1. The Darkness and the Cleaving Together

The First Tree was named the Ancestor Sun (to huanalili Tapl), and the names of the lands whereon that Tree grew were Aho-oto (Aho-the-great) and Aho-iti (Aho-the-little), and the inhabitants of those lands were Tapot (the rock), Teratibu (the stone), Tote commemorating (a smooth pebble of white coral), and the two girls Hone-paia and Hone-paia.

Hone-paia lay with Hone-paia; 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 there 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.

Here follows an account of the lifting of Heaven very similar in all essential details with that already recorded in the Bern section (Bern section).

When Heaven stood on high, Riki the Eol followed it into the heights: it is he who lies across the midst of Heaven and is called the Milky Way (Na Taha).

Then grew the first land, even Ka-in-tikua-re (Tanoa); and after that grew Tarawa. The third land was Peru, and the fourth was Takoronga of Taittiana.

2. The Tale of Na Areau and Taburiwai.

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 Taburiwai called to him his two Sandanipes, and said to them, "We shall go and watch for the man who steals my toddy. When you see him, remember his name and report it to me." So they went and waited in the crest of Taburiwai's toddy tree.

When Na Areau climbed Taburiwai's tree the Sandanipes 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 Taburiwai, they gabbled, and there
was no meaning in their talk. So it is unto this day.

But Taburi-man was angry when his birds came back to him. He knew that Ha Aream had played him the trick; so he told his company that they should do that man to death. They agreed. They gathered together and awaited Ha Aream's coming, and when he appeared they said, "Sir, we wish to set up a new stud in the side of our muneba. Will you 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)."

Ha Aream 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 you 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 Ha Aream had already hidden in his little cave.

Then Taburi-man and his company thought that Ha Aream was killed, and they made a feast all together in the muneba. While they ate, they derided Ha Aream, saying, "Would that this fine pudding (mamara) might be the food of Ha Aream!" And behold! Ha Aream himself sat on the roof-plate of the muneba and heard them, for he had changed himself into a spider (mamara) and had run up the stud of the muneba to the roof-plate while they were eating. When he heard them say, "Would that this fine pudding might be the food of Ha Aream", 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 (kuma) of his stein; they stood up and in the path of those who chased him. And behold! the pointed hairs pricked the feet of Taburi-man, so that he could not run.

Then Taburi-man returned to the muneba, and Ha Aream took his canoe, Tero, and sailed away.
Na Acreu came to a man whose name was Na\'v\'tina. 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\'creu 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\'v\'tina watched her face, and thus he said to her: "Womai, what is the matter with thee?" She answered not, but Na\'creu was convulsed with laughter at that woman, for he was unscrupulous.

After that, Na\'creu said to Na\'v\'tina, "Na\'v\'tina, tell thy wife to light a very great fire". The woman lit the fire. Then said Na\'creu to Na\'v\'tina, "Girl, 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\'creu. He said to Na\'v\'tina, "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\'v\'tina was amazed, for there was a great quantity of fish.

Then Na\'v\'tina'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\'creu said, "Na\'v\'tina, I am about to go"; but Na\'v\'tina held him, for he had not his heart on that fishing; he said, "Before thou goest, teach me thy (way of) fishing". Na\'creu 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\'creu said to her, "Womai, when we lie down in the fire thou shalt cover us vigorously". She answered, "I will".

And behold! Na\'creu held the hand of Na\'v\'tina, and they lay down in the fire. Na\'v\'tina struggled, for he was burned, but his
covered him vigorously with the embers as Na Aroa 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 Aroa 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 Aroa, he laughed and ran away.

4. The tale of Tauranga and Taranga.

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

Then that woman bore two children, whose names were Tou’a-te-
Nave-Gekeke and Na Aro-te-Fakareke; she bore a third, whose name was Au-to-tabanu.

Au-to-tabanu voyaged to Taena. When he arrived there, there appeared a crack in his forehead; the men came forth. Their names were Fatiki and Koururi.

Fatiki and Koururi were flung back from Taena by Auninia. They
fell at Waima of Tabiteuea, and there they begot children: Manilma was born.

Manilma lay with Hei Teraea: To-minmaraivai was born;
To-minmaraivai lay with Kanetuna: To-roha-of-Bora was born;
To-roha-of-Bora lay with To-taraeo: a woman of Aromanu: To-hariri was born;
To-hariri lay with Taranoro: Taboanu was born;
Taboanu lay with To-patang: To-pariri was born;
To-pariri lay with Nokiru-toarangi: To-pilinmara the Second was born;
To-pilinmara lay with To-angru: Marcu was born;
Marcu lay with To-pilinakatu: To-mwaluna was born.

I, To-pilinakatu, 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 (haoa) is called To-i-non-ma (That-which-is-on-the-outrigger-float); and there is one aloft called To-ruberuba (The flatterer).