

I. The Darkness and the Cleaving Together.

As for the land there was not a thing ~~therein~~ ^{in it} save one Being. How he grew, none knows. Whence grew he? None knows his father or his mother, for there was only he. And this was his name, even Na Areau the Elder; and he was also called Te Kikinto. And Heaven clove to the face of the Earth: it was as rock that covered the earth. And Na Areau went about upon the rock; he trod its surface and he felt it with his hands. He went North, he went South, he went West, he went East, he went about in all directions upon it searching an opening with the end of his staff. And ~~Again~~ ^{he} he sat upon it; ~~and~~ ^{and} tapped ~~thereon.~~ ^{and} And behold! it gave back a hollow sound, for the under part was not touching earth - as it were a space beneath the floor of a house and the earth. And there was no one beneath, no, not a soul, for there was only he.

And behold! he found a path: he entered beneath the rock, and again he went about in ~~all~~ ^{beneath it} directions ~~thereunder.~~ Then came the time for him to create Beings beneath the rock. He made Earth to lie with Water, and these were the names of their children - Na Atibu (Sir Rock) and Nei Teakea (the Void). ~~And~~ Nei Teakea lay with Na Atibu, and these were the names of their children - Te Ikawai (the Elder) and Nei

Marena (Space Between), and Te Nao (the Wave), and Na Kika (Sir Octopus), and Na Areau (Sir Spider). It was this Na Areau, the son of Na Atibu and Nei Teakea, who took up the work. As for Na Areau the Elder, he went never to return. For thus he had covenanted with Na Atibu, saying, "Na Atibu this is thy place, and thy work is to make men. As for me, I go, never to return".

Then came the time for Na Areau the Younger to take up the work. And there was a great number of beings who lay beneath the rock of Heaven where it clove to the earth. Their names were Nābawā, and Karitō, and Ngkoangkō, and Kotū, and Kōwene, and Kōuki; many more names had they, for they were a great multitude. And Na Areau called their names. They answered not, for as yet they had no senses. So ~~beneath the rock; he gave them senses, he raised them up: they~~ Na Areau said in his heart; "These people are mad. They are Fools and Deaf-mutes." So first he worked upon the Fools and Deaf-mutes: he gave them senses, he raised them up. They all sat up, and as they sat the roots of the rock were stretched, and Heaven rose upon their Heads. He bent their arms and their legs: they ~~Their mouths were closed; he opened them. Their ears were~~ moved. Their mouths were shut: he opened them. Their ears were

closed; he opened them, and when they were opened he called their names. They heard their names, and they answered, "O". And he said in his heart, "These people are all in their right senses".

Then came the time when Na Areau ran from side to side beneath the rock, to loosen the roots of heaven where they clove to the earth. He sped Northwards: it was separated. He cut it away to Southwards; he reached the Southernmost limit. He sped West: it was rent asunder. He sped up and mounted upon the rock, and he directed a certain one to call aloud the names of the people; and they all answered "O". And he said in his heart, "Behold! all these people are in their right senses".

So he came down again, and went to his father Na Atibu saying, "How shall I do now?" And Na Atibu answered him, "Thine is the task. Work with thy brothers there". Then he called them saying thus; ~~to them~~, "Come here," and "Move it", and "Lift it", and "Let go a little in the midst". And he said "Thou, Sir Octopus, put forth thy tentacle, cut it from beneath. And

thou, Wave, wash round it from below". So they all set to *work;* *and the company of Fools and Deaf-mutes helped; and Riiki* ~~work,~~ and Riiki the Eel lifted heaven upon his snout, so that

it rose from the earth. And the companions of *Riiki* were left below; ~~and~~ he alone lifted it on high. And Na Araou struck off the legs of *Riiki* the Eel, so that he has no legs to this day. And the body of *Riiki* lies across the midst of the heavens, even the Milky Way (*Naisabu*)

And behold! heaven stood on high. Then came the time for Na Areau to return and slay his father Na Atibu; for there was no light in the world - it was dark, and it was as if his work was unavailing. So behold! he slew Na Atibu, and he called his brothers to sing a dinge over him, but they said, "We know not how to sing, but do thou sing". And behold! Na Areau sang; ~~and~~ thus sang he:

Why liest thou, why liest thou, my father Na Atibu
with thy spouse Nei Teakea?

← [And his brothers answered:

The spirit is gone out of him.

← [And he answered again:

He shall speed beneath heaven to Northwards.
Never a ghost, nor a thing, nor a man (shall
he see).

← [And they said again:

There shall meet him a woman of the company of women,
even Nei Aumeang;

← [He said again:

His seed shall spring from her, even the breed of the
ghosts of the north. Let them dwell in the North.

The breed of the ghosts of the south: let them
dwell in the South.

The breed of the ghosts of the East: let them
dwell in the East.

The breed of the ghosts of the West: let them
dwell in the West.

The breed of the ghosts of Heaven and the Depths:
let them dwell on the land.

