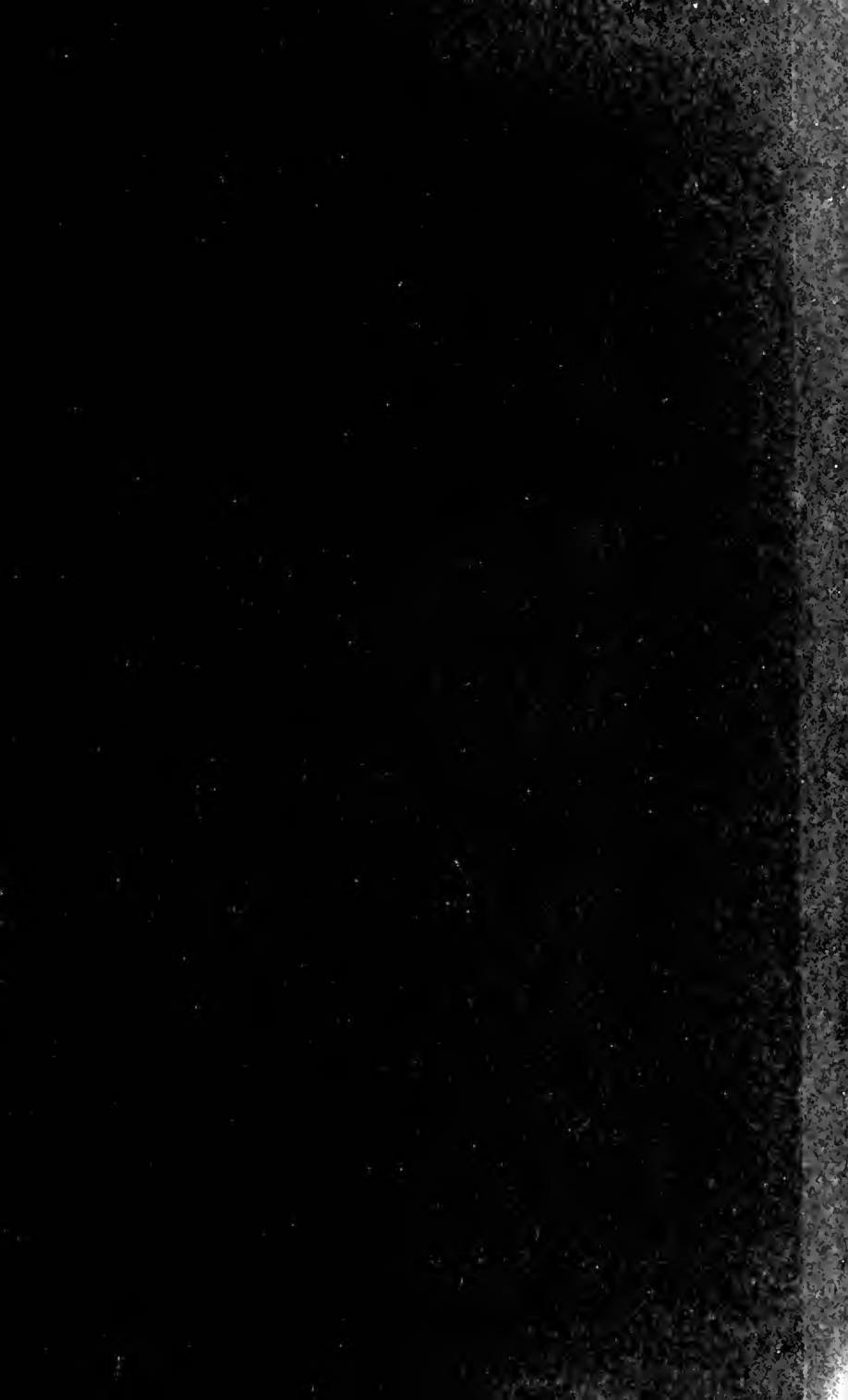




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THE
ANCIENT HISTORY OF THE MAORI,
HIS
MYTHOLOGY AND TRADITIONS.

HORO-UTA OR TAKI-TUMU MIGRATION.

BY
JOHN WHITE.

VOLUME III.

WELLINGTON:
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1887.

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THE minor stars now westward troop in majesty ;
 And satellites of Rehua (Mars) go on in drowsy mood
 The path they ever went ; but Ue-nuku-kopako,
 The bent decrepit god, by them shall be sustained.
 But what may it avail since he, Wari-a-hau,
 Rushed reckless to the battle-front, nor heeded that the great,
 The people's power, the guardian and protector, had succumbed to death
 No aid had he to grapple with the fierce and unrelenting god of war,
 Nor were then rays of light seen on the peak of Wai-tawa,
 Where all the mighty men in silence lay of Nga-ti-tu,
 With Rangi-te-amo there. But seek the guardian power,
 And rouse it now to act, before our great canoe
 O'erturn and all is lost. I'll deck me with the white crane's plume,
 As gentle breeze from sea wafts the prized young *totara* (young chiefs),
 And stand near to the staff of her of Hine-tapeka,
 Whilst spray from Roto-ehu comes, and dims the eyes of these
 Your younger brothers in this world. Turn ye, and look towards
 The peak on Rangi-toto seen, all distant and alone ;
 And know the lizard-god, the unknown one,
 Has now for ever left his home, and westward gone
 on ocean's foaming white-crest wave. And yet ye still in silence sit,
 Nor ask the aid of these illustrious visitors,
 Who from a distance by propitious gales have come to you ;
 Whilst in your presence lie the corpses, the slain, the fish of Tu,
 The ancient ancestors of those of Tuku and of Hika-e.
 Oh, gently blow, ye breezes of the land, but rouse to deeds of daring
 None, O active soul of man ! I dreamt, and in my dream
 I felt the chill of snow grate through my trembling frame
 As in the nights of ill omen—those Tama-tea nights of dread,
 The signs of which are seen high in the midnight clouds.
 O thou beloved ! I grieve my want of that to cover thee—
 The beautiful mat brought from the east to hide thy now cold frame.
 Oh, couldst thou once again arise, and at the day-dawn speak,
 Thou wouldst the incantation chant of Pou-awhi and Wha-rangi,
 And Awa-tea-roa, and Manuka, with Whaka-tane—
 Tell the power by which thy ancestors and Wai-ra-kewa learnt
 The path to come across the ocean-road to this our home.

*A very ancient lament, sung in chorus by the whole tribe
 over illustrious dead.*

P R E F A C E.

In the present volume are to be found extracts from papers of great value by the following authors:—

“Ue-nuku,” “Rongo-marae-roa,” “Tu-mata-uenga,” “Pou-ranga-hua,” “Kahu-kura,” “Rangi-whakaoma,” “Hau-iti,” “Rua-taupare,” “Tuere and Tangi-haere,” “Pukoro-au-ahi,” and “Hotungakau,” by W. Colenso, Esq., F.L.S. (read before the New Zealand Institute).

“Rongo-i-tua,” “Tama-tea-pokai-whenua,” “Terapu-wai,” “Kahui-tipua,” “Wai-taha,” “Pouakai,” “Nga-ti-mamoe,” “Nga-i-tara,” and “Nga-i-tahu,” read before the New Zealand Institute; and “Pa o Nga-tokoono,” “Para-kaka-riki,” “Tute-kawa,” “Last Migration from Ha-taitai,” “Whanaunga-puraho-nui,” “Discovery of Greenstone,” “Raid on the South,” “Tama-i-hara-nui,” “Kaihuanga,” “Raid on Panau,” and “Capture of Tama-i-hara-nui,” from “Stories of Banks Peninsula;” by the Rev. J. W. Stack.

“Tama-tea,” “Kahu-ngunu,” “Rongo-i-tua,” “Kahui-tipua,” “Tara-ki-uta and Tara-ki-tai,” and “Iwi-ka-tere,” by S. Locke, Esq., M.H.R. (also read by him before the New Zealand Institute).

The portion headed “Nga-ti-mamoe and South

Island History," commencing on page 286, is derived from "Native Affairs, South Island," by A. Mackay, Esq., Native Commissioner; and that beginning on page 307 is from a valuable paper, "Nga-ti-mamoc," by James Mackay, Esq., Native Commissioner.

That entitled "Rangi-tama at Hataitai" is derived from a paper by Te Manihera, translated by Joseph Freeth, Esq., Interpreter and Clerk to the Resident Magistrate's Court, Masterton, and published in Vol. V. of "Proceedings of the New Zealand Institute," page 398.

JOHN WHITE.

Wellington, 1st September, 1887.

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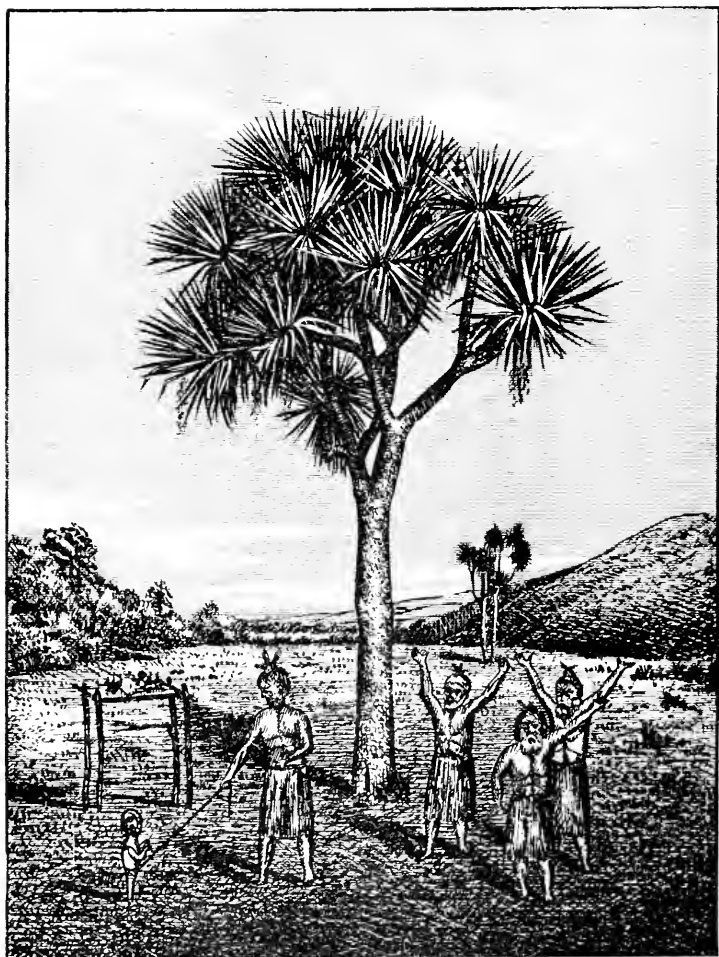
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MUA

ANCIENT HISTORY OF THE MAORI.

