



Cook Islands Christian Church

Newsletter

47 February 2013

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Some of the Mangere (Auck, NZ) CICC members, Sunday 30 December 2012

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CICC NUTILETA 47

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 47. To tatou tuatua aravei, te tumu tapura o te Pure Epetoma o teia mataiti ko tei na ko mai e, *"E oki kia Iesu Mesia te tumu o te akarongo Keresitiano/Return to Jesus Christ the source of Christian faith."* Kia riro teia ei kaveinga meitaki no tatou i teia mataiti tei tomoia e tatou.

2. POREBADA TOUR OF RAROTONGA, 2012

My sincere Christian Greetings to the President, General Secretary and the Executives of the Council of the Cook Island Christian Church, the six Orometuas on Rarotonga, Retired Pastors, Elders, Ekalesia, Women Fellowship, Youth and Sunday School of Avarua, Nikao, Arorangii, Titikaveka Ngatangiiia and Matavera Christian Church, in union of Jesus Christ I wish you all a happy 2013 and may our good Lord guide us in all our doings as we approach this year. I am so proud and most privileged to do a short write up to thank you people for what you have done to us during our short stay in your beautiful island of Rarotonga last October/November. However before I do that I would like us to rewind our time back to the 18th century and ask ourselves, what has brought us together as one big united family?

There was a big gap between the people of the Cook Islands and Papua at that time. However sea voyaging by your great missionaries with their good wives and children of Cook Islands who did not worry about their families in the Cook Islands but sacrificed their lives on a sea voyage to take the Gospel to Papua and other Pacific countries, these great missionaries help bridge the distances between the people of the Cook Islands and Papua, many have lost their lives while on sea. It took them months and months to reach the shores of Papua, some died of severe malaria and were buried at their respective villages, only a few were killed and a very small number returned to the Cook Islands. The latest we know was the late Rev. Turaki Teauariki who returned home in 1975, the year Papua New Guinea gained its independence.

According to our church history book (Darkness to Light) 100 years 1872 to 1972, (a copy given to the CICC General Secretary), 3 great missionaries from the Cook Islands were posted to our village but died of malaria and were buried at Porebada. They were Pekarima from Mangaia, and Asapha and Zekaria from Penrhyn. Today the distances have been shortened by modern modes of transport such as aeroplanes and ships. When we travel between the two countries, we do get the strong sense of closeness and how we have all integrated through various means of contact. The new modern vehicle HELPED BRIDGE the distances and build relations, our relationship with you (Cook Islanders) are of great importance and shouldn't be belittled by us Papuan people.

As we witness today the fruit of what the great missionaries have done, they have planted the seeds more than 100 years ago and today is the result of what they have planted. For God so loved the world that he gave his only begotten son who died to save us from our sins, John Ch: 3:16. Likewise the great Cook Islands missionaries so loved the Papuans that they sacrificed their lives to save the Papuans from the bondage of sin. The seed sown by those great missionaries are LOVE, KINDNESS, FRIENDSHIP, HAPPINESS, UNITY. All now have borne fruits and that is why we people of Papua are here with you today and many more will come and see for themselves the country where the great missionaries came from. You have already seen Poreporena (Hanuabada) United Church in 1981 and in 1984. Porebada United Church,

Pari United Church and Kirakira United Church, amongst these groups, Porebada have already made three tours; one in 1986, women fellowship in 1993 invited by Retired Politician Papa Kura Strickland, and of course last year 2012. We the Porebadans will come to Mangaia and Penryn in the near future because of the 3 missionaries from these islands. "We should all salute them for what they have done."

To conclude, I would like to thank the Council of the Cook Islands Christian Church for the approval of our request to come to Rarotonga and also for hosting us. I would also acknowledge the presence of Parliament Members who made their time available in sharing with us, all Orometuas with their good wives, all Ekalesias, Elders with their good wives from the 6 parishes of Avarua, Nikao, Arorangii, Titikaveka, Ngatangiiia, and Mtavera. We did not bring any gifts or special things for you, but what you have done to us is so much that we can't pay back. The food you prepared for us and it seems that we were having our breakfast, lunch, and dinner at the hotel. The presents that were given to us, the transport that you arranged to take us around, arranged for us to see some sacred places, all your smiling faces makes us feel at home, giving us opportunity to preach the word of God at your churches, the tour that you arranged to cruise the lagoon, all these will go down in our memory lane, and it will be very hard for us to repay what you have spent on us, but I pray that our almighty God will give back what loses you made, because to us and I know he will give back in triple what you's have spent on us. My group have experienced many things which we don't do in Papua, like morning services at very early hours, White Sunday, your Orometuas giving their full time to us taking us around, all mamas made themselves available to be with us, we will always treasure them in our hearts.

I would also like to make a special mention to the following people: Rev. Ngatokorua Patia and his good wife of Avarua CICC, my favourite meat "STEAK" Mr. Tekura Potoru and good wife, Mr. Nga Mataio and good wife, Mr. Tangata Vainerere and good wife Lily, Rev. Joe Atirai and good wife of Titikaveke CICC, Mauri Toa of Ngatangiiia CICC, and Mr. Kave Ringi, Director of Immigration. You all made our stay in Rarotonga a memorable one, I thank you all and may our good Lord richly bless you, Amene.

Avarua Ekalesia

I would like to thank the Orometua and his good wife, and all members of the Avarua Ekalesia. We know that you are God's chosen people, where you have the main town built at Avarua, where people go for shopping, the court house where people solve their problems, Police Headquarters where Law and Order is maintained, most of all the Takamoia Theological College where students go to do heir training. Thank you for providing us shelter (your hall) to stay, without you we wouldn't have a place to stay and sleep, wash our clothes and shower. We enjoyed our sharing and the combined Sunday, Wednesday, and Friday church services in the mornings and evenings. Your great hospitality was beyond our expectation, your special gifts and presents you gave us, which will never be repaid, we really enjoyed our stay at your beautiful Sinai Hall, where everything was provided. The food you have prepared and provided in the mornings and evenings, we will always treasure in our hearts in the years to come. Tanikiu Bada herea (thankyou very much) and may the Good Lord richly bless you all.

Ngatangiiia Ekalesia

Yes, we do agree with you that you are the HEART of Takitumu because you gave us clean water. I would also thank the Orometua and his good wife, and all members of the Ekalesia for inviting us to the Heart of Takitumu to have a combined service on Sunday 4 November 2012 in the morning and in the evening. We all enjoyed the days we were with you, showed us around some sacred places which we will never forget, we also thank you for the special gifts and presents. Tanikiu bada herea.

Nikao Ekalesia

I would like to thank the Orometua and his good wife, and all members of the Nikao Ekalesia for inviting us to Nikao Village. Yes we notice at Nikao that you have the national Tereora College where the bulk of secondary students go, the Hospital where you look after the sick people, the Stadium where all the big sporting events take place, and of course the airport which is the country's gateway to the outside world. We thank you for the heavy dinner you provided and the presents and gifts distributed to us, tanikiu bada herea.

Matavera Ekalesia

I would like to thank the Orometua and his good wife, and all members of the Matavera Ekalesia for inviting us to have dinner at your village. We are so proud of you because you are the HEAD and therefore the brain of Takitumu. Thankyou so much for having us during those 2 evenings, they were both memorable ones for us. The dinners you provided, the presents and the gifts you gave us, and most of all the live Tamure dance you

provided during the second evening. We really enjoyed the night and to be honest with you Mataverans, I never dance, but your dancers made me dance in public which I will never forget. Tanikiu bada herea.

Arorangii Ekalesia

Thankyou to the Orometua and his good wife, and all members of the Ekalesia. A special thankyou goes to all women fellowship for inviting us to witness the closing of the Women's Fellowship activities for the year. Thankyou for the kai you have prepared for us, we really enjoyed the evening with you which we will always remember. We will also remember the opening of the new jetty in your village across from your church, another occasion we will not forget.

Titikaveka Ekalesia

Thankyou Orometua and your good wife, and all members of the Ekalesia. Thankyou very much for the wonderful dinners you prepared for us, we had plenty to eat and enjoyed the nights. We also thank you for the presents and gifts you gave us, we thankyou for everything, tanikiu bada herea.

Finally

To all 6 Ekalesias on Rarotonga, I would say you are all God-fearing people and from that note I class you as the best people in the South Pacific! "GOD BLESS YOU ALL" and we will not say goodbye but "WE SAY, WE LOVE YOU ALL."

I would also extend my gratitude to our family friends, retired politician Papa Kura Strickland and his late wife Mama Jane Strickland and families, Tuakana and husband Tupou Faireka, John and Mareva Strickland, Puna Strickland, the late Mr. William and Mrs Tapu Richards, Mary Richards, Mr. Sam and Nga Tuakana and family, Isaiah Willie (Jnr), and last but not the least, Mrs. Nga Mokoroa and children. All of you one way or the other, looked after my children during their short stay in Rarotonga (Isaiah, Vagi and Boio). I have nothing to pay back for all of you have done but I pray that you will be rewarded by our heavenly father as we take our journey on earth.

Also my special thankyou to Mr. & Mrs. Nga Mataio for inviting us to their home to have a wonderful kaikai which they themselves prepared, and of course the traditional hymn practice we had there with you, another memorable event we will treasure. Thankyou very very much, we pray that our good Lord pay you back in triple, God Bless.

For the record

For your information, the first ever terepati from Porebada toured the Cook Islands in 1986, followed by the Porebada Women's Fellowship in 1993 lead by Rev. Morea Igo and Mr. Morea Taumaku. Their names are as follows:

1986 POREBADA TEREPATI TO RAROTONGA

<u>Name</u>	<u>Village</u>
1. Mr. Heagi (Akameamea) Isaiah	Porebada (<i>Tour Coodinator</i>)
2. Rev. Heau Heau	Porebada
3. Rev. Sioni Baru	Porebada
4. Rev. Varuko Aeari	Porebada
5. Rev. Gabe Robert	Rearea
6. Rev. Tarube Momo	Kido
7. Rev. Vagi Lohia	Porebada
8. Rt/Dk. Isaiah Koani Vagi	Porebada
9. Rt/Dk. Muraka Vagi	Porebada
10. Rt/Dk. Karua Loa	Porebada
11. Dk. Kohu Gaudi	Porebada
12. Dk. Gorogo Riu	Porebada
13. Rt/Dk. Peter Dairi Busina	Porebada
14. Rt/Dk. Geua Busina	Porebada
15. Mr. Billy Busina Peter	Porebada
16. Mr. Gabe Inogo	Roku
17. Mrs. Kaia Lohia Peter	Porebada

18. Mrs. Hebou Vele Igo	Porebada
19. Mrs. Kari Karua Pako	Porebada
20. Miss. Boio Gau Pako	Porebada
21. Dk. Douna Nou	Hanuabada
22. Mr. Varo Haroro	Roku
23. Mr. Vagi Gau	Porebada
24. Mrs. Todoi Igo Hitolo	Porebada

1993 POREBADA TEREPATI TO RAROTONGA

<u>Name</u>	<u>Village</u>
1. Rev. Morea Igo	Porebada
2. Mrs. Geua Igo	Porebada
3. Mr Morea Taumaku	Porebada
4. Mrs Igo Isaiah	Porebada
5. Mrs Kari Lohia	Porebada
6. Mrs Kari Pautani	Porebada
7. Mrs Itapo Gau	Porebada
8. Mrs Dogodo Arere	Porebada
9. Mrs Kila Araid	Porebada
10. Mrs Pore Igo	Porebada
11. Mrs Heni Auani	Porebada
12. Mrs Geua Busina	Porebada
13. Ms Erue Gau	Porebada
14. Ms Kopi Asi	Porebada
15. Mrs Hebou Morea	Porebada
16. Mrs Hebou Henao	Porebada

2012 POREBADA TEREPATI TO RAROTONGA

<u>Name</u>	<u>Village</u>
1. Rt/Dk. Heagi (Akameamea) Isaiah	Porebada (<i>Tour Coordinator</i>)
2. Mrs. Igo Isaiah	Porebada
3. Mr. Lohia Bodibo	Porebada (<i>Assistant Tour Coordinator</i>)
4. Mrs. Iru Bodibo	Porebada
5. Dk. Mea Koani	Porebada
6. Mrs. Arere Koani	Porebada
7. Dk. Morris Morea	Porebada
8. Mrs. Karoho Morea	Porebada
9. Dk. David Tara Morea	Porebada
10. Mr. Hitolo (Bouka 1) Lohia	Porebada
11. Mrs. Naomi Tolo	Porebada
12. Ms. Kaia Tabe	Porebada
13. Pastor Kaia Kari Bodibo	Porebada
14. Mrs. Rei Gamoga Melepia	Gabagaba
15. Mrs. Auda Maria Oda	Porebada
16. Mrs. Henao Oda	Porebada
17. Ms. Naomi Peter	Porebada
18. Miss. Boio Gaudi Frank	Pari
19. Mrs. Theresa Frank	Pari
20. Mrs. Boio Heni Anivai	Porebada
21. Mrs. Boio Vasiri	Porebada
22. Mrs. Hitolo Morea Siage	Porebada
23. Mrs. Raka Morea Baru	Porebada

Once again, I thank you Cook Islands people and hope we will see you again in the near future. You will always be remembered and treasured in our hearts.



*Written by Heagi Akameamea Isaiah
 Tour Co-ordinator, Porebada Tere Pati 2012
 Porebada Village, P.O.Box 250, Konedobu, Port Moresby, NCD
 Papua New Guinea
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SOME USEFUL PAPUAN WORDS AND THEIR MEANING:

Papua	Cook Islands Maori	English
Haroro Tauna	Orometua	Pastor
Haroro Taudia	Au Orometua	Pastors
Lalokau	Inangaro	Love
Hebogahisi	Takinga meitaki	Kindness
Ahebou	Taokotai	Unity
Hetura	Pirianga taeake	Friendship
Tura	Taeake	Friend
Moale	Mataora	Happy/ness
Daba Namona	Popongi meitaki	Good Morning
Daba	Popongi	Morning
Adorahi	Aiai	Afternoon
Namo	Meitaki	Good
Aniani	Kai	Food
Lau	Ko au	Me
Ita	Tatou	We
Idia	Ratou	They
Dika	Kino	Bad
Lasi	Kare	No
Io/Oibe	Ae	Yes
Tau	Tane	Man
Ahine	Vaine	Woman
Hahine	Au vaine	Women
Kekeni	Tamaine	Girl
Kekeni	Tamariki tamaine	Girls'
Mero	Tamaroa	Boy
Memero	Tamariki tamaroa	Boys
Herea	Manea	Beauty
Arohamai	Akara mai	Look at me



Map and national flag of Papua New Guinea with the well-known bird of paradise on it. Photos from Google.



Some of the members of the Porebada Terepati tour of Rarotonga, October/November 2012, taken in front of "Ebenezera," the Ngatangia Ekalesia church. Photo sent in by Heagi.

3. TE TERE O TE OROMETUA NGATEITEI KI MANGAIA

Kua akaruke to matou pairere ia Rarotonga nei i te ora 9.00am Varaire 14 Titema e kua tae ki Mangaia i te ora 10am. Kua tae mai nga Orometua e toru ko te Orometua Toko Ongoua, te Orometua Peri Daniel e te Orometua Yakilia Vailoa e to ratou au tokorua, nga Tauturu Orometua, e tetai o te au mema o nga Ekalesia. Kua imene ia mai te imene o te Evangelia tei akatangia mai e ta ratou Brass Band, e kua tuoro ia mai maua e te Tauturu Orometua o Oneroa a Papa Torotoro. I roto i te are o te airport kua raveia mai te pure e te Orometua o Ivirua koia te Orometua Peri Daniel e muri ake kua tuatua mai te tekeretere o te Konitara Ekalesia a Papa Tearapiri, te Mayor o te enua e te mata o te au Kavana.

Mei reira matou ki te aua o te Ekalesia Oneroa raveia ai ta ratou arikianga e pera te porokaramu no to matou tere. Kua riro teia ra mua e tae uatu ki te popongi Sabati na te Ekalesia Oneroa. Kua tuatua atu au i te oronga i te reo aroa o te Kumiti Tinamou e pera te akakoroanga o teia tere. Kua rekareka ratou i te au manako taku i oronga ei akamatutu i te irinakianga ki te Atua. Kua tuatua au ki te au Diakono tei tae mai no te mea te maata o te au mema tei ta ratou au akaotianga angaanga no te Kiritimiti. Te rave katoa ra te Mama i tana tuanga ki te vainetini. I te Maanakai kua raveia te arikianga a te Ekalesia Oneroa i te ora 7am i te popongi. I muri ake tetai uriurianga manako poto ki te Ekalesia, e i te ora 10am kua aere atu matou i te akaarianga apinga tuitui a te iti vaine i runga i te makatea. Manea tikai te au apinga tuitui a te au mama, mei te tivaevae te vai urunga, te cushion ariki kaingakai e te vai atura.

E i muriake i te show a te au mama kua aere atu matou ki te picnic a te Ekalesia Oneroa i te uapu maata. E maata te au tangata tei tae mai e te maata katoa i te kai. Ora 4pm i te aiai kua aere atu matou ki te ra anauanga o te mokpuna a te Orometua Ongoua i Ivirua, mataora katoa te reira akakoroanga. Popongi Sabati ko te pureanga i te ora 5.30am naku i rave i taua pure, mei tetai 38 tangata i tae mai. Ora 10am kua raveia te pure kapiti anga e nga Ekalesia e toru o Mangaia ki roto i te Are pure o Oneroa e kua maata tei tae mai ki taua pure anga, e kua tuku au i tetai tuatua akamaroiro kia ratou. "E maata a lehova e kia maata tona akapaapaa angia." Kua mataora te katoatoa tei tae mai e i muri ake te arikianga a te Ekalesia Oneroa i nga Ekalesia no vaoo mai.

Kia oti te kaikai anga kua tiki mai te Ekalesia Tamarua ia matou no te aere ki Tamarua. Kua raveia te tuoroanga a te Ekalesia ia maua e te tekeretere ko Papa Tearapiri e ta ratou arikianga i te ora 1pm. Mei reira kua apai atu te Orometua Yakilia e te Kavana o Tamarua e tetai Diakono ia maua ki Ivirua no te pure aiai. Naku katoa i rave te pure i te ora 3pm. Kua mataora te pure anga no runga i te kainga vine tei ua mai i te ua kava, e muri ake te ariki anga a te Ekalesia i te au taeake no te au enua i vaoo mai tei tae mai no teia tuatau o te Kiritimiti. E kia oti teia kaikai anga kua oki atu matou ki Tamarua, aiai i te ora 7pm kua raveia tetai apianga no te au Diakono e te Ekalesia. Kua ui mai te au manako e kua pau au i te reira e kua mataora ratou.

- Uianga
- 1: Eaa te pure rekapi
 - 2: Eaa te pure Ekalesia i te Varaire i mua ake i te Oroa
 - 3: Te au akonoonooanga o te Oroa
 - 4: Te au tutakianga o te aronga angaanga a te Ekalesia

Kua akamarama au i tetai tumu manako kua maru tetai pae, e kare tetai pae i maru. Te vai atura tetai manako taku i akamarama, mei te ora 11pm kua akaoti. Pukapuka akaou atu e ora 2am. Popongi Monite veevee aroa na te Ekalesia Tamarua no te mea ka oki akaou maua ki Oneroa no te ariki anga a te Uanga Ngavii e te iti tangata Ngaputoru i te 12pm. Mataora i te araveianga i te kopu tangata. Mei reira kave iatu maua ki Ivirua e kua tuoro ia mai e te Ekalesia te Orometua e tona tokorua, te Tauturu Orometua e te au Diakono e pera te uniform organisation e kua aravei maua ia Pae Tuteru ki reira, e kua akatangi mai ratou i ta ratou band kua pauna rai to Pae Tuteru tuatau ki reira.

I teia aiai katoa i akatueraia'i ta ratou camp e kua riro naku i akatuera e i muri ake ta ratou arikianga. I muri ake i te ariki anga kua raveia te uipaanga ki te Ekalesia. Maata te au manako tei uriuria e kua akamaara au i teia au tumu manako kia ratou. Kua uiui katoa te au vaine tini i te au uianga e kua riro na Mama Orometua i pau atu. Mataora tikai ratou e i te mea kare i rava meitaki toku taime kia ratou no te akamaramarama i tetai o te au manako kua tamanako mai ratou kia atoro au ia ratou. Kua akaoti i te ora 9pm. Popongi Ruirua i te ora 7am kua raveia te arikianga a te Ekalesia Ivirua e pera te Konitara Ekalesia o Manganui e pera ta ratou

veevee aroa. E kua apai iatu maua ki te airport, kua raveia te pure openga e kua na roto atu maua i te Guard of Honour, kake atu ei ki roto i te pairere.

Patianga nate Ekalesia na te Konitara Ekalesia:

1: Kia akakiteia mai te tere o te Evangelia kia ratou e tai ebetoma i mua ake ka tae mai ei. No te mea kua poto roa te akakiteanga kia ratou i te tere o te Orometua Ngateitei e kare ratou i papa meitaki.

2: Kia atoro akaouia ratou a teia mataiti ki mua.

Akameitakianga

1: Ki te Kumiti e te aronga angaanga i roto i te opati meitaki maata, naringa kare kotou kare teia tere e tupu.

2: Ki to Auau enua. To te enua te au Kavana te au rangatira e te katoatoa rava. To te ture nga mema paramani, te Mayor, te Island Secretary, te mata o te Kavamani e tae uatu ki te aronga angaanga a te Kavamani, nga Orometua e toru, te Orometua Yakilia Vailoa, te Orometua Toko Ongoua, te Orometua Peri Daniel to kotou au tokorua, te au Tauturu Orometua, Papa Torotoro, Papa Rere Orake, Papa Kimipe e to kotou au tokorua te au Diakono e te Ekalesia katoatoa. Kia Orana katoa te iti tangata Ngaputoru e pera to maua kopu tangata te anau a Papa Ngavii te anau a Poko e Matarenga e te katoatoa rava, tangi ke, tangi ke rava kua matau oki tatou. Kakaro e vae ki nga nu maanga i Taukea, lekoko. Merry Christmas and a Happy New Year.



Tataia e te Orometua Ngateitei, Rev. Tuaine Ngametua

4. ARAVEIANGA I AKARANA

Kua rauka tetai tikaanga manea kia atoro atu au e toku ngutuare tangata i nga Ekalesia e rua i Akarana i te marama Titema i topa, koia te Ekalesia East Tamaki e te Ekalesia Mangere. E tere oriori atoro aere to matou ki Akarana i te reira tuatau. Ia matou i Akarana, e 2 akakoroanga pureanga te ka raveia e tei reira matou. No reira i mua ake matou ka akaruke ei ia Rarotonga nei, kua komakoma atu au na runga i te imere ki te nga tiaki o teia nga Ekalesia i te akakite e ka tapae atu matou ki ta raua akamorianga. Akakoromaki mai te au Ekalesia toe i Akarana kare i atoro iatu na kotou i teia aereanga, penei a teia au ra ki mua.

Ekalesia East Tamaki (*Orometua Joel Taime*)

Pure i te ra o te Kiritimiti, Ruitoru 25 Titema, ora 10.00am, kua raveia ki roto rai i to ratou Are Pure i East Tamaki. E porokaramu akamorianga (order of service) tei akanooia no te reira pureanga tei aruia e te Ekalesia. E maata katoa te au taeake mei vao mai tei tomo i te nao o te Atua i te reira ra, noatu te mau'u o te reva. Manea e te mataora te au tuanga o te akamorianga e pera te karere a te tavini o te Atua. Tetai mea maata taku i kite au koia oki te maruarua i te au imene tei atuia no teia ra Kiritimiti, tei imeneia mai e nga pupu imene tei kapikiia to raua ingoa sumaringa e ko te *Pupu Tahirua* e pera te *Pupu Terufa* – e mea au i teia nga ingoa! Koia'i te maruarua i ta raua nga imene, te tukeke i te tune tei tauruia e te au atu imene ki roto, kaore atu i na te Aitutaki ei. Pakau ei te reo o Papa Stevie Wonder II koia te metua tane Nipurahi Nipu, e pera to te au mama e te au papa o nga pupu imene.

Kua oronga mai te Orometua Joel i tetai tikaanga ngateitei kia komakoma atu au ki te Ekalesia, e kua riro teia ei pumaanaanga ki toku ngakau. Kua oronga atu au i te reo aroa o te kumiti akaaere ki te katoatoa no teia ra Kiritimiti e te te Mataiti Ou, e pera tetai au tuatua akamaroiro no te tuatau ki mua. Meitaki maata e te tavini o te Atua, pera ki te au taeake ma te au tuaine tei aravei iatu i roto i teia Ekalesia.

Ko tetai Ekalesia maata e te matutu teia taku i kite i Nutireni, noatu e me akatakakeia mai te au tangata mei vao mai tei tae ki te pureanga i te reira ra. Taku i akarongo atu, kare e ko te reira ua te numero mema o te Ekalesia, kua aere oki tetai ki vao ake ia Nutireni no te au akakoroanga o te kopu tangata. Meitaki poria e te tavini o te Atua e pera taau Ekalesia tapu, ko korua tei ariki mai iaku e toku ngutuare tangata ki roto i ta kotou

akamorianga. Akakoromaki mai ra, kare o tatou tutu i rauka kia nenei mei to te Mangere rai i runga i te kapi mua o teia nutileta, no te ua oki i te tereanga mai o te pure, kua marama ua kotou. Kia manuia kotou e pera te au akakoroanga o te Ekalesia no te au tuatau ki mua.

Ekalesia Mangere (Orometua Tekotia Joe Tangi)

I te Sabati ra 30 o Titema kua tae matou ki te akamorianga a te Mangere Ekalesia i ko rai i to ratou ngai akamorianga i Mangere, tei tiakiia e te Orometua Tekotia Joe Tangi. Ko Tekotia koia tetai Orometua akatainu ou ia i te tuatau o te uipaanga maata tei raveia ki Aitutaki i te mataiti 2011, no reira ko tana Ekalesia mua teia e tiaki nei. Tei roto katoa te Orometua Tatahirangi Williams i teia Ekalesia, e te riro nei i te tauturu ia Tekotia i tetai au atianga, kua aere ra ki Aussie i teia tuatau ia matou i atoro atu i te Ekalesia.

