Then that woman bore two children, whose names were Au-te-rarangaki (Au-te-continually-overset), and Au-were-ere (Au-continually-laying-down); she bore a third, whose name was Au-te-tababan (Au-te-skull). These were the first ancestors of Karongoa on Taalitea, and Au-waria (Au-continually-rising-over-the-horizon) was their anti.

The day of voyaging came. Au-te-skull with his people voyaged to Samoa. The two names of the canoes wherein they set forth were Te-iti-mate-rume, 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 ati, the head of a living man.

The first canoe-name, Te-iti-mate-rume, is particularly interesting. On the surface, it means the-lightning-which-flashes; but it 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 shall be the better hidden.

But set them aside, for they were of no account. The aristocrats of the canoes were the crèches 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. Then he landed and dwelt. Soon there came a swelling in his forehead; two men came forth, even Batikun and Kingunu (the Brow or Suniput). These were the Kings of the Fire of Samoa, even the Board of Malag, the Board of four (red)-skinned men, and their food was human heads.

Time passed, and the shadow of Au-the-skull remained in Samoa. But their anti-Aurinia desired them to return to Tabitena, so he threw them out of Samoa northwards. They fell at Tauma of Tabitena, and there they begot children; the man Manika was born.

Manika lay with Hi'i Tenana: Te-nilua-reai was born;
Te-nilua-reai lay with Hi'i-mo-foa: Tarofia-of-Born was born;
Tarofia-of-Born lay with To-tame, a woman of Ablema: Te-marini
Te-marini lay with Tamareo: Taba-reai was born; unborn;
Taba-reai lay with Te-malak: Te-ariki was born;
Te-ariki lay with Hotima-te-am: Te-nilua-reai the Second was born;
Te-nilua-reai lay with Te-uru: Hanae was born;
Hanae lay with Te-miaini: Tokewakawa 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. Tokewakawa was, from his appearance, in his eighties when he gave me this text (1918). His list of generations is certainly not complete, falling short of the number obtained by collating about 100 pedigrees.]