CHAPTER I.

If Tu and Papa had fought thus
For their two farms at U-hea
And at Po-hutu-kawa,
They would have stayed the streams
Of Moana-kura (red sea)
And of Moana-toto (sea of blood),
And made their war to cease,
And would have gone far out,
To Marere-o-tonga
And Tumu-whaka-iri-a,
Where gods with power reside,
And gained their aid, and peace have made,
To rest on all mankind,
And, with the power of gods,
Have ended war and strife.

Lament of Nga-ti-kahu-ngunu for the dead.

UE-NUKU AND WIENA.

(NGA-TI-KAHU-NGUNU.)

TE-POPO-TAUNGA-I-TUA (the crowd assembled on the other side) begat Te-popo-taunga-i-waho (the crowd assembled on the outside), who begat Kapa-whiti (array of people crossing from side to side), who begat Kapa-rere (fleeing host), who begat Rara-taunga-rere (exclamation of dread whilst fleeing), who begat Te-mata-tini-o-te-rangi (the many faces of heaven), who begat Mounu-ma-wawae (flee and disperse), who begat Tira-a-rangi (travellers of heaven), who begat Te-pahure-o-te-rangi (the departed of heaven), who begat Tura (bald), who begat Kopu-nui (large stomach), who

begat Kopu-roa (long stomach), who begat Te-kitea (not seen), who begat Whe-iro (little maggot), who begat Karakātūia (the *karaka*-tree spat on), who begat To-tino-i-te-ata-kai (eating sumptuously in the morning), who begat Mihikāi (craving for food), who begat Anau-kai (searching for food), who begat Te-whe-iro (the dwarf maggot), who begat Te-kitea (not seen), who begat Taumaha-piro (repeat incantations over the stomach), who begat Tahu-makaka-mui (the crooked great companion), who begat Ira (wart), who begat Eo-roa (He-o-roa) (food in store for a long period), who begat Iwi (tribe), who begat O-ono-ono (food that is planted), who begat Ue-roa (long fourth night of the moon), who took to wife Te-we (the unattached) and begat Tahito-tarere, who begat Ta-whāki, who took to wife Maikukumakaka and begat Wahie-roa, who begat Rata.

Ta-whāki had been killed by Matuku-tangotango and Pou-a-hao-kai; and Rata determined to avenge the death of his grandfather. He went to the forest, and in one day he felled a tree. On the following day, when he went to form it into a canoe, he found the tree had been placed in its original position again. He again felled it, and watched to see what had restored it to its place on the previous night. Soon he saw the host of Haku-turi, of Roro-tini, and of Pona-na advancing towards the tree, chanting the following incantation:—

It is Rata, Rata, Rata,
 Who felled the sacred forest of Tane.
 Small chips of Tane,
 Chips of Tane flying,
 Flying scraps of Tane,
 Adhere and come together.
 Fly hither, the chips of Tane,
 And come together, adhere.
 Fly hither, the ribs of Tane,
 And come together, adhere.
 Be straight, and be erect, O chips!
 Lift thee up. O chips! be erect.

And up went the tree again, and stood erect. Rata called and said, "Why have you put the tree in its place again? The tree is mine." The host of Haku-turi

answered, "Because you did not consult us, that we might know and consent that you should cut in two the neck of your ancestor Tane-mahuta." Rata said, "What you say is right; but I have a desire to make a canoe for myself, in which to go and avenge the death of my grandfather, who was killed by Pou-a-hao-kai (or Pou-a-ho-kai) and Matukutango." They answered, "It is well. Cut the tree down, and when it is felled go and get some *pare-tao* (*Asplenium*), and cover the stump with it. Then you may adze the trunk for a canoe." He did as instructed and made his canoe, and called it by the name of A-niu-waru (the eight conjuring-sticks of the god), after him who became the navigator of this canoe. When they had got far out on the ocean, Rata said to his army, "If Pou-a-hao-kai should come out to make war on us, and should call, 'Little heads, little heads,' I will answer, 'Display the big face on the horizon;'" and thus they conversed until they landed. So numerous were they that they covered the beach from end to end, and Pou-a-hao-kai opened his mouth in vain—he was unable to call out; so Rata and his army escaped destruction by that god. Whilst they were dragging their canoes clear of the action of the sea Pou-a-hao-kai went to prepare houses and food for the strangers. Rata then said to his army, "If Pou-a-hao-kai call and say, 'O little heads!' I will answer, 'Display a big face. Open the side of the house.'" The army of Rata then went up to the settlement, and Pou-a-hao-kai called and said, "Little heads." Rata answered, "Display a big face. Open the wall of the house." The wall was opened, and the host thus entered the house. Again Pou-a-hao-kai called and said, "Little heads, occupy the side of the house which has been covered with carpets." Rata answered, "Temporary visitors, sit on the part not carpeted."

When food was placed before the army of Rata, they merely put it to their mouths, but did not eat it. Rata said to the god, "Get some water for me to drink." Pou-a-hao-kai went for the water, and Rata chanted an incantation that he might not be able to reach it, and that rain

might descend upon him. Pou-a-hao-kai afterwards returned fatigued and wet with rain, and said to Rata, "There is no water for you. As I went toward it the water receded." Rata said, "I am satisfied by the water of heaven. But sit down, and I will prepare food for you." Pou-a-hao-kai did as he was directed, and Rata placed stones on the fire, and when they were exceedingly hot he said to Pou-a-hao-kai, "Open your mouth wide," and when he did so he threw the hot stones down the throat of the god, who smacked his lips and opened his mouth until Rata had thrown the last one down his throat, which made Pou-a-hao-kai's stomach burst with a loud noise, and he died, and then were seen the canoes and men which had been swallowed by him.

After this Rata took Tama-uri-uri, the friend of Matuku-tango-tango, as his god. Rata asked Tama-uri-uri, "Where is your friend Matuku-tango-tango?" He said, "He is below eating men, but when the moon rises he will come up to perform the ceremonies and chant the incantations over himself."

Tama-uri-uri then practised deceit on Matuku-tango-tango by calling, "O Matuku! O Matuku! climb up. The moon has risen—this is the third night of the moon." Matuku answered, "The nights are wrong, O Tama! These are the dark nights." Tama said, "Oh, no! the nights are now right. Climb up." Then Tama said, "Let ropes be placed over the mouth of the cave, and place four fences on each side of the mouth of the cave. Let the four fences on one side be called Pahau-waiapu (dark-green wing), and let the other four be called Pahau-tuhua (black wing)." This was done before Matuku came up. He saw Rata lying on the ground, and was glad, and laughed at the prospect of having something to eat; but Tama-uri-uri made a signal to Rata for the people to pull the ropes tight. Then they smote one wing of Matuku and broke it, and then the other; and thus Matuku was rendered helpless, and was killed by Rata.

From this time forth men could travel in safety and without fear of these monsters; and Rata brought Tama-

uri-uri home with him as a god for himself and the descendants of Wahie-roa.

Rata then took Kani-o-wai to wife, and begat Pou-matangatanga, who took Rangiahua and begat Pai-hutanga. She became the wife of Ue-nuku, who took Rangatoro to wife also, and begat seven children—Kahu-tia-te-rangi, Maputu-te-rangi, Mahina-te-ata, Ropa-nui, Whatiua, Inanga-mata-mea, and Rongo-ue-roa.

Now, Kahu-tia-te-rangi and his sisters found that their food (*kumara*) was being stolen by the children of Whena. Ue-nuku ordered stages to be built on which to keep the food of his children; but one morning it was seen that even from those stages the food had been stolen. Watchers were therefore set to guard the food. These watchers were two birds—pet owls—called Ruru-wareware (forgetful owl) and Ruru-atanai (kind owl), belonging to Ue-nuku. And when next the thieves came to steal from the food-stores, the two birds flew from the front gable of the house and intercepted them. The names of the thieves were Wha-tino and Wharo.