Te rave ra te tuanga mua o te akamorianga koia te tiaki atarau, ia matou i tae atu ki roto i te Ekalesia. Ko tetai tuanga puapinga teia kia akamaroiroia i roto i te au Ekalesia, e riro na oki te reira ei atianga komakoma e te akaariari manako no te au metua tane e te au metua vaine. Ka riro katoa oki te reira peu ei akamaroiroi i ta tatou anau mapu i te akatukataua ia ratou i te tuatua ki mua i te tangata. No reira e pumaana ana toku ngakau me tomo au ki roto i te au Ekalesia e te rave ra ratou i teia tuanga. I roto i tetai au Ekalesia e rave na ratou i te 30 meneti i mua ake i te ora pure, i roto i tetai au Ekalesia e rave na ratou okotai ora i mua ake i te ora pure. Kia rave maroiroi uatu rai kotou e te au Ekalesia e rave ua nei rai i teia tuanga.

Kua riro te akoanga i te reira ra e na te metua Elder mei roto mai i te Ekalesia Nikao koia a Papa Vai Peua. Manea e te mataora au i te karere tei apaiia mai e te metua tane, kua vaitata atu rai te turanga ki ta te Orometua i roto i taku paunuanga, ko toku taime mua oki teia i te rongo anga iaia i te akoanga. Mei taku i kite i roto i te Ekalesia East Tamaki, kua pera rai te turanga maroiroi o te Ekalesia Mangere tei kiteia e toku mata. Noatu e me akatakakeia mai te au tangata mei vao mai tei tae ki te pureanga i te reira ra, e Ekalesia matutu teia i taku paunuanga kia akaraia ki tona numero mema. Kua aere oki tetai ia ratou ki vao ake ia Nutireni i na te Orometua mai ei kiaku.

Kia oti te pureanga kua raveia tetai arikirikianga na te Ekalesia iaku e toku ngutuare tangata e pera ratou mei vao mai. E atianga mataora teia no matou i te noonoo ma te pukapuka no runga i te turanga o ta tatou nei akonoanga CICC. Mei taku i rave ki te Ekalesia East Tamaki, kua oronga katoa au i te aroa o te kumiti akaaere ki te au mema o te Ekalesia Mangere, no teia araveianga e pera no te Mataiti Ou te ka tomoia e te katoatoa i te ra i muri ake. Meitaki poria e te tavini o te Atua e pera taau Ekalesia tapu, ko korua tei ariki mai iaku e toku ngutuare tangata ki roto i ta kotou akamorianga e pera ta kotou arikirikianga. Kia manuia i roto i te Atua no te tuatau ki mua.

Tataia e Nga Mataio

5. KARERE MEI ROTO MAI I TE PUNANGA TAUTURU

Kia orana tatou katoatoa i teia mataiti ou, te irinaki nei matou i konei i te Punanga Tauturu e kua mataora te orote, kua veevee aroa atu kite au kopu tangata no tai mai, e kua oki akaou ki ta tatou au angaanga i matau ia. Te rauka nei iaku i te akameitaki i te Tekeretere Maata o te CICC no tei oronga mai i tetai potonga meangiti i roto i teia nutileta ei tuku atu i tetai manga manako no roto mai i ta matou pia angaanga no ta matou e kite nei i roto i ta matou au angaanga tuketuke e rave nei i te Kuki Airani nei. Ko teia tataanga e au manako rai noku e akarakara atu nei i te au turanga tuketuke i roto i ta tatou akonoanga, na kotou te reira e akarakara mai me e tano me kare e tano. Kare i te akaapa i ta tatou au peu, me kua riro ra ei uriurianga tuatua na tatou, kua meitaki te reira.

Ko te akakoroanga o to matou pia angaanga koia oki ko te akaiti mai me kore kia takore i teia angaanga ta vaine e te tamariki i roto i te ngutuare. Kua akakite mai te akava i teia openga mataiti i topa ake nei e, e 29 ripoti tei tae mai kia ratou no te ta vaine i roto i te ngutuare i roto ia Titema. Ko ta teia ripoti e akakite mai nei, e 29 au iti vaine i taiaia e ta ratou tane. Kare i rauka ia matou i te akarakara atu e no roto mai i teea akonoanga teia au tane e ta nei i ta ratou au vaine, inara e aka numero teia i roto i to tatou enua meangiti. Te akakite mai nei te au aronga akarakara numero no runga i te ta vaine e, me e ta i te vaine ka ripoti ki te akava e kua taia ia aia – e 3 akaou atu i vao kare e ripoti ki te akava e kua taia ia aia. Me taanganga ireira tatou i teia numero e 87 au vaine/tamaine i taia ia e ta ratou au tane i roto i to ratou ngutuare i te marama Titema.

Kare teia i te numero meitaki me akarakara atu tatou. I to matou koikoi anga numero no teia au mataiti i topa ake nei – ko Titema/Tianuare te au marama e maata ana te au ripoti takinokino vaine i roto i te ngutuare.

Me akamanako tatou – tano anga tikai e tuatau mataora teia no te ngutuare, e tuatau akaepaepa no te Ekalesia i te ra anauanga o Iesu. No tetai au vaine/tamaine ra ko te tuatau tumatetenga roa teia. I roto i ta matou akarakaranga atu anga eaa ra teia i tupu e – ko teia tetai au tamanakoanga (contributing factors) i kitea mai:

- Maata te au apainga ka tutaki ki te moni (financial)
- Maata te au apainga kopu tangata (returning families/family get-togethers)
- Maata te au angaanga tamataora (social activities which include alcohol)

I teia tuatau Kiritimiti, ka inangaro te tamariki i te au apinga aroa Kiritimiti (Christmas presents), maata uatu ei te au tu pakau a te toa e akatutu mai ara i runga i te TV na te tamariki. E metua oki tatou ka inangaro rai tatou i te akapeupeu i ta tatou tamariki ki te au apinga oko maata i teia tuatau, mei te patikara takatakai, te trampoline, e te vai atura. E maata te moni ka pou i teia tuatau.

Ko te rua koia oki ko ta tatou au angaanga kopu tangata i Rarotonga nei me kore i te pae tai. Me e kopu tangata toou i te au pa enua, ka tuku te pia moa, pia chops e tetai uatu au manga na ratou. I tetai taime ka tuku mai i te moni ei oko i teia au pakau, i tetai taime ka irinaki mai rai e na tatou i Rarotonga nei e tutaki atu i te reira. Kua akangere ireira koe i toou ngutuare tangata i teia tuatau no toou kopu tangata i te pa enua. Me e kopu tangata toou tei tae mai no te pa enua i vao mai i te Kuki Airani nei, kua ki takiri toou ngutuare i te tangata, kua oake atu koe i toou patikara me kore motoka na ratou e taangaanga, ka maata taau kai ka tunu e i tetai taime e akonoanga ke rai ta ratou mei taau i roto i toou ngutuare e kua maata te akakoromaki e te muteki.

Ko te toru: e maata te au Christmas Parties i teia tuatau. Party no te ngai angaanga, party na te social club, party no te au taeake tei tae mai, party no te au taeake e aere atu ra, e te vai atura. Me e tamariki tetai i te kainga kua aere a Papa koia ua, me kore a mama koia ua. Me kare, apai te tamariki ki ko i te Aunt/Uncle akono ake ei. Me kona i reira te tangata kua akariro i reira ratou i te kona ei kotoeanga (excuse) na ratou i te tuatua i to ratou manako me kore akaari mai i to ratou riri na roto i te ta anga i ta ratou vaine.

Ko te uianga ireira, mei te mea e te tupu nei teia ki roto i ta tatou Ekalesia, eaa ta tatou ravenga ka rauka i te akaiti mai i te reira? Kare oki e rauka i te akakore atu i te Christmas (cancel Christmas!!).

Tetai au ravenga e akarakara atu nei matou koia oki kia putuputu i te ako mai mei runga i te atarau i te akamaroiroi i to tatou iti tangata kia akaputu moni no te tuatau Kiritimiti, me e taingauru tara (\$10) i te epetoma ei oko pakau na te tamariki i te openga mataiti, ei oko manga no te akamauruuru i ta tatou au pia anuanu (freezer) e tetai au pakau ke ka tupu mai. Kare oki e rauka ia tatou i te kopae atu i to tatou kopu tangata me oki mai ki te enua, no reira kia akamaroiroi rai ia ratou kia akaputu moni ei oko kai, me kore oko mai i te kai me oki mai ki te enua nei ei tauturu i te ngutuare i Rarotonga nei e te pa enua, me kore ei “hire” patikara e te motoka no ratou, kia kore e maata te apainga a te tangata e noo nei ki Rarotonga nei.

Ko tetai, kia akaiti mai te au angaanga kaikai i roto i to tatou oire. Me angaanga tetai ka raveia ei kai rai tetai i te pae e reka ei. Na te au iti vaine e rave ana i te kimi, tunu atu e oti tama atu i te au angaanga e rave ia ana no te kaikai. Me oti mai teia angaanga kua roiroi te au mama, tera a papa e taki mai ara i tana moina anuanu e relax mai ara. Ka tupu mai rai te riri.

E tuatua ia na e ko te kava te mea kino no reira te ta vaine. Ko ta matou ra e kite atu nei te riro nei te kava e kotoeanga (excuse) no te ta vaine. Me aere ana te au tane ki ta ratou au ngai kai kava, kare e ta atu ana ki to ratou au taeake, me oki mai ra ki te kainga, ko te kava te riro ana e kotoeanga no te ta vaine. Ko te uianga ireira, me te rauka ra iakoe i te mou i toou riri i roto i te kai kava kare koe e ta i toou taeake, eaa ireira e mama ua ei iakoe i te ta i taau vaine?

Ko tetai au ravenga puapinga penei ta te au Ekalesia kia rave, koia oki kia tuatua ua rai ki roto i te are pure teia angaanga ta vaine kia akakore iatu no te mea te riro nei teia i te takinokino oraanga ngutuare e te oire tangata. Ko ta Iesu oki apianga, “kia aroa atu i toou tangata tupu mei iaku i aroa ia kotou”, kare te ta vaine i te “arua i toou tangata tupu” e takinokino ra.

Kua oti ua tatou i konei e te irinaki nei matou i roto i te opati o te Puanga Tauturu e ka riro teia karere ei akamaaraara, ei akamaroiroi, ei akaiti mai i te au manamanata ngutuare, i te manako tika'i o te ta vaine. Me e au uiuianga taau no runga i ta matou angaanga, taniuniu mai i runga i te phone 21133 me kore imere mai ki te Irto@pti.org.ck. Kia orana e kia manuia.

Tataia e Kairangi Samuela (Akaaere, Punanga Tauturu, Rarotonga)

6. EEU'ANGA TOKA I OMOKA

Kua rave ia teia akakoroanga, eeuanga toka tei akatuia e te Ekalesia Omoka tei orongaia mai e Apinga Aroha na to matou Papa Kirikava Moerangi ki te Ekalesia. Tei runga i teia toka nei te ingoa o te au Orometua tei rave anganga ki roto i te Ekalesia i te au tuatau/mataiti i topa. Kua tupu teia i te ra 6 o teia marama February 2013. Kua rave hia tei kapu tea e te sandwich i muri ake i teia akakoroanga.



TE AU OROMETUA TEI TONO HIA KI TE HENUA TONGAREVA			TE AU OROMETUA KI ROTO I TE EKALESI OMOKA I ZIONA		
INGOA	MATAITI	HENUA ANUA	INGOA	MATAITI	HENUA ANUA
IOSIA	1853	RAROTONGA (Ngatanglia)	KAINUKU	1893	AITUTAKI
TAOITI	1854	MANGAIA	PUKERUA	1900-05	RAKAHANGA
NGATIKAHO	1854-1870	RAROTONGA (Arorangi)	SOLOMONA	1905-11	
KAIU	1857	MANGAIA	SIMONA TEAKAURUA	1910	TONGAREVA
TAMARUA	1857-59	RAROTONGA (Ngatanglia)	RAHUI SETA	1922	RAKAHANGA
NIKI	1857-59	MANGAIA	PANGI TUAKARE	1935-41, 1957, 1963	TONGAREVA
TARANI	1859-61	RAROTONGA (Avarua)	RU DAVIDA	1938	AITUTAKI
TOA	1861		ELIABA	1944-47	AITUTAKI
VAKA	1870	RAROTONGA (Avarua)	ALFRED	1947-52	RAROTONGA
TAUERA	1880-83	MAUKE	AUE NGAU	1952-53	MANGAIA
NGARII	1891-92	RIMATARA	BEN TUAKANA	1956-60	RAKAHANGA
			TURAKI TEAUARIKI	1960-62	MAUKE
			TEKEU UEA	1962	ATIU
			TUPOU APORO	1963	MANIHIKI
			NOOTAI HENRY	1964	AITUTAKI
			UZZIA TARUIA	1968-73	TONGAREVA
			SINGAPU HAIREKA	1973-75	TONGAREVA
			TA S WILLIAM	1976-77	TONGAREVA
			BEN MARSTERS	1978-82	TONGAREVA
			MAHUTA TAPAITAU	1982-86	TONGAREVA
			TUAINI NGAMETUA	1987-91	MAUKE
			TAKAIKURA MARSTERS	1991-95	TONGAREVA
			KURO ISAIA	1995-99	TONGAREVA
			OIRUA RASMUSSEN	1999-2003	TONGAREVA
			NGAMETUA ARATANGI	2003-07	MANGAIA
			MAURI PAULO	2007-2011	TONGAREVA
			BOSINI TEKENA	2011-2015	TONGAREVA

E APINGA AROHA KI TE EKALESI OMOKA NA PAPA KIRIKAVA MOERANGI TAPU



Tataia e Manongi Latham, Penrhyn

7. IVIRUA BOYS' AND GIRLS' BRIGADE BRASS BAND CAMP, 17-24 December 2012



angi ke, tangi ke ua matou oki tatou. Te karanga nei te irava, Ioane 14: 6, *“Kua karanga atura Iesu kiaia, Ko au te mataara e te tuatua mou e te ora, kare ua e tangata e tae ki taku metua ra mari ei iaku.”*

Manaa 17 Titema

Kua tae mai te puapii Papa Pae Tuteru no te toru o te taime ki Ivirua, no te apii atu i ta matou anau Brass Band kia maata atu te meitaki i te akatangi pu e te rutu pau. Mei tei matauia, kua piri katoa mai ki te camp tetai au tamariki no Oneroa Ekalesia mai. I roto katoa i teia ra, tei Ivirua Ekalesia te Orometua Ngateitei Rev. Tuaine Ngametua e tona tokorua te nooanga. Kua mataora te anau Boys' & Girls' Brigade Brass Band no te mea kua riro te Orometua Ngateitei i te akatuera i te camp i taua aiai Manaa ra 17 no Titema i te ora rima i te aiai. Kua na roto raua i te peu turou anga, e te au imene akatangia i te apai anga ia raua i to raua nooanga i muri ake i te akatueraanga, kua raveia atu tetai uriurianga manako i rotopu i te Ekalesia e te Papa Peretiteni.

Ruaotera 18 Titema

Kare aiteia te rave pakau a Papa Pae, te maroiroi, te vaerua akaatinga kia rauka te kite no te anau. Tona marama i te au ravenga e viviki ei te tamariki i te opu i te apii, e ngao te au imene ou tei rauka mai te ka tano ia akatangi ia i te pu. Kua akanoo aia e rua pupu akatangi. Pupu tai, Pupu rua, ei ravenga kia kapi te au tamariki katoatoa i te kite i te peu akatangi. I roto katoa i teia tuatau te rave nei te au opita vaine, Mrs. Mata Teina, Mrs. Arumetua Toko, Mrs Ra Mauriaiti, Mrs. Tearoa Nooroa, Mrs. Vai Maora, Mrs. Arumetua Atetu, e pera Mama Orometua Miriama Daniel, kua oronga mai i ta ratou tauturu no te ropaanga i te parai uniform o te Brass Band. Kua kitea te tu taokotai o te au mama i te tauta anga kia oti te uniform o te anau.

Varaire 21 Titema

Pure popongi Varaire, kua rave atu Papa Orometua Rev. Peri Daniel i te pure akatapuanga parai ou, uniform o te Brass Band. Kua mataora, ma te poitirere ua te au metua i te kite anga i ta ratou anau i roto i to ratou full Brass Band uniform. Manea tikai te anau i roto i to ratou parai, kia rave mai i ta ratou au peu akatangi. Te karanga ara te tara a te Atua *“Te kite ra au i taku au tamariki e te aere ra na te mataara o te tuatua mou, kare oku e rekareka maata atu i te reira.”*

Aonga 22 Titema

I te 4.30am i te popongi, kua akaruke atu matou no te root match full uniform takapini i te enua akamata i te oire Tamarua, ki Oneroa taopenga ki Ivirua. Kia akameitaki ia te Atua no te tu maroiroi o te puapii, e te anau i te akakoromaki anga i te veravera ra, ma paruparu kore. Ko te tumu te reira i tupu ei te meitaki, kua mataora te iti tangata, kua oronga ua mai e kua maata ua atu te puapinga. Ora 3pm i te aiai, kua rave atu te anau i te tamoumou i ta ratou tuanga activity no te turu atu i te akakoroanga o te Apii Tapati no te Christmas Carol te ka raveia atu i te aiai Tapati.

Tapati 23 Titema

I te ora rima i te popongi kua tomo atu te anau i roto i te are pure no te akamorianga. Avatea Sabati kua rave matou te tuanga Church Parade kare ra i apaiia ana te reva. Manea tikai te angaanga o te Avatea Sabati, no te mea, tei roto rai te anau i to ratou Brass Band Full Uniform no te reira akamorianga. Te au tamariki kare i roto i te pupu akatangi kua mono ratou i to ratou uniform o te Brigade e pera te au opita. I muri ake i te pure aiai, kua rave atu te Apii Tapati i tana tuanga Xmas Carol tei riro katoa te putuputuanga camp i te tauturu na roto i te akatangi anga pu, pera katoa te au tuanga akatutu (activities). E te puapinga katoatoa i rauka mai, kua oronga ia atu te reira ki te anau Apii Sabati. Kua mataora te angaanga i rave ia, kua piri mai te au metua, e te au taeake, no te kakaro e te akarongorongo i te akakoroanga o te anau. I te reira aiai, kua akatangi mai nga pupu akatangi tei oti i te akanooia, pupu tai e te pupu rua. Pupu tai ua qualify ratou no te akatangi pu e te rutu pau, pupu rua ua meitaki mai, inara te vai nei rai te au ngai rikiriki toe e tau kia tereniia. Ko te mea puapinga i konei, kare te anau i kaimoumou i te tuatau o te puapii Papa Pae Tuteru i te aereanga mai i Mangaia nei.

Manaa 24 Titema

Kua topiri atu te camp i te ora popongi, e kua riro na Papa Orometua Peri Daniel i topiri i te camp, ka oki katoa Papa Pae ki Rarotonga i te reira ra. **Reo akameitakianga:** Meitaki ngao ki te Kumiti, mei te Orometua Ngateitei, Tekeretere Maata, e kotou ravarai te au taeake i Takamoia. Ko kotou i oronga mai i te tikaanga kia

tae mai Papa Pae ei tupae mai ia matou nei. Mama Kafo, meitaki ngao kia koe, kare koe i karapi i to tokorua kia tae mai kia matou, no tana taleni ei akamaata atu i te meitaki, e ei kakaia no te Atua. Meitaki ngao Papa Pae Tuteru, te oronga atu nei i te akameitaki ia koe, mei roto atu i te Ivirua Boys' & Girls' Brigade Company e te Brass Band. Mei te Chaplain Rev. Peri Daniel, Captain Ngatama Marurai, Mama Miriama Daniel, te au opita tane, te au opita vaine katoatoa. Pera katoa ta matou tamariki tamaine e ta matou tamariki tamaroa, to Ivirua, e to Oneroa mai. Kare e roiroi i te akaoki i te akameitaki i te Atua, no te maroiroi tana i oronga mai noou i te apai anga i teia tuanga. Kua rauka ia koe e Papa Pae i te akakoromaki i te tu o ta matou anau, kia oronga ua mai te Atua i toou maroiroi. Aere ra, na te Atua koe e tiaki i te au ngai taau ka aere, kia manuia i toou aereanga.

Aronga mau taoanga o te Boys' & Girls' Brigade Company

Combine

Chaplain – Rev Peri Daniel
 Captain – Daddy Mauriati
 Secretary – Mrs Vai Maora
 Treasurer – Ngametua Toko

Boys' Brigade

Chaplain – Rev. Peri Daniel
 Captain – Daddy Mauriati
 Secretary – Mrs. Ra Mauriati
 Treasurer – Ngatama Marurai

Girls' Brigade

Patron – Mama Miriama Daniel
 Captain – Mata Teina
 Secretary - Tearoa Nooroa
 Treasurer – Vai Maora

Tataia e Mrs Vai Maora

Tekeretere, Boys' & Girls' Brigade (Combine)

Turuia:

Mr. Daddy Mauriati

Boys' Brigade Captain Ou, 2013

Akapapuia e te Orometua Peri Daniel





UNIFORM O TE BRASS BAND

E manganui te au taeake tei oora mai i te tauturu i roto i te tuanga o te uniform o te anau Brass Band. Kua riro teia au tauturu nei ei akatupu i te moemoea a te au akaaere o te Ivirua Company, kia rauka tetai uniform no te anau i te openga o te mataiti 2012. Kua kitea te ngakau taokotai i roto i te au metua vaine opita, te au metua vaine o te anau, e pera te Mama Orometua. Kua oronga mai i ta ratou tauturu ki te akaaere o te Brass Band Mrs Arumetua Toko na roto i te au akateateamamaoanga o te au rakei. Kia tae i te popongi Varaire ra 21 no Titema kua akatapu iatu te uniform o te anau Brass Band i roto i te tuatau o te pureanga popongi, na te Orometua o te Ekalesia Rev. Peri Daniel i rave atu i te reira. Kua manea tikai te anau i roto i to ratou uniform i te reira popongi, kia akameitakiia te Atua.

Akameitakianga

Akameitakianga ngao kia Mama Gill Vaiimene, no tana tauturu, tei riro e nana i order i te au toa i Rarotonga kia rauka mai te au parai tei anoanoia. Akameitakianga ngao ki nga taeake tei noo i Sydney Australia koia Mr & Mrs Tepua Moeara, Mr & Mrs Tura Peraua, no ta kotou tauturu na roto i te okoanga i te lane-yard o te anau Brass Band. Teia ta kotou e kite nei kua manea tikai te reira, na te Atua e akaki mai i ta kotou vairanga na roto i te au tuatau ta tatou ka aere i mua. Akameitakianga katoa teia i nga taeake tei noo i Auckland New Zealand koia, Mr & Mrs Taataa, meitaki maata no ta korua tauturu na roto i te okoanga i te tamaka e te totini o te anau tamaine. Te oronga nei te akameitakianga ki te iti tangata, nga tuanga ngao e toru, te Evangelia, te Enuu, e te Ture. Meitaki ngao no ta kotou turuturu i te akakoroanga o te putuputuanga Brass Band. Kua kitea te ngakau maoraora, te au rima oronga tauturu ta kotou tuku mai, kua maata ravaia i teiane, meitaki ngao, na te Atua kotou katoatoa e tauturu mai. Te karanga nei te irava, *“Te kite ra au i taku au tamariki e te aere ra na te mataara o te tuatua mou kare oku e rekareka maata atu i te reira.”*

Mei roto atu i te anau Brass Band, te Band Master Mrs Arumetua Atetu, tona tauturu Terepai Urirau, e te katoatoa rava, te oronga atu nei i te akameitakianga ia kotou ravarai tei tauturu mai. Akameitakianga takake i te Cook Islands National Trainer o te Boys' Brigade koia a Papa Pae Tuteru, no toou tu akakoromaki i te aapianga ia matou. Kua riro toou karape ei akamaroiroi ia matou no te tavini anga atu i to tatou Atua ia Iesu Mesia. Meitaki ngao and may God bless us all.

Tataia e te Band Master, Mrs Arumetua Atetu

8. RURUANGA I TE OPATI TAKERE I TAKAMOA

I te Maanakai ra 9 o teia marama Peperuare, kua ruru iatu ki raro te opati takere o te CICC i Takamoa nei. Kua riro e na te Ekalesia Avarua i rave i teia tuanga e kua tauturu iatu e te anau aapianga e pera te kamupani T & M Heather Ltd. Kua oti te maataanga i te angaanga i taua ra rai, e kua akapou iatu te tari i te tita i te Monite ra 11 no Peperuare. Te au apinga meitaki i runga i te are, mei tetai au punu e te rakau kare i pe takiri, ka taangaangaia te reira ei maani are umu no te peretiteni e tetai au ngai rikiriki i runga i te au ngutuare o te aapianga i Takamoa nei.

Kua ariki te kumiti akaaere i teia kia raveia no te mea te vai pera ua nei teia ngutuare kua pe e kua tae tona tuatau kia tamaia. Kua tamanako (volunteer) mai te Ekalesia Avarua e ka rauka ua iaia teia i te rave no te mea kare i te apainga maata, no reira i kore'i te katoanga o te Rarotonga Konitara Ekalesia i kapikiia.



Old CICC Office at Takamoa. Now you see (2009), now you don't (2013). Taken from about the same angle. The 3 tall coconut trees in front on the right were cleared in 2012. (Photos by Nga Mataio)

Uianga, ka akapeea teia ngai? Pauanga, kua akarakara te kumiti i te parani tamanako (proposed architectural plan) no tetai ngutuare rua taua ki runga i teia ngai, ko te ka taangaangaia ei au opati no te au mangamanga o te akonoanga, penei ka tarauia tetai pae ki vao, tetai au ngai uipaanga (conference rooms), e te vai atura. A teia au ra ki mua e kitea atu ei e, eaa te turanga o teia manakonakoanga.