Then he took the right eye of his father and threw it on
high: That was the Sun. Again he took the left eye of his
father: That was the Moon. ~~and~~ He scattered the brain across
the heavens: That was the Stars of heaven. And his ~~bones~~

backbone also he took and buried, and it grew to be a tree:

that was Kai-n-tiku-aba, the Tree of Samoa. And his body

he crumbled between his hands; ~~and~~ it was that which grew to

be the multitude of rocks upon the land. And his right side
was the Northern Solstice + his left side was the Southern ^{solstice}.

Then came the time for Na Aneau to work with his two

brothers the Octopus and the Wave, and this was their work:

first they made Samoa. The Octopus pulled it together in a

heap, and the Wave bound it together; ~~but~~ ^{but} Na Aneau did no

work save to give directions. ~~and~~ The derivation of the

New para name of that land "Samoa" is this - "te moan aba (the first
land)", because that was the first work.

And again they worked upon Tarawa: ~~and~~ Na Aneau

apportioned it with its people, even Tabuki-n-Tarawa and his
wife Nei Bain.

And again they worked upon Beru. Beru grew; ~~and~~ he

apportioned it with its ^{people} ~~inhabitants~~, even ^{Tabu-ariki} ~~Tabuariki~~, and

Nei Teiti, and Nei Temaiti. He left Nei Teiti with

^{Tabu-ariki}
~~Tabuariki~~ upon Beru, and Nei Temaiti he carried away to

hide under Samoa for she became Nei ^{Kimoa-nea} ~~Kineanea~~ (Queen of Rats).

II. The Breed of the Ghosts of the South.

Behold! Na Areau lay with mankind: he lay with Nei
Aro-maiaki
~~Aromaiaki~~; he begot children upon her, even the Breed of the
 Ghosts of the South. Set aside these ~~Folks~~ for they are of
 no account. Many more children did he beget upon Nei

Aro-maiaki
~~Aromaiaki~~, and this was his first human progeny, even Te I-
 Matang (the man of Matang), who was verily the eldest.

And thereafter came forth this company, even Taburitongoun,
 and Batiku, and Kanii. Taburitongoun, and Taburimai, and
 Riki fared forth in their canoe Te Kabayaki; and Kanii and
 Batiku remained on Samoa. These men are said to have been
 kings beneath the Tree of Samoa, and their food was the first-
 born, the eldest: The firstborn children of the people of
 Nukumaroro were taken to be the food of those kings. And in the
 man Kanii first appeared the Breed of Samoa, even the breed
 of red skinned men.

Kanii lay with Nei Tau: Nei Nimanoa was born, and Uamumuri,
 and Nanikain, and Ten Tabutoa. Nei Nimanoa lay with Waitangitang:
 Kaitabuki was born. He lay with Nouo, a woman of Tabutoa at
 Nikunau, and there were born Uamumuri, and Nanikain, and Tabutoa,
 and their sister Nei Nimanoa.

Then those brothers set forth with their sister; ~~and~~ they
 passed over the islands to Northward, and they came to Tarawa.

There Nei Nimanoa remained with Na'ūbwebwe, the slave of Kirata the king; ~~and~~ she married him, and he begot children upon her, and these were the names of their children, even Uamumuri, and Nanikain, and Tabutoa, and their sister Nei Nimanoa.

~~and~~ Nei Nimanoa remained at Tarawa, but her brothers returned Southwards, and lay with Nei ^{Teveia} ~~Tevea~~ at Beru.

They took her to wife at sea and ~~they~~ drifted Northwards; ~~but~~ ~~and~~ Nei Teveia complained, for she was thirsty ~~for water~~, and

~~she~~ she said to those men, "You shall seek water for me beneath that raincloud to Eastward". So Uamumuri arose to sling the anchor ~~astore~~ at the cloud, but he could not catch it.

~~and~~ That also did his brother, and failed likewise.

Then Nei Teveia arose, and ~~she put the canoe about~~ loosed the steering oar, and ~~she~~ thrust with it, and pierced the cloud. And at the same time she pierced the midst of Barātāu at Nonouti. There they dwelt.

And behold! Nei Teveia was great with child, and all ^{the} her brothers were dead, and only she remained. ~~and~~ Then

Beia-ma-te-kai came to Nonouti, and they took that woman to wife, ~~and~~ their child ^{with her} was Tanantoa.

Tanantoa lay with Beiarung, and Teinai was born;
 he lay with Teunang; Akaui was born;
 he lay with Tekori; Teinai the second was born;
 he lay with Aneba; Teunai was born;
 he lay with Tawai; Namai was born;
 he lay with Mango-ni-Kua; Teunai the second was born;
 he lay with Niwati; Baka ~~and~~ Teiti was born, and
 his sister Mango-ni-Kua.

Mango-ni-Kua remained at Beru, and Makaverenteiti had progeny at Nilunau, for there he lay with Tuatua, a woman of Habiteuea, and these were their children; ~~---~~ Akau, and Katiau, and Katata, and Haiangu-ni-Maem of Nilunau. All these were of the clan of Karongoa.

III. The Breed of Samoa.

Now ~~go~~ we back to ~~is~~ for the tree Kai-n-tiku-eba, which stood upon Samoa. As for that Tree, it was indeed an Ancestor. The time came when

people grew from it; and those people were the company who were called the Breed of Samoa, even Kanii and Batu Ku, the breed of red skinned men.