When the news of the capture of his children reached Whena he was grieved with Ue-nuku. Not long after this Maputu-ki-te-rangi, Mahina-i-te-ata, Ropa-nui, Inangamata-mea, and Rongo-ue-roa, the children of Ue-nuku, went to the settlement of Whena. Pou urged Whena to kill these children of Ue-nuku. Whena rose and ordered their execution, and after they were executed they were laid in a heap. Rongo-ue-roa was not quite dead when he was put into the heap, and he heard Whena giving orders to his people to go at once and attack Ue-nuku and kill him ere the news of the death of his children could reach him. When night came Rongo-ue-roa crawled away to the canoes and hid himself beneath the floor of one of them. At dawn of day Whena and his party embarked; and, having arrived at Ao-tea-roa, the landing-place of Ue-nuku's settlement, Rongo-ue-roa came out of his hiding-place and went up to the settlement, and sat down near the root of a bush of *toctoe* (*Lyperaceæ*) just as the wife

of Ue-nuku came to obtain some of the leaves to make small baskets to serve the food to Whena and his people. The woman saw Rongo-ue-roa sitting there covered with wounds. He asked her, "Where is Whena?" She answered, "He is in the house yonder." He said, "Go to Ue-nuku, and secretly tell him to come here." She went and delivered the message. Ue-nuku went to his son and saw his head all bruised and wounded. He asked him, "Where are your sisters?" Rongo-ue-roa answered, "They are all dead: I alone have escaped. My sisters were killed by Whena, and he thought I also was dead, and I was thrown into the heap with the corpses of my sisters, and heard Whena advising to come and kill you. I crawled away at night and hid myself beneath the foot-stage in their canoe, and thus am here to warn you."

Ue-nuku took his son Rongo-ue-roa and wrapped him in his mat, and went and stood in front of the house which Whena and his party occupied; and while he kept Rongo-ue-roa hidden, he called to Whena and said, "O aged! where are my children?" Whena replied, "They are on the other shore, cooking food for the people who are at work, and in the intervals they are playing at games of jumping, throwing the *niti* (*teka*), spinning tops, dumb motions, and hide-and-seek [a game like hunt-the-slipper], and they are amusing themselves with puzzles and the other games of their progenitors Taka-taka-putea (rolling about in a bag) and More-o-tonga (the tap-root of the south)." Ue-nuku replied, "O aged! you speak falsely. You have killed them." Whena said, "O aged! they are where I say." Ue-nuku replied, while he uncovered his son, "Aged, you speak falsely: there is the only one who has escaped death." And he brought his son close up to the front of the house, that Whena and his people might see more distinctly. Then they began to move as though they would leave the settlement; but Ue-nuku said, "Stay and partake of food, and then depart." They sat still, and food was provided for them. After they had partaken of it they dragged the canoes into the water. Ue-nuku

again called to them and said, "O Whena! Come, you are fully aware that I know all that has taken place. Now depart: I will follow you to look for my children." Whena answered, "What will be able to conduct you to my settlement—to the place of rubbish, and rushes, and nettles, and *tu-mata-kuru* (*Discaria toumatou*—a prickly shrub)?" Ue-nuku answered, "These are nights of summer: they will be light enough to suit my purpose. I will be with you." Whena and his party left him, and Ue-nuku remained in grief at his home, and made for himself mourning-garments, which he called Rangi-tuituia (the heavens sewed together) and Rangi-kaupapa (the flat heavens).

When the days of mourning were ended, Ue-nuku sent Mahi-rua (double work) to Pawa to consult the oracles. He found Pawa roasting a fish: the fish was a barracouta. The messenger bowed himself before Pawa, and as he advanced he went in a crouching attitude. Pawa held the fish up towards Mahi-rua, and he fell prostrate. The people called and said, "O Pawa! the man is dead." Pawa answered, "Let him lie there till the power of the god has abated." When Pawa had finished eating his fish, he took the tail of it and laid it on the body of Mahi-rua, and restored him to life. Then Pawa asked him, "What has brought you here?" Mahi-rua answered, "Ue-nuku sent me to inquire of you." Pawa said, "I have nothing to give you but the company of people and the *toetoe* (*Arundo conspicua*) of the house at Maketu, and the incantations to the gods that rend. Do you go to Pou-ma-tangatanga: he has the information you require." Mahi-rua returned to Ue-nuku, who asked, "What does he say?" He answered, "He says he has no information, but Pou-ma-tangatanga will give you what you want."

Ue-nuku sent three messengers, called Tara-i-tuia (the power of incantations knit together), Tara-apua (the power swallowed), and Tara-kakao (the power of the night-bird of evil omen), to Pou-ma-tangatanga, who said, "The information you seek is to be found in the path leading to the

filth." But they could not find it there. Then they were told it was to be found near the post in the front part of the house; but they did not find it there. Then they were told it was at the pit in the centre of the house where the fire is kept burning; and there they found it, and they took the kernel and the point of the cone of Ma-putu-te-rangi (the heap of the sky) and his younger brothers, and returned with them to Ue-nuku, who performed the ceremonies and chanted incantations over them, and gave the point of the cone to one of his children, and then called his army together. Whatuia (bind together), one of Ue-nuku's sons, called and said, "Let me have command." Ue-nuku agreed. Whatuia commanded the host to stay at home till the *kumara*-crop was ripe.

When the time came, Whatuia and Paikea assembled their army of one hundred and forty warriors, and when they were ready to embark Ue-nuku addressed them and said, "O aged! how will you act?" Whatuia replied, "We will lead our army by the horizon." Ue-nuku replied, "Depart; but if you capture the daughter of Pou-ma-tangatanga, save her to be a wife for me."

Then the war-party departed; and when they arrived at the land they went over the mountains of Aro-whenua (compassion of the dwarf), and found the house of Rangi-kapiti (precipice of the sky) standing, and the god uttering his oracles to the people of the place and saying, "There is no army coming to attack us." But in the dawn of the following day the house of Rangi-kapiti was attacked and taken, and Rangi-hapopo (day of crowding together) (or Hapopo—rotten, breath) was killed. And this originated the old proverb,—

God of madness
Escaped, and left
Death for Ha-popo.

Pai-mahu-tanga (delight of recovery from a wound), the daughter of Pou-ma-tangatanga, was taken prisoner, and taken back with the war-host on their return to Ao-tea-roa.

Now, when that part of the army under command of Ue-nuku got out of sight of land, Ue-nuku put on his mourning-garments. When they came in sight of Whena's land, and had got near to the breakers, they saw an army drawn up prepared to receive them. They then dropped anchor and allowed the canoes to pass through the surf, and leaped on the beach, and at once gave battle, and took Putnaki-te-rangi (heap up before heaven) prisoner. Then Ue-nuku called the fog to settle down on Raro-tonga (lower south), to perplex Whena and his people, and paddled out to sea with their prisoner, and killed him, and cooked his heart, and put it into the calabash Ao-tea-nui-o-maunga (great mountain of daylight). This battle was called Te-rakungia (the sun shut up).

Then Ue-nuku caused the fog to clear away; but, seeing many of Whena's people still alive, he caused it to settle down again, and sent his dogs on shore to attack them. After some time he caused the fog to lift again, and waited in the canoes to witness the battle of the dogs and the people of Whena. This was called the battle of Te-mau-a-te-karaehi (the food of the dogs), at the Ra-to-rua (double sunset).

Ue-nuku again caused the fog to settle down on the land, and to remain until every sound of battle had ceased; and when not a voice was to be heard he caused the fog to clear away again from Raro-tonga, and he saw the hosts of Whena were overcome and destroyed. This battle was called the Ocean of Te-wai-pu (the battle of the deep). Thus the war was closed, and Ue-nuku went back to Ao-tea, where he found Pai-mahu-tanga, the last-born child and daughter of Pou-ma-tangatanga, and took her to wife, and begot a son called Rua-tapu (sacred pit), and he and his children lived quietly in his house Rangi-kapiti.

It was in this house Nuku (Ue-nuku) declared Rua-tapu should not use the comb of his elder brother Kahu-tia-te-rangi (the garment of heaven), who was begotten on the royal mat, and who wore the head-dress called Titi-reia (the plume envied by all); which provoked the anger of his son Rua-tapu,

so that he planned and consummated a terrible revenge, by causing the death of one hundred and forty of the first-born sons of the senior families and lords, and in this way: He went to Hae-ora (cut open whilst alive), and obtained the canoe Tu-te-pae-rangi (the margin of heaven), also named Huri-pure-i-ata (the seed over which ceremonies were performed at dawn), and after great preparations announced his intention of going on an expedition of adventure and pleasure, and invited all the first-born and representative sons of the senior families to join in it, and all equally fell into the snare. From which this proverb has arisen: "The great axe of Hae-ora" (revenge kept in mind).

He did not ask any of the members of the junior families to accompany him: all in his party were the lords of the tribes, and they numbered one hundred and forty. Rua-tapu prepared one hundred and forty spears, and hid them beneath the stage on which the crew were to sit. There was a spear for each man. But secretly one night he went and bored a hole in the bottom of the canoe in a place convenient to the position he himself would occupy, and put a plug into it. They started on their voyage, and put out to sea. Though they had lost sight of land, they still paddled on till near the dusk of evening. Then Rua-tapu took his foot off the hole he had bored in the bottom of the canoe, and secretly pulled the plug out, and at the same time hid the baler in his clothing. The canoe began to fill with water. The crew began to search for the baler, but nowhere could it be found; and soon the canoe filled and upset, and all were cast into the sea. Rua-tapu got clear of the others, and kept himself afloat without much exertion by means of the baler, and when the others were exhausted by struggling in the sea he began to kill them. Those against whom he had an ill-feeling he killed by holding their heads under the water and drowning them; the others he killed with his weapon. In this way forty were destroyed; but still he continued to kill until all save Paikea and Hae-ora had sunk under his weapon. Hae-ora called to Rua-tapu and said, "O

son! who shall be saved of us all to go back to land?" Paikea said, "I will go back." Hae-ora asked, "How can you get back?" Paikea said, "I will get back by the aid of my mother the *petipeti* (Portuguese man-of-war), the *ranga-hua* (porpoise), and the *rongo-mai-taha-nui* (whale). On them I shall again reach land." Hae-ora again called to Paikea and said, "Bow yourself down." He did so, and Hae-ora blew his instructions into the bowels of Paikea, and again said, "Rise and go, and when you gain the land you will find Wehi (fear) and Kalu-tu-anui (garment nearly big enough). With these open the new year, so that when you sit near the fire you will have something to warm your body and protect you in the time of winter, when the earth is cold to sit on, and when there is scarcity of fish."