Demolition of the Old CICC Office at Takamoa, February 2013. A new 2-story multi-purpose structure is being proposed as replacement. *Photos by Tekura Potoru.*





9. ASIA PACIFIC COMMITTEE PARTNERSHIP VISIT & FULL MEMBERSHIP ASSESSMENT

Kia orana. Happy New Year kia kotou katoatoa i roto i nga Ekalesia e manganui i roto nei i te Kuki Airani, Nuti Reni e Autireria. Kia oronga mai te mana Atua i te mataiti taokotaianga ia tatou katoatoa, i te tavini anga iaia i teia mataiti roa. Te karanga nei te motto a te anau tamaine, *BE PREPARED*. Kua tae mai tetai nga Kumiti mei roto mai i te pa moana Asia Pacific Region no te raverave i tetai au tuanga angaanga no te putuputuanga tamaine Girl Guide o te Kuki Airani, kia riro mai, ei mema tinamou ki roto i te Konitara Maata o te putuputuanga Girl Guide o teiane ai ao tei kapikiia e ko te World Association Girl Guides & Girl Scouts – WAGGGS.



I te mataiti 1992 kua riro mai te Kuki Airani ei mema atui me kare tapiri ki roto i teia putuputuanga maata o teiane ai ao. I teiane e 85 mataiti te tupuanga ki te Kuki Airani nei tei totoa atu ki roto i te Evangelia Cook islands Christian Church e te Katorika.



Kua tae mai raua i te mamaiata Paraparau ra 31 no Tianuare e kua oki atu raua i te Sabati ra 3

Peperuare 2013. Ko Melanie Bennett no Nuti Reni mai aia, nana teia tuanga i te tauturu i tetai mema i roto nei i te pa moana Pasifika, e ko Grace Tam e tamaine angaanga aia na te opati o te Asia Pacific Region. I roto i teia tere no raua, kua akanoonooia tetai au tuanga angaanga tei manakoia e kia rave raua, ei tauturu i te Kuki Airani.

I roto i teia 4 ra ta raua i aere mai, kua akanooia tetai Uipaanga ki te au arataki i roto i te Konitara o te Kuki Airani, te au arataki mei roto mai i nga kamupani Girl Guide e 7 o runga nei i te enua, te au tamaine mapu e te Paterono – Lady Ina Goodwin. Kua riro e ko ta raua arataki mua teia i aravei e te komakoma atu kiaia i te manakonakoanga o te putuputuanga e tetai au ravenga tauturu i teia putuputuanga tamaine ki te ngutuare o te Paterono.



Kua tae katoa atu raua i te aravei i te Tekeretere Maata o te akononga Evangelia metua i Takamoa, koia te metua tane Nga Mataio no te akarongorongo i tetai au tuanga ta te putuputuanga e rave nei, ei tauturu i te Evangelia i roto i to tatou basileila. Kua ariki mai te Tekeretere Maata i to raua tere e kua raveia tetai katikati i muri ake i teia komakomaanga manea. Kua marama raua i ta te au arataki tauturuanga i teia putuputuanga kia tupu.



I roto i ta raua au Uipaanga katoatoa, ko te vaerua i konei, no te akakitekite ki te au arataki i te au tuanga kia rave meitakiia, te au taki anga o te au peapa akateateamamao e te vai atura. Na roto i tetai akariarianga kua rauka ia raua i te komakoma no runga i te au turanga e autu ei te Kuki Airani i roto i teia au turanga. Kua apai mai raua e 6 au tuanga mamaata koia oki i roto i te reo papaa: -

1. *Membership*
2. *Educational program for girls*
3. *Training for adults*
4. *Finance*
5. *Relationship to society*
6. *Structure & management*



Kua oronga mai raua i tetai tuatau no te akapapa i te au angaanga no teia au akateateamamao anga, mei roto atu i teia marama e tae uatu ki roto ia Tiunu i teia mataiti. No te mea e au tuanga rai tetai kare i oti i te raveia, te tapapa mai nei ratou kia oti i roto i teia marama ko Tiunu.

Kua tamanako katoa mai raua e ka tae mai tetai mata mei roto mai i te Konitara maata o te putuputuanga Girl Guide o teiane ao i te openga o teia mataiti, me kare a teia mua

mataiti ki mua. Na ratou rai oki e akapapu ki roto i te kopapa maata i te turanga meitaki o te Kuki Airani. E maata te au peapa ka tuku ki teia Konitara maata, mei te akapapaanga moni a te putuputuanga, numero tare o te au mema, te au porokaramu a te tamariki tamaine i te au tuatau apii, te apii terenianga o te au arataki, akapapaanga ingoa arataki i roto i te Konitara, e te vai atura.

I roto i to raua tere, kua riro te reira na te putuputuanga Girl Guide rai o te Kuki Airani i tauturu ia raua, na roto i te turanga o te ngai moe, ngutuare uipaanga, apinga akaoro e te pae i te akono i to raua oraanga kopapa (kaikai), aravei i te ngai toanga pairere, apinga aroa e te vai atura. Kua akari katoa mai



ratou i ta ratou tauturu i teia tere, i te oronga anga mai i tetai moni tauturu i te ngai moeanga, tei akonokonoia e te metua vaine Perititeni, Mrs Tokerau Munro, noatu kare aia i runga i te enua i teia tuatau poto.



Kua rauka tetai tuatau no raua i te atoro atu i tetai au ngai i runga nei i te enua, mei te tuatau Pure i roto i te Ekalesia Nikao i te popongi Sabati, komakoma ki runga i ta tatou porokaramu ratio i te avatea Sabati ki te pae ia Aunty Nga



Teao-Papatua, komakoma ki runga i ta tatou pia tutu e te tuku i tetai manako no to raua tere ki runga i te enua na roto i ta tatou nuti peapa. Kua mataora raua i to raua tuatau poto ki runga nei i te enua, e pera katoa ki roto i te putuputuanga tamaine Girl Guide o te Kuki Airani.

Te oronga atu nei matou te Konitara Girl Guide o te Kuki Airani i to matou reo akameitakianga kia kotou katotoa tei tauturu mai i teia nga taeake vaine i to raua taeanga mai ki roto nei i to tatou ipukarea. Tei kore i taiku tatakitaia ia, ka topa aea tetai ki vao.

Meitaki maata, te Atua te aroa kia kotou katoatoa. Kia manuia i teia mataiti 2013.



Tataia e Ngara Katuke, Opita, Girl Guide Cook Islands

10. AKATAPUANGA I TE AU MAPU EKALLESIA OU I AVARUA

I te pure popongi Varaire Oroa 01/02/13, kua akao iatu e iva (9) au mapu ki te taonga Ekalesia i roto i te Ekalesia Avarua. Teia to ratou au ingoa; **Tetini Ariki Tararo, Tuakana Noovao, Tehina Vainerere, Mahere Takaiti, Atinata Simona, Arama Henry, Va Nic Teina, Anthony Pepe, Robert Simona.** Kua ariki oki ratou ia Iesu Mesia ei Atua e ei arataki no ratou. Kia akameitakiia te Atua no te mea, ko te puapinga oki teia i te teretere mapu koia te tere atu anga ki roto i tetai e tetai Ekalesia, e pere katoa ki roto i te Ekalesia Avarua i ta ratou teretereanga ki roto i te au tapere no te akamaaraanga i te tu akaou-anga o Iesu Mesia mei te mate mai, e pera katoa ki te ra Penetekose. No teia tuatau i tae ei teia au reo kapiki kia ratou, e kua tuatua ua ratou ma te rekareka ua e, te ariki nei matou ia Iesu ei Atua no matou. Kua tuatua oki a Paulo e, "Kare ua au i akama i te Evangelia a te Mesia ra; no te mea, ko te mana ia o te Atua kia ora te tangata ravarai e akarongo ra, ko te Ngati Iuda ana, e te Eleni katoa oki." Te akameitaki katoa nei teia manako i te Atua, kua kitea te utuutuanga a te au metua i ta ratou au tamariki e kua aaki ua e no te Mesia anake ratou e tae uatu ki te openga. E oro tamou marie ei i teianeiroanga i tukuia mai ki mua ia tatou nei, ma te akara tamou kia Iesu te tumu e te akaoti i to tatou akarongo. Kia matutu e kia maroiroi.



Tataia e te Orometua Ngatokorua Patia, Ekalesia Avarua

11. TERETERE MAPU I RAROTONGA, PEPERUARE 2013

Kua raveia te teretere mapu mua a nga Ekalesia e 6 i Rarotonga nei i te Sabati ra 17 no teia marama Peperuare. Kua tere te Matavera ki Avarua, Avarua ki Nikao, Nikao ki Arorangi, Arorangi ki Titikaveka, Titikaveka ki Ngatangia, e Ngatangia ki Matavera. Mei ta te Apii Sabati e rave na, e 2 teretere mapu e raveia ana i te mataiti i Rarotonga nei (Peperuare e Aukute). E ripoti poto teia no runga i te au angaanga a te mapu i rave i roto i te Ekalesia Matavera, koia oki te anau mapu tei tere mai mei te tapere Muri o Ngatangia, e pera ta te mapu rai o te Ekalesia Matavera. Kua apaiia mai te tere mei Ngatangia mai e te Orometua tiaki o te Ekalesia, Rev. Tereora Tereora, e te metua Diakono, Atatoa Herman, koia katoa te mema paramani o Ngatangia. Kua aru mai ia raua nga metua turuturu i te mapu, te akaaere o te mapu, e pera mei tetai 40 mapu. Kua piri katoa mai nga apianga mei Takamoia mai, koia a Tukinga Vainetutai e William Williams e pera to raua nga tokorua. Mei tetai 50 tuma ireira ratou tei atoro mai i te Ekalesia Matavera no te akakoroanga o te mapu.

Mei tei matauia i teia tuatau no runga i te akanoonooanga o te au teretereanga Apii Sabati e pera ta te mapu i Rarotonga nei, na te tere te au imene katoatoa (nga imene Apii Sabati e pera nga imene reo metua). Kua riro rai na te anau mapu Ngatangia i akamata i te tatau, e aru mai ei ta te Matavera. Aiteite ua te vaerua e te manako maata o ta nga pupu mapu i oraora mai, koia oki kua akamouia te reira ki runga i te kaveinga o te reira ra, Salamo 56, e pure tukuanga i te irinakianga ki te Atua. Kua akamou te tatau a te anau mapu ki runga i te puapinga o te tukuanga i to tatou irinakianga ki roto i te Atua, kia riro e nana e arataki ia tatou i roto i te au atianga ravarai. Noatu tetai au anau mapu tamariki kare i mou meitaki ta ratou tatau, kua manea rai ta ratou au tuanga i rave mai, ta te mapu mei Ngatangia e pera te Ekalesia Matavera. Pumaana katoa te ngakau i te kite anga atu i te papaa e tetai au manuii tei tomo i te nao o te Atua.

Kia oti te tatau a te mapu e pera te akoanga a te Orometua, kua raveia te pure ngutuare i roto rai i te Are Pure, e kua riro na te apianga Tukinga i rave. E kia oti teia tuanga, kua taki aere atu te katoatoa ki te Are Apii Sabati o Matavera, ireira te arikirikianga a te tapere Titama/Tupapa e pera ta te Ekalesia katoatoa. I runga i te kaingakai a te Ekalesia, kare e aite te tuketuke e te manea i te kai; te ki o te enua, to te moana e pera to te mareva. Kua kai e kua takatakai i na tera reo ei. Noatu oki e kua ki te kopu, no te manea oki i te kai, e pera te dessert i muri ake, ngata atura ireira i te kopae ke atu i te timataanga o te kai. Teia ta tetai, "kare e kino no teia ra ua tatou ka kaikai maata'i, kia oki ki te kainga ka akatanotano au ei." Kare e akapapuanga e me kua raveia rai teia akatanotanoanga.



Ngatangia CICC Youth who travelled to Matavera CICC on Sunday 17 February 2013 for the first of two such visits around Rarotonga by the Rarotonga CICC Youth for this year.

I te anau mapu Ngatangia i runga i te kaingakai kaikai, kua timata (challenge) iatu ratou e te Tekeretere o te Ekalesia Matavera, lotia Atera, me e anoano to ratou kia apai i te satauro a to tatou Atua ia Iesu Mesia, koia oki kia riro mai ei au tavini, ei au tumu toa no te Atua. Mataora te kite atu anga e kua arikiia teia timataanga e nga mapu e 7 mei roto mai i te tere. Kia akameitakiia te Atua no ratou tei iki i teia ikianga e tei ariki e ko te reira te mataara no ratou kia aere i roto i te oraanga nei. No reira ka akamaroiroi e teia au mapu, kia riro tena takainga ei mea manuia, ei meitaki e, ei rangatiraanga no kotou no te au ra ki mua.



Matavera CICC Youth who remained in the Ekalesia for the Teretere Mapu, Sunday 17 February 2013.

Tetai akamaramaanga ki konei ei kiteanga na kotou i vao ake ia Rarotonga; i te tuatau mua me tere ana nga pupu tamariki (Apii Sabati e te Mapu), e rua o ratou tatauanga i roto i te Ekalesia – pure avatea e pera te pure aiai. No tetai au tumuanga, kua iki te Rarotonga Konitara Ekalesia e kia okotai uake taime me tatau te tamariki, koia oki i te pure avatea, e kia oti te tatau, kaikai e oti oki ei ki ta ratou au Ekalesia. Te aruia nei reira teia porokaramu i teia tuatau ma te tai'i-kore.

Tataia e Nga Mataio (nana katoa te nga tutu i nenei)

12. NUSI MEI NGA HEKALESIA I TONGAREVA

Kia orana kotou katoatoa i te aroa poria o to tatou Atua ko Iesu Mesia, ko tei oronga mai i teia tuatau tau tikai kia aravei tatou na roto i teia karere akakitekite. Te au tavini o te Atua e tiaki nei i te au Ekalesia a Iesu Mesia i te Kuki Airani nei, New Zealand, Australia, Tahiti pera katoa ki te komiti tinamou te aronga angaanga i roto i te opati i Takamoā, tae atu ki te anau Apiianga i roto i te Punavai Ora kia orana i te aroha maanaana o to tatou Atua ko Iesu. Ei akatomo ia tatou ki roto i teia karere akakitekite a te CICC te karanga nei te tuatua tika a te Atua, “*Ka akara na i te tu o to te Metua aroa ia tatou nei, ko tatou i tapaia mai e e tamariki na te Atua; i kore ei to teiane ai i kite ia tatou, no te mea kare katoa i kite iaia*”(1 ioane 3:1).

Te irinaki katoa atu nei matou e, kua mataora tikai kotou i to tatou aereanga mai na roto i te tuatau o te au ra mamaata e tae ua mai ki to tatou tomo kapipiti anga ki roto i teia mataiti ou. Eiaue te aroha o te Metua Atua ia tatou te akara nei tatou i tana au angaanga takake no tatou, e tana arataki anga ia tatou aue te manea. Kua mataora tikai matou i roto i te tuatau o te au ra mamaata, tae ua atu ki te pure Ebetoma tae atu ki te papani anga o te au angaanga.



Scenes from Penrhyn (photos sent to Takamoa by Rev. Tapaitau Joe Marsters, Ekalesia Tetautua)

OMOKA EKALESIA

I te papani anga o te au angaanga i Tongareva nei, kua piri atu matou te Ekalesia Tetautua ki te Ekalesia Omoka i te papani anga i te au angaanga o te au ra mamaata. Kua mataora tikai te araveianga o nga Ekalesia e rua, kare e pou te kai kia kai, karanga tera reo e, kai e takatakai. E toru pupu imene i te reira ra, ko te Ekalesia Tetautua, ko Oiretumu, e pera Oire Hou (New City). Kua riro te au uianga uapou i te reira po na nga Tauturu Orometua o nga Ekalesia e rua i rave.

Kua rere ua te tangata i te rekareka no te reka o te au reo imene tei imene ia i te reira po. Kua kitea katoa ia mai tetai au tangata ou tei kore i kite ia ana ki teia au angaanga, mei a papa Rua, kua riro tikai papa Rua ei tamataora i te au pupu imene i te reira po, kua poitirere katoa tetai pae no te mau ia papa Rua te au imene.

Kua piri katoa mai kia matou i te reira ra, te au taeake tei tae mai na runga i te pai (Kowai) mei Rarotonga mai, kua mataora tikai te araveianga kia ratou e te epaepa anga i te papani anga o te au angaanga o te reira ra. Te akara atu nei matou ki te openga o teia mataiti, te irinaki anga e, ka maata atu te mataora no te mea, ka tae mai te tere o te Ekalesia Sydney e tetai au taeake mei New Zealand mai i teia openga o teia mataiti kia matou, no te apai mai i te au Ove o nga Ekalesia e rua i runga nei ia Tongareva.

KIMI EKALESIA

I roto katoa i te tuatau o te pure ebetoma, kua rauka mai e toru (3) kimi Ekalesia ou i roto nei i te Ekalesia tei inangaro i te aru ia Iesu i roto i teia tuatau nei. Kua apii ia atu ratou e tae ua atu ki te Faraire i mua ake i te Oroa o Tianuare i teia mataiti i reira ratou i hohoi'a'i ki roto i te koro o Iesu Mesia. Teia to ratou au ingoa; Mr William Marsters, Miss Tereapi Tiriai Tapu, e Miss Takurangi Roriki Cindy Saitu.

Koia katoa rai ia tei tupu ki roto i te Ekalesia Omoka, i roto rai i te tuatau o te pure ebetoma kua rauka mai e toru (3) a ratou kimi, tei inangaro katoa i te kimi ia Iesu i roto i te akamata anga o teia mataiti. Kua hoho katoa ia ratou ki roto i te koro o Iesu Mesia i te Faraire i mua ake i te Oroa o Tianuare i teia mataiti. Teia katoa to ratou au ingoa; Miss Turoto William, Miss Anarei Akatapurua, e Titi Ru Taime.

Ko tena te au tuatua tei tau kia tuku ia atu na roto i ta tatou nusi letter akakitekite, kia rauka ia kotou kia kite mai e, eaa te au mea e tupu nei i runga nei i to tatou kainga ipukarea, no reira kia orana e kia manui.



Tataia e te Orometua Tapaitau Saitu Joe Marsters, Tetautua Ekalesia

13. 2nd UPDATE FROM THE BICENTENNIAL COORDINATION UNIT



Bicentennial Moments 2

Tataia e Tangata Vainerere, Director, BCU

1. Iri'iri kapua ki te Ekalesia Arorangi

Kua raveia te uriurianga manako a te BCU ki te Ekalesia Arorangi, i te aiai Sabati ra 9 o Titema 2012. Kua noo mai te katoaanga o te Ekalesia no teia uirurianga manako no runga i te teateamamao anga no te au angaangaa ka anoanoia kia raveia i te akaepaepaanga i te 200 mataiti o te taeanga Evangelia ki te Kuki Airani. Kua akamarama atu au ki te uipaanga i te au manakonakoanga o te BCU e te au akateretereanga o te opati o te BCU. Kua paupau katoa atu au i tetai au uianga tei uiia mai e te Ekalesia. I te taopenga anga te uipaanga, kua karanga mai tetai metua vaine e kare rai aia e marama ana i teia tumu manako o te 200 mataiti. Kua ariki au e te Ekalesia e ka oki akaou mai au ki Arorangi no te akarava atu i te oonuanga o te au parani no te 200 mataiti. Kua pou ireira i te BCU i te uriuri manako ki te au Ekalesia katoatoa i Rarotonga nei, no te akamarama i te au porokaramu angaanga a te BCU. Ka tauta au i teiane i te atoro atu i te au Ekalesia i vao ake ia Rarotonga no teia akakoroanga rai.

2. Bibilia Maori ki te Roro Uira (E-Bible)



Tangata Vainerere and Rev. Robert Robati-Mani working on the Cook Islands Maori E-Bible project.

Kua angaanga kapiti te BCU ki te United Bible Societies na roto i te taeake ia Dr. Daud Soesilo te Global Bible Translator o te UBS i te taipuanga i te Bibilia Maori ki roto i te roro uira (E-bible). Ko te Puka mua tei taipu ia atu ei akara'anga, ko te Puka Nahuma, tei taipuia mai e Ms Turia Vogel, tamaine Matavera na Kopu e William Vogel, e noo ana ki Autireria. Kua manea tikai teia Puka Nahuma i te oti mai anga i te tuku ki roto i te porokaramu Roro Uira.

Te akara atu nei i reira ki te toenga o te au Puka. I teiane, tere atu i te 50 au mema ekalesia i Rarotonga nei, Nuti Reni e Autireria e taipu nei i te toenga o te au Puka. I teia nga ra kua tomo mai te Orometua Mata Makara e tona au taeake i roto i te Evangelia i Melbourne i te Tauturu i teia akakoronga. Te taipu nei ratou i te Puka Zekaria i teia nga ra. I te Parapau ra 14 no Peperuare, kua tae mai to tatou taeake ko te Orometua Robert Robati-Mani o te Otago Pacific Islanders Presbyterian Church ki Rarotonga nei no te Tauturu katoa i teia akakoroanga. Ka angaanga aia ki Takamoana no tetai toru marama. Ko tana angaanga ko te tatau meitaki (proof-read) i te au Puka tei oti i te taipuia. Kia akameitakiia teia taeake no tana tauturu ia tatou ma te tutaki-kore.

3. Te toka o Tioni Viriamu kia neke ia

Kua oti i te Ekalesia Avarua i te ariki i taku patianganga ki akaneke ia mai te toka akamaaraanga o te Orometua Tioni Viriamu e tu nei i roto i te aua Are Pure o Avarua, mei tona ngai e tu nei i teia taime (i muri ake i te Sinai Hall) ki te ngai manea tikai i mua i te Are Pure i te pae i te toka akairo o te Kopu Ariki o Makea. Te uriuri nei au i teiane ki te Minitiri o te Tauranga Vananga e te Cook Islands Historical Society no runga i te akatikaanga i teia kia raveia. Ka raveia tetai iriiri kapua na te katoatoa (public consultation) i mua ake ka orongaia mai ei te peapa akatikaanga no teia akakoroanga. Me rauka mai te peapa tikaanga, ka rave i reira toku Kumiti i te

akanekeanga o teia toka ma te akamanea akaou i te reira. Ka tamou katoa ia tetai papa tuatua (plaque) ki runga i teia toka no te akamaramaanga o te taeanga mai o te Evangelia ki te Kuki Airani e te tua poto no Tioni Viriamu e tona nga taeake ko Papehia e Vahapata. Te akameitaki nei au i te Ekalesia Avarua no tei ariki i teia patiangā. Te parani nei toku Kumiti i te akatuera i teia toka ki tona ngai ou i muri ake i te Uipaanga Maata i roto ia Okotopa 2013.

Tei inangaro i te uiui marama, taniuniu mai i te Director i runga i te tereponi: +682 29109 me kare +682 79396 e te imere: tvainerere@gmail.com

14. IRIIRI KAPUA I FIJI



e karanga nei te tuatua na te Atua, Salamo 121:1&2. *“E akara ainei toku mata ki te au tuaivi, e rauka ainei te tauturu iaku i reira? no ko ia iehova ra te tauturu iaku, ko tei anga i te au rangi e te enua nei.”*

Kia orana te katoatoa rava e tatau nei i teia nutileta. Kia akameitakiia te Atua, tei rauka te tikaanga manea noku, tei na roto mai i te Tekeretere Maata, ko tei riro e, naku i mata i ta tatou akonoanga CICC ki te uipaanga a te Pacific Conference of Churches (PCC), tei mataia mai e te au vaine mei roto mai i tetai au enua o te Pacifica nei, tei raveia ki te apii Pacific Theological College (PTC) i Suva, Fiji, mei te ra 4 - 8 o Peperuare nei. Ko te Tumu Tuatua (Theme) tei akarakaraia, e tei uriurii, koia oki, **“Act justly, stop gender based violence”**. – **“rave i te mea tika, akakore i te takinokino i te au vaine, te au tamariki tamaine e te au tamariki”**.

Kua roa teia Tumu Manako i te kimiia anga te au ravenga no te patoi atu kia akakoreia te takinokinoanga o te au vaine, tamariki tamaine, e pera te au tamariki, i roto i to tatou pa moana Pacifica nei, mei te mataiti 1984 e tae mai ki teia mataiti, te tu nei rai te au Putuputuanga e manganui, mei te PCC, UN Women, Fiji Women’s Crisis Centre, Pacific Women’s Network etc. No teia e tupu nei, te akaari mai nei te reira kia tatou e, te maata ua atura te kino i roto i teiane ai, e ka inangaroia kia rapakauia. Penei, kare i aite roa to tatou kino i te Kuki Airani nei ki te maata anga o te au enua i to tatou pa moana nei, inara, e mea tangi tikai e, e mea akaroa, e te matakaia teia au takinokino anga e tupu nei ki runga i teia oraanga tangata, ta te Tumu Tuatua e akakite mai nei.

Me akara oonu atu tatou, teia te au mea e tupu nei, te taiaia nei te vaine, te au tamariki tamaine, pera katoa oki, te au tamariki, te pa’i’i ra to ratou au kopapa, te rauka ra to ratou au maki tukeke, e i tetai au taime, te akapotoia ra to ratou au oraanga na roto i teia au mataara kino. Kua takinokinoia ratou na roto i tetai au angaanga taukore e te rikarika, mei te rape, sexual abuse, na roto i te au tuatua kino e te akakino, te papa, etc. Te tupu nei teia au tu takinokinoanga i roto tikai i te au ngutuare, i roto i te au tapere e te au oire, i runga i te au enua e te basileia. Te ngai tumatetenga ra, te uuna ia ra ma te ta-ngaroia, te ta matakaia ra auraka kia akakite ia.

Kare tatou e uiui e, koai teia e rave nei i teia au angaanga kino, mari ra ko te au tane, (papa, uncles) e te au tamariki tamaroa. Kua akakiteia i roto i te ripoti e, ko te mataiti iti roa atu tei takinokinoia, e pepe tamaine e 9 marama, e te vaine pakari roa atu tei takinokinoia, e 92 mataiti. No reira, te tu nei te au arataki o te PCC, te au Taokotaianga o te au vaine i Viti, e tae uatu ki te au mata katoatoa tei tae ki teia Workshop i te tamaki, kia akakoreia teia au tu takinokino i te au vaine, te au tamariki tamaine e tae uatu ki te au tamariki, i roto i te pa enua Pacifica nei. Ka naea ra? Ka anoano maataia tetai au tauiangā i roto i to tatou oraanga, kia na roto mai te reira i te au arataki.