~~---~~ The crest of the tree shot upwards; and the first branch of it was Paretoka; and he who grew from the trunk of the tree was Te Mata-warebwe. And Kourābi, and ~~Te Mata-warebwe. And Kourābi, and~~ Tuatard, and Akau, and their sister Nei Arili - these were they who grew from the root of the tree, even the top root.

Koura-abi

~~Kourābi~~ lay with Nei Pitamone; Kirokiro was born. Kirokiro lay with Nei Nāno; and their land was the land of Mone in the depths, beneath the tree of Samoa. That was the home-place of Kirokiro ~~and~~ ^{with} his wife Nei Nāno. And the children born ~~of their marriage~~ ^{to them} were Te-I-Ione, and Roro, and two women, even Rai-ni-Ione and Matennang. Those were the people who lived beneath the tree, in the depths.

~~---~~ Aloft in the crest of the tree were Te ^{Taaka} ~~---~~ (Tropic Bird), and Nei Moaaine, and Te Koroua-ngutu ^{ngutu} ~~---~~, and Tekama. So much for the crest.

There came a time when that company was dispersed. —

Taretoka descended upon Tarawa; and Te Matawarebue and Kourahi,
and Buatara descended ^{upon} Bera; And Te-I-Mōne, and Akau with his wife
Nei Tira settled upon Tabiteuea at Kabubuarenga/ by Te Manoka; ~~And~~ ^{and} Te-
I-Mōne also settled upon Bera.

IV The Breed of the Ghosts of the North.

Then lay Nareau with Nei Aro-Meang; — he begot children
upon her, even the breed of the Ghosts of the North. Set aside these
folk for they ~~are of no account~~ ^{were slaves}. The time came when he begot men,
even the breed of northern men, Taburimai and Riki.

Taburimai was indeed the human seed of Nareau with Nei
Aro-meang. Taburimai lay with Nei Te-toata, and ~~Te-ikiato~~ ^{Te-ikiato} was born.
As soon as ~~Te-ikiato~~ ^{Te-ikiato} was born, behold! Tabakea stole him and carried
him away, and took him to his wife Nei ~~Te-tangihia~~ ^{Te-tangi-mi-ba}. That woman
brought him up, and his father searched for him without cease but he
was not to be found. And when he was of sensible years, Tabakea
gave him back to his parents, and ~~Te-ikiato~~ ^{Te-ikiato} grew to be a man.

^{Nei} ~~par.~~ ^{Te-ikiato} There came a time when ~~he~~ ^{he} saw the Birds of Biri ~~who~~ ^{as} they were
gathered together in a waste place on the western side of the land;
and behold! he crept towards one of the birds, but it flew away and he
could not hold it. So he went to his mother Nei ~~Te-toata~~ ^{Te-toata}; ~~and~~ thus he
said to her, "Woman, how wonderful are those birds, for they are like
men. I would that I could catch one for my own bird". So his mother

put a charm upon him, and she made his hands and his body sticky; and behold! those birds came again. — As for him, he went and hid himself where they were. ^{When they came close to him} ~~And when he saw them,~~ he straightway leapt upon one of them and held it.

— Behold! the bird flew up to heaven; — he went with it. When first the bird flew up, ^{it} ~~it~~ circled ~~first~~ under heaven, and when it saw its way, it flew straight. They came to the land of heaven, ^{and} ~~and~~ there was a house standing before Terikiatoa, even the house of Nei Nangoarei. She was an inhabitant of heaven, a child of Aurieria the inhabitant of heaven. — ⁷ was said she to him, "Whence comest thou, and what manner of man art thou? No man may visit me for I have been set apart from men". But he went in ^{to} her. They lay together, and Niraki-ni-Karara (Circling of Heaven) was born, who took his name from the circling of heaven by the bird of his father; and Te Kaoti ^{also} was born, and his sister ^{Maane-ni-Kaoti} ~~Maani~~ aohi.

— ~~and~~ After that Terikiatoa came back to earth, and Te Kaoti came with him, ^{but} ~~and~~ the two women stayed in heaven. — ^{Terikiato} ~~Terikiato~~ ^{fell with his son} ~~fell~~ in ^{Tamoa}.

Then ~~and~~ Tekaoiti, the son of Terikiato, lay with a woman of Tamoa whose name was Te -Nano- ni- Matang; — Bairebu was born, and ^{Maani} ~~Maui~~, and the woman Te Renga-ni-Matang. Those children of Te Kaoti went Northwards from Samoa and descended upon Arorae (Southern Gilberts). Bairebu remained at Arorae, and ^{Maani} ~~Maui~~ with his sister Te Renga-ni-Matang went first to Beru. There stayed

Te Renga-ni-Matang with Te Mamang, for she became his wife; and ^{Maani} ~~Maani~~
 went to Marakei, where the place Rawa-n-^{Aani} ~~Aani~~ is named after him.

