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واهيروآ

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۱, مهاجم, ۱۹۹۰ تا ۱۹۹۴. ژان-پیره آدام, ۰, ۲۲, Jean-Pierre Adams, مدافع, ۱۹۷۲ ...

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ماراما واهیروا - فوتبال فانتزی - تیم فانتزی

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Vahirua. ملیت, محل تولد, تاریخ تولد, 05-12-1980.

Vahieroa

Wikibook

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Chapter 1

Vahieroa (Tahitian mythology)

In Tahitian mythology, **Vahieroa** is a son of Tafa'i and his wife Hina, and is born at his father's house in the Tapahi hills of Mahina in north Tahiti. He weds Maemae-a-rohi, sister of the ruling chief Tumu-nui.

When Tumu-nui sails with his supporters in the canoes Matie-roa and Matie-poto to recover his daughter Hauvan'a who has sailed away to marry King Tu-i-hiti of Hiti-au-revareva, a giant clam attacks them, and the entire party of Tumu-nui is swallowed up. His younger brother 'Iore-roa (big rat) and his brother-in-law Vahieroa go to seek him and are swallowed in their turn. Vahieroa's wife Maemae-a-rohi, who has been left as regent, rears her son Rata and herself sails with Tumu-nui's wife, leaving her son as regent in her place, and on her return is drawn in by the clam just as her son arrives to rescue her and restore the bones of the other voyagers (Beckwith 1970:260-261).

1.1 See also

- [Wahieroa - Māori](#)
- [Wahieloa - Hawaii](#)
- [Vahieroa \(Tuamotu mythology\)](#)
- [Vahi-vero - Tuamotu](#)

1.2 References

- M. Beckwith, *Hawaiian Mythology* (University of Hawaii Press: Honolulu) 1970.

Chapter 2

Wahieroa

In Māori mythology, **Wahieroa** is a son of Tāwhaki, and father of Rātā.

Tāwhaki was attacked and left for dead by two of his brothers-in-law, jealous that their wives preferred the handsome Tāwhaki to them. He was nursed back to health by his wife Hinepīpīri. She helped him back to their house, and brought home a long piece of timber for the fire, to keep him warm. Shortly afterwards, a son was born to them, and named Wahieroa. The name, meaning 'long piece of firewood', was chosen to fix in their son's mind the wrong that had been done to Tāwhaki, in order that one day Wahieroa might avenge him.^[1]

In another version, Tāwhaki told his people to collect firewood, and went himself to gather some. The others were lazy, and brought back little wood, but Tāwhaki returned with a long piece of timber on his shoulder. When he saw what the others had brought, he threw it down, and the noise startled them. Tāwhaki told his wife to call their child Wahieroa when it was born, to remind them of the incident. The child was raised with care, and when he grew to adulthood he married Tonga-rau-tāwhiri^[2] When she was pregnant, she had a craving to eat the flesh of a tui bird, and asked Wahieroa to catch one. Wahieroa did so. It was cooked and she ate it with relish. Some time later she asked him to bring her another. Wahieroa went into the forest with his slave, but could not find any tui. The two men went further and further into the forest, until they came to the hunting grounds of Matuku-tangotango, who killed Wahieroa and captured his slave. Shortly after Wahieroa had been killed, Matoka-rau-tawhiri gave birth to a son, named Rātā, who would one day avenge the death of Wahieroa.^{[3][4]}

2.1 See also

- Wahieloa - Hawaii
- Vahieroa (Tahitian mythology)
- Vahieroa (Tuamotu mythology)
- Vahi-vero - Tuamotu

2.2 Notes

- [1] In fact however, there was no need for Wahieroa to take action against his uncles. Shortly after Wahieroa was born, Tāwhaki left the village and built a fort on top of a nearby mountain. He invoked the aid of his ancestors. They sent floods, with thunder and lightning, which killed all his enemies, except one of the brothers-in-law, who tried to climb up the mountain. Tāwhaki raised his arms and lightning flashed from his armpits, and the man fled (Reed 1963, p 165).
- [2] In South Island versions, her name is Matoka-rau-tāwhiri.
- [3] Reed 1963, pp 177-178
- [4] Biggs 1966, p 450

2.3 References

- Biggs, B.G. (1966). McLintock, A.H., ed. *Maori Myths and Traditions*. Encyclopaedia of New Zealand **II**. Wellington, New Zealand: Government Printer. pp. 447–454.
- Reed, A.W. (1963). *Treasury of Maori Folklore*. Wellington, New Zealand: A. H. and A. W. Reed Publishing.

Chapter 3

Wahieloa

In Hawaiian mythology, **Wahieloa** is a hero associated with the Kaha'i and Laka epics.

Variations of his name in other Polynesian languages include Wahieroa (Māori), Vahieroa (Tahiti, Tuamotus), Va'ieroa (Cook Islands), Fafieloa (Samoa), and Vahie'oa (Marquesa).

3.1 See also

- Wahieroa - Māori
- Vahieroa (Tahitian mythology)
- Vahieroa (Tuamotu mythology)
- Vahi-vero - Tuamotu

3.2 References

- R.D. Craig, *Dictionary of Polynesian Mythology* (Greenwood Press: New York, 1989), 320-2.

Chapter 4

Vahieroa (Tuamotu mythology)

In Tuamotu mythology, **Vahieroa** marries Matamata-
taua or Tahiti-to'erau, and on the night of the birth of
their son, the great Tuamotuan hero, Rata, the parents
go fishing and are snatched away by the demon bird be-
longing to Puna, king of Hiti-marama, “an island north
of Pitcairn and Elizabeth but long since swallowed in the
sea.”

The bird Matatata'ota'o bites off the chief's head and
swallows it whole. The wife is placed head downward
as a food holder in the house of Puna's wife Te-vahine-
hua-rei (Beckwith 1970:261).

4.1 See also

- Vahi-vero
- Wahieroa - Māori
- Wahieloa - Hawaii
- Vahieroa (Tahitian mythology)

4.2 References

- M. Beckwith, *Hawaiian Mythology* (University of
Hawaii Press: Honolulu) 1970.

Chapter 5

Vahi-vero

In Tuamotu mythology, **Vahi-vero** is the son of the demigod **Kui** and a goblin woman named **Rima-roa**.

Kui plants food trees and is also a great fisherman. The goblin woman **Rima-roa** robs his garden; he lies in wait and seizes her and she bears him the son **Vahi-vero**.

Vahi-vero visits a pool from which the beautiful **Tahiti-tokerau** daily emerges. **Kui** teaches him how to lie in wait and seize her and never let her go until she pronounces his name. Having mastered her, he finds that **Puna**, king of **Vavau**, is his rival. He goes by way of the pool to the place where **Puna** guards the girl in a house with round ends, and brings her back with him, leaving her sister **Huarehu** in her place. **Tahiti-tokerau** bears to him the boy **Rata**. **Puna** comes in shark form to avenge himself, kills **Vahi-vero** and takes his wife back and makes of her eyes lights for her sister to do sennit work by and of her feet supports for the sister's work basket (Beckwith 1970:261).

5.1 See also

- **Vahieroa** (Tuamotu mythology)
- **Wahieroa** - Māori
- **Wahieloa** - Hawaii
- **Vahieroa** (Tahitian mythology)

5.2 References

- M. Beckwith, *Hawaiian Mythology* (University of Hawaii Press: Honolulu) 1970.
- R.D. Craig, *Dictionary of Polynesian Mythology* (Greenwood Press: New York, 1989), 317.

5.3 Text and image sources, contributors, and licenses

5.3.1 Text

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