Devotion time for participants at the PTC Chapel.



Group work at the Jovili Meo Mission Centre, PTC

Ko te tuatua na te Atua e akoia nei, ka anoanoia kia kimi oonua te au aiteanga. Kua riro te tuatua o te Kapuaanga tei akakiteia i roto i te Buka Genese 1:26&27, & pene 2, tei kimi oonu akaouia te aiteanga, ei kiteanga no te tangata e, kua angaia tatou, tane e te vaine, ki te tutu o te Atua, kua angaia te tane mei roto mai i te repo enua, kua angaia te vaine mei roto mai i te tane, tei angaia mei roto mai i te repo enua, tei akaari mai i tetai turanga aiteite (equal) i rotopu i te tane e te vaine. E no taua tu aiteite

ra tei kiteia, i riro ei teia tuanga ei akamatutu i te manako o te Workshop, e kia arikiia te turanga akatere o te vaine, ki to te tane, i roto i te nguituare, i te au ngai angaanga kavamani, i roto i te au Ekalesia, e te vai atura.

Kia akaraia te vaine e, e tangata katoa aia, kia rauka iaia i te iki i tetai au ikianga tana i manako, e kia rauka iaia i te tuku tika. Ka anoanoia kia angaanga kapiti te vaine e te tane. Kia akatupuia tetai au Putuputuanga ei patoi atu i te takinokino angaia te vaine. Ka inangaroia kia akanooia tetai au ngai meitaki no ratou tei na roto i teia au mataara o te takinokino, kia rauka ia ratou kia akakite e, ma te tua i to ratou au manamanata. Kia akatupuia tetai au iriirikapua e kia apii ia te tangata ki te tuatua tika na te Atua. Kia akatupuia tetai au terenianga i tetai au tangata kia riro ei au puapii no te GBV (Gender Based Violence).

Ka tu tatou e te au Ekalesia ka tamaki atu e ka patoi atu i teia au angaanga kikino e tupu nei i roto i to tatou pa enua Kuki Airani, e pera oki, i roto nei i to tatou pa moana Pacifica. Te kite nei tatou i teia ra e, kua mamao te tangata mei mua i te aroaro o te Atua, teia ta tatou ka rave, ka tu tatou, tona au Tavini ki runga, te au arataki tuketuke i roto i te au Ekalesia, mei te au Diakono, au arataki mapu, te Boys'/Girls' Brigade, te Girl Guides, te vainetini, te au Puapii Sabati e tae uatu ki to tatou iti tangata.



Participants to the PCC/PTC-organised Gender Based Violence Workshop held at PTC, Suva, Fiji, 4 – 8 February 2013

Kua akataka te Workshop kia tataia tetai ripoti taokotai e kia tukuia ki roto i te Uipaanga Maata a te PCC te ka raveia ki Honiara, Solomon Islands, mei te ra 1-10 o teia marama ki mua ia Mati. Ka taokotai to tatou au ngakau ma te pure i ta te Atua akameitakianga e tana apai ke anga i te au takinokino anga e manganui e tupu nei ki roto i to tatou oraanga tangata nei.



Tataia e Mamatira Patia, Orometua Vaine, Avarua CICC
Mata o te CICC ki te iriiri kapua i Fiji

15. NUTI POTOPOTO



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

E AU TUATUA AKAMAARAARA NO TE UIPAANGA MAATA 2013

Tena te pepa “**Bacground Information Paper**” no te uipaanga maata tei imere iatu ki te au Ekalesia katoatoa i te ra 1 o Noema. Tetai nga tuatua puapinga kia vai maaraara ua i te au Ekalesia:

- Akapapuanga i te au mata ki te uipaanga: kia tae mai ki te Tekeretere Maata i Takamoa nei i mua ake i te openga o Mati 2013. Meitaki maata kia kotou tei tuku mai.
- Tamanakoanga akatukeanga i te ture tumu (amendments to the CICC constitution): tuku mai ki te Tekeretere Maata i mua ake i te openga o Peperuare 2013. Ka akaraia te reira e te kumiti akaaere i mua ake ka tuku ia'i ki te au Ekalesia katoatoa e 6 marama i mua ake i te uipaanga maata.
- Tamanakoanga ki te uipaanga maata (remits to the assembly): tuku mai ki te Tekeretere Maata mua ake i te openga o Me 2013. Ka akaraia te reira e te kumiti akaaere i mua ake ka tukuia'i ki te uipaanga.

UIPAANGA NA TE AU OROMETUA CICC O NUTIRENI

Ka raveia ki te CICC Palmerston North, New Zealand, 12:00 Noon Friday 8th – Sunday 10th March 2013. Teia i raro nei te patianga mei te Tekeretere o te CICC NZ Council, Rev. Joel Taime:

- Akapapa mai i ta kotou Ripoti Orometua no te Uipaanga. E ripoti tata te ka arikiia.
- Akara ki te Porokaramu Uipaanga no te au tuanga tei akatakia naau e rave. Please akateateamamao iakoe.
- Akakite mai i to kotou au porokaramu no te aereanga e te okianga atu mei te Uipaanga. Akapapu katoa mai me ka noo koe ki te taeake me kare. Akakite katoa atu ki te hosting Ekalesia: Rev. Kamire Meti: Telephone: (06)356 7080.
- Ka akamata vave ta tatou Uipaanga i teia mataiti i te avatea Varaire mei tei akakiteia ki runga nei. E ka akaoti te Uipaanga i te aiai Maanakai ra 9 March 2013. Penei ake ka noo atu tetai pae ki te Sunday ratou e oki ei ki ta ratou au Ekalesia.
- Kia taokotai tatou i te raveanga i ta tatou uipaanga o teia mataiti.

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.

16. OBITUARY

Ngakeuata-te-Marae o te Evangelia (Marae) Mataroa



Kua anauia a Marae i te ra 13 no Aperira 1985 ki te enua Mitiaro, e kua kapiki mai te Atua iaia i te ra 20 o teia marama Peperuare, e 27 ireira ona mataiti i te ao nei. Kua tuku iatu aia ki tona ngai akangaroia openga, koia te aua Are Pure o te CICC i Avarua nei, i te ra 22 o teia marama Peperuare.

Tona nga metua anau ko Julian e Teei Aupuni o Mitiaro. Mei tona meangiti anga, kua angaiia aia e te Orometua Tuaine e tona tokorua Akevai Ngametua, te Orometua Ngateitei o te akonoanga CICC i teia ra. Kua utuutu raua i teia tamaine e tae uatu ki te tuatau i akaipoipo atu ei aia ki tona tokorua ia Keutekarakia Nicholas Mataroa Jnr o Arorangi i te ra 26 no Noema mataiti 2007. E 2 a raua nga tamariki, ko Keutekarakia Jubilee Richard Ken, e Moetautua Gramatea Mataroa.

Kua mou ana teia tamaine e rai uatu te au taoanga i tona tuatau, to te Evangelia e pera to te kopapa. Teia tetai o taua au taoanga ra i raro nei:

- Opita (Officer) no te Girls' Brigade o Arorangi
- Tekeretere o te Christian Youth, Arorangi CICC
- Mata no te under 19 Cook Islands Netball Team ki Adelaide, Australia
- Mata no te Cook Islands Women's Rugby Team ki Malaysia
- Mata no te Cook Islands Youth Convention ki Tahiti
- Mata no te Cook Islands Dance Team ki New Caledonia e Scotland

E tamaine mapu roa teia e te maroiroi i roto i te Ekalesia Arorangi. Te tangi e te mii nei tona akaperepere Keu e ta raua nga tamariki iaia, e pera tona au metua e te manganuianga o tona au taeake tei noo ki te au ngai katoatoa. Aere ra e ta matou tamaine, aere ki te ngai ta te Atua i akono no tona au tavini i roto i te akarongo.

Tataia e te Orometua Tuaine Ngametua

Piniki Utia Jnr (Aunty Pi)



Kua raveia te tanuanga o te taeake Piniki Utia ki to ratou ngai tanumanga o te kopu tangata Ngati Kaena i Aroa, Arorangi. Kua mate aia ki te enua Autireria i Brisbane i roto ia Tianuare 2013 i tona tuatau poto tei aere atu i te kimi ravenga no tona kopapa i te turanga makimaki i roto i te marama ko Titema 2012. Kua noo aia ki te ngutuare o tona taeake, kopu tangata ia Tapu Richard e tona ngutuare tangata. Kua riro katoa e nana i tutaki mai i te patete o teia taeake e pera katoa i te akaoki mai i tona kopapa ki te enua nei, tuku atu ei ki tona ngai manea i Aroa. Kua raveia tona Apare e te pure ki roto i te Are Pure i Arorangi.



Ko Aunty Pi tei matau te tangata i te kapiki iaia. E metua tane matau e te maroiroi i te au angaanga i roto i te Evangelia i te au tuanga ravarai, Apii Sabati, Boys' Brigade, Mapu, Vainetini e te nga putuputuanga tamaine Girl Guides e te Girls' Brigade. Kua tavini aia i te Ekalesia Arorangi e te Tapere Rutaki, mei tona meangiti anga mai e tae ua mai ki tona pakari anga. E rairai uatu rai tana au putuputuanga i tomo ana aia i tona tuatau mapu, mei te pupu ura i roto i te Tapere Betela tei kapikiia e ko te Puarata Dance Troupe, angaanga tarekareka tipoti i roto i te Vaka Puaikura, te au angaanga tukeke i roto i te oire – angaanga tarere ura i te tuatau o te Constitution Celebration i te au mataiti ravarai.

E taunga amani rakei teia i roto i tona oraanga, tei riro ana ei tauturu i te au metua vaine i te au tuatau tarere, tauanga apii i te taviri ei e tetai au rakei akamanea i te tuatau o te Nuku, Kiritimiti, Mataiti Ou, Xmas Carol, Good Friday, Easter Monday, Teretere Apii Sabati, Teretere Mapu, Teretere Vainetini e te Teretere Tanetini. E pera i roto i te au tuanga tamataora i roto i te Tapere e te au putuputuanga i roto i te Vaka Puaikura.



E toa tipoti teia i roto i te tuanga o te Kete poro a te au tamaine, mou ana aia i tetai au taoanga i roto i te Arorangi Federation Sports. Te au angaanga a te Kopu Tangata i roto i te Vaka Puaikura, i roto tikai i tona kopu tangata Ngati Kaena. I roto i te mataiti 2011 i topa, kua riro koia tetai Arataki maata i runga i ta ratou Rotaianga o tona Kopu Tangata Langatule mei te enua mai ko Niue. Kua maata teia kopu tangata tei teretere mai mei NZ, Niue, Australia e Rarotonga nei.



Kua angaanga ana a Aunty Pi ki roto i te tipatimani kavamani i te ngai o te Mapu. Kua riro ana aia ei Director no te Mapu e kua aere atu ana aia i te mata i to tatou basileila ki te au enua mamao mei a Brazil, Tonga, New Caledonia, New Zealand, Australia, Samoa, Tahiti e te vai atura. E maata uatu rai tana au tangata i angaanga ana ki te pae i roto i te opati o te kavamani.

I tona tuatau makimaki, kua oronga aia i tetai tuatau no te rave i te angaanga opati i roto i te Apii Rutaki no tetai tuatau roa. Ka mii te au puapii e te au tamariki tana i apii ana, i tona tu, ta ratou i kite no teia metua tane. Aere ra e to matou taeake.

Kua mou katoa ana aia i te taoanga Youth Director i roto i ta tatou akonoanga CICC e 4 mataiti. Te au taoanga i roto i te putuputuanga Boys' Brigade i roto i te Konitara e te Konitara Mapu o te Kuki Airani i roto i te Evangelia. Kare aia e ngaropoina i roto i te au putuputuanga katoatoa no te mea e metua tane kite teia i roto i ta tatou Evangelia, i roto tikai i te Tapere Rutaki e te Ekalesia Arorangi. E maata ua rai tona kite karape e akari ana ki te au mapu, vainetini e te putuputuanga uniform. Te turanga o te Mapu o Arorangi, tekeretere e te vai atura tana au tuanga i raverave ana ei meitaki no te mapu i roto i te Ekalesia. I te mataiti 2012 i topa kua riro aia ei Arataki no te anau mapu ki roto i te National CICC Youth Convention.

E mea mataora nana i te apii e te tamariki. Kua riro ana aia ei Puapii Sabati no te Tapere Rutaki e pera ki roto i te Konitara Apii Sabati. I mou ana i te taoanga Tauturu Puapii Maata e te taoanga Tekeretere. E riro ana aia ei kapiki i te au tuanga a te Apii Sabati i roto i te Ekalesia mei te pure epetoma e te au tuanga uipaanga a te au Puapii Sabati e te iriirikapua.



E nui uatu rai te au tangata/taeake tei kite i teia metua tane maroiroi. Ko tona tupuanga mei roto mai i te Pae Tokerau, Nga-Pu-Toru, Rarotonga, Niue e Tahiti. E tamaiti akaperepereia e tona metua tane e tona metua vaine, the late Kaena Mataiapo, Mr. Piniki & Margaret Utia Snr, e tona kopu tangata. Te vai atura te maataanga o tona tua tapapa, inara ko teia tetai tanga iti, tei tataia mai.



Tataia e Ngara Katuke, Opita, Girl Guide Cook Islands

17. POPANI

Tena ireira e te au taeake ma te au tuaine te au mea tei anoano ta kotou kumiti akaaere kia oronga akakite atu ei kiteanga na kotou i te au mea tei tupu, e tupu nei, e te paraniia nei no teia au tuatau ki mua i roto i ta tatou nei akonoanga CICC. Irinaki matou i runga i te kumiti akaaere e ka riro teia au akakitekiteanga ei pumaana ki roto i to kotou au ngakau tatakitai. Me e au manako to kotou no te akameitaki atu i te turanga o teia nutileta a teia au tuatau ki mua, ka rekareka au kia tuku tika mai kotou i te reira kiaku, Tekeretere Maata. Oronga katoa iatu teia nutileta ki tou au taeake e te kopu tangata.

Ei topiri i teia nutileta, teia te tuatua a te pakari ei kaveinga no ta tatou anau e te uki ou o teia tuatau e pera to apopo, te Maseli tei na ko mai e, *"E apii i te tamiti i te arataa e tika'i iaia kia aere ra, e kia pakari aia ra, kare e akaruke i taua arataa ra"* (Maseli 22.6).

Ei konei tatou i te tuatua akakiteanga i tona aroa opekore uatu rai kia tatou te tangata ara nei, Amene.



Cook Islands Christian Church, Ivirua, MANGAIA

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



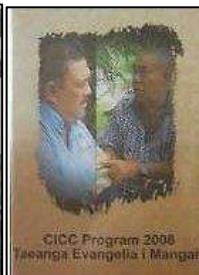
D1



D2



D3



D4



D5



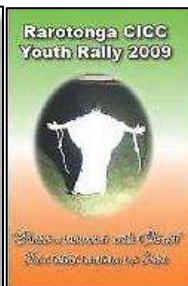
D6



D12



D7



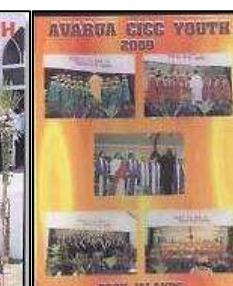
D8



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

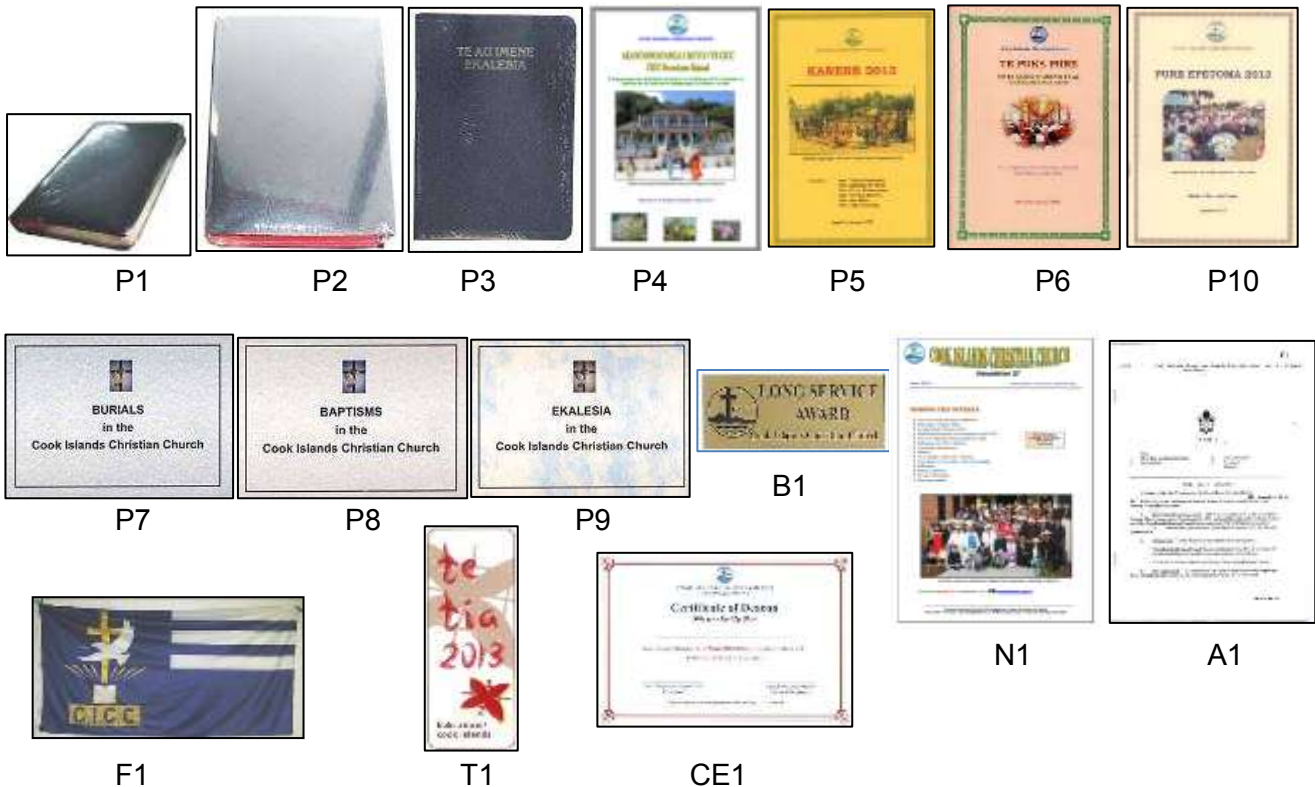
D11: Avarua CICC Youth show, 2010, \$20.00

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 2011 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:

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

Uriurianga manako i rotopu i te CICC General Secretary (GS) e te Director o te Publication (Steak):

GS: Bonjour Steak.

Steak: Bonjour. Comment allez-vous?

GS: Je suis bien merci. Ok, e aka apiipii reo Varani teia na taua i teia taime, a tetai ra ka continue e. Eaa ake nei ta taua tumu manako ka uri i teia taime?

Steak: E 1 ua e te GS o teia taime, irinaki au e, e tumu manako meitaki e te puapinga maata teia kia akakiteia ei maramaanga no to taua iti tangata, kare ki te au mema ua o te CICC, ki te katoatoa ra o to taua iti tangata tei noo ki te au ngai katoatoa, to roto nei i te basileia e pera i vao ake.

GS: Kua mako, tuku mai ra i te akamaramaanga.

Steak: Ko te tumu manako maata, no runga i te au rekoti e vai nei i roto i te au Ekalesia tatakitai. Rekoti no te ra anauanga o te au mema, ra akaipoipoanga, ra mateanga, e pera te au tua tapapa o te au Ekalesia. E mea puapinga rava e kotou ma kia tukuia mai te reira au rekoti ki Takamoā nei. Teia oki te puapinga: (i) ka vai roto i te ngai vairangaanga apinga taito a te akonoanga i Takamoā nei, (ii) ngoie ua i to tatou iti tangata Kuki Airani mei vao mai tika'i i te Kuki Airani i te tiki mai i ta ratou i anoano. Tetai oki, kare e ngai ke atu e rauka mai ei teia au rekoti.

GS: Ariana, tuku mai ratou i teia au rekoti ki Takamoā nei, peea atu ei? Kare ngaro mai tena au rekoti na ratou, o atu ei tatou ki roto i te manamanata?

Steak: No te aa, ko te reira oki tetai aku e aere nei ka akamarama i teia taime, manga viviki roa oki taau uianga. Anyway, mei teia te tu, e 2 options. Te mea mua, tuku mai akaruke mai ki Takamoā nei. Me ka nenei kotou ka tuku mai ei i te copy, ko te reira ia. Te rua, tuku mai, ka neneia tetai copy na Takamoā, ka akaoki atu ei i te original me kua anoano te reira Ekalesia kia mou rai i tana original.

GS: Eaa tika'i te puapinga o tena au rekoti kia akono tatou i Takamoā nei? Penei me mako taau akamaramaanga, ka ngoie ua paa reira i te au Ekalesia i te tuku mai i ta ratou au rekoti.

Steak: Koia ia, teia te puapinga i raro nei kia akataka atu au:

1. Te mea mua, kua oti oki te ngai vairanga apinga taito (archive) i Takamoā nei i te akanoo, e kua papa aia no te ariki i te au rekoti taito mei roto mai i te au Ekalesia. Teia te irinakianga, me vai ki Takamoā nei, ka roa atu to ratou tuatau i te vai anga. I tetai au taime oki, e ngarongaro ana te au rekoti i toro i te Ekalesia i te tuatau tauiaanga aronga mou taoanga i roto i te Ekalesia e pera i tetai taime i te tuatau tauiaanga Orometua. Ngata atu ei ireira i te au mema i te kimi i ta ratou i anoano mei roto mai i te reira au rekoti.
2. Te rua, e aere maina tetai au taeake ma te au tuaine kimi au akapapaanga i Takamoā nei. E iti tangata rai teia no tatou mei vao mai i te basileia, te maataanga kua noo ana ki Nutireni e Autireria. I na, tetai pae ia ratou, e ngata i te oki atu ki te au enua tataki, kua anoano ra i te kite i teia au rekoti, e kare e taime no ratou i te aere atu ki te outer islands i te kimi i ta ratou i anoano, penei kare e peke te patete no te aka moni i te rereanga pairere ki te outer islands, kare oki i papu iaku. No reira mei Rarotonga nei ireira ratou, oki akaou atu ki Nutireni, Autireria, e te vai atura, ma te kore i rauka ta ratou i anoano.
3. Te toru, ei tauturu i te aronga kimi marama (researchers) e aere mai nei ki Takamoā nei no te akakoroanga akara i teia au rekoti takere. Kare ra e ko ratou ua tei anoano kia kite i te au rekoti takere, pera ratou i roto i te au atianga rotaianga kopu tangata (family reunions), e tae katoa maina te tangata no te kimi atu i to ratou au akapapaanga, i te au mataiti tika'i i mua atu e kare e rekoti i ko i te pia o te akavaanga (Ministry of Justice). Kare atu ireira o ratou irinakianga marira ki te au rekoti e vai nei i Takamoā nei.

GS: Aaa, e mako tika'i tena au akamaramaanga naau. Ka akapeea ireira me aere mai te au tangata e kare e pakau i roto i te archive?

Steak: Uianga meitaki tena, mama ua tona akamaramaanga. Ka akakite matou ki te tangata e kakole mea. Me e au tangata papaa, ka karanga matou e, "sorry, we don't have the record available."

GS: Eaa e koe, eaa oki i pera ei e kare e rekoti?

Steak: No te mea oki e te GS, tei roto rai te au rekoti i te au Ekalesia, me kore penei kua taria paa e te au Orometua papaa ki Paratane i to ratou oki anga i te reira au tuatau, me kore kua apai paa te tangata kare i akaoki maina. Penei te vai atura tetai au tumuanga kare au i marama.

GS: Kare ireira i too late no te akaputu akaouanga i tena au rekoti taito?

Steak: Aita, never too late i na tera reo ei. Ko te ka rauka mai i te koikoi mai i teia tuatau, that's better than nothing. We have to start somewhere.

GS: Meitaki maata e Steak. Eaa ireira te rua o te tumu manako kia uriuri taua?

Steak: Ariana, te aunga mai nei te tonati a Maroti, penei kua rava ua teia, ka kapu kaope ana tatou.

GS: Aaa, kare ake rai i tuaero ake, ka kaikai vave ua?

Steak: Kare oki au i kai ti ana i teia popongi, no reira snack time, if you don't mind.

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ANNEX 1

News Highlights from Yester-years



Cover page of the monthly "Karere" in the 1940s-50s. The name of the boat is "John Williams VI".

"**KO TE KARERE**" (Karere) is a regular publication of the Cook Islands Christian Church. Its format has changed a few times over the years. Up to the 1970s, the Karere was published monthly and comprised of 3 parts: (1) scripture readings and uapou questions for each Sunday of the month, (2) a section set aside specifically for Sunday School, and (3) news, notices and announcements for the benefit of the CICC's branches on Rarotonga and in the outer islands. There were no branches in New Zealand and Australia back in those days. Printing was done at Takamoā by the LMS Press.

The Karere is still published today but on an annual basis and is confined to the Sunday scripture readings and uapou questions. News, notices and announcements are published in the bimonthly CICC newsletter. Both publications, in addition to others, are distributed to the CICC's 23 branches in the Cook Islands, New Zealand (22) and Australia (17) in both printed form as well as electronically. They are also available on the CICC's website (www.cicc.net.ck).

This section of the newsletter is devoted to bringing back memories of by-gone years. By reprinting in their original form some of the news articles from the church's past, one can virtually travel back in time and try to experience how things might have been then. The CICC Head Office in Takamoā is greatly indebted to Ngata Urirau, Elder of the Avarua/Matavera Ekalesias for making available copies of the 1950s Karere from his possession for use in this CICC newsletter, thankyou very much. Anybody else who has old CICC records that may be of interest to the public and would like them reproduced in this newsletter, please contact the General Secretary at Takamoā on gensec@cicc.net.ck or ciccs@oyster.net.ck or phone 26547.