Te Renga-ni-Matang lay with Te Mamang at Beru: Niraki-Mi-Karawa was born;
 He lay with Tebakeke: Tekewa was born;
 He lay with Rinerine: Teacto-ni-Matang was born;
 He lay with ^{Buretea} ~~Urifua~~: Bairebu was born;
 He lay with Take-n-Tarawa: Koebuebu was born;
 He lay with **Teaia**: Nano-n-Iti was born;
 He lay with Aremawa: Terikiato was born;
 He lay with : Bairebu was born;
 He lay with : Te-Ba-ni-Maiango; was born;
 He lay with Te Ba-ni-Kanoa: Te-**ia**ngo was born;
 He lay with Tunio: Tearawa was born;
 He lay with Areau: Niraki was born;
 He lay with : Taebo was born;
 He lay with : Kautabuki was born;
 He lay with Nterai: Areau was born;
 He lay with Tabani: Tebungae was born;
 He lay with Tabonta: MAREKO was born.

V. The Tale of Te Mamang.

There was a ^{woman} ~~man~~ of Beru whose name was Riaua, and she lay
 with Naunge, and their children were Bintong and Kicura. Bintong
 lay with Tiwaiwai and their child was Te Mamang, but as yet he had
 no name. So the sisters of his grandfather Naunge sought a name
 for him. They sought his name going Northwards along the Eastern
 beach. They came to the rock which stands at ^{Banga-n-te-bure} ~~Bangantebure~~, and
 they asked the rock what name they should give the child; ~~and~~ he
 answered, "I know not". So they came to the rock which is called
^{Ba-reneala} ~~Baneneala~~; ~~and~~ he also knew not. They came to the rock ~~Baneneala~~;

he also know not. They came to the rock on the East side of
 Terang: he also knew not. They came to the rock on the East side of
 Tetoatoa: he also knew not. Only when they came to the rock
 Tabakea did they get a name for the child. Thus said Tabakea, "You
 shall take him and call him Te Mamang".

They brought him up in the neighbourhood of Teuri at Beru.

~~And~~ When he was full grown he went to the beach on the Western side
 to play and played a game of Kauni-Batua; but behold! ^{Tabu-ariki} ~~Tabuariki~~ of Beru
 came up from the South to beat him, for that beach was forbidden
 to all save ^{Tabu-ariki} ~~Tabuariki~~. But Te Mamang took no heed of the blows,
 for they were as nothing to him. ~~And~~ When his game was finished,
 he went and told his grandfather's sisters, and they took him to
 Tabakea on the Eastern side. **So** Tabakea made a fire, and he threw
 Te Mamang into the midst of the fire. Soon the body of Te Mamang
 was but a little ash in the midst of the fire; and Tabakea took
 the ash and buried it beneath the rock. ~~And~~ In the evening he
 looked at it, and said, "It is not yet human". In the morning he
 looked at it again, and behold! it had grown to be a man; ~~that~~ ^{that} man
 sat on the end of the rock, where the waves broke upon it. ~~The~~ ^{Then}
~~the~~ waves beat upon him, and the wind, and a mighty rain, but he
 said not a word: he sat on. ~~Then~~ ^{Then} Tabakea took up a boulder and
 pounded his head and shoulders, and beat his chest, but he said
 not a word: he sat on. ~~And his name~~ ^{So the place} was called Bakaren-te-Mamang
 (The stoning of Te Mamang).

Again he went to the Western beach ^{to play} and played a game of Kauni-Batua. And behold! Tabuariki came up from the South to smite him, but he said not a word: he sat on looking at his Batua. ^{Tabu-ariki} But when ~~Tabuariki~~ had done, ^{Mamaang} Te ~~Homang~~ put out his hand and held him: he pressed him down, he lifted him up again, he held him aloft, he threw him down, and when that was done he bit off his ears and threw them away into the bush. There they remain to this day, even the ^{thing} ~~things~~ that is called Taninga-n-Tabuariki (the ears of Tabuariki). ^{Then Te Mamaang} ~~And he~~ drove out ^{Tabu-ariki} ~~Tabuariki~~ from that part of Beru which lies to Northward of Te-rawa, and set his limits at Teterio, ~~and~~ Afterwards, he himself went to Temanoku, where he took to wife Te Renga-ni-Matang, the sister of ^{Maui} ~~Heui~~ of Samoa.

VI. Mareau's Seed on Tarawa.

Enough of the inhabitants of the North: ^{Na Aream} ~~Mareau~~ went back to Tamoa. ^{But} after a time he set out again for the North; and he met with a woman in the midst of the sea, even Nei Pina-tautekoka, ^{Mi Tui-tautekoka} ~~and~~ He begot three children upon ~~her~~ ^{her}, even Matua-Kikina, and Matua-Renou, and Matua-Keniken. He took his children with him, ^{but} ~~and~~ he left their mother. And behold! he came to Tarawa. There he lay with the woman Robei and the woman Rotebenua: their children were Tabuki-n-Tarawa, and Nei Tais, both of Tarawa. There they remained.

The children of Nei Robei and Nei Rotobenua lay together and had children: even Kirata, who was a king on Tarawa, and Na Beingong. Kirata lay with Nei Kimoauea. Many other women also were the wives of Kirata, and the people of Karongoa trace descent each to one of these ancestresses.

