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Then that woman bore two children, whose names were Au-te-rarangaki (Au-the-continually-overturned), and Au-wenewene (Au-continually-lying-down); she bore a third, whose name was Au-te-tabanou (Au-the-skull). These were the first ancestors of Karongoa on Tabitenea, and Au-riaria (Au-continually-rising-over-the-horizon) was their anti.

The day of voyaging came. Au-the-skull with his people voyaged to Samoa. ~~and the~~ ^{The} names of the canoes wherein they set forth were Te-iti-ma-te-rube, and Te-ata-ata, and Te-ata-ata-^{-moa}. These were the canoes of Karongoa; there were others indeed

[Footnote. The radical upon which these names are built is the word ata, which means the top of the head and is also used secretly by the Karongoa clan to designate a head offered in sacrifice, in contradistinction to atu, the head of a living man.

The first canoe-name, Te-iti-ma-te-rube, is particularly interesting. On the surface, it means the-lightning-with-the-flickering; but iti is a secret variant of ata, and the succeeding components are added only to add colour to the apparent significance, so that the secret allusion ^{may} ~~shall~~ be the better hidden.]

but set them aside, for they were of no account. ^{The} ~~and the~~ crests of the canoes ^(of Au-the-skull) were the crests of Karongoa: the Single Tuft, the Double Tuft, and

in the third canoe was the Double Tuft aloft and Tim-tim-te-rara (Drip-drip-the-blood) upon the outrigger.

Behold! Au-the-skull came to Samoa. There he landed and dwelt. Soon there ~~came~~ ^{grew} a swelling in his forehead: two men came forth, even Batuku and Koururu (the Brow or Suiciput). These were the Kings of the Isle of Samoa, even the Bored of Matang, the Bored of fair (red)-skinned men, and their food was human heads.

Time passed, and the ~~children~~ ^{progeny} of Au-the-skull remained in Samoa. But their anti Auriana desired them to return to Tabiteuea, so he threw them out of Samoa northwards. They fell at Tauma of Tabiteuea, and there they begot children: the man Manika was born.

Manika lay with Hei Temaea: Te-nika-raoi was born;
Te-nika-raoi lay with Kai-n-toka: Taoroba-of-Beru was born;
Taoroba-of-Beru lay with Te-tarae, a woman of Abemana: Ten-nariri was born;
Ten-nariri lay with Taramoro: Tabo-nao was born;
Tabo-nao lay with Te-matang: Te-ariki was born;
Te-ariki lay with Motika-te-ang: Te-nika-raoi the Second was born;
Te-nika-raoi lay with Te-uru: Marea was born;
Marea lay with Te-ninikatan: Tokawakawa 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.

[Footnote. Tokawakawa was, from his appearance, in his Eighties when he gave me this text (1918). His list of 8 generations is certainly "not complete," falling ~~short~~ ^{short} 16, short of the ~~number~~ ^{number} obtained by collating about 100 pedigrees.]