Editor

TE AERENGA O REV. W.G. MURPHY KI TE PAE TOKERAU

Kua oki mai au i toku tere. Kua kite au i te angaanga meitaki i roto i te Ekalesia o te pa-enua Tokerau. Te akameitaki atu nei au i te takinga meitaki o teia iti tangata nei kiaku, kare e rauka iaku kia akakite atu. Kia akameitaki mai te Atua ia kotou katoatoa. Tera tetai: Kua kitea te manuia o ta tatou pureanga no ta tatou anau Boys' Brigade i to ratou tere. Kua akaruke ratou ia New Zealand, e kua tae ki Australia. Kua arikiia ratou ma te tu ngateitei tikai. I Wellington i te Parade, kua march te Cook islands na mua e te au pupu katoatoa i te arataki anga ia ratou ki te Uapou. Kua ariki ia ratou e to Australia i te tae anga ki reira. Meitaki ratou katoatoa i te aerenga. Kia pera atu rai ratou e kotou katoatoa i konei.

Rev. W.G. Murphy, KARERE, 1954

TE AKATAINUANGA O TE COLOURS O TE BOYS' BRIGADE O PUKAPUKA

I mua ake ka raveia'i te akakoroanga no te akatainuanga o te "Colours" o te Boys' Brigade o Pukapuka, kua na mua te tereni i te au angaanga te ka raveia koia oki te Mati anga e to te Colour Party pae angaanga. Kua tae ki te ebedoma ka kai ei te umukai no taua akakoro anga, tei runga tetai pae o te tangata o Pukapuka i nga motu te noo anga no te tauraki kopara, kareka ra kua oki mai te maata anga no te ropi kai na ta ratou au tamariki i roto i te Brigade. Kua raveia te kai anga o te umukai i te Ruitoru ra 14 no Aperira. Maata te au kai maori tuke tuke, e kua tiketia ia tei rauka ki te 100 te tangata, e kua kai taua umukai i te ora 2 i te aiai. Kua kai e kua takataki i na te reira tuatua'i. Kare rava e kai papaa i roto i teia umukai nei. Tuke tuke te au tupoke. Okotai tu wawa. Te puaka, moa e te ika. E £13 e ara atu tei rauka tei tauturuia e te aronga atiketi ma te manako tae. Kua raveia te ura anga i te po no taua akakoro anga okotai rai.

Kia tae ki te Sabati Tuakaouanga ra 18 no Aperira, e rua akakoroanga i taua pure anga i te Avatea. Ko te akakoroanga o te Tuakaouanga. Na te Orometua o te enua rai i rave, e na te Company Commander i rave te tatau anga tuatua, te akapaapaa imene e te pure mua, koia oki a Willie Teaapa. Kua oti te Akoanga, Mataia 28:6. "Kua tu akenei aia." I reira te akatainuanga e te akatapu anga o nga "Colours." Na te Chaplain na Samuela Orometua i rave. Na nga donors na C.O. Willie Teaapa e Yara Tamuta i oronga te reva ki nga carriers. Kua imeneia te imene o te Ariki Vaine, e i te oti anga te benediction e te vesper, kua aere atu te katoatoa ki vao. Ireira kua raveia te march past e te colour party katoa i roto e kua raveia ireira te General Salute. Na Lieutenant Hosking i command te au angaanga katoatoa i taua ra. Ko Lieutenant Dean te bugler. Ko te Akavanui tei tu i te salute i te ngai salute anga. Kia oti te reira, kua rave ia te General inspection na te Resident Agent e te Commanding Officer Willie Teaapa i inspect te Company. Kia oti te reira, kua tuatua atu te Resident Agent i tetai tuatua akameitaki, e na te Commanding Officer i akaoti na roto i te pure.

P.Pamatatau, Resident Agent, KARERE, July 1954

TERA AKE IA ENUA I TAI AKE KO TE "URU-O-TE-WATU"

I mua ake i te au ra openga o Titema, kua rave ia tetai Uipaanga maata a te au diakono o te akono anga L.M.S. o Pukapuka. Kua pati ia au kia tomo ki roto i teia uipaanga nei. E rua tumu tuatua maata:

1. No te anere anga mataiti o te tae anga mai o te Evangelia ora o Iesu Mesia ki runga i te teina openga o te Kuki Airani koia oki a Pukapuka, i te mataiti 1956. Ko te Uru-o-te-watu, tona ingoa taito. E te akateateamamao nei teia enua. Kia teateamamao mai rai te Kuki Airani.
2. No te tarekareka mataiti.

Kua raveia te reira i roto ia Tianuare. Teia ra te mea umere, me re tetai oire i tetai tarekareka (event) ka pe'e te pupu i uini i te pe'e makomako i te akatietie anga ia ratou. Teia ra taua mea umere nei, koia oki kare rava tetai riri, e tetai pekapeka e tupu e kare katoa e ta. Kare rava e enua e aite ki teia enua nei, naringa i to tatou pa enua kua tupu te ta. Teia ta te irava i akakite mai, "E ao to tei akaaka te ngakau, no ratou te basileia o te ao. Kua vao oki au i te akaraanga, e aru kotou i toku rua tapuae. Ka aru ainei tatou i te rua tapuae o teia enua?"

E PATI E ORONGAIA

I te marama ia Tianuare, kua tae mai te tuatua akakite kia matou e, te anoano ia nei tetai tauturu ki te Taiate metua. Teia ra te uianga i ui ia mai kia matou na roto i te uaireti e, e akakite atu matou e eia ta matou tauturu ka rauka i te tauturu atu. No te okotai ra o to matou ngakau mei to te Mesia ra mei to Iesu, kua akatika te Ekalesia o Pukapuka nei kia tauturu ia atu to tatou Metua, e kua tono viviki atu matou na roto i te ngakau tae na roto i te inangaro okotai e £100, e kua tukuia atu te reira kia Glassie Strickland na roto i te uaireti i te ra 22 no Tianuare 1954. "E pati e oronga ia ta kotou, e topapa e kiritiia te pa ia kotou." Teia te mea umere, e noea mai ta ratou moni? E kopara ua ta ratou kimi anga moni. Kare a ratou ua rakau keke e rauka'i tetai mataara e rauka tetai moni ke mai, e toru ua nei pai i tae mai ana i te mataiti 1953, no te tiki i ta ratou manga kopara. E 102 nei mea tane. E ngakau tae tikai. Te pera mai nei kotou e te Kuki Airani e, akara mai kotou i te tu maroiroi o to kotou teina openga. "Kua anoano kotou iaku, akono i taku au akaueanga."

P. Pamataau Diakono, Resident Agent, Pukapuka, KARERE, July 1954

ISAIA IAVETA OROMETUA VAINA

E metua vaine maroiroi e te rongu meitaki tikai aia i tona oraanga. Kua anau aia i te mataiti 1883, ki te enua ko Rakahanga. Kua akaipoipo aia kia Isaia laveta i te mataiti 1899. Kua aere atu raua ki te apianga Orometua i Takamoa i te mataiti 1906. I muri ake kua tonokia atu raua ki Papua ei Orometua ki te tuanga enua ko Olokolo, e ko Wairara te oire i rave ei raua i te angaanga Evangelia. Kua manuia maata rai to raua rave anga i te angaanga ki reira, e manganui rai te au vaerua tangata tei riro mai ei pipi na Iesu. Kua oki mai raua ki Rarotonga nei no te kapiki anga o nga Orometua papaa koia a Adoni e James. Kua akataka akaou ia raua ei Orometua no te Ekalesia i Rakahanga, kua aere raua ki to raua enua anauanga ei arataki i to raua iti tangata kia Iesu. Kia tae ki te mataiti 1952, June 13th kua takake atu a Isaia laveta Orometua ki mua i te aroaro o tona Pu ko Iesu. Kia tae ki te ra 10th April 1954, kua moe a Isaia laveta Orometua vaine i te moe anga roa. "E ao to te aronga ei roto ratou i te Atu ratou ka mate ei." Te tangi nei ra tatou i tana anau ma te au utaro, te kopu tangata. Na te Atua e akapumaana mai ia ratou.

TUPOU MUNOKOA, DIAKONO VAINA

Kua moe to tatou metua vaine diakono, ko Toka a Atama i te ra 17 no March 1954. E metua vaine maroiroi tikai aia i te rave anga i te angaanga na te Atua i tona oraanga, e manganui te au tangata tana i akaariu mai ki te akarongo ia Iesu Mesia. Kua akaipoipo aia ki tana tane ko Tupou i te ra 24 June 1925, ko Robati Sema te Orometua. Kia tae ki te mataiti 1953 i te ra 6 o March, kua mou raua i tetai taoonga ngateitei te diakono, kua ariki rekareka oki aia i teia taoonga ma te akatupu i te inangaro o te Atua. E pure atu tatou ki te Atua kia tono mai aia i tona Vaerua akapumaana kia akapumaana i tona tokorua ma te anau, tona kopu tangata, e ma tona enua tangata ko Rakahanga. Teia ta Iesu i apii mai, "Aue ia tavini akono e te pikikaa kore, e tuku au ia koe ki runga i te mea maata, e aere koe ki te rekareka anga o toou pu." Mataio 25:21.

NGAMETUA TAMARAMA TAPAUURUA

E te ai taeake te Karere o te Christian Church L.M.S. Kia orana, ko te pae openga teia i te tuatua o te tamaine akaperepere a Tamarama. Tena oki te maata anga tei roto i te Karere o September, 1953, kareka teia no runga i te akatu anga ia o tona toka akamarama anga. I te ra 28 o January 1954, kua riro taua ra ei ra maata no te enua Rakahanga no te akatu anga i teia toka ki runga i tona menema. Kua pou te tangata o te oire ki te ngai e raveia'i teia angaanga nei. I muri ake i reira, kua march mai te B.B. e te G.G. no te mea ko Ngametua tetai mema o te G.G. Kia oti te akatu anga ia, kua rave nga Orometua i te angaanga. (Takai Setephano Tauturu Orometua, Robati Orometua, e Eliaba Orometua). I reira kua tere atu te katoatoa ki te oire ki te ngutuare o Tamarama, kua kai i te umu kai tei akatu ia e tona papa ma tona mama, e te kopu-tangata. Kua tua katoa ia te kai matanga (kai potu) ki te au tu taoonga o te Evangelia, enua, Kavamani, e nga akonoanga, ma te manui, e kai maata tika'i tei akaaere ia e Apolo Rameka te metua tupuna o Ngametua. Te moni i pou no te angaanga o Ngametua tei na roto i te openga o te ngakau tae tika'i o tona au metua ma te kopu tangata i rave, £310-9-0. Ko te tu rai teia o te tamariki akono meitaki e te akarongo i te reo metua. E te G.G e, e akara anga tau rava teia no kotou. Kia orana e Ngametua tei noo ki roto i te rangi tua toru o to tatou Pu ko Iesu Mesia.

Rev. Eliaba Benioni, KARERE, July 1954

TE TUTAKA A TE KAVANA VAINO O VEITATEI MA TONA PUNA

E Paraparau ra 27 no May 1954, kua putuputu te aronga tei tiketi ia ki Imanuela i Veitatei, teia rai te akakoro anga, e tutaka na teia puna vaine. Kua akamata na roto i te akameitaki i te Atua. Kia oti, kua inu ti ireira. Kua akakite mai a Maaroa Kavana o Veitatei i te aerenga o te tutaka, koia oki ko te Orometua tona mata i te akara i te angaanga a te vaine tini a tona puna. Kua akamata te rere tutaka na Tavaenga mai i te ngutuare o Tangi Brown, e apinga tikai te manea i teia ngutuare, kua aere mai ki Kaumata e tae atu ki te ngutuare o Koroa diakono kua poitirere matou i te tu manea o teia ngutuare, kua aroa mai aia i te Orometua ki te moni e te remeneeti ta te tere tutaka i inu ei. Kua kake te tere ki runga i te Makatea, kua akamata na te ngutuare o Ngamata Kareroa, e tae atu ki te are o J. Neid, kua aroa mai a Neid vaine i te Orometua e te tere ki te moni, manea tikai teia au are. Kua akaoti te tutaka, kua Tuaeero, kua kai te takurua. Ora 1, akamata akaou te rua o te tutaka, ki te are o Mate, e tae atu ki te are o Autamaine, kua oki mai na tetai tua i te mataara e tae atu ki te are o Maui, kua oti te tutaka. Kua oki mai ki Imanuela no te akaoti anga, ma te akameitaki i te Atua. Tera mai te akairo o teia tutaka, 144 tivaivai ou, 129 moenga ou, 146 auaro pute 40 ariki kaparata, 20 pukupuku, 33 ariki kaingakai, 46 arai pa, 52 kutini, 41 arai maramarama, 3 ariki roi terevete, 17 kaingakai, 8 kaparaata, 14 topa, 31 roi mamau, 16 pia kakau, 10 roi auri, 1 radio £6-5/-, kua oronga ratou no te atinga ngutuare e te pia Atua.

Rev. T.Paroro, KARERE, July 1954

UIPAANGA AKAUMUANGA OROMETUA

Kia Orana e te Ekalesia Kerisitiano Kuki Airani i te aroa maata o to tatou Atua e to tatou Atua ko Iesu Mesia ko tei kore e akama i te mate satauro, kia rauka iaia i te akaoki akaou ia tatou kia riro ei au tamariki tau no tona basileia kaka maata. Ko te au tuatua ou taku ka oora atu ki mua i to kotou aroaro, ko te au tuatua tei akakiteia e te Uipaanga Akaumu Orometua e te uipaanga Kumiti Akaaere, teia ia ka kite kotou i raro akenei.

Akaumuanga Orometua	Orometua e te ka akatainuia	Te Ekalesia ka akaumu iatu
RAROTONGA	Raui Pokoati Kiriau Tangata Bill Marsters, Orometua ou Alfred Paitai Teina	Ngatangia Nikao Arorangi Titikaveka Matavera Avarua
AITUTAKI	Eliaba John Tini Ru	Arutanga Tautu Vaipae
MANGAIA	Tuau Ngatupuna Moe	Oneroa Tamarua Ivirua
MAUKE	Ben Aue	Oiretumu Kimiangatau
ATIU	Mokoa	Atiu
MITIARO	Tei iti	Mitiaro
PENRHYN	Pureau Orake	Omoka Tetautua
MANIHIKI	Isaia Tarapu	Tauhunu Tukao
RAKAHANGA	Rau, Orometua ou	Rakahanga
PUKAPUKA	Rauhi Seta	Pukapuka
TAKAMOA	Rev. Tuatakiri	Takamoa
NIU TILANI	Roro	Niu Tilani

Kua tatauia te angaanga a te au Kumiti akaumu Orometua ki roto i te Uipaanga Kumiti akaaere i ta ratou i manako no te akaumu anga i te au Orometua, kua akatinamou ia ki runga i te tu, e ka tau rai i te Kumiti akaaere e te Orometua Maata i te akatuke i tei manako ia no te akaumuanga e te Kumiti akaumu Orometua,

me e tumu tau tika'i tetai. Te akakite ia atu nei ki te au Orometua te ka akaumuia atu na runga i te moana, kia noo ratou ma te teateamamao e ta ratou anau, e auraka kia maata atu i te okotai tane to ratou apinga ka apai na runga i te pai, koia oki a "John Williams VI" i roto ia Aperira.

Te akakite ia atu nei ki te au Orometua, e auraka rava ratou kia apai i tetai ua atu mea o te Ekalesia, mei te buka akapapaanga tuatua, buka tata ingoa e te au apinga ngutuare o te au kainga Orometua, koia oki te kaingakai, nooanga e te au tutu, lamepa, arai pa e tetai au mea ariki nooanga, kapu, mereki e te karati inu vai. E i mua ake ka akaruke atu ei ratou i te au kainga Orometua kia akara meitaki ratou no te tama anga i te au aua, tae rava atu ki te au aua o te kainga Orometua, kia akaruke ratou i te au kainga Orometua ma te tau tikai ratou te au Orometua i te akateateamamao anga i te ngakau o te au tangata no te ariki anga e te tauturu anga i te Orometua te ka mono i tona ngai. E auraka ratou kia piri me kore ra kia rave i tetai mataara no te timata anga kia tapuia ratou e te Ekalesia te ka akaumuia mai ratou.

E te akamaara ia atu nei ki te au Orometua e te au Ekalesia, e ko te akono anga e te akaumu anga ka vai rai ki tei oti i te Uipaanga Maata i te akono ei akonoanga. I te mea e kua kitea, e mea tau i te au Orometua kia rave ratou i tetai au Apiianga akaou ki Takamoa, na roto i te akateateamamao anga atu ki te Orometua Maata, no tona apai anga i teia Apii anga akaou, e i roto i teia va na te au Ekalesia rai e apai i te tutaki Orometua (moni marama) kareka ko tetai au pou, na te tuanga moni a te Uipaanga Maata e apai i tei reira me ka rauka te moni. Ko te au Orometua o Rarotonga, te opara ia atu nei ratou kia akono mai ratou mei te rua apianga pure (Devotional Lectures) i roto i te ebedoma okotai ki Takamoa.

Tuatua no te moni Atinga £3

Kua akakite te Tiaki Moni ki te Uipaanga Kumiti Akaaere i te au moni tei tae ki roto i tona rima i mua ake i te ra 20 no Aukute ka raveia'i te uipaanga. Teia te katoatoa anga tei tae ki roto i tona rima e £1020.3.0. Teia ta te Uipaanga Maata i taputou koia oki i akatumu £4000.0 E ara atu i te £2980 te toe e taua'i tei akatumu ia e te Uipaanga Maata, kia tae ki roto ia Okotopa te openga o ta tatou mataiti akaputupu anga moni ta te Ekalesia Kerisitiano Kuki Airani. Te tangi atu nei toku ngakau e te Uipaanga katoa i te kite anga i teia manga moni i rauka mai mei roto mai ia Noema 1950 ki roto ia Aukute ra 19, 1951, e iva marama vaitata e toru ebedoma tei kimi anga i te moni £1020.3.0 e rua marama toe e vaitata e rua ebetoma kua tae ta tatou mataiti akaputu moni. Ka akapeea e te Ekalesia Kerisitiano Kuki Airani? Me ka kata ainei tatou, me ka aue ngakau? Koata tei tae mai, toru koata atu te toe o te moni.

Teia te mea tangi ko te au Orometua o to tatou au ivi e te kiko, ka akapeea ra au i te tutaki anga ia ratou, i na kare i pou mai te au moni tei akaue ia e te Uipaanga Maata ki rave tatou. E no reira ko teia tei kitea atu e te Kumiti Akaaere, e koata ua tei rauka i te au Ekalesia Kerisitiano Kuki Airani i oronga mai ki te akakoroanga. Teia te mea maata ta te Uipaanga Kumiti Akaaere e akara mamao atu nei, e te tumatetenga, ko te au mataiti ki mua me kare te au Ekalesia e akaputu mai i teia tuanga moni £3, kare te au tangata e anoano i te aere mai ki Takamoa no te apii Orometua, ei au Orometua no te Kuki Airani. E ka tae mai te ra kare e au Orometua no te Ekalesia Kerisitiano Kuki Airani.

Te Kainga no te rua o te Orometua Papaa

Kua akakite mai te deleketi o Aitutaki, e ko te akateateamamao no te ngutuare o te Orometua te rave nei to Aitutaki e kua vaitata i te oti, e kua akakite aia ki te au Kumiti auraka e manamanata no teia tumu tuatua.

Apiianga Maata

Kua akakite mai te deleketi o Aitutaki e kua akatika te Aitutaki i te oronga i tetai au tuanga kainga no teia akakoroanga ma te moni kore o te tutaki i te enua ki te L.M.S. Kua akateateamamao to Aitutaki no te maani i te au umu ngaika, ka akamata to Aitutaki i te vaere i muri ake i te tae anga o te Orometua o te L.M.S e te Tekeletere o te Ekalesia Kerisitiano Kuki Airani no te iki anga i te ngai e tau no te akatuanga i te are apii i runga i te au enua tei oronga ia mai e te Aitutaki. Ka rave te Aitutaki ka akatu i te are e oti uatu, e kua marama to Aitutaki ma te ariki anga e ka akatuera ia teia are apii ki te au tamariki o roto i te pa enua Kuki Airani, e ka akakite ia atu ki te Board teia tu ta te Aituaki i rave e te manako nei te Uipaanga e ka riro teia ei akara mai anga na te Board e te L.M.S i te apai anga i tei akakoroia kia rauka tetai Puapii Orometua ei akaaere i te Apii, mei tei akaotia i te tika a te Uipaanga Maata 1950. Te pati ia atu nei ki te au Ekalesia katoatoa kia akara meitaki ki ta to Aitutaki i rave, kia akamaroiroi mai tatou i ta tatou pae katoa i te rave mei

ana i te akaki i ta te Uipaanga Maata i akatumu koia oki £3 tuanga Moni Atinga. Mei te mea e kare raveia teia tuanga nei o te katoatoa rava o te au Ekalesia, kare e rauka te £1,000 i roto te mataiti okotai no te akakoroanga o te Apii Maata.

Tuanga a te L.M.S

Kia akamaara atu ki te au Ekalesia katoatoa e, e £700 i roto i te mataiti okotai te ka oronga ia atu na te L.M.S. mei roto mai i te tuanga moni £3. Mei roto mai i te Uipaanga Maata e te mataiti 1945 te akataka anga ia teia tuanga £700 e kare akera i rauka ake.

Moni Orometua Akangaroi

Kia akamaara ia atu ki te au Ekalesia kia tau ei ki te tika a te Uipaanga Maata, e ka akaputu te Ekalesia takitai okotai siling i roto i te paunu okotai tana ka tutaki atu ki te Orometua. Okotai silingi i roto i te paunu ta te Orometua ka tutaki atu ki teia putunga mei roto mai i tana moni tutaki Orometua. E auraka kia maata atu i te £50 ta te Uipaanga Maata ka tutaki atu i roto i te mataiti okotai mei roto i tana vairanga moni.

Anere anga Mataiti ki Penrhyn

Kia ariki ia atu te pati anga a to Penrhyn kia tau rai ki ta ratou i manako e na te au Orometua e te au deleketi mei te au Ekalesia mai e tutaki i to ratou uorai au patete, e na ratou rai e kimi atu i te ravenga e tae atu ei ratou ki Penrhyn, na nga Ekalesia o Penrhyn e akono i to ratou noo anga ma te angai anga ia ratou ki te kai. Te akameitaki atu nei teia Uipaanga ia ratou katoatoa tei rave i te anganga kia riro te Anere anga o te mataiti ei mea manuia no te kaka o te Atua.

Te Tere o te Tekeretere o te L.M.S

E ka tuku ia atu te pati anga akapumaana ki te Tekeretere o te L.M.S, kia tere atu aia ki te au enua takitai o teia pa enua, e kia tae katoa atu aia ki te akono anga o te Anere anga o te mataiti ki Penrhyn, e kia aravei atu aia ki te au mata o te Uipaanga Maata o te Ekalesia Kerisitiano Kuki Airani L.M.S. E uipaanga takake te ka rave ia ki Penrhyn e te Uipaanga Maata no te aravei anga atu i te Tekeretere. E kia tau ei ki te ture na te au Ekalesia e tutaki te pou e to ratou au deleleta.

Girl Guide e te Girl Life Brigade

Te akakite ia atu nei ki te au Ekalesia katoatoa o te pa enua e ko te akaere anga o te au tamariki tamaine o roto i te Kuki Airani o te Akonoanga Ekalesia Kerisitiano Kuki Airani L.M.S., kare i oti ake i te kimii. E no reira kare putuputu anga ou mei te Girl Life Brigade e tetai atu te tu e rave ia ma te kore e akakite anga atu mei te Uipaanga Maata atu na roto i tona au Kumiti.

Ta Upu Apiianga

Ko Ta Upu Apiianga, te ka tonokia atu ki te Apiianga maata i Niu Tilani i roto i teia mataiti. E kia oti tona apii anga ka oki mai rai aia ki te Kuki Airani nei, rave ei i te angaanga Orometua.

Are Pure no Makonga (Lepera)

Kia akamaara ia atu ki te au Ekalesia katoatoa e kare e rauka i te akatupu ta te Uipaanga maata i akatumu no te £200 paunu no te akatu anga i tetai are pure L.M.S. ki Makongai i te enua Lepera, mei te mea e kare te akaputuputu anga moni £3 e rave ia no te akaki anga i ta te Uipaanga maata i taputou.

Toka Akamaara anga no Papua

Te rave nei to Aitutaki i teia, e kua manako ka oti i roto ia Sepetema.

Inu Kava Kona

Kia akamaara ia atu te au Ekalesia i te tika a te Uipaanga Maata no runga i teia tumu tuatua maata.

Akonoanga o te Sabati

Kia akamaara ia atu te au Ekalesia katoatoa i te tika a te Uipaanga Maata no teia tumu tuatua.

Apī Sabati

Kia akamaara ia atu te au Ekalesia no te tika a te Uipaanga Maata no teia tumu tuatua, kia akono ia te au tamariki kia aere ki te Apī Sabati i roto i te pa enua.

Te mana o te au Kumiti Akaaere

Kia marama tikai te au mema Konitara e te au Ekalesia, e ko te au mema o te Kumiti Akaaere e mea ikiia ratou e te Uipaanga Maata, mei roto mai i tona au Deleketa tei ikiia mai e te au Ekalesia kia tae ki te Uipaanga Maata. E no reira, kua akamaara ia teia au mema, e angaanga na ratou kia tutaka i te au Ekalesia ma te akamaroiroi atu i te manako o te tangata ki te au tika a te Uipaanga Maata, tei akatikaia e te au Ekalesia katoatoa na roto i to ratou iki anga i to ratou au Deleketa.

E taku au akaperepere e, tena mai te au tuatua o te au akakoro anga tei rave ia e te Uipaanga Kumiti Akaaere ma te Kumiti Akaumu Orometua. Tena katoa oki te au uipaanga pati anga kia kotou katoatoa e te au koringo mata o te Atua i roto i te akono anga Ekalesia Kerisitiano Kuki Airani o te L.M.S. e te pati atu nei au to kotou oa rave angaanga i roto i te Atua, kia aue mai to kotou au ngakau ki teia au pati anga, ma te oora mai to kotou au rima, i te rave mai anga i te akakoroia e tatou na roto i te Uipaanga Maata ma te akarongo e te rekareka, auraka ma te maata o te au tuatua e te riri o te ngakau, no te mea kua ako putuputu mai te aposetolo a Iakobo kia kotou e, "E teiane, e aku au taeake akaperepere e, kia rapurapu te tangata ravarai i te akarongo, kia tavarevare i te tuatua tika a te Atua."