Then Rua-tapu killed Hae-ora and pursued Paikea, who was the only one left; but he struggled in vain to overtake him, and Paikea escaped. Then Rua-tapu called to Paikea, and said, "Now, O Paikea! return to land; but when the nights of winter are long I shall be with you. But if I do not come you can say I am a stray child of our parents, and begotten of our father by a woman of no rank." Paikea asked, "What day will it be when you come to me?" Rua-tapu answered, "In the great nights of the eighth moon I shall be with you. Let the remnant of the people live on the Hiku-rangi (margin of heaven) Mountain. Then I and they shall escape destruction."

Rua-tapu went his way in his baler on the sea, and Paikea, seated on his ancestor, who embraced him with care, went his way, chanting this incantation as he went:—

Cleared away, opened, opened is the path.
 O trembling heart! opened is the eager heart—
 Opened is the heart that comes to the surface.
 The fish floats on the sea—
 The Pipipi of Whaka-ea
 (The singing one of him who floats on the water).
 Sob, O Earth! sob, O Heaven!
 Thou base and origin of life,

Thou warmth of birds, and gentle breeze.
 It is life, it is life—
 My great life is of Rangi,
 Who now appears in open day,
 In brighter light, O son !
 O son from above ! from without !
 From the sacred baptism !
 From the light of heaven !
 Exert thy power outside—
 Let thy power lift up.
 The news ascends—
 The fame of Hou-ta-iki (the wicker basket),
 Rongo-tatu (news of the stutterer),
 Rongo-ta-mai (news wafted onwards).
 The heaven laughs.
 The air is cold and piercing.
 The news descends—
 The news of Hou-taiki (plume that provoked the gods),
 Causing long doubt.
 Call not, loose not Tane (a canoe).
 Fold thy omens together.
 Loose not Tane.
 Collect thy people in crowds
 In the world, in open day.
 Take the power, and give
 Aid to the swimmer.
 Let the lords do battle.
 They ascend, and swim, swim.
 O Tane ! power of gods !
 Company of lords coming,
 Swimming, oh ! swimming.
 Swim with buoyancy,
 Swim loosely.
 O Tane ! power of gods !
 Swimming, oh ! swimming.
 Power of the lords is coming,
 Swimming, oh ! swimming.
 Paikea the lord is coming,
 Swimming, oh ! swimming.
 Swimming with buoyancy,
 Loosely swimming with the
 Landing of Tane on shore.
 Come with a great wave.
 Sever it with the earth-cleaving axe,
 And hear the news of death.
 The power departs.
 Bind the heart,
 Close the heart,
 Lift the heart,

Raise the heart up,
 Let the heart wait
 On the ocean,
 On the clear hills,
 And if you meet my bird above,
 In the large plain,
 'Tis the forehead of Rua-tapu,
 'Tis the heart in the wilderness.
 Oh! the evil of my swimming!
 'Tis of the gods,
 'Tis of man,
 'Tis in the ocean,
 And on the spray of Aotea.
 If you meet my bird
 In the large plain,
 'Tis the forehead of Rua-tapu.
 Stand up and utter
 The call of welcome,
 And say where sleeps
 Ka-hutia-te-rangi (the sky pulled up),
 A self-sufficient son.
 But the company come
 From Whanga-ra (harbour of sunshine)
 Onward to Maro-te-ika (fish stretched out)
 And to Tai-o-rutua (tide of agitation).
 Hither comes the canoe of Paikea.
 Let the heaven be calm.

Thus ended the first part of his chant, and as he neared the land he chanted again, and said,—

Hasten, oh! hasten thy progeny, O Tane!
 To the mist of Wai-rau (small *kumara*),
 And let the offspring of man land on shore.

Soon Paikea landed on the island Ahu-ahu (a mound—the Mercury Island, near Cape Colville).

UE-NUKU. (ANOTHER READING—NGA-I-POROU.)

Ue-nuku was a very great chief of the olden times. One of his wives was named Taka-rita (fallen spirit). She was the sister of a very great chief named Ta-wheta (writhing in pain), who dwelt in large *pas* of his own called Matiko-tai (rise in the sea) and Po-ranga-hau (winds blowing at night).

I will begin my narrative with the death of Taka-rita,

the wife of Ue-nuku, who was killed by him because of her great offence, she having committed adultery with two men called Tu-mahu-nuku (the warm standing earth) and Tu-mahu-rangi (the warm standing sky). Ue-nuku killed her and them, and cut her open and took her heart out, and broiled it on a sacred fire, which fire was lit at the foot of the carved centre-post of his own big assembly-house, which house was called Te-pokinga-o-te-rangi (the thronging of the sky). Whilst he was cooking the heart he chanted this incantation :—

My fire is newly kindled by friction ;
 The land approves, or desires it.
 Let a fire burn to eat up a great chief ;
 Let a fire burn to eat up a first-born ;
 Let a fire burn to eat up a principal chief ;
 Let a fire burn to eat up a priest ;
 Let it burn. But by whom is the fire ?
 Let it burn, it is by Hine-i-kuku-te-rangi
 (The daughter by whom the heaven was wrapped together)
 Let it be, it is by Hine-hehea-i-rangi
 (The daughter bewildered in the heaven).
 Let it burn throughout two long
 Periods of the close-quarter fighting of the sky.
 Let it burn ; on, on, onwards.
 My sacred fire is verily kindled by friction.
 Above, abroad, on the outside, towards the west—
 Towards the west. A vengeful desolating principal chief.
 Never shall the great chief be forgotten by me—never !
 Never shall the first-born be forgotten by me.
 An eater of scraps and leavings.
 The cooking-oven is baking slowly.
 I am wasting away, naked, waiting.
 The cooking-oven is baking badly.
 Go on, bake away, the baking-oven,
 The oven baking above,
 The oven baking below.
 Rush to the fight, O space !
 Rush to the fight, O sky !
 Show forth thy valour,
 Show forth thy valour, let it be seen.
 Return from the charge, return ;
 Cause it to return. It is ended.

When he had chanted all his spell he fed his mother's heart to his and her own son Ira (wart or pimple).

Hence arose the proverb, "Ira, devourer of the rich soft interior." And this saying has descended to his offspring, to the tribe called Nga-ti-ira (the descendants of Ira).

When the news of the death of Taka-rita reached her brothers they greatly mourned for their sister.

Then Ta-wheta (tumble about), one of the brothers, in regard to the death of his sister, asked, "Why was she killed by Ue-nuku?" The relater of the news said, "Because she had committed adultery with two men." Ta-wheta said, "It is right, perhaps; but his act shall be repaid in future, and he shall be eaten by grubs. Here, near me, are his food-preserves, which will induce his children and people to come this way when the season of fruit comes round. He will be full of trouble in future—at the time he desires the little bit of property that is lying on the ground. The women shall be as a cliff for men to flee over." And so this last part of his words became a proverbial saying, and for a long time Ta-wheta dwelt quietly, brooding over his anger.

Ue-nuku did not think it anything cruel to have murdered his wife, nor did he think of the possible consequences. When one summer had passed he had forgotten all about his cruel act, and he sent his children and people to obtain the fruit and products of his preserves in the districts of Matiko-tai and Po-ranga-hau. A great number went; and when they arrived at the *pa* of Ta-wheta, they being unarmed and not suspecting any evil, Ta-wheta killed them all but one: and from this commenced the deadly feud between Ue-nuku and Ta-wheta.

Four of Ue-nuku's sons were slain on this occasion, who were named Maputu-ki-te-rangi (heap in heaven), Ropa-nui (great slave), Mahina-i-te-ata (moon at dawn of day), and Whiwhinga-i-te-rangi (possessing in the heaven); while the fifth, called Rongo-ua-roa (news of the long rain), hardly escaped with his life. He had been severely wounded, and his skull was hacked and broken, and he left for dead amongst the other slain by the murderers.

When Ta-wheta and his people had killed the party of

Ue-nuku, they went back into their own *pa*, that they might partake of food, at which time Rongo-ua-roa came to himself, opened his eyes, looked around, and saw his brothers and all his companions all dead lying around him. He crawled away, and hid himself amongst some bushes close by. While there he heard Ta-wheta and his people vaunting over their deeds, and Ta-wheta added, "To-morrow, early, we will go to see Ue-nuku in his *pa*, and we will deceive and kill him too, that he and his may all die together." When they had eaten their repast and had concluded their talk, they came out and dragged the bodies of the slain into the *pa*, to cut them up preparatory to cooking and eating them.

When it was night Rongo-ua-roa crept out of his hiding-place, and crawled into one of the large canoes, and stowed himself away in the forehold, under the bows, and chanted this incantation to insure his not being discovered:—

Tu, overspread the face of the sky,
That I may be hidden.
Let their eyes be dazzled,
And flash waveringly
In looking at the stars,
And at the moon,
And at light.

And he was hidden securely, and laid himself quietly down.

Early on the morrow Ta-wheta and his party were up and acting, and preparing to go and kill Ue-nuku. They quickly put the weapons of war into the canoe, and with vigour paddled away towards the *pa* of Ue-nuku. When they arrived on the beach they dragged the canoe up, and proceeded quickly to the *pa*, whilst Ue-nuku and his people waved their garments and shouted the welcome of "Come hither, welcome, ye illustrious strangers. My child has gone to the distant horizon to fetch you thence. Welcome." Ta-wheta and people went into the reception-house and sat down.

The people of Ue-nuku now busied themselves in pre-

paring a plentiful repast for the visitors, as they supposed they had come with good intentions only, and thus intended to make them fully welcome; but they had come to murder and eat Ue-nuku and his tribe.