New p. Kirata -Tererei was the son of Kirata and Nei Kimoauea; he lay with Nei Teraiti the sister of Buca. Many other women were also the wives of Kirata-Tererei, but the people of Karongoa trace descent to only one of them, even Nei ~~Teraiti~~ ^{Te-raa-iti}. Kirata -

New p. n-Tarawa was her son. ~~///~~ This was the third Kirata. He lay with

Nei Beia and Nei Kabwebwe: then came the time when Beia, and Tekai, and their sister Rakentai were born. Three places they had on the land, even Buariki, and Tarawa, and Tebunobono.

The place of Nei Rakentai was Tebunobono, and Buariki and Tarawa were the places of Beia and Tekai. There were three lodges, and the fourth lodge was the lodge of the slave Na Ubwebwe.

VII. The Second Return of Nareau to Samoa.

This is the tale of the return of ^{Na Aream} ~~Nareau~~ to Samoa when he went to fetch a wife for his child Kirata on Tarawa. This time he went in his canoe "Te Anga-Manono-Aba", and ~~these were~~ the people of his canoe ^{were} ~~his~~ his three children by the woman Tina-Tautokoka; Matua-Kikina, Matua-Renou, and Matua-Keniken.

N p. ~~and~~ There was also with them one whose name was Tautobu. ~~///~~ The canoe of ^{Na Aream} ~~Nareau~~ set forth Southwards over the sea, and behold!

the land of Nei Tina-Tautokoka rose before them, ~~and~~ that woman stood upon the shore and cried out to them from a distance; ~~and~~ thus spake she:-

Whence cometh this canoe?
It is the canoe of the Tarawa folk appearing in the West.
Tarawa, Tarawa! Thou flashest, thou shinest, crest of
the tree of Tarawa, exalted one.

← [And Nareau answered -

I haul the sheet, I haul away,
For I have long seen who thou art, Nei Tina-Tautokoka.

Then said that woman in her heart, "They know me who I am. This is a canoe of strong men". And she disappeared and hid herself, and the canoe of Nareau sped forward. Then again she stood before him, and behold! she had changed herself into a beautiful young girl; she stood on the Western beach and called, "Whence cometh this canoe,?" ~~Nareau~~ ^{Nareau} answered again, "I have long seen who thou art, Nei Tina-Tautokoka!" And she said in her heart, "They know me who I am". Again she disappeared; and this time she changed herself into an old woman.

Look well! Nareau will catch her in her third attempt!

He beached his canoe, and, as for her, she made her house place seemly, and brought food in plenty, and when that was eaten she gave them sleeping mats, saying "Come, sleep, for it is night". ~~Then~~ ^{Then} Nareau changed his children into nimatamin

(see magil: nerita plicata) the fish, saying and he said to them, "Close your Karomakare

(opercula) over your faces, and sleep in peace". ~~And~~ ^{Na Aream} ~~Nei~~
~~and when she saw what Na Aream had done, she~~
 Tina-Tautokoka watched them, ~~and~~ said "To be sure! Their faces
 are covered by their Karenakai!" She was baffled, for it had been
 in her heart to kill and eat them as they slept.

And behold! the dawn came, and ^{Na Aream} ~~Na Aream~~ launched his canoe
 in the sea. He was about to go when Nei Tina-Tautokoka begged
 him, saying, "I beseech thee that thou wilt leave me one of thy
 children to go with me and pick me some coconuts for my food.
 The tree is very close". So ^{Na Aream} ~~Na Aream~~ told his youngest child to
 go with her; ~~but~~ he said, "This is a dangerous woman, but thus
 shalt thou be safe from her: ~~when~~ thou seest that our canoe is
 about to disappear, thou shalt speak to the red beetle (mani-barabara)
 which ^{is} ~~thou shalt see~~ in the crest of the tree, ~~and~~ ⁷ Tell him to
 carry thee to the canoe. Thus will he say to thee, 'Whither, whither?';
 and thou shalt answer, 'To the bows of the canoe'. ~~He~~ ^{He} will
 say again, 'How much, how much?', but thou shalt not answer: only
 take hold of him, and he will fly with thee to us!"

So Matua-^{Renou} ~~Keniken~~ went to climb the tree and ^{Na Aream} ~~Na Aream~~ left
 in his canoe. ~~And~~ Nei Tina-Tautokoka watched the canoe disappear;
 when it was far away, she began to climb up the tree, for she
 intended to eat Matua-Keniken. But when he saw her climbing the
 tree, he spoke to the red beetle as his father had told him, and
 behold! it flew away with him over the sea. When Nei Tina-
 Tautokoka came to the crest, he was gone. ~~She~~ ^{She} turned towards

the South, ~~and~~ ^{she} saw the crest of the canoe disappearing over the horizon, and behold! she turned herself into a beautiful frigate bird and flew after them. She came to their canoe; ~~and~~ the children of ^{Na Aream} ~~Nareau~~ saw her, and said, "How beautiful is this bird. Let us hide, and catch it for our own". But ^{Na Aream} ~~Nareau~~ said, "Nay, for of its own accord it desires to perch upon the canoe".

^{Then} ~~and~~ Nei Tina-Tautekoka spoke saying, "Take me up; put me upon the canoe." They put her upon the canoe, and behold! when they had done it she was changed into a skull. ^{Then} ~~and~~ Nareau knew that it was Nei Tina-Tautekoka, and he turned ^{his back}

^{and broke wind upon her.} ~~and~~ She fell into the sea.