Kia orana e kia manuia to tatou akakoroanga i roto i te Atua. Na to kotou au rave angaanga i roto i te Atua.

G.Strickland Snr, Secretary, KARERE, October 1951

KO VAIKE OROMETUA VAINĒ

Kua matau meitaki tatou i te kite i teia metua vaine i roto i te akarongo, koia oki a Vaike Orometua vaine. Kua aere atu raua ko Vaike Orometua ki Takamoa ei apianga Orometua i te ra 4 o January 1902. Kua iki ia raua ei Orometua no Nukuroa koia oki a Mitiaro i te ra 30 no April 1906, mei Mitiaro ki Atiu, mei Atiu ki Avarua. Kua roa raua i te rave i te angaanga Orometua ki Avarua, e kua akangaroi rai raua i te mea kua tae to raua tuatau no te akangaroi. Kua kite rai tatou e, kua na mua atu a Vaike Orometua i te takake ia raua. I te ra 11 no May 1951, kua aru atu a Vaike Orometua vaine iaia, koia oki, kua moe aia, no reira, te akakite atu nei au na roto i ta taou Karere e, kua moe to tatou metua vaine akaperepere i roto i te Evangelia. Inara, kua tae raua ki te openga i ta raua angaanga, e nga tavini meitaki rava raua no te Atua i to raua ora anga. Kua akaoti raua i te rave i te angaanga a to raua Atua. Kia akameitakiia te Atua no to raua akangaroi anga i roto iaia. Tei roto raua i te rekareka anga mutukore o to raua pu. Ka akamaara te anau, e te ai mokopuna i te rua tapuae o to ratou nga metua, te ira ua ra i mua i to raua mata, kua vaoo mai raua i te reira ei akara anga na ratou. Ka tangi te Ekalesia Avarua i to ratou metua vaine meitaki rava.

Rev. Raui Pokoati, KARERE, September 1951

KO SOLOMONA OROMETUA

Kua moe to tatou oa, ko Solomonu Orometua, ko tetai toa maroiroi teia tei rave ana i te angaanga a te Atua mei tona oraanga e tae rava atu ki tona openga. Teia te mea e kite ei tatou e, e toa aia no te angaanga a te Atua, kua aere aia ei toa no Iesu ki Takamoa, kua takake tona tokorua, kua oki aia ki te enua anau anga, kare rai tona ngakau toa i oki ki muri, kua kimi rai aia i tetai tokorua nona, e kua oki atu raua ki Takamoa, e kua akatainu ia atu raua ei Orometua ki Mangarongaro. Kua rave raua i te angaanga ki reira, kia pou to raua tuatau kua oki raua e aravei i te kopu tangaata i te enua anau anga, e kua oki atu raua ki Takamoa. Kua iki ia raua ei Orometua ki Papua, e kua rave raua i te angaanga ki reira. Kua oki mai aia ki Rarotonga nei, kua tuku ia atu aia ki te enua anau anga e kimi i tetai tokorua nona.

Kua oki akaou mai aia e te tokorua ki Takamoa e 10 marama, kua tuku ia atu raua ki Atiu e rave katoa i te angaanga a te Atua ki reira, e rua mataiti kua rokoia tona kopapa e te apikepikē, kua oki mai raua ki te enua no te apikepikē o te kopapa. Kare rai tona ngakau toa i oki ki muri, kua rave atu rai aia i te angaanga a te Atua e tae ua atu ki tona openga. Ka 81 ona mataiti i te ora anga, e teia ta te pu i akakite atu kiaia, "Teia tavini meitaki e te pikikaa kore, ko koe i akono i te reira mea mengiti ua, ka tuku au ia koe ki rungao i te mea maata, e aere koe ki te rekareka anga o toou Pu." E te tangi atu nei tatou no te tokorua, e te anau, e te kopu tangata katoatoa, e pure atu tatou ki te Atua no ratou, kia oronga mai aia i te ngakau pumaana no ratou, tei tomo na roto i teiane tumatetenga, Amene.

Rev. Tarapu, KARERE, September 1951

TEI MOE I TE MOE ANGA ROA: KO PAPA NGATAMA

Kua moe to tatou taeake akaperepere ko Papa Ngatama ki Avarua, Rarotonga. Kua anau aia ki Papeete, Tahiti, i te ra 23 no Noema 1885. Kua akaipoipo aia kia Tekea-Tongi-Ariki i te mataiti 1910. Kua mou aia i tetai au taoonga i te pae o te Evangelia, teia taua au taoonga tana i mou (i) Diakono, (ii) Pu Apii Sabati, (iii) Kumiti no te Boys' Brigade. Ko tetai metua maroiroi teia i te akaaere anga i teia au taoonga nei, ki roto i te oire ko Kimiangatau, e kua tiaki katoa aia i tana anau, i te kimi anga kia rauka te kite ei tauturu no to ratou ora anga kopapa. E tangata maru e te akamoeau, e no tona tu maroiroi i te mou anga i teia au taleni nei, kua kapiki tona pu iaia. "Kua tika rava e teiane tavini meitaki e te pikikaa kore, ko koe i akono i tena apinga meangiti ua, e tuku au ia koe ki rungao i te mea maata, e aere koe ki roto i te rekareka anga o toou Pu." Mataio 25:21. Kua akaruke aia i teia ao i te ra 26 no Mati i te mataiti 1951. Te tangi nei tatou i te anau, e te ai utaro, e te kopu tangata, tei rokoia puia ratou e teia tumatetenga. Inara, te vai nei te tuatua a lesu ei akana i to ratou ngakau, tei na ko mai e, "I akakite atu au ia kotou i teiane tuatua, kia rauka to kotou au iaku nei. E tumatetenga to kotou i teiane ao: ka akamaroiroi ra, kua riro te re o teiane ao iaku." Ioane 16:33.

Rev. Aue, KARERE, September 1951

ARITARA VAINA KOIA METUANGARO

Kia tae te ra 15 no April 1951, kua takake atu teia metua vaine Diakono i te mate, ki te ngai i akonoia no tatou. E metua vaine maroiroi aia i te rave i te angaanga a tona taoonga, ki roto i te Evangelia. Kua kukumi tikai aia ki te akarongo ki roto ia lesu, e tae ua atu ki te openga o tona maroiroi. E tae akera ki te tuatau tikai, te kapiki maira e, "Kua oti toku oro anga i mou marie ana au i te akarongo." Te aere atu nei aia ki te Metua Tapu na roto i te ngutupa tei eeuia nona. Te tangi nei tatou i tona tokorua ma te au tamariki tei noo tumatetenga. Inara, na te Atua e akapumaana ia ratou.

Rev. Orake, KARERE, September 1951

E TOA I TE AKARONGO

Ko Metua Abela Diakono, kua anau aia ki Rakahanga i te mataiti 1878, e tangata kite aia i te pae o te Evangelia, e koia katoa te Diakono maata i roto i te Ekalesia Tukao. Kia tae ra ki te ra 2 o July 1951, kua akangaroi aia, e akangaroi anga manea tona ki runga i te umauma o lesu, mei ta te tuatua i apii mai, tei tona rima tana tairi, e tama marie aia i tana ngai papaa sitona. Kua akaputu aia i te sitona i tona oraanga e kua akaruke aia i te ota ki runga i te ai mate kore, e koia te tangata mua i apaina ia na runga i te motoka i Tukao nei ki tona tanumanga, e ra kaka maata taua ra e te manea kua tae tona au mataiti ki te 72 i tona oraanga, e 18 mataiti i te mou anga i te taoonga Diakono. Kia akapumaana mai te Atua i tona oa te anau e te kopu tangata katoatoa, ma te oro tamou kia lesu, te tumu e te akaoti i to tatou akarongo.

Tauturu Orometua, Tamaunu, KARERE, September 1951

TIAKI KIRISIMETI I PUKAPUKA

E tae akera ki te popongi Monite o te Kirisimeti no December 25, 1950, kua tomo atura matou ki roto i te are pure i te ora 9, e tae atura matou ki roto i te are, kiriti akera te katoatoa i ta ratou apinga, araara atura i te ariki ngateitei o te ao katoa ki nga imene auro, tapou kakara, e te manongi, reka tuke rava, e te moni £1.15.8½, akarongo akera te katoatoa i te Good News ta te angela i akakite mai. "I na oki, e tuatua meitaki taku e taioi

mai kia kotou na, ka riro ia ei rekareka anga no te tangata ravarai.” Oki atura te tangata ki te au ngutuare ma te nanave.

Kua akateatea mamao iora te tane tini no te tutaka, e tae akera ki te ora 11, kua tangi maira te au pate rakau e te pararaa punu no nga oire e toru, kua taki aere atura to Yato ki te oire Ngake, ko to Ngake ki Roto, ko Roto ki Yato, kua aere te tutaka a te katoatoa na roto i te au ngutuare, ma te rekareka e te mataora o te mata i te kite anga i te manea o roto i te au ngutuare. E kia tae atu te katoatoa ki nga are uipaanga o nga oire, kua kapiki mai ra te reo o te au vaine tini, “Merry Christmas kotou e te au tane, aere mai, aere mai.” E no te navenave o te ura a te tanetini, kua ariki rekareka te vaine tini i te tane tini na roto i te kai, kia oti te pure o te kai kua kaikai te tane tini e te vaine tini ma te imene e te akamaroiroi te katoatoa. Kua oronga atu i reira te au tane i ta ratou apinga aroa e moni, kua oronga te au vaine i ta ratou e avaava, kua tieni te aerenga ko Yato ki Roto ko Roto ki Ngake ko Ngake ki Yato, kua rave rai mei teia i mua akenei.

Kia tae ki te ora 5 i te ai ai, kua keukeu iora nga oire e toru ki te ngai okotai ki Makekea, kua kapiti nga oire e toru i reira. Kua aere mai nga pupu e toru na runga i te purumu ma te ura e te rekareka o te mata. Kua kapiti nga oire e toru i reira. Kua aere mai nga pupu e toru na runga i te purumu ma te ura e te rekareka o te mata. Kua kapiki maira te reo o te Rangatira o Roto John Tariau i ta ratou ura, na ko maira, “Rebeka teia au to tane ko Roto,” kua rave a John i te tavriviri e tana pupu ura katoa kua pera maira a Ngake e Yato, e kua mataora te katoatoa i taua ra. Kua akmeitaki atu au i te katoatoa e kua akaotia te akakoroanga na roto i te pure, kua oki atu te tangata ki to ratou ngutuare.

Rev. Rahui Seta, KARERE, September 1951



Dawrf spondias (vikavakava potopoto)

Top: as reported in CICC newsletter 39 issued October 2011

Bottom: the same tree in February 2013

Planted close to the Chapel at Takamoa, this all-year round ornamental-type variety of vikavakava has smaller size fruit compared to the normal variety, and tastes the same. The photographer's hand is a good indicator of the size of the tree and its fruits. Photos by Nga Mataio.

ANNEX 2

Walking Through Bible Places

This is the third 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 the CICC General Secretary.

CARMEL

Carmel is located near the Jezreel Valley, near the modern port city of Haifa. In Hebrew, the name Carmel derives from two words, *karem* and *el*, literally “vineyard of God.” In biblical times, this place was well-known for its fertile soil and prosperous vineyards. Mount Carmel refers to the mountain range on the shores of the Mediterranean Sea in northern Israel, southwest of the Jezreel Valley.



Left: inside the Carmelite Convent Chapel; right – the Carmelite Convent; below – Jezreel Valley



The Bible tells that King Saul had a monument built in Carmel so that everyone would remember his victory (1 Samuel 15.12). The very rich man Nabal and his wife Abigail had a farm near Carmel (1 Samuel 25.2-42). Mount Carmel is mostly remembered for the competition between the Prophet Elijah and the prophets of Baal to prove whose God was more powerful: the God whom the Israelites worshiped or Bel and Asherah whom the Canaanites worshiped (1 King 18: 19-40). The traditional site for this competition is on one of the summits in the southern mountain range of Carmel, now known as Muhraka (in Arabic *Al-Muhraka*). To commemorate Elijah's victory, a statue of the Prophet Elijah was built in the Carmelite Monastery complex in Muhraka.



KURSI

This is the probable location where Jesus healed a man with an evil spirit on the eastern shore of Lake Galilee. Mark's Gospel tells that the name of the town where Jesus healed the man was Gerasa, located 55 km southeast of Lake Galilee (Mark 5.1-20); Luke 8.26-39). Matthew's Gospel tells that the place where Jesus healed the man was Gadara (Matthew 8.28-34).

Over on the hillside a large herd of pigs was feeding. So the evil spirits begged Jesus, "Send us into those pigs! Let us go into them." Jesus let them go, and they went out of the man and into the pigs. The whole herd of about 2,000 pigs rushed down the steep bank into the lake and drowned (Mark 5.11-13, CEV)

MEGIDDO



Ancient city gate

MEGIDDO was in a very strategic location on the *Via Maris* "Way of the Sea," which was the trade route which connected Egypt in the south with Syria and Mesopotamia in the north. The fortress around the city of Megiddo was first built around 2,000 BC. Due to its location, major world powers throughout ancient history fought to control Megiddo (Judges 5.19; 2 Kings 23.28-30; 2 Chronicles 35.22). The Old Testament tells that Megiddo was conquered by Joshua (12.21) and it was also rebuilt by King Solomon, using forced labour after Solomon's workers had finished building the Temple and his palace (1 Kings 9.5). The New Testament describes Mount Megiddo as the symbol of the famous battle of Armageddon, the final battle between good and evil (Revelation 16.16). The word Armageddon comes from the name of this site: Hebrew *Har-Megiddo* means "Hill of Megiddo." Archeological findings show that the site of Megiddo actually has 20 cities, each built on top of ruins of an earlier city over a period of approximately 5,000 years. Archeologists believe that they have discovered, in Megiddo, extensive stables built by King Solomon. The Bible tells us that he owned 1,400 chariots and 12,000 charioteers (1 Kings 10.26). There are still many important archeological excavations underway in Megiddo.



Canaanite altar

NAZARETH



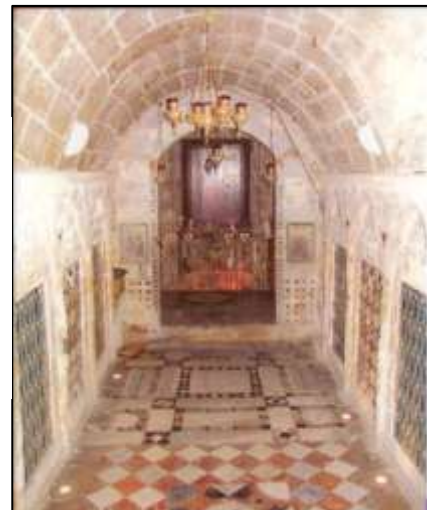
Left: the main door of the Basilica of the Annunciation. Right: the entrance to the Basilica of the Annunciation.



Inside the Basilica of the Annunciation.



Left: The Orthodox Church of the Annunciation. Right: Inside the Orthodox Church of the Annunciation.



NAZARETH is a small village in a valley in southern Galilee. It was the home of Joseph and Mary (Luke 2.4-5), and Jesus spent his boyhood there. Nazareth is only mentioned in the New Testament. God sent the angel Gabriel to Mary in this village (Luke 1.26-27). Joseph brought baby Jesus and Mary back to Nazareth in Galilee after they returned from the escape to Egypt (Matthew 2.19-23).

Jesus grew up in Nazareth (Luke 2.39-40) and was known as a Nazarene (Matthew 2.23, Mark 14.67, 16.6, Acts 24.5), or Jesus of Nazareth (Matthew 26.71, Mark 10.47, John 18.7, 19.19, Acts 6.14). Until today, the Arabic term for followers of Jesus is *Nasrani*, and the Hebrew term is *Notsri*, which both are derivatives of "Nazarene."

Jesus was rejected when he preached in a synagogue in Nazareth (Luke 4.16-30). John's Gospel records the rhetorical question of Nathanael: "Can anything good come from Nazareth?" (John 1.46). From Nazareth, Jesus moved to Capernaum (Matthew 4.13).

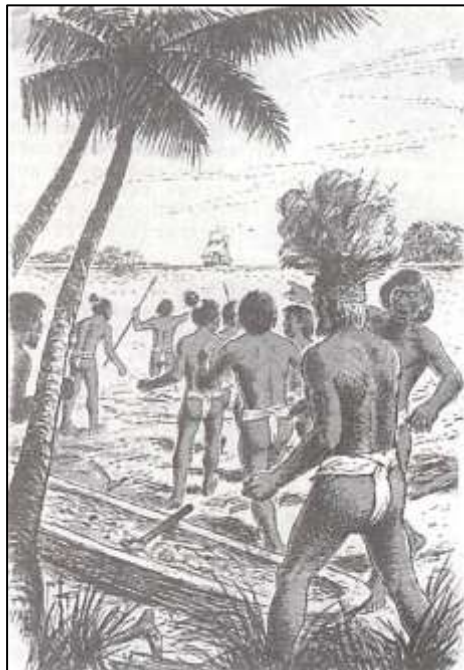
The majority of the population of today's Nazareth is Israeli Arab. Although the majority of them are Muslim, 35-40% of the population of Nazareth is Christian. The Christians here belong to various denominations, including Roman Catholic, Greek Orthodox, Coptic, Anglican, and other Protestant groups. At the site believed to be the location of the Angel Gabriel's visit to Mary stand two churches. The Greek Orthodox Church of St. Gabriel was built above Mary's well. The Roman Catholic Basilica of the Annunciation, which was built over Mary's cave, was designed by the Italian architect, Giovanni Muzio, and was completed in 1969.

ANNEX 3

The Early Days

THE ARRIVAL OF THE PAPAAS

The Rarotongas had lived on their island for hundreds of years without coming in contact with Papaas. They might have seen ships sailing past their island, but no Papaas had yet dared to come ashore. Captain Cook discovered Manuae on 23rd September 1773 during his second voyage, and Palmerston on 23rd June 1774. During his third voyage Cook discovered Mangaia on 29 March 1777, and at night on 30th March Cook wasn't far away from Rarotonga as he was travelling north – on his way to Atiu, Takutea, Mauae and Palmerston. Aitutaki was discovered by Captain William Bligh, who was in command of the "Bounty." The "Bounty" left England in December 1787 and travelled to Tahiti to get young breadfruit trees to take to the West Indies, arriving at Tahiti in October 1788. On 11th April 1789 the "Bounty" came upon Aitutaki. It has been said that the "Bounty" called at Rarotonga, probably after the mutiny had occurred, but no landing was made. Two canoes, however, went out to meet the ship, and one of the men in those canoes managed to get on board and later returned with a box containing orange and pumpkin seeds. This was the first time that a Rarotongan had come in contact with Papaas. In 1813 Captain Theodore Walker, on the sailing ship "Endeavour" came in sight of Rarotonga on his way from Tahiti to Australia. No landing took place, but a piece of sandalwood floating on the water was picked up and taken to Australia. As a result of this discovery – of the island and the precious wood – a Sandalwood Company was formed in Australia with the aim of sending an expedition to Rarotonga to procure sandalwood.



The "Cumberland" at Ngatangia. The ship had to move on to Avarua because of the hostile attitude of the natives. *Illustrated by Conrad Frieboe, from the book "They Came for Sandalwood."*

The sandalwood expedition is of special interest to us because it was the first time that the people of Rarotonga had seen white people and it was the first time that they worked and lived with them. During the "Bounty's" visit, only two men had the opportunity of seeing white people, but when the Papaas came to look for sandalwood most of the people on the island saw them and had a good look at them. It was the first time that the two races had come together, though it did not turn out to be a pleasant experience for either race.

The Sandalwood Company had hired a ship the "Cumberland" under the command of Captain Philip Goodenough, with a crew consisting of white people, New Zealand Maoris, Indians and Tahitians. Two of the Tahitians were women, and there was another woman, Ann Butcher, who was Goodenough's girlfriend. The

two New Zealand Maori men were Veretini and Tupe, who were picked up from the Bay of Islands in New Zealand. Both men were to play an important part in the expedition and both never saw their homeland again. That, perhaps, is the saddest part of the whole story, as far as the Polynesians are concerned.

The “Cumberland” called at Ngatangia but the natives were so hostile that the ship moved to Avarua where Goodenough and his party happily spent a week with the people of that district. A search was made for sandalwood but they found no such trees growing there. Then the ship sailed back to Ngatangia where the visitors were able to land without any trouble and where they stayed for some months. They did not find any sandalwood in Ngatangia but they found a lot of nono trees growing there. Because there was no sandalwood, the visitors looked for something else to load onto their ship. They thought that the nono wood could be made into some kind of dye, and so they decided to fill their ship with it. For the first time the people of Ngatangia were employed as labourers to cut nono wood and load it onto the “Cumberland.”

According to Rev. William Gill, who arrived from England about 25 years after the visit of the “Cumberland” to take up his position as a resident missionary on the island, the visitors one day came with some Takitumu warriors to carry out an attack on the Tinomana tribe. Three Arorangi people were shot in the affray.

While the visitors were living in Ngatangia, their behavior was so bad that it became the cause of much trouble later on. One day two Papaas, George Strait and William Travis, went to Avarua to steal coconuts from Makea’s storehouse. They were chased and killed by Rupea and other warriors from the Makea tribe. They were the first Papaas killed and eaten by Rartongans. On that same day, Rupe went to Ngatangia where he killed Veretini, and late that day Rupe killed another Papaa. Rupe killed four people from the “Cumberland” in one day, but that was not the end of the killing. On the same day a Ngatangia man killed Goodenough’s girlfriend, Ann Butcher. Some days later two sailors from the “Cumberland” came ashore and shot Tupe, the second New Zealand Maori to die on the island. The next to fall was a Ngatangia man; he was shot by a sailor from the ship.

For a while the Ngatangia people moved into the hills for fear of being shot by the Papaas. They had seen the power of the Papaa gun and so they were on the look-out lest they be shot. They took their gods and belongings with them and remained hidden for about 6 days. Soon the Papaas were preparing to leave Rarotonga, to the great joy of the local people. However, there were still more tears to come. Tapaeru, a daughter of Rupe, and another young woman, Mata Kavaau, were forced into a boat and taken on board. William Gill tells us that several women were taken by force on board that ship, so there were others in addition to Tapaeru and Mata. The “Cumberland” hoisted its sails and travelled northward until it came to Aitutaki, where the native women were sent ashore. The “Cumberland” then returned to Australia with its worthless cargo of nono wood.

This was the Rarotongans’ first encounter with the Papaas and they hoped that they would see them no more. William Gill tells us that “the whole history of their stay on the shores of Rarotonga was a continued series of rapine, cruelty, vice and bloodshed.” Captain Goodenough could have claimed to be the discoverer of Rarotonga, but perhaps because of the disgraceful conduct of his men, the discovery of the island was never published. However, without knowing it, he was making preparations for the advent of Christianity to the island. The women he had abducted from Rarotonga would be playing an important part in bringing the missionaries to the island and in helping to introduce to its people a new way of life.

From “The Gospel Comes to Rarotonga,” by Taira Rere (1980, pp.1-5. Copy of book presented to the Takamoia library by Jean Mason on behalf of the Cook Islands Library & Museum Society Inc. in January 2013. Re-typed by the CICC General Secretary.

THE SOUTH SEAS PASTORS IN PAPUA NEW GUINEA

The New Guinea Mission could not have been established so firmly nor extended so rapidly if it had not been for the sacrificial service of Christian pastors from the islands of the Pacific. They had pioneered the Gospel’s advance in their own islands and were anxious to do the same in New Guinea. When Samuel Macfarlane wrote about the outstanding work that he had seen them do he said: “From Tahiti to New Guinea, the native converts had been the pioneer evangelists. Island after island, group after group, first learned the message of love from the lips of these simple, earnest, faithful men and their heroic wives.” At the time when the first

Loyalty Islanders set out in 1871 C.F.Scott of Samoa wrote: "Three of my teachers, my best men, are panting to go as missionaries." James Sleigh of the Loyalty Islands said that at their May meetings the same enthusiasm to serve the New Guinea Mission was shown by men from the churches in Lifu, Mare and Uvea. When W.G. Lawes left Niue for New Guinea he took Niuean pastors with him; they suffered badly from malaria and one died, but the missionary who took Lawes's place on Niue wrote, "Several of th students are longing to join their brethren in New Guinea."

The came to New Guinea from almost every LMS Mission in the Pacific. The first were the Loyalty Islanders who settled in the Torres Strait Islands in 1871 and on the main land in 1872. In 1872 the first of a long line of Cook Islanders joined the Loyalty Islanders. Two years later the first Niueans arrived with W.G. Lawes. In 1884 the first Samoan pastors came, and in 1887 Albert Pearse came to Kerepunu bringing men from Tahiti with him. In 1893 a Gilbertese, converted by a Samoan, offered his services. The Ellice Islands were to make their contribution, and in later years Nauru sent its own missionary to the western district.

Christian pastors jfrom the Pacific were telling men in New Guinea villages of Christ's love for them before any European missionary settled alongside them in many places. The work was costly. Pastors, their wives and children, died in service. In 1900 a memorial chapel was opened at Vatorata by Ruatoka, the veteran Rarotongan missionary. When people entered the chapel they saw a memorial window bearing the names of no less than 82 South Seas missionaries who died for Christ in New Guinea between 1871and 1899.

Ruatoka himself was prepare to give his life if it were needed. He had grown old in missionary service in 1901 when he heard that Chalmers and Tomkins had been killed at Goaribari. Straight away he wrote: "Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I wold teach to the people, that they may become Jesus' people. My wish is just this."



In 1861 the deacon Elikana of the Cook Islands had drifted for days in his canoe across the Pacific Ocean. The winds and the tides took him to the Ellice Islands and he became the first man to speak of Christ there. It was his son, Tauraki, who became pastor at Motumotu (Toaripi) and who was killed by the people of Moveave up the Tauri River. When he was warned of the danger he could have stayed in his village and saved his life, but he said, "No. These are my people and I will go with them." When his father, then an old man, heard of his son's death, he begged to be sent to New Guinea to cary on his work.