While the repast was cooking, Ue-nuku rose in the *marae* (open space in front of the reception-house) and said, "Come hither, welcome. Are you indeed Ta-wheta?" Ta-wheta from within the house exclaimed, "Thou thyself, thou thyself;" but Ue-nuku continued, "Welcome hither. Did you come hither from our children and young people?" To this Ta-wheta again replied, "They are all there, enjoying themselves at the usual games of play—spinning tops, flying kites, making cats'-cradles, darting reeds, and all manner of games."

When the visitors had first entered the *pa*, Rongo-ua-roa had with great difficulty managed to get out of the canoe, and crawl away and sit down under a bush of *toetoe* (cutting-grass), where he basked in the sun; and, the food for the visitors having been made ready to put into the *umu* (ovens) the female cooks went out of the *pa* to gather some grass, green leaves, sedges, and tops of shrubs, on which to place the food in the ovens when cooking. Some of these females went to the spot where Rongo-ua-roa was lying: they saw him, and heard his faint words, by which he told the tale of what had befallen him, his brothers, and party. These women went back to the *pa*, and called Ue-nuku aside, and said, "O old man! it is all false what Ta-wheta says. They have come with a different design. The whole of our people have been murdered by Ta-wheta and his people. Rongo-ua-roa alone is alive. They have come in deceit, and will kill us." Ue-nuku asked, "Where is the survivor?" The women said "Oh! there he is, lying down outside on the *toetoe*, with his head all beaten with a club." He said, "Fetch him; lead him into the *pa*."

Rongo-ua-roa was brought; but first of all he was led to the *tuahu* (altar where offerings are made to the gods, and incantations are chanted to propitiate the gods), and all the proper sacred ceremonies were performed over him, in-

cluding the feeding the *atua* (god) with his blood (*d*), and lifting up his clotted blood (on a stick before *Mua*), and this incantation was then chanted for him :—

Provoking irascible sinew, strong to kill,
 Hither is come the one they sought to murder.
 Verily, thy own skilful priests are here—
 Thou and I together, indeed, as one.
 Thy wound is sacred.
 The celebrated first-born priestess
 Shall cause the lips of the wounds
 To incline inwardly towards each other.
 By the evening, lo ! thy wound shall become as nothing.
 The stone axe which caused it
 Was verily as the strong tide rushing on
 To the shores, and tearing up the beds of shell-fish.
 Striving, provoking sinew, eager after food for baking.
 The wounding indeed of the man
 Who courageously enraged the god.
 Thy internal parts are all opened to view,
 Verily, just as the stirring-up of the big fire
 Burning in the *marae* (courtyard) of a *pa*.
 But, lo ! thou and I together are as one.

This done, Rongo-ua-roa was taken into the *pa* that he might be shown publicly to Ta-wheta and his party. Ue-nuku, with his wounded son, had returned to where he had stood when he was uttering the welcome to his visitors, but keeping Rongo-ua-roa on one side of him, and out of sight of the visitors who were in the big house. Ue-nuku again began to speak to them, and said, "Come hither, come hither. You are indeed Ta-wheta. Yes, you yourself have come at last to see me. You are indeed come hither from our children ; but are they living or are they dead ?" When Ta-wheta heard these words he bounded out of the house, and said, "And who indeed is that god from the sky who is able to kill our children ?" Then it was that Ue-nuku said to Ta-whetu, "Our children are slain by you. Behold, here is the only survivor." At the same time he brought Rongo-na-roa forward, and made him stand in the open space before the door of the house, so that those within might see him. When the visitors heard the words of Ue-nuku, and saw Rongo-ua-roa, they

were seized with fear, and would have fled, or have endeavoured to do so. At this time they could all have been killed by Ue-nuku; but it was owing to his noble disposition that they were not. So he kept them till his people had provided food and the visitors had partaken of it. Addressing them, he said, "Do not fear. Remain quietly. Let the food which has been purposely prepared for you be well and properly cooked and served; then eat it and depart."

When they had partaken of the repast they all rose and left the *pa* in silence, and dragged their canoes into the sea. While doing this the people of Ue-nuku clamoured to fall upon and kill them; but Ue-nuku restrained his people, and harm did not come to the visitors.

When they were leaving the shore Ue-nuku called to Ta-wheta and said, "Depart peaceably, O Ta-wheta! Ere long I also will go thither to our children. You are not a warrior, but an evil-doer." Ta-wheta replied, "By what possible means indeed can you venture to go thither—to the home of the many, of the thousands, and of the (little gods called) Rororo (ant), and the Haku-turi (bow-legs, or those who murmur at their knees)?" Ue-nuku answered, "Go away, depart. Soon I shall go thither. You will not escape me; in future you will be devoured by grasshoppers. Your bravery in battle is slippery. Go away, depart." These were the last words of Ue-nuku to Ta-wheta and his party, and they returned to their own place.

After this Ue-nuku stirred up his people to get the war-canoes ready for use. The top-sides of these were newly tied together and caulked, and launched to go to war. Then it was that Whati-ua (run from the rain) rose and spoke against going to war at once, and said, "This is my opinion: first let the *kumara* and the *karaka* be ripe; then do you go by sea, but I and my party will at once go by land. We will first engage our enemy, and break off the tips of the branchlets of revenge for our sad loss. To-morrow morning we will start."

As they were leaving the *pa* Ue-nuku called, and said, "Listen, friends. This is my word to you: if you capture Pou-ma-tangatanga (or Pai-mahu-tanga) (loose post), let her live to become a wife for me."

The party, which consisted of seventy men, left on their march, and went inland over hills, and travelled till night-fall, when they halted and slept. They travelled all the following day, and again on their march slept at night. On the third day they came in sight of Rangi-kapiti (narrow pass in heaven), and halted till it was dark. In the night they went stealthily and surrounded the big house—the house where visitors were entertained at that place. The people of that district kept watch by night, but were not strict in such duty. When the war-party got near to the house they were made aware that the god had joined with the people in the house, and Hapopo (pulpy, rotten), the priest, was encouraging the people by questioning the god in regard to the expected war-party, and the listening attacking party overheard the conversation of Hapopo and the god. Hapopo said, "Speak, tell me, is the war-party at hand? We are here dwelling in great fear, not daring to sleep soundly at night." The god, whose name was Te-kanawa (war-weapon of the senior warrior, one that has been an heirloom for ages, old club; dazzle, shine brightly), replied, "No; there is not any war-party near—nothing of the kind. Let us dwell together quietly, even as the ancient ones are, who are far off, away in the sky." These were the words spoken by the god through the medium, whose name was Kahu-rangi (garment of heaven). Hapopo (rotten) again asked, "Tell me, O aged! is a war-party at hand?" The god replied, "Not a bit of a war-party, O aged man! No fighting whatever, O old chief! will come hither against you. Rest quietly."

Early, and at break of day, the war-party rushed on the big house on all sides, and great was the slaughter of Ta-wheta's people, but Ta-wheta escaped. Though he was pursued, he got away; whence arose this proverbial saying, "Through flight only was Ta-wheta saved." The priest,

Hapopo, they dragged out of the house and killed. As he was being killed, he exclaimed, "Lying and deceiving god, you have escaped, leaving the trouble with Hapopo." These words have ever since been used and handed down as a proverb.

Pai-mahutanga (nicely healed, or good warmth) was the only one who was made prisoner and rescued from the slaughter by the warriors of Whati-na. The slain were cooked in ovens and the warriors fed on them, and some were carried back to the *pa* of Whati-na.

Thus was fully avenged the death of Ma-putu-ki-te-rangi, Mahina-i-te-rangi, Ropa-nui, Whiwhinga-i-te-rangi, Rongoua-roa, Hotu-kura (sob for the red), Inanga-tapu-ki-te-whao (white-coloured greenstone made sacred as a chisel), Rangi-whetu (sky of stars), and their companions by Ta-wheta. Those whose names are here given were all chiefs who fell on that occasion.

When the war-party got back to their home they gave Pai-mahu-tanga, the daughter of Ta-wheta, as a wife for Ue-nuku; and thus ended the first slaughter, which was commanded by Whati-ua-taka-marac (run from the rain and occupant of the courtyard).

Notwithstanding this slaughter, Ue-nuku still thirsted for revenge for his murdered children and people. He again commanded a war-expedition to be made ready, and he would go in command and attack Ta-wheta. The warriors collected, war-canoes were made ready and launched, and Ue-nuku ordered that each canoe should be provided with extra stone anchors and long cable-ropes. The expedition set forth.

On this occasion Ue-nuku took with him two celebrated garments of his ancestor Tu-mata-u-enga (god of war of the trembling face), in order to become a defensive armour for him. These garments were called Te-rangituitui (the heaven sewed up) and Te-rangi-kahupapa (the heaven bridged over). These had been taken care of by Ue-nuku, who was lineal descendant of Tu-mata-u-enga.