Then she changed herself into another kind of bird, but Nareau knew her again, ^{so} ~~and~~ again he ^{turned his back & broke wind upon her,} and again she fell off the canoe. Three times she returned, and at the third attempt she died. ^{Then} ~~and~~ the canoe of Nareau came N.P. to the land of Tamoa. It floated in Men's Passage to Northward, and in the Women's Passage to Southwards; and a manesaba stood above the passage to Northward. There landed ^{Na Aream} ~~Nareau~~ to lie in the manesaba with his three children.

The people of Tamoa were a cruel folk. They made a collection of feed for ^{Na Aream} ~~Nareau~~ and his children, but it was not real food, for it was the refuse and the husks of coconuts. And this was their judgment concerning that food; if ^{the children of Na Aream} ~~they~~ did not eat it all

they would be slain. ^{But Na Aream said} ~~And thus said Nareau~~ to his children, "Do not eat it. Wait until nightfall, and to kokenu (the alligator) will eat it."

So the night came, and to kokenu ate it all. Three days they did thus with their food and on the fourth day the people of Samoa held their hand.

Then ^{Na Aream} ~~Nareau~~ and his children were told that the canoes were going forth to troll for all manner of fish, ~~and~~ ⁷ The judgment was that if the children of Nareau caught no fish they would be slain. ~~and~~ In each canoe there were two men of Samoa with one child of Nareau. ~~and~~ ⁷ First of all they went to troll for the karou. Soon the man of Samoa who was in the bows of the canoe cried out, "The fish is caught! Spy it, watch it, see it! How the line sings." And Matus-kikina answered, "It sings as with a karou! Haul it in a karou." When he hauled it in, it was indeed a karou. As for Matus-kikina, he whispered to his hook before he let it go; and behold! he made a catch, and he said, "The fish is caught! Spy it, watch it, see it! How the line sings." The men of Samoa answered, "Gently! It is a karou." ~~and~~ ^{He} answered, "If it is a karou, your heads will not be split by this club (ibi) of Samoa." Then he hauled in his line, and behold! no fish was there, but a coconut and a basket of food. So he glen those men.

On the next day Matus-Keniken went out, ~~and~~ ^{He} also had

two men of Safoa with him, and they went to troll for the ingo. And behold! the man who was in the bows of the canoe made his catch: he cried, "The fish is caught! Spy it, watch it, see it! How the line sings!" Then Matus-Keniken ~~the child of Nareau~~ said, "Gently, for it is surely an ingo! It was so. Then Matus-Keniken lowered away his line, and thus he spoke to his hook, "Go thou, and catch one cockerel". And behold! he made his catch. He said, "The fish is caught! Spy it, watch it, see it! How the line sings". The others said, "Sir, play thy catch gently, for it is indeed an ingo". He answered, "If it is an ingo your necks shall not be split with this club of Samoa". He hauled in his line; ~~and~~ the cockerel came in with it, and as it came it crowed. So Matus-Keniken slew those two men.

~~On~~ On the third day it was the turn of the youngest child, Matus-Renou. Two men went with him; ~~and~~ they took him to troll for the swai, *and* they made their catch. Then he told his hook to go and catch a piece of land, and it did so. He hauled in his catch; ~~and~~ it came to the surface, even the land called Tawai under the lee of Samoa. That was the catch of Matus-Renou, and behold! he slew the men of his canoe.

Then said the people of Samoa, "Tomorrow you shall go and seek Nei Kimoa-uea (Queen of Rats)". The judgment was that if the people of Samoa found that woman first, the children of Na Areea ~~Nareau~~ should be slain. So on the morrow the whole company

went with staves and shovels to seek Nei Kimoa-uea underground; but ~~Nareau~~ ^{Na Aream} held his children back, and thus he spoke, "Ye shall go ~~and get~~ ^{to seek} Nei Kimoa-uea in such and such a place. When ye go, ye shall go neither North or South, but shall tread the straight path Eastwards from the Eastern side of this manocaba. Go straight Eastwards, and when ye see a tree with many branches wherounder the ground seems to have been made ready, ye shall go past it on the Southern side towards a tall tree that stands to Eastward. Ye shall sit on the West side of that tree and ~~burn~~ ^{burn} a fire of the meat of an old coconut; then shall ye hide, and when ye see a rat come to the place, let it eat some coconut: be not in haste to catch it, but await the rat which shall come after. The second rat ye shall catch in a hand net, and ye shall threaten it and tell it to give up Nei Kimoa-uea, for it has the secret." *Such were the words of Na Aream.*

So they went as Nareau had told them, and when they came to that place they burned the ~~meat~~ ^{meat} of a ripe coconut, and hid themselves. Then the rats came as Nareau had said, and they caught in a net that one which came last. Thus they said to it, "Where is Nei Kimoa-uea?" It answered, "I know not". They said, "But we shall bite off thy head". It said again, "Do not bite off my head. Set me free". Then said they, "Thou shalt tell us where is Nei Kimoa-uea, and if thou dost not tell us we shall burn thee". The rat said, "Do not

burn me, for I will tell where she is. Yonder is her place. Go, dig, for there it is beneath that tree. Roll back that rock to the South: she is under the third rock below earth.