Think of Itama of Manihiki who went to Hula in 1882, just a year after the Kalo massacre. He had been serving there for eighteen years when be became ill and was sent to Australia for medical treatment. In Sydney the doctors found that he had cancer. The only way to cure his disease was to cut away his tongue. His life was saved, and he wrote back to New Guinea: "My tongue is gone; I am dumb and cannot speak. Great is our desire to back to New Guinea, but as I cannot talk, we shall go back to our own land, and there try to do something for Jesus."

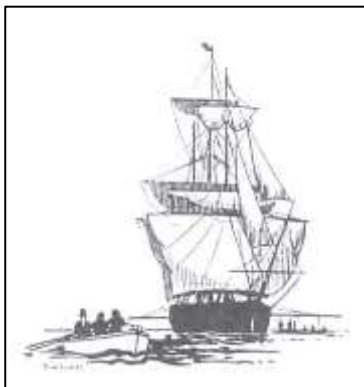
There was Mairi of Tahiti, who had trained at the Rarotonga college before he was sent as the first pastor to live on the island of Mailu. He was there for ten difficult years before he went back to the Pacific for a holiday. He remembered that he went to New Guinea with 5 others and their wives. Eight people from thar party had died, but Mairi said, "The warrior does not turn back from the battle, and in this fight against sin and heathenism, we need all the help we can get." Mairi saw the first results of his Christian battle when in 1897, his missionary came to Mailu and baptized 47 people into the Christian faith. Story after story could be told of

the faithfulness and the courage of these men and their wives. The Church cannot remember the centenary of the coming of the Gospel without remembering the tremendous Christian work that they have done.

From "From Darkness to Light – The LMS in Papua 1872-1972," by G. Lindsay Lockley (1972, pp.13-15), United Church in PNG & Solomon Islands. Copy of book presented to the CICC General Secretary by Heagi Isaiah in November 2012. Re-typed by the CICC General Secretary.

THE BIBLE LANDS AT MANGAIA

Mangaia, you remember, is one of the Cook Islands, of which the famous Rarotonga is the largest. Mr. George Gill came out to Mangaia on the first voyage of *John Williams I*. In 1851 the islanders of Mangaia were in a state of great excitement, for Mr. Gill told them on New Year's Day that Mr. Buzacott of Rarotonga, who had gone to England on furlough, was expected back in the *John Williams* that year, and would bring with him a cargo of Bibles printed in the island language. At once those who wished to buy a Bible began to save up what money they could get by selling arrowroot or fish, and they brought their cash to Mr. Gill and had their names put down for a Bible.



But the weeks went by and no *John Williams*. New Year came again and still no news of the ship, which had been delayed in the ship builders' yard for repairs. The islanders grew very worried and poured out their anxieties to Mr. Gill. Perhaps Barakoti (Buzacott) is dead, one suggested. Perhaps the Society can't finish the printing, said another. If that is so, we shan't get our Bibles after all, said another. Mr. Gill tried to comfort them but he too, was worried, for there were no cables or wireless in those days, and he had no idea what had happened to the ship.

At last, on March 1st 1852, the sails of *John Williams I* rose up over the horizon. Then everybody raced down to the shore and as the boats put off from the ship, it could be seen that there was "Barakoti" himself, and great heavy packages that could only be the longed-for Bibles. All the young men dashed out to the reef to help bring the precious cargo safely through the surf. For two days they carried the cases up from the shore to the mission house, and as they worked they sang: "*The Word has come, the volume complete, let us learn the good Word, our joy is great. The whole Word is come, the whole Word is come.*"

(Extracted from "News from Afar," an LMS magazine for young people in the 1930s. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. Re-typed for this issue of the CICC newsletter by the CICC General Secretary)

RAROTONGA THE ISLAND OF PALMS AND PINNACLES

The island discovered

The sun climbed the sky; the cool freshness of dawn was giving way to the heat of the day. "Go up the mast and look ahead," said Williams to one of the crew with the clear-sighted eyes of an island sailor. Then he paced the deck, waiting for the sound of "Land ho!" but the man could see nothing. "Go up again," cried Williams, a little later. Again there was nothing. Four times the man climbed the mast and four times he reported only sea, sky and cloud. In a few minutes the hour would strike and the ship must turn back. Gradually the sun's heat was dispersing the great mountains of cloud. The sky at last was clear to the edge of the ocean. From the masthead there came a sudden thrilling cry. "Teie teie taua fenua nei!" Here is the land we have been seeking. All rushed to the bows. John Williams' eyes glistened exultingly.

(From "Williams the Shipbuilder," by Basil Mathews)

But someone had been to the island before. A merchant ship from Sydney was sailing among the Cook Islands about the year 1820 when the captain came across Rarotonga and went ashore with his crew for 3 months. The visit was marked by cruelty, vice and bloodshed, so that the captain when he returned to Sydney gave no account of the events and left no record to enable Rarotonga to be put on the map.

The islanders were so badly treated that they resolved to be revenged upon the next white men who came. Williams did not land. It was the gallant Raiatean teacher, Papeiha who went ashore among the hostile savages and so wonderfully changed them that within a year the old idols were abolished (some of them may be seen in the British Museum today) and a chapel six hundred feet long was built. Ever since those days a century ago, the Rarotongans have called themselves a Christian people, and many of them, like Ruatoka, the famous teacher who went to New Guinea, have been Christians indeed.

Barakoti the model missionary

The preacher said, "There is a boy in that gallery who has made up his mind to be a missionary." There was, and the boy was so startled by the preacher's words that he jumped in his seat and very nearly shouted out "That's true!" But he was sixteen and had no wish to have all the congregation gazing at him, so he sat still, shut his eyes and thought a long thought. The boy's queer name was Aaron Buzacott, and he was born on March 4th 1800 at South Molton, Devon. In due time the boy Aaron did become a missionary and the LMS sent him to Rarotonga in the South Seas. There he was given the new and pleasant-sounding name "Barakoti."

For thirty years with amazing energy he worked in that tropical islands as preacher, schoolmaster, architect, translator, printer and musician until he nobly earned the name of "The model missionary." Nothing that could be overcome by a clever brain and a busy hand daunted him. He took out with him a flute, but finding that he needed an instrument which would leave his mouth free to sing while he played, he selected wood from an island tree and made a bass viol for himself. The Rarotonga hymn book, when he printed his last edition, contained 279 hymns, of which 204 were his own composition. John Williams, when he saw the church holding a thousand people which the young missionary had built, put his hand on his shoulder, saying "Barakoti, you have beaten us all." If anything could have made so modest a man proud, it must have been a proud moment for Aaron when the shipbuilder spoke to him so generously.

He left the island in 1857, leaving a vast multitude weeping on the shore, but even then his work ceased not, for on his way home he left 2 teachers on Danger Island and when 8 years later the first ship, *John Williams*, was wrecked there, the crew and passengers did not fall into the hands of savages, as they might have done, but were welcomed as friends by a Christian people.

They gave up fighting

On the occasion of the visit of *HMS Turquoise* to Rarotonga in 1880, Captain Medlycott inquired of Makea whether there had been any fighting of late years between the three different tribes in Rarotonga. The queen was surprised and asked for an explanation. Captain Medlycott reiterated, "Have you had any fighting, say, within the last 10 years?" Turning to the missionary, her uncle and spokesman said, "Tell the captain that when our fathers embraced Christianity 57 years ago, we gave up fighting altogether. Should Christians fight?"

What really happened in February

A Government report recently received states that the wind blew off most of the roof of the school in Aitutaki and completely smashed up 4 small buildings used as classrooms. In each of the islands the roads were blocked with fallen trees, and the islanders had to be gathered together as volunteers to clear away the rubbish. One hundred and fifty three island houses were damaged; one half of them being swept away in pieces. The enormous waves swept over the reef, washed away thousands of the coconut trees and destroyed taro, yams, arrowroot, banana and breadfruit, upon which the islanders depend for their food.



Photo showing the effect of a hurricane on the shore of Avarua, Rarotonga, in the early 1900s.

(Extracted from "*News from Afar*," an LMS magazine for young people, 1935 issue, pp. 88-89. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. Re-typed for this issue of the CICC newsletter by the CICC General Secretary)

CAPTAIN JOHN DIBBS – “DISCOVERER” OF RAROTONGA



Captain John Dibbs, (1790–1872) was a master mariner prominent during 1822-1835 in the seas around the colony of New South Wales, New Zealand and the Society Islands (now Tahiti). Dibbs was master of the schooner *Endeavour* 1822-1824, the brig *Haweis* 1824-1827 and the barque *Lady Blackwood* 1827-1834. He is credited as the European discoverer of Rarotonga and several other islands. Most of his voyages involved the transporting of missionaries, trade, whaling and seal hunting. He was believed for over 170 years to have disappeared at sea in 1835. He was the father of Sir George Dibbs, a pre-Federation Australian politician, Sir Thomas Dibbs, an Australian banker, and John Campbell Dibbs, a successful Sydney businessman.

Early Years

Very few verifiable facts are known. John was born and educated in St. Andrews Fifeshire, Scotland. His parents were John Dibbs and Elizabeth Simpson and John was one of several children. His father, uncle and grandfather did military service prior to his birth in 1790.

Maritime Training

It is very likely he trained as a midshipman through the Marine Society around 1806. The East India Company College (Hertford Heath, near Hertford) started in 1806, and trained 16-18 year olds, and if so John would have been one of the earliest intakes of students. He would have graduated to the East India Company Maritime Service in 1808. His activities 1808-1818 are unknown, but there are two general possibilities. In 1808 at age 18 he graduates and becomes eligible for posting as a midshipman. Reportedly 25% of Scottish males served in the military between 1792 and 1815, so it's possible (given his father's and grandfather's military service) that John joined the Royal Navy that was then involved with the War of 1812 and Napoleonic Wars. After Napoleon's final defeat in 1815 at Waterloo the British economy went into recession, and there were thousands of ex-navy seamen out of work.

There is however no record of a Lieutenant Dibbs (or variant spellings) in the Royal Navy. The idea that John Dibbs was in the Royal Navy comes from a story published in about 1885, detailing an 1828 voyage to England in a ship, the *Lady Mary*, under the command of a Captain Dibbs, a former Royal Navy lieutenant, and how he outwitted pirates off the coast of Brazil. Merchant Marine Officer grade promotions usually required a two year tour at sea. Hence it's reasonable to assume that John graduated from midshipman to 6rd Officer about 1810, was promoted to 5rd Officer about 1812, was promoted to 4rd Officer about 1814, was promoted to 3rd Officer about 1816.

Scottish immigration to Canada peaked in 1819. John is listed as the master of the *Rothiemurchus*, a ship rated at 322 tons owned by John Watson & Co, Leith, in March 1818. The *Rothiemurchus* made trips to Quebec in 1816 and 1817 (John was probably 1st officer), again in March 1818, and was wrecked in September 1818 in the Baltic on her way in ballast to St. Petersburg, after leaving Leith on 3 September 1818. She ended up on the Naas Reef, near Wisby, Gotland, when "driven on shore" on 15 September. The vessel last appeared in the Lloyd's Registers in 1818, but she does not feature between 1812 and 1815, and part of the explanation is that this was not the name under which she originally sailed. Previously

launched and known as *The Bell of London*, she was evidently owned by the Admiralty, presumably as a supply vessel or transport, but she was advertised as up for sale prior to the Congress of Vienna and Wellington's subsequent campaign in Europe.

This sale evidently did not result in a buyer, and "the Rothiemurchus of London" was re-advertised as for sale in Edinburgh on 18 October 1815, and was now "presently lying in the harbour of Leith", although her former name was no longer mentioned. This time she was "set up at the sum of three thousand pounds Sterling", presumably the reserve. Again she did not sell, and was again advertised for sale on 8 November, this time set up at £2500. By 26 February 1816 "the New Ship Rothiemurchus" had indeed found a new master, George Watson, and was advertised as ready to receive goods, and bound for Quebec in early April. John joined the *Westmoreland* (rated at 600 tons) in Leith, Scotland, as 2nd Officer in 1820. The *Westmoreland* (Captain Potton) transported immigrants and cargo from Leith to South Africa and Australia.

Arrival in New South Wales

On his arrival in Sydney in 1821 on the *Westmoreland* John became acquainted with Robert Campbell Sr. (of the Sydney traders Campbell & Co), his sons, John (20), Robert (18) and Rev. John Williams of the London Missionary Society (LMS) on a voyage from Otaheite (Tahiti) and New Zealand in 1821. Robert Campbell Sr. and Rev. Williams offered him command of the schooner *Endeavour* to trade in the Tahiti region. During this time, while ferrying Rev. Williams around the islands, John became acquainted with René Primevère Lesson and Jules de Blosseville of the French royal corvette *Coquille*, on a hydrographic expedition. In May 1823, John and Jules de Blosseville, on the *Endeavour* returned to Maupiti Island to map it for the *Coquille* expedition. On 25 July 1823, John (re)discovered Armstrong Island (now called Rarotonga), and nearby islands Mitiero and Mauke. The *Endeavour* finally returned to Sydney in 1824.

Captain Dibbs was appointed the London Missionary Society Master of Ships for the Pacific station and served in this capacity until 1827. In March 1825, he was given command of the Campbell & Co brig *Haweis* (from Capt Jamison) and ferried missionaries around New Zealand and Tahiti, and also traded, until mid 1827. John made a voyage to Mauritius (off the east coast of Africa) in early 1827 – April 1827, selling the cargo of sugar in Hobart on the return voyage. In June 1827, in Launceston on the return voyage from Hobart to Sydney, John assaulted a river pilot, one John Williams, who filed a formal complaint. In the court document it is stated that the *Haweis* had a crew of Tahitians, and John was fluent enough in their language to be able to command them. The court document ends by stating that the accused was "not apprehended, effected his escape".



The *Lady Blackwood* scudding through the Bay of Biscay. Painting by George Gregory, 1892

In 1821 Campbell & Co had acquired the barque *Lady Blackwood* in Calcutta. Captain John handed the *Haweis* over to Capt John James around September, and on 29 September 1827, departed for Calcutta to take command of the *Lady Blackwood*, returning to Sydney in mid April 1828. His first trading voyage in the *Lady Blackwood* was to Valparaiso, Chile, May – November 1828, returning with a cargo of wheat, barley, other grains and some breeding mares.

Marriages

The London Missionary Society records that at Raiatea (now Tahiti), "25 Aug 1825, Mary, wife of John Dibbys, Master schooner *Haweis*, died in childbirth." There is no other known information on Mary, but it's most probable that she was from Sydney or New Zealand, and they would have been married by mid 1824. She may have been the daughter of an LMS missionary, as John transported many of them with families around the region. Shipping records indicate that the *Haweis* was not in Tahiti in August 1825. In December 1828 John married Sophia Allwright (19) the daughter of convicts Thomas Allwright and Sophia Langford, in Sydney, and took her back to St. Andrews in early 1829 on the *Lady Blackwood*. A son, John (the most likely name), was born prematurely soon after arrival in London in August 1829 but died after 6 hours. They had three other sons, John Campbell (b.1830), Thomas Allwright (b.1832) and George Richard (b.1834), all who became prominent in the colony before federation.

"Disappearance at Sea", and the real story

For generations, it was thought and always said by the family that Captain John Dibbs disappeared at sea in 1835, and was never heard of again. It was only in 2009 that part of the true story finally emerged when records from the HEIC archives were located in London. Examination of shipping records between 1829 and 1833 show that John was engaged mostly in the seal and whaling trade in the *Lady Blackwood*. During his last voyage, something happened which caused major personality changes and he was diagnosed with "mania furiosa", with symptoms of uncontrollable rages. The most likely cause is a severe head injury, such as a depressed skull fracture. He and Sophia lived apart for a few months, and then when his condition became unmanageable, the East India Company (through the assistance of John Campbell) arranged for him to be transferred to the company asylum in Calcutta, then later to another facility in London.

Aug 1835 Capt John departs for Calcutta aboard the *Africaine*, restrained in his cabin. He appears to have been accompanied or escorted by a Captain Carew. **Nov 1837** John is shipped to England aboard the *Catherine* at a cost of Rs.600. He was reportedly so uncontrollable that he had to be placed in a straight jacket.

The 1841 census in England lists John Dibbs, born in Scotland around 1790, in an East India Company Asylum, Pembroke House, in London. He was described as a Naval Officer. John Dibbs and his wife Elizabeth Simpson had a son John who was baptised on 14 November 1790 in St Andrews and St Leonards, Scotland, for whom no other records have been found. East India Company records show John Dibbs, a ship's captain, as a patient in the lunatic Asylum of Isaac Beardsmore in Calcutta, India in 1835. He was diagnosed with 'mania furiosa'. After many letters to the Governor of Bengal, a passage to London was arranged in June 1837 on the *Catherine*. It was hoped that the better climate there would effect an improvement in his health. His former place of abode was 'unknown' but he himself stated that he was born in St Andrews, Scotland, that his father was a grocer and alive in 1829 and that his wife and children were in Sydney, where he had property.

After a year, in 1838, he had not improved and was described as 'haughty and sullen' and 'unwilling to take treatment'. His main occupations were reading and walking and religious attendance. He was in otherwise good health. Details of the diet of the patients are given for each day of the week. Breakfast was always one pint of milk and five ounces of thick round bread. For dinner there was typically half a pound of meat such as mutton, with potatoes or barley broth, five ounces of bread, a pudding like rice pudding and one and a half pints of beer. There were carrots on Thursday, specially mentioned. There was always a teatime serving of one pint of tea and a thick round of bread and butter. For supper there was bread and cheese and beer for those who liked it. John must have thrived, at least physically as he spent the next 37 years in the care of the East India Company, moving with them to their new Royal India Asylum in Ealing, London. He died aged 81 in 1872. His death certificate states that he had dementia for 37 years, an enlarged prostate and the cause of death seems to have been urania poisoning. John Dibbs was buried from the Royal India Asylum, Ealing, in the South Ealing Cemetery.

Note: Stewart DIBBS, originally from Sydney, now lives in Canada, is a great great grandson of Captain John Dibbs. He provided me with the website link on Google/Wikipedia where the above information was derived. He himself was responsible for compiling and having that information on the website. Stewart referred to the "Captain Dibb" mentioned in the Arorangi web page on the CICC website (history section) as his ancestor Captain Johh Dibbs. The name has been appropriately corrected on the Arorangi webpage. Editor.

ANNEX 4

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

PART 2 (continued from the last newsletter)

Article 1

"I believe in God the Father Almighty, Maker of heaven and earth."

SECTION 1: I BELIEVE.

The Creed is the expression of personal belief. Whether spoken in private or in a public assembly, it is the confession of the faith held by each individual for himself. Each of us has a separate life, and each of us must personally accept God's message and express his own belief. Religion must influence men as units before it can benefit them in masses. Faith that saves is a gift of God which everyone must receive for himself. The faith of one is of no avail for another, therefore the Creed begins with the affirmation "**I believe.**" In repeating it we profess our own faith in what God has revealed concerning Himself.

"I believe." The Apostles' Creed is a declaration of things which are most surely believed among us, and its several parts or articles are founded upon the contents of Scripture, which is our one rule of faith. It does not begin with the words *I think* or *I know*, but with the statement, "I believe." "Belief" is used in various senses, but here it means the assent of the mind and heart to the doctrines expressed in the Creed. When we repeat the form we declare that we accept and adopt all the statements which it covers. "With the heart man believeth unto righteousness; and with the mouth confession is made."

Faith differs from knowledge. There are some things which we know to be true, and there are others of which we say we believe them to be true. There are certain truths which are termed axiomatic. When the terms in which they are expressed are understood, the truth they convey is at once admitted. We know that two and two make four, we know that two straight lines cannot enclose a space; but we do not know in the same sense those things which the Creed affirms. It deals with statements that, for the most part, have never been, and cannot be, tested by sense, and that cannot be demonstrated by such proof as will compel us to accept them.

We believe them, not because it is impossible to withhold our assent, nor only because of nature, history, and conscience confirm them, but on the ground of testimony. Paul makes this point, "*Faith cometh by hearing, and hearing by the Word of God.*" (Romans 10:17) We believe because we are assured on sufficient and competent authority that these things are so. We know that we live in a material universe, but our knowledge does not extend to the manner in which the universe came into being. That is a matter of belief. "Through faith" not by ocular or logical proof, but on testimony "we understand that the worlds were framed by the Word of God."

Faith differs from opinion. When a man believes his mind is made up by whatever process it may have been reached, the conclusion commends itself as one that is fixed and irreversible. Opinion, on the other hand, is held loosely. It is based not on certainty but on probability. The possibility of error is recognised, and the opinion is readily surrendered when the grounds on which it was formed are seen to be insufficient or misleading. The testimony on which faith rests is human or Divine. It is human in so far as it is based on human experience and observation. It is Divine in so far as it rests upon the direct revelation of God. Faith in man is continually exercised in business and in all the departments of life. It is necessary to the very existence of society. Faith in God moves in another sphere. Its objects are not seen or temporal, and they do not rest for proof upon the testimony of man. It receives and assents to statements which are made on the authority of God, who knows all things, who therefore cannot be deceived, and who is truth and therefore cannot deceive us. On this Divine rock of faith the Christian Church rests. "If we receive the witness of men, the witness of

God is greater." Among Christian virtues faith stands first. It must precede everything else. It is the foundation on which all Christian character and life are built. *"Without faith it is impossible to please God...He that cometh unto God must believe that he is."* (Hebrews 11:6)

That which Christian faith realises and grasps is expressed in doctrine. Faith is not a separate and self-dependent grace. Its existence and growth arise from those things which are believed, and therefore it is necessary to study and understand, as far as we can, the doctrines of the Christian faith before we can possess or manifest belief. It is important that we should have a definite knowledge of these doctrines; that we should study them in relation to the Scriptures upon which they profess to be founded, and that we should be in a position to defend them against assailants. Thus faith will gather strength, and believers will be "ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.

In estimating the value of creeds in the early ages of the Christian Church, it is important to bear in mind that the converts were almost wholly dependent on oral instruction for their knowledge of Divine truth. Copies of the Old and New Testaments existed in manuscript only. These were few in number, and the cost of production placed them beyond the reach of the great majority. A single copy served for a community or a district in which the Hebrew or the Greek tongue was understood, but in localities where other languages were in use the living voice was needed to make revelation known. It is only since the invention of printing and the application of the steam-engine to the economical and rapid production of books, and since modern linguists have multiplied the translations of the Bible, that it has become in their own tongues accessible to believers in all lands, available for private perusal and family reading. It was therefore a necessity that Christians should possess "a form of sound words," comprehensive enough to embody the leading doctrines of Christianity, yet brief enough to be easily committed to memory.

The testimony on which faith rests is human or Divine. It is human in so far as it is based on human experience and observation. It is Divine in so far as it rests upon the direct revelation of God. Faith in man is continually exercised in business and in all the departments of life. It is necessary to the very existence of society. Faith in God moves in another sphere. Its objects are not seen or temporal, and they do not rest for proof upon the testimony of man. It receives and assents to statements which are made on the authority of God, who knows all things, who therefore cannot be deceived, and who is truth and therefore cannot deceive us. On this Divine rock of faith, the Christian Church rests. *"If we receive the witness of men, the witness of God is greater."* Among Christian virtues faith stands first. It must precede everything else. It is the foundation on which all Christian character and life are built. *"He that cometh unto God must believe that he is...without faith it is impossible to please God."* (Hebrews 11:6 KJV) *"Let this mind be in you...."* (Philippians 2:5 KJV)

The Christian faith, whether realised or grasped is expressed in the doctrine of faith. Faith is not a separate and self-dependent grace. Its existence and growth arise from those things which are believed, and therefore it is necessary to study and understand, as far as we can, the doctrines of the Christian faith before we can possess or manifest belief. The writer to the Hebrews defines faith in this manner: (Hebrews 11:1)

1. The essence of things hoped for.
2. Being certain of what we do not see.

My own definition is firstly, "Seeing the unseen" secondly, "a person" and that person is Jesus Christ. Some may disagree with this second definition but it doesn't really matter, because faith here is an abstract noun. It is important that we should have a definite knowledge of these doctrines; that we should study them in relation to the Scriptures upon which they profess to be founded, and that we should be in a position to defend them against assailants. Thus faith will gather strength, and believers will be ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.

(Part 3 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 cicccgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com for comments. Rev. Ngaro is currently caretaker of the Campbelltown CICC, Sydney, Australia).

ANNEX 5

Reflections by Rev. Nio Mareiti

TE AKAROA E

E inangaro noku kua uunaia e taku taeake. Te Akaroa e.
 E apinga aroaia mai naku kua rave ke ia e taku taeake. Te Akaroa e.
 E marama noku no te ara tiroa kua kopae ia e taku taeake. Te Akaroa e.
 E aroa ua no tetai ke kua keia ia e taku taeake. Te Akaroa e.
 E tauturu ua kua patoi ia e taku taeake. Te Akaroa e.
 E akamaroiroianganga kua akakoreia e taku taeake. Te Akaroa e.
 E ramepa no tetai ke kua tamateia e taku taeake. Te Akaroa e.

E vareae kua akatupuia e taku taeake. Te Akaroa e.
 E manako kikino kua akakoroia e taku taeake. Te Akaroa e.
 E kaokao kua akarereia na te mareva e taku taeake. Te Akaroa e.
 E ere kua natinatiia e taku taeake. Te Akaroa e.
 E rua oonu kua koia e taku taeake. Te Akaroa e.
 E putaio noku kua roromia e taku taeake. Te Akaroa e.
 E ivi kaokao noku kua aatiia e taku taeake. Te Akaroa e.

E reo aue noku kare i akarongoia mai e taku taeake. Te Akaroa e.
 E reo imene naku kua keiaia e taku taeake. Te Akaroa e.
 E korero naku kua uunaia e taku taeake. Te Akaroa e.
 E karape noku kare i arikiia mai e taku taeake. Te Akaroa e.
 E mamae ngakau noku kare i maaraia mai e taku taeake. Te Akaroa e.
 E karere naku kare i akatikaia mai e taku taeake. Te Akaroa e.
 E oa noku kua kopaeia mai e toku taeake. Te Akaroa e.