The war-party started and came to Matiko-tai and Po-

ranga-hau—to the *pa* of Ta-wheta. Ue-nuku gave orders that the canoes should cast their anchors a little outside of the waves breaking on the coast, and by paying away the cable let them drift in close to the beach. Ta-wheta and his people, having witnessed this, rushed down to attack them if they landed, and even waded out into the surf. One of the party of Ta-wheta, called Putua-ki-te-rangi (laid in heaps in heaven), went out so far that he was seized by the people of Ue-nuku and dragged into one of their canoes. Ue-nuku at once ordered the people to pull on the cables of the stone anchors and draw the canoes out to sea, where they killed this first prisoner, cut his chest open, and tore his heart out. They then made a sacred fire by friction, and roasted the heart. When cooked, they covered it and the sacred fire with the two sacred garments which Ue-nuku had brought with him. Then Ue-nuku stood up in the canoe and called on the mist of the summit of the mountain called Tiri-kawa (to repeat over and over again the ceremony of baptism), saying, “Attend, fall down, and encompass; fall down and cover up.” And the day became suddenly dark, and stars were seen in the sky. Ue-nuku and his people listened, and Ta-wheta and his people were heard fighting amongst themselves in the darkness and killing each other: curses and groans were heard, and also the hollow-sounding blows on each other’s heads from their clubs. Ue-nuku called on the mist, and said, “Clear up,” and it became clear bright daylight. The war-party looked from their canoes, and saw that many of Ta-wheta’s people were still alive. Again Ue-nuku commanded the mist, saying, “Fall on, cover up,” and it became as dark as night, and Ta-wheta’s people again began to slay each other with great fury. By-and-by Ue-nuku called again on the mist, and said, “The mist of Tiri-kawa, break up, clear up at once;” and again it was clear day.

Ue-nuku, thinking Ta-wheta’s people had destroyed each other, pulled the garments off the heart and fire, and, looking at the sea, saw it covered with floating corpses and red with the blood of the many slain.

Three times did Ue-nuku call on his gods before his foes were destroyed.

Then Ue-nuku and his warriors paddled the canoes to the shore and killed the few survivors who were found on the beach; but Ta-wheta and his immediate followers rallied and came on and attacked Ue-nuku and his people, who fought desperately with them, and Ta-wheta was killed.

The battle on the sea was called "The Day of Two Sunsets," but, on account of the great amount of the blood of man in the sea, it was also named "The Sea of Loathsome Water." And the name given to the last battle on land, in which Ta-wheta was slain, was "The Rising Tide."

The victors cooked human flesh day after day; but they could not cook it all, so it was left and wasted, because it became rotten. These are the battles of Ue-nuku the man-eater, and the murders of his children were fully avenged.

Ue-nuku took Pai-mahutanga to wife, and she had a son, who was called Rua-tapu (sacred pit). His acts shall now be given.

Many years after these battles Ue-nuku got a large canoe made by Hoe-ora, which was called Te-huri-pure-i-ata (turning to perform the sacred ceremonies). When this canoe was finished she was painted red and adorned with pigeon-feathers and other adornments. Then it was that Ue-nuku ordered his sons and the sons of other chiefs to assemble in order that the hair of their heads might be combed and anointed and tied up in a knot on the crown of the head and ornamented with a high dress-comb stuck in behind, that it might be regular and look beautiful, that they all might go and paddle the new canoe out to sea. Ue-nuku performed this work of preparing and dressing and tying up their hair. Of the seventy young men Ka-hutia-te-rangi (the heaven will be pulled up) was the last who was done by Ue-nuku. There was not a boy amongst all these. When all was done Rua-tapu called to his father Ue-nuku and said, "O aged chief! see, dress and tie up my hair also." Ue-nuku replied, "Where shall a

dress-comb be found for your hair?" Rua-tapu answered, "Why not use one of those combs which are lying near you?" Ue-nuku answered, "Would you ornament your hair with one of your elder brother's combs?" Rua-tapu said, "O aged chief! I was thinking I was indeed your own son, but now I perceive I am not your child." Ue-nuku replied, "O young man! you are my son, but the child of little consequence, an offspring of inferior birth." At these words of his father Rua-tapu was drowned in shame and his heart was filled with grief. Lamenting, he went away to where the new canoe was; at the same time he was planning in his mind how he could best murder the favourite son of Ue-nuku, his elder brother Ka-lutia-te-rangi. He got a stone chisel and cut a hole in the bottom of the new canoe, and plugged it up with serapings, and went back to the settlement, but would not partake of any food, as his heart was grieved at the contemptuous words his father had uttered respecting him.

The next day he went and roused the people of the settlement to drag the canoe to the sea, and the seventy young men embarked; but Rua-tapu was careful that not any of the younger sons of the junior branches of families should go with them, and thus some who came to join the party returned. The canoe was paddled away, and Rua-tapu kept the heel of his foot on the hole he had made in the bottom of the canoe. They paddled far out, when he took his foot off the hole, and the water rushed in. The crew, seeing the water, cried out, "We shall be upset. Turn her round and go to the land." Rua-tapu put his foot on the hole and baled the water out. They still paddled farther out; but some said, "Let us return: we have paddled out far enough." Rua-tapu said, "We will soon return: let us first go further." So they paddled till they were out of sight of land; then Rua-tapu took his foot off the hole again and the water rushed in. All the crew called out and said, "Where is the baler? Be quick, bale the water out. We are lost." But Rua-tapu had hidden the baler, and the canoe was full of water, and they upset.

Then Rua-tapu swam after his brothers and quickly drowned several of them, and, seeing Paikea, he followed hard after him to drown him also, but Paikea evaded him. Rua-tapu called and said to Paikea, "Which of us two shall carry the tidings of our disaster to land?" Paikea replied, "I will, I can do it: I am a son of the sea." And this was the reason for saying he was "a son of the sea:" he was descended from Rongo-mai-taha-nui (whale of the big side), who was also descended from Te-petipeti (Portuguese man-of-war) and Te-ranga-hua (porpoise). Rua-tapu called and said, "Go. You swim to land and note if I am lost here; then you will surely know that I am not a son of your father: but if I escape then surely I am a son of your father. Go on, and let the crowded parties of the summer season remember that I am here—I shall not be hidden. When the squid and the jelly-fish have reached the sandy beach, then beware: I am a little way behind them, and am also going towards the shore. Go on, swim away, proceed to the land. Those who survive this disaster will become a pile of slain in the day of battle. This is another word to you: In winter, when the people assemble in companies (or when they live separately, each family by itself), let Kahu-tu-a-nui (the garment that is nearly large enough) lead in the song sung by the people at such seasons, when the broad-chested men are sitting close together in a row by the side of the fire, and let the songs be sung in chorus by them: by the singing of these songs I shall ever be remembered." Then Paikea said, "The tidings of our calamity shall be carried to our home. I can do it, as I am descended from Te-petipeti, Te-ranga-hua, and Te-a-ihu-moana (a species of whale—*g.*, the pike-nosed whale?)." Rua-tapu now gave his last and parting words to Paikea, and said, "Go on; swim away to land to our home." So saying he held up his paddle, and Paikea swam towards land, chanting as he went this powerful spell:—

Now is shown the vigour of the trembling heart,

Now shall be known the force of the anxious heart,

Now shall be seen the strength of the fluttering female heart.

The big fish of the sea swims fast by its great exertions,
 Blowing forth the spray of sea-water from its nostrils.
 The big fish is lifted above the waters ;
 Space makes it buoyant : sky upheaves it above the ocean-swell.
 Now rushing up a steep ascent, as if climbing the fence of a fort ;
 Now roughening squall of winds comes on.
 As a bird's feather I am borne before it.
 Ha, ha ! thy heart is even as mine.
 Now the great enduring heart of the descendant from the sky
 Shall make itself emerge through all dangers
 To the habitable, to the dwellings far in light,
 And be a full deliverance for the son of chief—
 A child the offspring of a chief of rank.
 Son above, abroad, and according to the proper ceremonies performed ;
 Son according to the signs, of the breaking-away of clouds.
 Enlightening hitherward, from the utmost sides of the far-off horizon.
 Ha ! abroad, far away on the deep, the place of strength exerted,
 Showing the power of sinews when strained.
 Here, now, is the skid. I mount on the top.
 The very skid of the binding that provokes insult,
 The skid satisfying the heart, the skid so sure and fast.
 Ha, ha ! the cold wind is laughing and is defiant ;
 So is the cutting icy wind to the skin ;
 So is the bitter-cold, penetrating, numbing vapour ;
 And so the faint internal feeling of sickness.
 Here is the skid. I get upon it.
 Verily the same skid of provoking insult
 So greatly desired and looked for.
 Once, twice, thrice, four times, five times,
 Six times, seven times, eight times, nine times, ten times.
 Let not the fastening root of Tane be unloosed by thee.
 Let not the ill-omened winds of Tane be set free by thee.
 Let the swimming of man in the ocean finally end—
 Let him emerge in the region of joyous dwellings.
 Take up this descendant of chiefs. Behold, he lives and swims bravely ;
 He swims, the first-born chief pursuing—follows on, still swimming away.
 He swims, he strongly swims, still swimming onward, enabled, enduring.
 A first-born chief still follows on, and manfully he swims.
 He swims, even Paikea, a first-born chief onward swimming.
 He swims, upborne he swims, swimming onward, toiling manfully
 Now above, then below, rolling between the billows.
 All that ends in reaching the shore of Tane himself.
 Look out, it comes, still onward comes, a huge wave rolling.
 Strike it down with the famed axe of ancient times, which overturned the
 land.
 Ha, ha ! his mighty first-born chief appears, and to his aid is come.
 Rongo-ma-rua-whatu beats him back. The overwhelming wave has fled
 away.
 The plugging and caulking stand good,

The fixing and lashing together stand good.
 Let it be uplifted and carefully carried,
 Let it be raised and supported,
 Let it be borne along.
 Alas! my distress makes me fail in swimming.
 Here, indeed, it is now to be seen.
 Make thyself to swim courageously and well,
 As skilful knowing one of old.
 Truly so, here, indeed, it is now being shown
 In the midst of the ocean; here, indeed, it is being seen
 In the midst of the desolate wild, far from man.
 Here it is shown in the ragged appearance of light,
 Far on the horizon, seen from the shore.
 My bird is met above—yes, then; it now returns, and here is shown.
 Rua-tapu stood upright in the sea, grasping his paddle, his last evil
 omen.