They rolled back the topmost rock, they rolled back the second rock, they rolled back the third rock: it opened and lightning flashed. Forth came Nei Kimoa-uea before them.

They sprang forward and called to her, saying "~~He~~ Woman, thou shalt come with us to visit Nareau". ~~And~~ She lifted her voice and said, "Nareau is come, he is come; ~~and~~ he shall decide my abiding place. He shall decide.....O-o-o-o-a-a-a-a". She said again, "Let us go".

That is the ^{tale of the finding} ~~story~~ of Nei Kimoa-uea. When she came to ~~Nareau~~ ^{Na Areak} he returned with her into the North. He returned from ~~Jamo~~ he set her down at Takoronga of Tabiteuea, but her abiding place was not there. He took her eastwards and set her down at Katabanga: there was found an abiding place for her, on Tabiteuea; ~~And Nareau~~ ^{Na Areak} left her there, and went to prepare an abiding place for her at Tarawa. When that was done he returned to Tabiteuea and fetched her to Tarawa. She was the woman who became the wife of ^{the first} Kirata, and it was of her that the second Kirata was born, even he who was called Kirata-tererei. ~~And~~ Kirata-tererei lay with Nei ^{Tereraiti} Teraiti, the sister of Eue ~~and~~ ~~Rinongo~~, and Kirata-n-Tarawa was born. He was the third Kirata; he lay with Nei Beia and Nei Kabwebwe, and Beia-na-tekai was born.

Boia-ma-tekai lay with Nei Teveia, and Tanentoa was born. He lay with Beiarung: Teinai was born. He lay with Teunang and their children were Towiamatu and Auru and Nei Ongaonga; and their land was Auenene at Tabiteuea. Towiamatua lay with Nei Nukuea, for she it was who ruled Onotoa. ~~And~~ Towiamatua ruled at Tebaki of Onotoa: his perquisite was the first timber of the trees thereon, even the Kanava trees from Arorae and Tamana, for those trees belong to the people of Karongoa, for they were planted at Arorae na Tamana by Nei Beia and Nei Kabwebwe, the mothers of Boia-ma-tekai, when they came from Jamoa to be the wives of the third Kirata.

VIII Third Return of Nareau to Samoa.

This was the third return of ^{Nareau} ~~Nareau~~ to Samoa. He went to Ibeget daughters to be the wives of the third Kirata, even Nei Beia and Nei Kabwebwe. Now ^{his} ~~the~~ time had come ~~for him~~ to go, never to return.

When ^{Nareau} ~~Nareau~~ came back to Tarawa after fetching Nei Kimoa-uea, he remained for a long time on Tarawa; but then he once again desired to return to Jamoa. That time he took no canoe for he went on foot over land and sea. And behold! his time had come to play tricks upon men.

He went first to Takoronga of Tabiteuea, and there he met a man named Taranga. And behold! he tricked the wife of Taranga,

even Nei Kobine; for Taranga went out to fish for the food of his frigate bird, and while he was gone ^{Na Areau} ~~Nareau~~ lay with his wife, and behold! she was pregnant by him. ^{But} ~~And~~ that woman had not yet lain with her husband; So when Taranga saw that her belly was swelled, he asked her, saying, "Woman, by whom art thou pregnant? I have not yet lain with thee". ~~But~~ She concealed the name of ^{Na Areau} ~~Nareau~~, but her husband knew it. So when ^{Na Areau} ~~Nareau~~ again called the woman to him, Taranga watched them, and when they were together he leapt upon Nareau and belaboured him so sorely that he killed him.

He took Nareau and buried him on the point of the beach which made a cape on the western side. ^{After he had lain many} ~~Many days he lay under~~

^{days underground,} ~~and behold!~~ Nei Kobine gave birth, and her child was a man.

^{Then} a dream came to Kobine; ^{she dreamed that} ~~this was her dream;~~ one came and spoke to her saying, "Woman, when thou dost awake tomorrow, thou shalt go to arouse that dead man. Thou shalt cover him with a ~~withered~~ coconut leaf and this shall be the spell to awaken him, even the spell of the ~~withered~~ coconut leaf". ~~and he~~ told her the spell. So Kobine went to try the truth of her dream. The time came for her to awaken ^{Na Areau} ~~Nareau~~, and this was the spell that awakened him:-

Thou stirrest! How stirrest thou, as thou liest dead
beneath the sand- dead in the depths!

Strive, strive, strive, strive!

Awake - O-e-o!

When she had struck him three times (with the coconut leaf), he arose from his grave. He went to the house of Taranga, and Taranga stared at him, for he thought "Who art thou?" ~~and~~ ^{It} was indeed ^{Na Areean} ~~Hareau~~ ^(but) he had changed himself into a beautiful man of fighting age. So Taranga asked him to sit down, for he thought it was some other man; but ^{in truth} ~~of course~~ it was ^{Na Areean} Hareau.

After a little, the child of Kobine fell sick, and ~~behold!~~ ^{Na Areean} it died; then ~~Hareau~~ ^{Na Areean} said to her, "Woman, go bury it on the East side, in a distant place; and take its head, and bring it back in this closed basket. This is the place for it! So that woman went to bury the body of her child, but its head she put in the basket and brought back, and she scraped it clean.

