

Complete text reproduced
cat 2 (27)

X

(A) Tabiteuea series,

(B) (1) The Darkness and the Cleaving Together,

← The First Tree was named The Ancestor Sun (te Bokatiibu Tasi), and the names of the lands whereon that Tree grew were Aba+toa [Aba-the-great] and Aba+iti [Aba-the-little], and the inhabitants of those lands were Te+ba [the rock], Te+atibu [the stone], Te+ati+n+nari [a smooth pebble of white coral], and the two cels Nano+kai and Nano+maaka. (1)

Nano+kai lay with Nano+maaka: their child was Na Areau.

Only when Na Areau was born did the time come for the Darkness and the Cleaving Together. At that time were neither things nor men: there was only the giant Na Areau. The work of Na Areau was to seek a manner of separating Heaven from Earth.

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(Here follows an account of the lifting of Heaven very similar in all essential details with that already ~~mentioned~~ given in the Beru series, first section)

← When Heaven stood on high, Riki the Eel followed it into the heights: it is he who lies across the midst of Heaven and is called the Milky Way [Na Tabu]. [Naiabu].

Then grew the first land, even Kai+n+tiku+aba [Tamoa]; and after that grew Tarawa. The third land was Beru, and the fourth was Takoronga of Tabiteuea.

(B)

(2) The tale of Na Areau and Taburimai,

← After that Na Areau went to dwell on Tarawa; but he seems to have been mischievous, for he continually stole the toddy of other folk on Tarawa. So the man Taburi+mai called to him his two Sandnipes, and said to them, 'Ye shall go and watch for the man who steals my toddy. When ye see him, remember his name and report it to me.' So they went and waited in the crest of Taburi+mai's toddy tree.

When Na Areau ~~came~~ climbed Taburi+mai's tree the Sandnipes saw him, and began to call his name aloud, but behold! he caught them and turned their tongues over, so that they could no longer speak. When they returned to Taburi+mai, they gabbled, and there

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Single quotes
was no meaning in their talk. So it is unto this day.

But Taburi-mai was angry when his birds came back to him. He knew that Na Areau had played him the trick: he told his company that they should do that man to death. They agreed. They gathered together and awaited Na Areau's coming, and when he appeared they said, "Sir, we wish to set up a new stud in the side of our ^{roman} maneaba. Will thou help?" He answered, "I will help. What shall I do?" They said, "Get down into that hole and steady the end of the stud as we lower it [into place]?"

Na Areau knew their hearts. He knew that they desired to cover him with rocks when he was in the hole, so he scooped out a little cave in the side of the hole. Then he said, "Do ye make ready, and I will dig the hole a little deeper?" So they went to get their rocks, and when they came back he called to them, "How is this [for depth]?" They shouted, "That is enough", and at the same time they let fall their rocks into the hole. But Na Areau had already hidden in his little cave.

te maneaba
Then Taburi-mai and his company thought that Na Areau was killed, and they made a feast all together in the maneaba. While they ate, they derided Na Areau, saying, "Would that this fine pudding [taneana] might be the food of Na Areau!" And behold! Na Areau himself sat on the roof-plate of the maneaba and heard them, for he had changed himself into a spider [naareau] and had run up the stud of the maneaba to the roof-plate while they were eating. When he heard them say, "Would that this fine pudding might be the food of Na Areau", he answered from above their heads, "Very well, hand it to me?" They were astonished at his words, but when they knew that it was he they arose to chase him, so that they might kill him. He fled before them, and as he fled he cast off the pointed hairs [reka] of his stern: they stood on end in the path of those who chased him. And behold! the pointed hairs pricked the feet of Taburi-mai, so that he could not run.

Then Taburi-mai returned to the maneaba, and Na Areau took his canoe, Te-ro-ro, and sailed away.

(B)

(3)

Story
Nautina
The tale of Na Arcau and Na Utina.

single gender

Na Arcau came to a man whose name was Na Utina. That man was kind to him, and brought him food, and told his wife to grate coconut so that he might eat as he drank. But while she was busy grating coconut, Na Arcau lengthened his penis, and sent it underground, and made it rise from below so that it entered her secret parts. She was taken by surprise, and paused in her work when that thing happened to her. Then Na Utina watched her face, and thus he said to her: "Woman, what is the matter with thee?" She answered not, but Na Arcau was convulsed with laughter at that woman, for he was unscrupulous.

