ena he lalo fau  
Hoku kete he tu'unga ū  
Hoku va'e kofukofu ngatu  
Fufu he lalo takapau  
Si'oku helu he nifo'i au."

Tuku leva e kumi kae ô 'o 'omi ē kumete loloa 'o tuku he loto fale. Pea na toki ô 'o 'omi si'ono kongā ki 'olunga mei he lalo fau, 'omi ia 'o tuku he kumete, pea na ô ki he tu'unga ū 'o 'omi hono kete 'o hoko'i ki he kongā ki 'olunga pea na toki ô 'o huke'i e lalo takapau 'o to'o mai si'ono kongā ki lalo, 'o to'o e kongā ngatu kae hoko'i ki he kete pea na toki 'ufi'ufi'aki e kumete 'a e kongā ngatu ka na ô toli lau'i nonu, pea na toki omi ia 'o fola e lau'i nonu 'o 'ufi'ufi kotoa 'aki e sino 'o Hina pea toki afuhi 'aki e lalo pea na toe 'ufi'ufi'aki e kongā ngatu.

Na'a na toki tafoki leva kia Ôlofau he na'e kei fokotutu'u pē he ve'e 'umu. Na'a na 'eke ange pē ko e hā ha kovi 'a hono tuofefine ki ai ne fai pēhē ai. Talaange 'e ia ko 'ene loto kovi pē he 'ena 'ofa'i pē ia kae 'ikai te na 'ofa 'iate ia.

Pea talaange leva 'e he ongo mātu'a, "Ôlofau, ko e tangata ko hono feitu'u ko tu'a, ko e fefine ko ia 'oku nofo 'i fale. 'Oku ma 'ofa pe kimaua 'ia koe, ka ko e tala ia hotau fonua mea Lo'au."

Na'e 'ikai te nau mohe pō ko ia he tokanga'i e

that they loved his sister but showed him no affection at all.

“Ōlofau,” his parents replied, “a man’s place is outside the house, but a woman’s place is inside. We both love you, but this has been the tradition of our country since the days of King Lo’au.”

That night neither of the parents slept because they wanted to guard the *kumete* and the treasure therein, lest some animal should get to it.

Dawn came and the rays of the rising sun reached out like a soothing hand. The warmth of morning crept up like a clean loving spirit. The sun rose and poured its warmth on the *kumete* and its contents. Slowly the *nonu* leaves moved. Suddenly, as if someone had shaken it, the *kumete* rocked violently. Then an arm was lifted from within, and a hand drew the *tapa* cloth aside and Hina sat up. She was completely covered with *nonu* leaves, but she was alive! Her parents were delirious with happiness.

Hina got up, wrapped the piece of *tapa* cloth around her for a *vala*, and asked for her comb. Then she went up to her brother and kissed him, chanting:

“Ōlofau, Ōlofau  
My poor silly brother,  
You wished that I were dead.  
But who will rule your children?  
For we are brother and sister,  
Your place is outside and mine is inside,  
You plant yams and other crops,  
While I weave and make *tapa*.  
These are the duties of man and woman.”

*kumete* na’a maumau’i ‘e ha manu e me’a mahu’inga na’e ‘i ai.

Mafoa hake atā, hā mai e huclo ‘o e la’ā, hangē ha nima fakanonga. Tolotolo mai ‘a e māfana, hangē ha laumālie ma’a, ‘a e hā hake ‘a e la’ā ‘o hua’i mai hono māfana ki he *kumete* mo e me’a na’e ‘i ai. Na’e kamata ke ngaue māmālie ‘a e lau’i nonu, fokifā pē kuo hangē na’e hanga ‘e ha taha ‘o lulu ‘a e *kumete*, pea toki sēsēlue e fu’u *kumete*. Hā hake e nima ‘o teke’i e ngatu pea tangutu hake ‘a Hina kuo lau’i nonu ‘atā ka kuo mo’ui. Na’e mei fakavalevale ‘a e ongo mātū’a he fiefia.

Tu’u hake pe ‘a Hina ‘o takai e tapa’ingatu ‘o vala’i hono kongaloto, pea ‘eke hono helu, pea hangatonu atu leva ‘o ‘uma ki hono tuonga’ane pea fai si’ene fakatangi:

“Ōlofau, Ōlofau ē  
Si’oku tuonga’ane valē  
Ko ho’o holi ke u matē  
Ka ke fanau ko hai ē pulē  
He ‘oku ta si’i tokoua pē  
Ha ‘au ‘a tu’a ha’aku ‘a falē  
Tō ma’ala koe mo ke ngouē  
Ka u lālanga mo koka’anga pē  
Fatongia ia e tangata mo e fefinē.”