~~and~~ Taranga went again to get fish for his frigate bird, and ^{Na Areean} Hareau said to his wife Kobine, "Woman, wilt thou go with me or wilt thou not?" She answered, "I will go with thee. Let us

go". They set forth towards the south, ^{and they carried the skull of the child. They took} ~~and they trod the sand:~~

^{no canoe with them, for they walked upon the dry sand:} as they lifted their feet, the ocean followed in their footsteps,

and the ^{dry} sand lay before them. They ~~set forth~~ ^{went forward} towards the South,

^{but} ~~and~~ after a time Kobine complained, saying, "Hareau-o! Dost thou

not rest at all?" ^{Na Areean} Hareau answered, "Ask the skull to get thee

a place to rest in". Then said Kobine to the skull, "My skull-o!

wilt thou not get me a place to rest in, for we are dying of

hunger". They went forward a little and behold! an uri tree

stood before them. A mat was ready beneath it, and food; so

they ate and rested there.

Again they arose and their going was the same as before: before them was the sand and after them the sea. ^{But} ~~and~~ again Kobine was hungry and tired, so again she spoke to the skull saying, "My skull-o! wilt thou not get me a place to rest in, for we are dying of hunger". And after a time that same uri-tree stood ~~again~~ before them: ~~a~~ mat had already been prepared beneath it, and a leaf screen, and food. So they rested.

The time had come for them to ^{separate} ~~set forth~~, ^{Na Ahean} ~~Narrou~~ and his wife Kobine, at the second uri-tree. Thus spoke he to his wife, "Woman, stay thou here, and as for me, I shall go before thee to prepare thy way. If thou art hungry tell the skull. Rest here, and after a little set forth again. There is but one more uri-tree before thee, and then thou shalt arrive. ~~and~~ ^{When} thou settest forth follow my footsteps, and continue straight in the path."

So he sped forward to Tamoā. He called his children, the Breed of Southern Ghosts, and the Breed of Northern Ghosts, and the Ghosts of East and West, and the Ghosts of Heaven and the Depths, and said to them, "Ye shall build a lodge, and name it Na Atu-n-Urua. And ye shall build a canoe, and when it is finished its name shall be Te Iti-ma-Rube. And ye shall build a second lodge, Ta-n-te-Duangi, and a second canoe, Te Ata-ata. The crest of the ^{second} ~~first~~ canoe shall be the Double Tuft, and the

crest of the first shall be the Single Tuft. And ye shall build a third lodge, Ata-ni-Kiebu, and a third canoe, Te Ata-ata-moa, whereof the crest shall be the Double Tuft aloft, and one upon the outrigger called Tim-tim-te-rara".

When these things were done, Robins arrived, and the time came for Ha Areau to beget children upon her. Their first child was Te Urihaha; — also of their begetting were Te Ritua, and Nei Ariki, and Nei Tira. Nei Tira lay with Akau; ~~and~~ Nei Beia ^{and} ~~with~~ Nei Kabwebe were their children.

Nei Beia and Nei Kabwebe set forth from Temoa; they came to Aporac: they landed first at the place called Te Manawa, for it was there that they first planted the Manawa tree, which was their plant. After that they came to Tamana. Deep water ran up to the beach where they landed. There they planted their tree Te Ikaeriki. Again they set forth to Northwards; they came to Tabiteuea. There Akau and Nei Tira, the father and mother of Beia and Kabwebe, separated from them, for they stayed at Kabubuarongana. And Beia and Kabwebe sped northwards to Tarawa, and there they became the wives of Kirata-a-Tarawa, even as Ha Areau had intended.

Beia-ma-tehai, and Nei Rakentai were the children of Kirata with those two wives. And the mothers of Beia-ma-tehai sent them down to Tabiteuea, to visit their grandparents Akau and Tira. Thus said they to their children, "When ye come to Akau and

tell him that we rely upon him for the timber of our trees which we planted at Aronac and Tamoa; for the first timber of those trees belong to us.

Such was the progeny of Na Arcan with Kobine when he went back for the third time to Tamoa. No other children had he with Kobine. As for Te Uriaba he floated away from Tamoa and drifted ashore at Onotoo, where his house place was Uma-a-Auriana. But Na Arcan did not come back from Tamoa.

III The breaking of the Tree of Tamoa.

This was the custom of Tamoa: the first born children of the land called Nuku-maroro, which lay to westward, were taken to be the food of the Kings of the Tree. That was the food of the Kings, even the firstborn.

Then went Na Arcan to visit the people of Nuku-maroro. He lay with a woman named Nei Mai, and he begot a son upon her, even the man Te Doi. It was he who arose to prevent the canoe of the people of Tamoa when it came from the East to take away the firstborn. He arose and stood before the canoe to destroy it; and afterwards he made war upon Tamoa, and behold! the people of Tamoa were vanquished by Te Doi, the child of Na Arcan and Nei Mai.

That was the reason why the people of Tamoa were all scattered abroad. Some of them went ashore at Nain and others elsewhere. Indeed, they scattered to all lands, and as for Te Doi he remained on Tamoa, for the people were all scattered.