One chief dies, another succeeds.
 Ka-hutia-te-rangi took Pani-pani to wife.
 He, a great chief's son, was highly esteemed at Whanga-ra.
 Here I am, still swimming on—floating, alas! in no certain direction.
 The big fish is beaten stiff in the tide of the quick-dashing wave.
 It comes—the canoe of Paikea is swiftly sailing hither.
 O big black-and-white sea-gull flying aloft there!
 Settle down from the sky on the sea.
 O Tane! wrap me in the garment of insensibility,
 That I may quietly float towards the shore.
 Lie down, O young chief! on the sea
 Which was purposely becalmed for thee.
 Carry safely forward the brave swimming man to the shore.
 Lift me, I am as a great fish;
 Lift me, sea of the eel, I am as a water-logged white-pine canoe;
 Lift me, sea of the eel, I am as a whale rolling and basking on the
 deep;
 Lift me, sea of the eel; violent gust of wind, seek me, and carry me to the
 shore.
 O wind of the ridge of the mountains! come here, and carry me to the
 shore.
 Tane, come and carry me to the shore of my own land—
 On the very shore there, to my father, now far away.

Then he warmed, and cheered, and consoled himself by
 remembering the name of another of his ancestors, who was
 called Matai-ahuru (begging for warmth), and cried,—

Begging for warmth, begging for warmth, on the warm sea,
 Through the warm-water tide, let my skin become warm,
 As if it were in the heat of the midday sun.
 Let it be as the blaze of fire kindled,
 And I become warm.

And with these last words Paikēa possessed warm feelings and reached the shore at Ahuahu, where he resided for some time, and took to wife a woman of that place named Para-whenua-mea (seum of a flood), who bore him several children, one of whom was named Maru-muri (shade behind), and some of the others also were called Maru (with other affixes).

He left that place with his family, and came south to Whaka-tane (appear like a man), where he took another wife, who was called Manawa-tina (surfeited heart). She stood on the opposite side of the river, and her attitude as she stood was like that of a man; hence the name of that river, Whaka-tane (like a man).

He left that place and went on still further south, to O-hiwa (watchful), where he saw Muri-wai (the west coast) within a cave, from which circumstance came the name of Te-whaka-tohea (the objectors), who dwell at O-potiki (residence of the last-born). He still went on south, and arrived at Wai-apu (water laved into the mouth with the hand), where he took another woman called Hutu (sob) to wife, who had a son called Pou-heni (that held in the hand at the birth of a child). He still travelled on south till he came, with his last-taken wife, to his own place.

ONE-NUKU. (NGA-PUHI.)

Rua-tapu (sacred pit) was son of One-nuku-nui (brown flax of the earth, the great, or senior) by his wife Paimahutanga (delightful warmth).

Rua-tapu was a conceited fellow; but, to check this assuming spirit in his son, One-nuku said one day, "O son! it is not becoming of you to enter the house of your elder brother, because you are not a man of rank." The reason of One-nuku saying "You are not a man of rank" was on account of the mother of Rua-tapu, who had been taken captive in war.

Rua-tapu's heart was troubled on account of these words uttered by his father One-nuku, and he determined

to punish him in the destruction of some of the bravest and greatest chiefs of his father's tribe, and thus be avenged for the insult offered to him.

Rua-tapu commanded the people of his father to build a canoe for him. When she was made he called her Te-huri-pure-i-ata (the seed or bulbs over which the chants and ceremonies were performed at dawn of day, preparatory to planting). The canoe was ready for sea. Rua-tapu invited the young chiefs of highest rank in the tribe to accompany him on a pleasure-trip to some island far out on the sea. One hundred and forty of supreme rank accompanied him to see the people, to view all that was there, and examine the food of that land.

When the canoe was still on the beach near his own home Rua-tapu made a hole in the bottom of the canoe, and when they started on their voyage he put his foot over the hole. They paddled far from land, and Rua-tapu lifted his foot off the hole. The canoe was filled with water, and all the crew perished but Paikea, who, by his priestly power, transformed himself into a fish, and swam to land. He landed on Ao-tea-roa (long daylight), at Ahuahu (hillock), on the east coast of the North Island of New Zealand, and was the progenitor of the tribes who now occupy that coast, who proudly quote the old proverb, "The deeds of Paikea, who transformed himself into Tanga-roa" (the fish-god).

PAIKEA AND UE-NUKU. (NGA-I-TAHU.)

Ue-nuku was high priest of the god Maru, and disciple of those priests who believed in Rangi and Papa.

Rongo-mai-tau was the husband, and Te-mara-o-kai-ora (the garden of substantial food) was the wife.

Taki-ra (guide the day) was the mother of Kahu-kura and her four brothers and one sister. These were Ra-kai-ora (day of living food), Pehu-ta-tere (voice of the trumpet), Rua-tapu (sacred pit), Taki-rae, and Tauira.

Ra-kai-ora was the last-born, and Taki-rae (search for the forehead) was a female, and Tauira (disciple) was the

head of this family. Taurira is the name repeated in all sacred ceremonies.

Whati-tata (abruptly broken) lived on the sea-coast, and found a stranded whale on the beach, and he took some of the bones home to make weapons of war; but Ue-nuku asked for some to make combs.

Ue-nuku went on a visit to a settlement called Huka-ote-rangi (froth of heaven), and on his return perceived that his comb had been used by some one, and had been hung up in a different place from that in which he kept it. He asked the people, "Who has used my comb?" Rua-tapu said, "Paikea has." Ue-nuku said, "It is an impertinent act for an illegitimate fellow to comb his head with my comb. I did think that he who was begotten on the mat Takapau-whara-nui was the only man to use it." Paikea, hearing these words, was hurt, and got into his canoe and voyaged towards the south; and when far out on the sea he pulled the plug out of the bottom of the canoe, and swamped her, and drowned Pipi (trickling water), Te-ra-tu-ma-hewa (the sun imperfectly seen), and Ta-hao (cease to rain); but Paikea and Rua-tapu escaped.

Rua-tapu asked Paikea, "Who shall carry the power of life to those on shore?" Paikea answered, "I will." Rua-tapu asked, "Are you able?" Paikea said, "I am, and can take the heat and the power of life to them." Rua-tapu gave the sacred power of life to him. Paikea swam towards the land; but Rua-tapu, who was elder brother of Paikea, said to him, "Depart, and when you get to land tell the people not to live at Parara-uri (shouting offspring), Parara-te-ao (shouting below in the world), and Raro-hana (the red below); but at Hiku-rangi, and remain there. Depart. I will not go with you now, in this season of spring, but at the end of summer I will be with you."

Rua-tapu swam out to Te-kapua-whakatutu (the cloud absorbing the damp), Kapua-whaka-rara (the cloud spread out), where Hua (fruit) was residing. He indicated his presence by signs in the heavens. Rua-tapu chanted the sacred incantations called Punua-ao-toku (young of the damp

world), Tui (war-cry), Marangai-a-tinaku (seed of the east), to cause the wind to blow, and bring the waves of the sea. Though at first the wind was light, it destroyed the *pas* called Parara-uri and Parara-te-ao. And when it blew stronger it destroyed the *pa* Raro-lana. The storm beat on Hiku-rangi, which would have fallen, but Marere-ao (world dropped) chanted incantations, and performed his sacred ceremonies, and saved it from destruction, and its inhabitants from death. Hine-makura (daughter of the light-red tint) drank the tide and man was saved from destruction.

PAIKEA. (NGA-TI-KAHU-NGUNU.)

Paikea landed on the island Ahuahu (heaped up—Great Mercury), and took to wife Ahuru-moa-i-raka (warm *moa* that was entangled by its feet), and begat Maru-nui (great influence), Maru-papa-nui (great extending influence), and Maru-whaka-awcawe (influence exceedingly high).

Maru-nui begat Maru-tu (steadfast influence), who begat Maru-hinga-atu (influence leaning from), who begat Maru-hinga-mai (influence leaning towards), who begat Maru-takoto (prostrate influence), who begat Tai-ora-akahu-tu-a-nui (point of life of Kahu-tu-a-nui—garment somewhat large), who begat Uira-kanapanapa (bright lightning), who begat Rongo-ai-kino (evil report of begetting), who begat Hine-pua-ki-rangi (daughter of the blossom of heaven), who begat Rongo-whaka-ata (news indistinctly heard), who begat Rongo-kau-ai(wai) (news of swimming), who begat Kahu-tapere (garment worn in the assembly-house), who begat the twins Tara-ki-uta (the side towards the interior of the land) and Tara-ki-tai (the side towards the sea), who were murdered by Tu-purupuru (stand and suppress) (another reading says Ra-kai-hiku-roa (sun that scorches the long tail) was the murderer), and the last child begotten was Ra-kai-hiku-roa, who took to wife Hine-tama-tea (daughter of the fair son), and begat Tu-te-rangi-ka-tipu (tupu) (the heavens cause to germinate), who begat Rangi-ka-tau-ki-waho (the heavens cleared out-

side), who begat Parua-o-taina(teina) (besmear the younger brothers), who begat Te-ao-pu-angiangi (the thin clouds), who begat Toko-rakau (wooden staff), who begat Te-kaingakioire (eaten by rats), who begat Te-whaka-tatare-o-te-rangi (the heavens bowing down), who begat Rongo-tu-a-mao (news of a partial subsiding of a stormy day), who begat Kuru-napu(mapu) (beaten with the fist till he sobs), who begat Kingi Hori (King George), who had a son.

Hine-tama-tea had a younger sister named Hine-pare (daughter of the plume for the head), who begat Tu-te-huru-tea (standing with the warm white garment), who begat Kuku (pinched), who begat Rangi-ta-waca (the clouds parted), who begat Whio-te-rangi (shrill sound of heaven), who begat Hine-mania (daughter of the open plain), who begat Rongo-tu-ki-waho (news upheld outside), who begat Po-rou-rangi (night when the heavens were propitiated), who begat Potae (cover for the head) and his two brothers.