After that, Na Arcau said to Na Utina, "Na Utina, tell thy wife to light a very great fire." The woman lit the fire. Then said Na Arcau to Na Utina, "Sir, thou shalt see my [way of] fishing." He said again, "I shall lie in the fire, and thou and thy wife shall bury me in the midst of it. When ye have done that, leave me."

They did as he had told them, and went to sit at a distance from the fire. And behold! there presently came from the East side of the island a man. It was Na Arcau. He said to Na Utina, "The fish is cooked: go, take it from the fire, that we may eat." So the woman went and took the fish from the fire. Na Utina was amazed, for there was a great quantity of fish.

Then Na Utina's wife whispered to him, saying, "Marvellous is the fishing of this man. It were good if thou didst go with him some time to learn his way." The next day, Na Arcau said, "Na Utina, I am about to go"; but Na Utina held him, for he had set his heart on that fishing: he said, "Before thou goest, teach me thy [way of] fishing." Na Arcau answered, "It is good. Let thy wife light a fire; let her make it very large, for there will be two of us, even thou and I." So the woman made an enormous fire, and when it was ready Na Arcau said to her, "Woman, when we lie down in the fire thou shalt cover us vigorously." She answered, "I will."

And behold! Na Arcau held the hand of Na Utina, and they lay down in the fire. Na Utina struggled, for he was burned, but his

covered him vigorously with the embers as Na Arou had told her; she knew not that he was dead in the midst of the fire.

When a long time had passed, the woman saw Na Arou coming down towards her from the East; she said to him, "Sir, where is thy companion?" He answered, "He comes after me. Go thou and open the fire, for we will eat before his coming." She went and opened the fire; she saw her husband dead in the midst of the ashes. She wept bitterly: as for Na Arou, he laughed and ran away.

(B) (4) ^{story} The tale of Na Arou and Taranga

When Na Arou fled, he came to Takoronga of Tabiteuea. And behold! a man came to that islet from the mainland, whose name was Taranga; he visited Na Arou. Na Arou took that man's head from his shoulders and put it upon his own shoulders: his own head he put upon the shoulders of Taranga. Taranga knew not what Na Arou had done: he went back to (the mainland of) Tabiteuea, and behold! he was seen by Taburimai and his companions; they thought that he was Na Arou, and chased him. Then Na Arou went ashore.

The wife of Taranga went to draw water from her well. When she came to the well she saw a child lying beside it. Now that woman was childless, so she was glad when she found that child: she said, "Behold! I have found a child." She knew not that it was Na Arou. She picked him up: he cried, so she carried him to her house, and lay down, and sat him upon her belly: his crying ceased. When night came, he made free with that woman, and so it came to pass many nights thereafter. At last, the woman was pregnant by him. As for her husband Taranga, Taburimai and his companions had killed him, for they thought he was Na Arou.

Then that woman bore two children, whose names were ~~Na Arou~~ ^{Naute-raranga} ~~Na Arou~~ ^{Naute-raranga} and ~~Na Arou~~ ^{Naute-wene-wene} ~~Na Arou~~ ^{Naute-raranga}; she bore a third, whose name was Au-te-tabanau.

Not a female
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Au-te-tabanau voyaged to Tamoia. When he arrived there, there appeared a crack in his forehead: two men came forth. Their names were Batiku and Koururu.

Batiku and Koururu were flung back from Tamoia by Auraria. They

fell at Tauma of Tabiteuea, and there they begot children: Manika was born.

Manika lay with Nei Teuea: Te-nika-raoi was born.

Te-nika-raoi lay with Kai-n-toka: Taoroba-of-Beru was born.

Taoroba-of-Beru lay with Te-tarao, a woman of Abonana: Ten-pariri was born.

Ten-pariri lay with Taranoro: Tabo-mao was born.

Tabo-mao lay with Te-matang: Te-pariki was born.

Te-pariki lay with Motika-te-tang: Te-nika-raoi the Second was born.

Te-nika-raoi lay with Te-uru: Marca was born.

Marca lay with Te-ninikatan: Tekawakawa was born.

I, Te-kawakawa, have told the tale. There is much that I have forgotten, for I am aged. The generations are not complete, for I have forgotten, but I have brought the generations from the [time of] spirits to the [time of] men. The crest of our clan [haronsa] is called Te-i-aon-rana [That-which-is-on-the-outrigger-float]; and there is one aloft called Te-ruberube [The flutterer].

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