

Tabitoea series.

Little text reproduced  
at D (27)

The First Tree, one Ulster : Te Baka-tu Tai

1. The Darkness and the Cleaving Together.

The First Tree was named The Ancestor Sun (te bakatibu Tasi), and the names of the lands whereon that Tree grew were Aba-toa (Aba-the-great) and Aba-titi (Aba-the-little), and the inhabitants of those lands were Te-ta (the rock), Te-tatibu (the stone), Te-tati-n-nari (a smooth pebble of white coral), and the two cels Nano-kai and Nano-maaka.

Nano-kai lay with Nano-maaka: their child was Na Areaku.

Only when Na Areaku was born did the time come for the Darkness and the Cleaving Together. At that time were neither things nor men: there was only the giant Na Areaku. The work of Na Areaku 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 ~~given~~ in the Beru series, first section)

When Heaven stood on high, Riki the Eel followed it into the heights: it is he who lies across the <sup>middle</sup> of Heaven and is called the Milky Way (Na Tabu).

Then grew the first land, even Kai-n-tiku-taba (Tanoa); and after that grew Tarawa. The third land was Beru, and the fourth was Takoronga of Tabitoea.

(On Ulster and Aba-titi see list in Galle 1989: 30)

2. The tale of Na Areaku and Taburimai.

After that Na Areaku 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 Taburimai called to him his two Sandnipes, 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 Taburimai's toddy tree.

When Na Areaku came climbed Taburimai's tree the Sandnipes 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 Taburimai, they gabbled, and there



2 \ Single quotes  
was no meaning in their talk. So it is unto this day.

But Taburi-mai 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 awaited Na Areau's coming, and when he appeared they said, "Na Areau, we wish to set up a new stud in the side of our naneaba. 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 Taburi-mai and his company thought that Na Areau was killed, and they made a feast all together in the naneaba. While they ate, they derided Na Areau, saying, "Would that this fine pudding (tangana) might be the food of Na Areau!" And behold! Na Areau himself sat on the roof-plate of the naneaba and heard them, for he had changed himself into a spider (nagreau) and had run up the stud of the naneaba to the roof-plate while they were eating. When 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 (reka) of his stern: they stood on end in the path of those who chased him. And behold! the pointed hairs pricked the feet of Taburi-mai, so that he could not run.

Then Taburi-mai returned to the naneaba, and Na Areau took his canoe, Te<sup>R</sup>rero, and sailed away.

REKA



Nautina

style  
gates

3. <sup>story</sup> ~~The~~ tales of Na Arcou and Nautina.

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

After that, Na Arcou said to Nautina, "Nautina, tell thy wife to light a very great fire". The woman lit the fire. Then said Na Arcou to Nautina, "Sir, <sup>you will</sup> thou shalt see my (way of) fishing". He said again, "I shall lie in the fire, and <sup>you</sup> <sup>your</sup> 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 Arcou. He said to Nautina, "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. Nautina was amazed, for there was a great quantity of fish.

Then Nautina's wife whispered to him, saying, "Marvellous 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 Arcou said, "Nautina, I am about to go"; but Nautina held him, for he had set his heart on that fishing: he said, "Before thou goest, teach me thy (way of) fishing". Na Arcou 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 Arcou said to her, "Woman, when we lie down in the fire thou shalt cover us vigorously". She answered, "I will".

And behold! Na Arcou held the hand of Nautina, and they lay down in the fire. Nautina struggled, for he was burned, but his







fell at Tama of Tabiteuea, and there they begot children: Manika was born.

Manika lay with Nei Temea: Te-nika-raoi was born;

Te-nika-raoi lay with Kai-n-toku: Taoroba-of-Beru was born;

Taoroba-of-Beru lay with Te-tarae, a woman of Abenama: Ten-pariri was born;

Ten-pariri lay with Taranoro: Tabo-nac was born;

Tabo-nac lay with Te-matang: Te-pariki was born;

Te-pariki lay with Motika-te-ang: Te-nika-raoi the Second was born;

Te-nika-raoi lay with Te-furu: Marca was born;

Marca lay with Te-ninikutan: Tokwakawa was born.

I, Te-kwakawa, 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 (baronsa) is called Te-i-aon-rana (That-which-is-on-the-outrigger-float); and there is one aloft called Te-ruberube (The flutterer).