E puapinga no tei ngere kua apai keia e taku taeake. Te Akaroa e.
 E tiare kakara no taku akaperepere kua rurikeia e taku taeake. Te Akaroa e.
 E rekarekaanga noku kua akariroia e taku taeake ei roimata noku. Te Akaroa e.
 E taeake noku kua akariroia ei enemi noku e taku taeake. Te Akaroa e.
 E vaa tukatau noku kua topiriii e taku taeake. Te Akaroa e.
 E arero karaperape noku kua tipu keia e toku taeake. Te Akaroa e.
 E rima matutu noku kua natinatiia e taku taeake. Te Akaroa e.
 E vaevae orooro noku kua tope keia e taku taeake. Te Akaroa e. Amene.

E KARERE MEI ROTO MAI IA 1 IOANE PENE 2:1-6

Teia te manako maata i roto i teia tuanga:

1. Auraka tatou kia rave i te ara; 2 Na Iesu i akakore i te ara a te katoatoa. 3. Kia akono tatou i te akaueanga a Iesu. 4. Kia vai te tuatua-mou a Iesu ki roto ia tatou. 5. Kare te Atua e akaperepere i te aronga e rave ua atu rai i te ara, e kare e tatarara. 6. Kia riro te kino tei tupu ki te aronga akono kore i te Atua i taito, ei akaraanga no tatou i teia tuatau.

Irava 1: E taku au tamariki ra, te tata nei au i teiane au tuatua kia kotou, kia kore kotou e rave i te ara. Kia rokoia atura tetai tangata i te ara, e Tika to tatou tei ko i te Metua ra, ko Iesu Mesia tuatua –tika ra:

Manako maata: Auraka tatou kia rave i te ara

Akara katoa i teia au irava, Rom 8:34; 1Timo 2:5 ;Ebera 7:25; 9:24.

Tuanga mua: E taku au tamariki ra, te tata nei au i teiane au tuatua kia kotou, kia kore kotou e rave i te ara.

Tataraanga: Ko te rua teia o te tumu i tata ei a loane i teia reta, kia kore te aronga akarongo e rave ua atu rai i te ara. 1Petero 3:11 E kopae i te kino, e rave i te meitaki; e kimi i te au, e aruaru atu.

Tuanga rua: Kia rokoia atura tetai tangata i te ara, e Tika to tatou tei ko i te Metua ra, ko Iesu Mesia tuatua – tika ra:

Tataraanga: Kia rave akaou ra tetai tangata i te ara, e tika to tatou i ko i te Metua ra, ko Iesu Mesia, tuatua-tika.

Teia te apianga no tatou:

- Auraka tatou e rave ua atu rai i te ara.
- Kia kopae tatou i te kino, raveia te meitaki, kimiia te au, aruaruia atu kia rauka.
- Kia rave ra koe i te ara, ko Iesu Mesia toou tikaanga, toou akaora.

Irava 2: Koia oki te tarangaara i ta tatou nei ara; kare oki i ta tatou anake ra, i ta to te ao katoa nei ra.

Manako maata: Na Iesu i akakore i te ara a te katoatoa.

Akara i teia au irava: Isaia 53:11; Ioane 1:29; Anga 4:12; Anga 5:31; Anga 13:23,38.

Tataraanga: Kare e tika i tetai tangata, kia apai i te ara, a to te ao katoatoa, mari ra, ko Iesu uorai. Kua ara oki to te ao katoatoa. Koia oki, kua ara te katoatoa.

Mataio 1: 21; E tamaiti tana e anau, e ko Iesu te ingoa taau e topa nona: e akaora oki aia i tona au tangata i ta ratou ara.

Tuanga mua: Koia oki te tarangaara i ta tatou nei ara;

Tataraanga: Ko Iesu uorai tei ikiia kia tataraiia tatou i ta tatou au ara. Kare oki ta tatou ara e matara i tetai ke. Kare katoa e matara i tetai apinga. Ka matara ua ra, na roto, i to toto o Iesu Mesia.

Tuanga rua: Kare oki i ta tatou anake ra, i ta to te ao katoa nei ra.

Tataraanga: Kare oki a Iesu i mate i te tatara ua i ta te aronga akarongo ara. Kua mate ra aia ei tatarara i ta te katoatoa ara. Ko tei aaki i ta ratou au ara kiaia, ka akakoreia mai eia.

Teia te apianga no tatou:

- E tatarara kia Iesu, kia akakoreia mai taau ara.
- Irinaki kia Iesu, kia ora koe.

Irava 3: E ko teia te mea e kite ei tatou e kua kite tatou iaia, kia akono tatou i tana au akaueanga.

Manako maata: Kia akono tatou i te akaueanga a Iesu.

Tataraanga: Eaa taau akapapuanga e, kua kite tatou i te Atua? Eaa taau akapapuanga e, kua kite koe i te Atua? Eaa taku akapapuanga e, kua kite au i te Atua? Na Iesu uorai i pau i teia au uianga. Ioane 14:15 Kua anoano kotou iaku ra, ka akono i taku ra au akueanga. Ka kimi tatou i reira e, Eaa ta te Atua akaueanga. Me kitea e koe te akueanga a te Atua, i reira ka akono, ka rave. Me rave koe kua kite koe i te Atua. Me kare ra koe e rave na, e tangata pupu vaa ua rai koe, e te pikikaa ua ra koe, ia koe uorai.

Irava 4: Ko tei karanga e, kua kite au iaia, e kare aia i akono i tana au akaueanga, e pikikaa aia, kare te tuatua mou i roto iaia.

Manako maata: Kia vai te tuatua-mou a Iesu ki roto ia tatou.

Tataraanga: Auraka rava te tuatua-mou a te Atua e takake i to tatou au vaa, e to tatou au arero. Kia tapu rai koe e tae ua atu ki te openga. Mate ua atu rai koe, kia tapu rai koe i te tuatua-mou a te Atua.

Teia te apianga no tatou:

- Tuatua i te tuatua-tika.
- Auraka e pikikaa.

Irava 5: E kare i akaperepere i to te ao taito ra, akaora iora ra ia Noa i te tangata i ako i te tuatua-tika ra, ma etai e took itu ra, ka apai mai ei aia i te nina-anga ki teianei ao akono kore i te Atua ra.

Manako maata: Kare te Atua e akaperepere i te aronga e rave ua atu rai i te ara, e kare e tatarara.

Tataraanga: E Atua tuatua-tika te Atua. E tapu te Atua. E ngateitei te Atua. E mana maata te Atua. Kare rava aia e akaperepere i te tangata ara, e kare e tatarara.

Teia te apianga no tatou:

- Kare te Atua e kaperepere i te tangata ara, e kare e tatarara.
- Matakaia te Atua.

Irava 6: E akariro atura i nga oire ia Sodoma e Gomora ei reu ai, uripu takiri atura ia ratou i te akaapaanga atu, akariro atura oki ei akaraanga na te aronga e tapu i te akono kore i te Atua a muri ake.

Manako maata. Kia riro te kino tei tupu ki te aronga akono kore i te Atua i taito, ei akaraanga no tatou i teia tuatau.

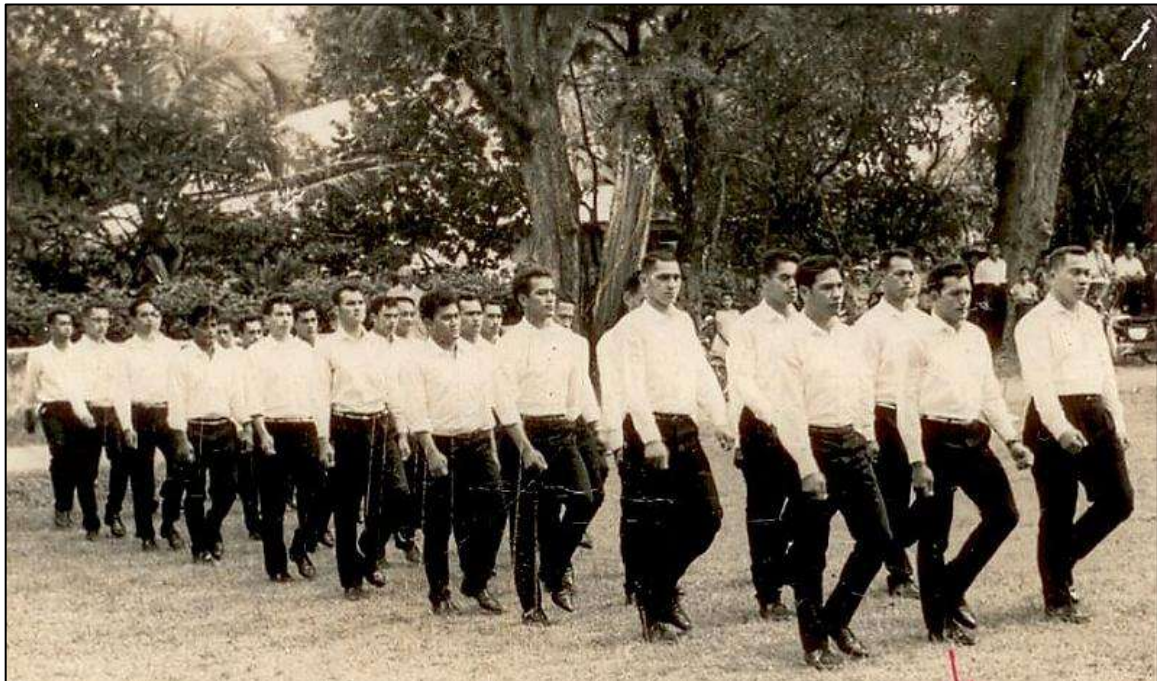
Tataraanga: Auraka e rekareka ua atu rai i te rave i te kino i roto i toou oraanga. Tei tupu ki te aronga rave kino i taito ka tupu rai ki te aronga e rave i te kino i teia tuatau.

Teia te apianga no tatou:

- Kopae i te kino i teiane, e rave i te meitaki kia ora koe kia tae ki te akavaanga a te Atua.



Tataia e Rev. Nio Jim Mareiti, Rotorua CICC



1966 Cook Islands recruits to the NZ Army

(photo from the collection of Chris Rahui [front middle]; brought in by Pae Tuteru)

ANNEX 6

The Writings of an Ethnologist

TUMU TAPURA 3: PERU MĀNGA, TARAI ENUA, APINGA ANGA'ANGA

I tere mai te ui tupuna mei avaiki e to ratou karape anga'anga tanu e te angai manu mei te puaka e te moa. E **arapo** ta ratou. E **ra'ui** ta ratou pera te **tumutu**. E **ma'i** katoa ta ratou, ei tauturu i te matakeinanga i te peru mānga. Kare ra e miti ei tāmārō i te kiko manu e te eika. Kare o ratou mārama no te ma'ani miti mei roto i te moana tei koropini ia ratou. Kare katoa o ratou mārama no te tāmārō i te meika para ei piere. Kare o ratou marama no te tunu i te kai ua rakau ei ma'ani chutney. Ruti te ma'ata'anga o te mānga.

E no'o'anga kopu tangata to ratou i roto i te tapere e nga puna/vaka tangata. Kua anga'anga ratou i te enua ki te apinga mei roto i te toka, rakau, karikao, ivi manu e te ivi to'ora pera te ivi naea. Kua ora ratou tei no'o i to tatou au enua e 12. I pe'ea ake? Ei pa'u i teia ui'anga, ka akara tatou ia Rakahanga raua ko Manihiki, Mitiaro raua ko Atiu, Aitutaki raua ko Manuae. Ko ratou to tatou kaveinga i te tatara i ta tatou ui'anga no te mea tei runga ia ratou te pa'u'anga a te ui tupuna i te tu o te peru mānga kia ora te enua. Kare pouroa teia au enua i mamao meia ratou – penei e 50 kilomita te mamao. Tuke ra to ratou tarai'anga one enua mei po mai. Tuke katoa ta ratou au kimi'anga ravenga peru mānga ei turu i te kopu tangata i te tuatau paroro e te onge. E rua a tu peu peru mānga. Te peru mua, ko te tanu e te angai manu. Te rua o te peru, ko te pu'ere'ere manu, tautai e te a'aki i te au kai 'ua rakau mei te nu, kuru, i'i e te meika. Ta'ei ratou i te enua, te makatea, te roto vai, te roto moana, kauvai, pera te au motu e te moana.

Nga motu aka'aka a Rakahanga e Manihiki. Kare e vai enua e te vai kauvai. Kare e one enua mei to Atiu rai te kerekere. Nga enua one tea teia mei tetai ope ki tetai ope. Kare i tupu ana te taro, e tetai au kai mei te ū'i, kape, e te kumara. Penei kare teia au kai i tae ana ki teia nga enua. Penei kua pou i te pakoko ia e te uri'ia. E pera ei teia korero no te mea, kare teia au kai i runga i te enua i te tae'anga evangeria. No muri mai ratou i tae ei ki runga i te enua. No'ea ta ratou kai? No roto mai i te kī o te enua e te moana. Kua tautai e kua pu'ere'ere manu, pera te rama unga kaveu e te ranga pa'ua. Ta ratou kai teia – no roto i te kī o te enua e te moana. Kare teia au kai i te mea tanu na ratou. Mea oronga ia mai e te mana atua.

Inara kia ma'ata mai te upoko tangata i runga i te enua, kare e rava akaou te kai a te tangata. Kua rave ratou e rua peu. Te mea mua, ko te ra'ui. Kua ra'ui ratou i tetai motu, auraka kia peru ia. Me pou te tuatau i akataka ia no te ra'ui, ka kiriti i te tapu o te ra'ui no te peru'anga mānga na te tangata. E peu meitaki te ra'ui me te rava ra te kai i runga i te au enua e te moana. Me kare ra e rava te kī o te enua e te moana, kopekope te tangata i te au ra'ui. Ka tānoanoa katoa i tei reira tuku'anga tika a te aronga mana, no te mea kua pongi. Teia te rua i ta Manihiki e Rakahanga i rave. Kua 'anga mai ratou i te tumutu. Ko teia akono'anga, e ra'ui mānga katoa. Te tuke, ka ra'ui a ia i te au motu katoatoa. Te tuke teia ki te ra'ui o tetai motu e tetai kainga okotai. Ko teia, ka ra'ui i te au kainga katoatoa e te au motu katoatoa.

Tumutu ratou ia Manihiki. Kare e tangata e no'o ki runga ia Manihiki. Aere pouroa te tangata ki Rakahanga no te peru mānga na ratou e te no'o atu ki reira. Me pou te kai o Rakahanga, kua **mutu** rai te tangata i te no'o ki reira. Kua **tu** ratou ki runga e kua tere na runga i to ratou vaka ki Manihiki. Akaruke atu ia Rakahanga kia anau akaou mai te manu i ta ratou au punua, e kia tupu akaou te kai enua no tetai tuatau takake me oki akaou mai te tangata i te peru mānga.

Tuke ta Mitiaro e Atiu ravenga no ratou, no te mea tuke rai to raua tarai enua mei to Rakahanga e Manihiki. E enua toka makatea a Mitiaro. E 99 patene o teia enua, e makatea ua, mei tetai ope ki tetai. E makatea ua ta'au ka kite. Ma'ata atu ra teia enua ia Atiu. E ta'i patene rai o teia motu, one enua. Tei rotopu tikai teia ngai i te pito enua. Ngai tau meitaki no te tanu kumara, ū'i e te taro. Te ngai katoa teia i no'o ei te ui tupuna. Kare teia ngai i te kainga ra'i roa - raro uake i te ta'i eka (acre). Kare rai e rava no te tanutanu e te turanga pou no te tangata. Kua tanu ra ratou ki te mānga. Kare rai e rava, e kua peru atu ratou ki roto i te makatea. Ta ratou kaparata nui teia no te mānga. Kua peru katoa ki roto i te tai roto, te roto enua e te moana.

trees of the island like coconuts and fished the lagoons. As the population grew this impacted negatively on their limited food resources and food management of the ra'ui.

The ra'ui is an excellent resource management technique as long as there are other alternative food resources available. But when your options are limited especially after a drought and cyclone and the famines that follow, then the ra'ui is counterproductive to our survival instincts. Enforcing it only makes people angry and to violate them.

On Manihiki and Rakahanga the ancestors came up with the **tumutu**. They agreed to settle one island at a time, taking turns in using the food resources and allowing the other to recover as a food reserve. They called this system of food reserve and management, the **tumutu**. (Tapaeru Tereora, 1997 Tumutu). Mitiaro and Atiu applied a different approach to suit their different physical environments. Mitiaro as an upraised coral island of dead makatea reef is much bigger than Atiu. But her physical terrain is harsh and is not good for farming. Mitiaro is 99 percent makatea and one percent soil. She has about an acre of good agricultural soil in the centre of the island where they previously lived and farmed their root crops and fruit trees. The dominance of the island's makatea region pushed them to rely on hunting, fishing and gathering. Farming supplemented their food resources rather than the other way around as on nearby Atiu with the opposite landscapes.

Atiu is about 80 percent volcanic and 20 percent makatea. She has running water and streams with rich planting land in the valleys where the people settled. Farming was the principle means of producing food while the makatea provided an alternative source of meat from birds and crabs. Atiu's rich valleys supported intensive terraced taro farming. It also supported the raising of chickens and pigs. They had surplus food and were able to support a bigger population in the thousands than Mitiaro could ever hope from a hunting and gathering system of **peru mānga**.

The high population enjoyed by Atiu who shared the same level of stone, wood and shell technology with Mitiaro, allowed Rongomatane Ngaka'ara of Atiu to conquer parts of Mitiaro and nearby Mauke (Mokoroa, 1980).

Aitutaki is a volcanic island with water and supported a farming population that fed the whole island. They also enjoyed some hunting, fishing and gathering of sea resources from the lagoon and islets surrounding her. Manuae, a nearby low atoll island 50 kilometres to her east did not have agricultural soil and therefore could not support a farming economy. Manuae depended on her natural resources of fish and birds. Consequently she was easily conquered by Aitutaki after a severe drought before 1821.

TUMU TAPURA 4: TUPAPAKU

Ea'a te tūpāpaku. Ea'a tona aite'anga mua? E uri'anga teia naku na Rarotonga. I te tuatau mua, ko te tuatua teia o te kopapa mate tei takoto i te moe'anga roa - e tūpāpaku. Me moe tatou i te moe'anga roa, me takake ki te aratiroa, e tūpāpaku te ingoa i to tatou kopapa. Ka aere te tuatua akakite na roto i te tapere, kua moe te tupuna i tana moe'anga roa. Kua inga te pu rakau Kauariki o Te Ta'ae Tonga. Tei Marae Tuakirikiri tona tūpāpaku.'

Kare te ui tupuna i akaūta i te tuatua mate ki runga i te tangata. I akaūta ra i te tuatua o te moe'anga roa e te takake na te aratiroa no te tangata. No te manu te tuatua o te mate. I teia ra, te karanga nei rai tatou e, kua mate taku puaka. Me kare, kua mate taku tiare. Kare ra tatou e karanga ana e, kua moe taku puaka i te moe'anga roa, me kare, kua takake taku terevete na te aratiroa. No tatou tangata teia tuatua. Kare a ia e piri ki te manu e te rakau, no te mea ko tatou anake ka oki ki te ara roa o avaiki, te enua kapua'anga o te ui tupuna. Ka moe te tūpāpaku i te moe'anga roa. Kare a ia e ara akaou. Ka oki to tatou vaerua ki avaiki – te ipukarea e te kapua'anga o te ui tupuna i muatangana. I teia ra ka oki ki te rangi e ki Ade.

Mei roto i te tūpāpaku o te tangata moe'anga roa, tu mai ei tona vaerua, no te oki ki avaiki. Me e vaerua kino e te kanga tona, mei ta te orometua Kiri i akakite i Mangaia, (Gill 1980 From darkness to light) kare a ia e oki vave. Ka no'o mai a ia i te kanga ia tatou o teia ao. E au kōpu tangata tetai ta te ui tupuna i akano'o, ei aka'oki i teia au vaerua kanga ki avaiki.

I Enuā manu ka oki te vaerua ki Moko'ero. I Rarotonga ka oki te vaerua o te tūpāpaku ki Tuoro. Te vai nei tetai au ngati meia Ngati Ukarau e Ngati Teariki Tuārangi o Atiu e Ngati Makea Arera o Rarotonga, tei oronga ia teia anga'anga aka'oki vaerua tangata kia ratou. I Tuoro, tei reira a Ngati Tairimapuapua o Makea Arera no te iku'iku rere i te oki'anga vaerua ki avaiki. Ko te Tarava to ratou kaveinga mei Rerenga Vaerua. Kua pou ra te tumu o teia maunga Tuoro i te taviri ia e te kavamani ei ma'ani mataāra tarseal no tatou i teia ra. Manganui ra ia tatou i teia ra, tei kite ana i teia maunga toka Maori.

Tuatau evangeria, kua aere te tuatua o te mate, mei runga i te manu ki runga i te tangata. Akaūta iatu te tuatua o te tūpāpaku mei runga i te kopapa mate ki runga i te vaerua kino. Kare oki te kopapa tangata o te tuatau mua, e tanu iana ki roto i te one. Kare a ratou tuapara ei keru va'arua i tei reira tuatau. E takai iana ra te tūpāpaku ki raro i te ngai vari mei te kopapa o Aravira ariki i Ruatonga. E ariki putokotoko a ia. Takai ia tona tūpāpaku ki Vaitaka'ia. Tetai korero teia no teia kainga.

E tuku katoa iana te tūpāpaku ki roto i te āna mei to Atiu e Mangaia. E tuku iana ki roto i te vaka takere, opara iatu ki te moana mei to tetai tangata Papa'a i teia nga marama ake nei. Te tuke ua nei, kua tiria ia tona Kopapa ki roto i te moana. E tūnā me kare e tao iana te kopapa mate ki te ā'i mei te kopapa o Tutapu. Ko Ngati Tūnā, te ta'unga o teia anga'anga i te tuatau mua i Rarotonga nei. E ta'unga to ratou no teia anga'anga ko Te Ta'unga te ingoa e te vai nei te uanga.

Kia tauī te tau i te tae'anga evangeria, riro teia tuatua tūpāpaku ei vaerua kino. Aite'anga ou takakē mei te kopapa mate. Ei ma'anga taurua teia tuatua i teia ra, no te vaerua meitaki e Tiaki. Ngaro atu te aite'anga mua no te kopapa tupapaku. Ko ratou ra to tatou au tiaki i te tuatau mua tei taurua ia e te au angera Keresitiano o teia tau. To tatou ou'anga, tuatua ia te tanumanga kopu tangata ei ngai tūpāpaku. Kua tano te tuatua ki te aite'anga mua, ei ngai tanumanga no te kopapa mate. Kua tarevake ra i te aite'anga ou a te evangeria, ei taurua no te vaerua kino. Teia tuatau, te riro nei te tanumanga ei turanga tūpāpaku no te vaerua kino i te po e te ao. Te akaroa.

FROM CORPSE TO GHOSTS

The word "tupapaku" originally referred to a dead body or corpse. The word "mate" was never applied to human beings. Only to animals. The words used for dead people were "takake na te aratiroa ki avaiki" or departed on a long journey to avaiki, the ancestral homeland. The other phrase used was and is "moe'anga roa" or sleeping the never ending sleep. The word used for animals was "mate" and was never interchanged with humans until after the missionaries arrived in 1821.

Today, the word "mate" is applied equally to humans and animals alike while the word "tūpāpaku" has picked up a new meaning – as a bad ghost or spirit. This new meaning is constantly reinforced by the media and movie world of today. Good spirits are the "angera" angels and holy spirits or "vaerua tapu." In our own language today, bad spirits are called "tūpāpaku, vaerua kino or vaerua kanga" – bad or playful spirits. Once upon a time, good spirits were called "Tiaki" and still are. They were our original Maori guardian angels, or totems guardian spirits according to anthropologists, complemented and reinforced by our Christian guardian angels.



The unveiling of a headstone of a deceased family relative is a normal custom in Cook Islands society. It is a ceremony officiated over by a church minister. Photo from Nga Mataia's collection.

As kids, we were told that cemeteries were places for the “tupapaku” which is correct literally, because we buried our corpses there. Unfortunately, we buried the original meaning of that word “tūpāpaku” in that place. With the new meaning, there is a sinister connotation of bad spirits loitering around cemeteries that never go away, making them as unsafe ghost ridden places to be avoided in the day and especially night time.

In the poetic language of our Maori people, the dead were referred to by special names as “ika tuarangi.” There are families and traditional titles today that carry these names or variants of them suggesting their once traditional role as morticians, gravediggers and professional singers at the “apare” and “eva” of the songs, hymns, family genealogies and special “tako or pe’e” of the tribe and family. Te akaroa.

by Makiuti (Mak) Tongia

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



Right from the start, Papehia set out to abolish idol worship.



Numangatini Ariki of Mangaia. He was the ariki of Mangaia during the early years of the Gospel.

From “*The Gospel Comes to Rarotonga*,” by Taira Rere (1980). Copy of book presented to the Takamoia library by Jean Mason on behalf of the Cook Islands Library & Museum Society Inc. in January 2013.

ANNEX 7

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 PCC assembly held in Rarotonga, September 2002. *Photos by Papa John Doom (bottom right), the last remaining PCC founder and statesman.*



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

- ◆ Typing/layout/editing/emailing - Nga Mataio
- ◆ Typing of Annex I - Tina Akama
- ◆ Proof reading - Marianna Mataio
- ◆ Contributors (articles/photos) - Tekura Potoru, Rev. Vaka Ngaro, Heagi Isaia, Ngata Urirau, Nga Mataio, Rev. Nio Mareiti, Makiuti Tongia, Dr. Daud Soesilo, Papa John Doom, Ngara Katuke, Rev. Ngatokorua Patia, Rev. Tuaine Ngametua, Rev. Peri Daniel, Taepae Tuteru, Chris Rahui, Makiuti Tongia, Christine Gordon, Jean Mason, Ngata Urirau, Vai Maora, Daddy Mauriati, Manongi Latham, Arumetua Atetu, Stewart Dibbs, Rev. Tapaitau Joe Marsters, Mamatira Patia, Rev. Joel Taime, Tangata Vainerere

- ◆ 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
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Next issue: April 2013

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