The Darkness and the Clearing Together,

The First Tree was named the Ancestor Sun (to EcaTonu Teati), and the names of the lands wherein that Tree grew were Aka-rona [aka-the-great] and Aka-Ri (aka-the-little), and the inhabitants of those lands were EcaTonu (the rock), EcaTonu (the stone), EcaTonu-hai (a smooth pebble of white coral), and the two cells Hano-kai and Hanonapa.' N

Hano-kai lay with Hanonapa; their child was Ha-Areenu.

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

(Here follows an account of the lifting of Heaven very similar in all essential details with that already described in the Bern series, first section)

When Heaven stood on high, Eka-li the Eel followed it into the heights: it is he who lies across the midst of Heaven and is called the Milky Way [Ha-Tabu].

Then grew the first land, even Ka-en-Tiku-faka (Tanua); and after that grew Tarawa. The third land was Beru, and the fourth was Takoronga of Tahitiwua.

The Tale of Ha-Areenu and Taburi-mai.

After that Ha-Areenu 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 Sandpipers, 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 Ha-Areenu came climbed Taburi-mai's tree the Sandpipers 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
was no meaning in their talk. So it is unto this day.

But Taburimai 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 waited Na Areau's coming, and when he appeared they said, "Sir, we wish to set up a new stud in the side of our meneaba. 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.

Then Taburima'ai and his company thought that Na Areau was killed, and they made a feast all together in the meneaba. While they ate, they derided Na Areau, saying, "Would that this fine pudding (mangea) might be the food of Na Areau!" And behold! Na Areau himself sat on the roof-plate of the meneaba and heard them, for he had changed himself into a spider (mangea) and had run up the stud of the meneaba to the roof-plate while they were eating. Then 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 (raka) of his stern; they stood on end in the path of those who chased him. And behold! the pointed hairs pricked the feet of Taburima'ai, so that he could not run.

Then Taburima'ai returned to the meneaba, and Na Areau took his canoe, Te-roro, and sailed away.
The field of Na Aroo and Na Vtima.

Na Aroo came to a man whose name was Na Vtima. 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 Aroo 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 Vtima watched her face, and thus he said to her: "Woman, what is the matter with thee?" She answered not, but Na Aroo was convulsed with laughter at that woman, for he was unscrupulous.

After that, Na Aroo said to Na Vtima, "Na Vtima, tell thy wife to light a very great fire." The woman lit the fire. Then said Na Aroo to Na Vtima, "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 Aroo. He said to Na Vtima, "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 Vtima was amazed, for there was a great quantity of fish.

Then Na Vtima's wife whispered to him, saying, "Marvelous 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 Aroo said, "Na Vtima, I am about to go," but Na Vtima held him, for he had set his heart on that fishing; he said, "Before thou goest, teach me thy [way of] fishing." Na Aroo 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 Aroo said to her, "Woman, when we lie down in the fire thou shalt cover us vigorously." She answered, "I will." And behold! Na Aroo held the hand of Na Vtima, and they lay down in the fire. Na Vtima struggled, for he was burned, but his
covered him vigorously with the embers as Na Arereu 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 Arereu 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 Arereu, he laughed and ran away.

When Na Arereu fled, he came to Takaronga of Tabiteuea. And behold a man came to that islet from the mainland, whose name was Taranga; he visited Na Arereu. Na Arereu 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 Arereu had done; he went back to (the mainland of) Tabiteuea, and behold! he was seen by Takari and his companions; they thought that he was Na Arereu, and chased him. Then Na Arereu 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 Arereu. 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, Takari and his companions had killed him, for they thought he was Na Arereu.

Then that woman bore two children, whose names were Hau-te-

Aurerea and Hau-te-waerua; she bore a third, whose name was

Aurera-Takareua.

Aurera-Takareua voyaged to Tanea. When he arrived there, there appeared a crack in his forehead; two men came forth. Their names were Batiku and Kourua.

Batiku and Kourua were flung back from Tanea by Auraea. They
fell at Tamua of Tabiteua, and there they begot children; Hekika was born.

Hekika lay with Weia Tamua; Teāmilka-aoi was born;[0]
Teāmilka-aoi lay with Kainwēkai; Teōrohe-oi-Beru was born;[0]
Teōrohe-oi-Beru lay with Tekerae, a woman of Aheera; Ten-epariki was born;[0]
Ten-epariki lay with Tēmoro; Tēmoa was born;[0]
Tēmoa lay with Tēpantang; Tēpariki was born;[0]
Tēpariki lay with Teāmilka-paing; Tēmilka-aoi the Second was born;[0]
Teāmilka-aoi lay with Tēpuru; Mōea was born;[0]
Mōea lay with Teāmilka-tan: Teāmilka was born.

I, Teāmilka, 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 [hareuma] is called Te-1-non-rea (That-which-is-on-the-outrigger-float); and there is one afloat called Te-rubembe (The Flatterer).