The younger brother of Hine-pare was named Ta-whaki, and Ta-whaki's younger brother was named Hihiri (active), who begat Amo-tawa (carry the *tawa*—*Nesodaphne tawa*—on the shoulder), who begat Hori Waiti (George White), who begat Hirini Moc-roa (long sleeper), who begat a son called Te Ruru (owl), and another child called Kohu-koko (fog when the *tui*-bird is taken frozen on its perch in the early morning).

Rongo-kau-ai(wai) also begat Tawake-rahui (put an embargo on again), who begat Tama-te-rongo (son who did not hear), who begat Hine-tu (the standing daughter), who begat Te-taawhi (the unexpressed anger or sorrow), who begat Mokai-tuatini (pet lizard), who begat Hine-kahukura (daughter of the red garment), who begat Rangi-ta-waca (incantations chanted to obtain a clear sky), who begat Manu-pokai (flock of birds), who begat Pcha (skin or back), who begat Pohoi-tahi (one plume of feathers), who begat Pakura-a-hoi-a (stubborn one, who would not listen), who begat Te-mokena-kohere (fern-root cooked and made into a cake), who begat Hone (John) Kohere.

Paikea left Ahuahu, and went to Whaka-tane (the name Whaka-tane—like a man—is derived from the daughter of Toroa (albatross), who stood on the beach at Whaka-tane and was mistaken for a man—hence this name), and took Manawa-tina (determined heart) to wife, who was of the Whaka-tane people, and begat Whati-ua and Whatiwhati-kau-amo (run from the rain, and breaker of the litter). Whati-ua begat Whati-ua-roa (long broken back), who begat Ue-kai-ahu (powerful to fasten), who begat Ue-taha (paddle by the side), who begat Rongo-tai-hi-ao (news from the sea at dawn of day), who begat Ra-kai-roa (day of continued eating), who begat Mariu (in the hold of the canoe), who begat Te-akau (sea-beach), who begat Hui-whenna (join all the land in one).

Paikea and his wife left Whaka-tane and travelled eastward, and on the journey there was born to them Rongotu-ki-waho (news heard outside), Ta-whaki, and Te Ruru. When they arrived at Wai-apu (water baled up in the hollow of the hand), Paikea took also to wife Hutu-rangi (silent heaven), who was daughter of Whiro-mui (great second night of the moon), who begat Pou-heni(hani) (regal staff), who begat Nana-ia (frowning eyebrows), who begat Po-rou-rangi (the second), who begat Ue-roa (long paddling by the side), who begat Takoto-ai(i)-mna (laid down in front), who begat Rua-pani (painted pit). Rua-pani took Rua-rau-whanga (wait for covering for the pit) to wife, and begat Rangi-tawhi-ao (clear of clouds all around), and Hine-te-raraku (the scratched daughter), and others.

Ue-roa also begat Tahito-ta-rere; but the descendants of Ue-roa and of Po-rou-rangi can follow out this branch of their genealogy.

Paikea again migrated, and took his wife Hutu-rangi, her father and mother, and relatives and tribe, and went to Ana-nra (sparkling cave), and gave that district to his wife Hutu-rangi and her people, even up to Puke-hore (bare or steep hill); but her father and mother took the Roto-o-tahe (the Lake of Tahe—abortion). Paikea put the eel called *tangotango-rau* (taken by the hundred) into

that lake, and near it he built the *pa* (stockade) called Tatau-o-rangi-riri (the door of plenty), in which the parents of his wife could live in safety. He collected some firewood for them of the timber called *puriri* (*Vitex littoralis*); hence the proverb for that tree, "The firebrands of the fire of Whiro-nui." Whiro-nui and his wife Arai-ara (block up the road) lived in the *pa* built for them by Paikea.

Paikea again migrated, and went along the coast southward to Whanga-ra (harbour of sunshine); and when they arrived at Koutu-a-moa (point jutting out where the *moa* was) and Toro-uka (headland) and looked back at Whanga-ra, Paikea pointed out certain places at which they were then looking, and said, "They remind me of places at my old home." Pointing to certain spots he said, "That is like Paka-rae (dry headland), and that is like Wai-ngutu (water of the mouth), and that like Toka-kuku (rock in the sea, where mussels are), and that like Rangi-toto (blood-red sky), and that like Te-uhi-a-ira-kau (the garment of the one who is covered all over with warts), and that like Puke-hapopo (hill of the pointed top), and that like Wai-paepae (waters of an evil disease), and that like Te-ahirara-riki (the fire where it was scorched slightly), and that like Te-ahi-rara-ihe (the fire where the *takeke* (guard-fish) was partly roasted), and that like Whaka-kino (to make it wrong), and that like Tu-tapu-ninihi (to go stealthily), and that like Taha-tu-o-te-rangi (the side of heaven), and that like Te-waru-hanga-a-hine (the place where the hair of Hine (daughter) was cut); and those are like Puke-hore (sacred burial-place), and Te-rerenga (the leaping)." When he had thus pointed out the different hills and places which he said were like places at his old home, he continued, "The names I have given and the places I have pointed out are the names of places at my old home, and these places are like them—in fact, this place is exactly like Whanga-ra (wait for the sun), from whence I came. But there is one exception—that hill, which is like the Wai-moko (water of the lizard), is not situated like the Wai-

moko of my home. This Wai-moko stands at the back of what here is like the hill Puke-lapopo. It is not so at my home: if what I call Wai-moko of this place were near to what I here call Ahi-rara-riki, then this would be in all respects like my old district and home, Whanga-ra. Yet this is like Whanga-ra, my old home."

They went on and took up their abode at the place which they said was like Whanga-ra; and at that place Paikca lived and died, and his body was taken and buried in a cave, and that cave has been kept sacred ever after, and is used as a place of burial for the dead of the tribe. It was called "The cave of Paikca," and is so called to this day.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

Horana (sufficiently expanded) was father of Ue-nuku. Ue-nuku took to wife Ka-hutia-te-rangi (the heavens pulled up) and had many children.

Ue-nuku made red plumes for his children to wear on their heads, with which they were much pleased. When visiting the various homes of their people they lost one of these, and after vain search returned home and told their father of their loss, which caused sorrow to the old man. Mahina (the moon) found the plume, and when asked for it replied, "It will not be given back—it is a plume found by Mahina." The children of Ue-nuku were sent as messengers to Mahina, and Whena (like that) (or Wena) murdered the children. One of the murdered was called Mapu-te-rangi (sobbing of heaven). All the children of Ue-nuku were killed save one, who fled to Ue-nuku and said, "We are all killed." Ue-nuku was much enraged, and made effigies to represent men as crews for his war-canoes. These effigies he placed in his canoes and went on a war-expedition against Whena. When Whena saw Ue-nuku approaching he and his warriors launched their war-canoes and went to meet Ue-nuku on the sea and give him battle there. Whena was beaten. This battle was called Te-ra-kungia (the sun bedimmed). Ue-nuku pur-

sued Whena to the mainland and gave him battle there. This battle was called Tai-paripari (flood-tide). In this battle Manu-rau-taka (bird of the falling leaf) was taken prisoner. She was taken to wife by Ue-nuku, and all her children were born on a mat called Takapau-whara-nui (a mat made of the scalps of killed enemies), and Rua-tapu (sacred pit) was one who was born on this mat.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

There lived a man who was called Ue-nuku. He had two wives—one a woman of very high rank, the other a slave. These had each a son: that of the wife of high rank was called Ka-hutia-te-rangi, that of the slave Rua-tapu (sacred pit). The boys grew into men. The son of the wife of high rank had a pet dog which he called Ka-hutia-te-rangi, after himself. When the dog was full-grown Rua-tapu killed it. Ka-hutia-te-rangi wept for the loss of his pet, and was asked by his father the cause of his grief. Ue-nuku was told Rua-tapu had killed the pet dog. Ue-nuku was very angry, and said to Rua-tapu, "It is not seemly for you to kill that which is named after your elder brother. Ka-hutia-te-rangi is as much prized by me as the breast-pin which holds my sacred garments to my breast; but you—you are a child who was born with little or no consideration on my part." These words made Rua-tapu greatly sorrowful, and to employ his mind and not brood over the insult he began to build a canoe and make paddles for her. He also made one hundred and forty spears, and then cut a hole in the canoe near to her keel, and sent messengers to every tribe and settlement to invite the eldest son of each senior family to accompany him on a voyage of pleasure. One first-born son called Wehi (fear) did not accept the invitation. Rua-tapu was grieved at this, as Wehi was high priest, and conducted all the ceremonies and chanted all the incantations at the planting and reaping season; but one hundred and forty accepted the invitation, and appeared in the presence of Rua-tapu to accompany him.

The canoe was launched, and Rua-tapu pulled the plug

out and put his foot on the hole, and urged the young men to pull lustily. They had gone a great distance, when Rua-tapu lifted his foot off the hole, and the canoe began to fill with water. The young men called, and said, "O Rua-tapu! the canoe is filling with water." He answered by saying, "Pull on, pull on. It is only a small hole." They pulled on, and were in mid-ocean, and each inquired of the other, "Where are we going?" They did not know they were going to death. Rua-tapu stood in the middle of the canoe giving orders, but the canoe was gradually filling, and at last she upset. Rua-tapu climbed on to her keel, and, standing with his legs apart, he looked on either side of him, and took the spears he had made and speared his companions, who were now floundering in the water. He pierced his victim, and left the spear in his body, and by the time he had used all his spears he had killed all his companions save Paikea, who, when Rua-tapu thrust a spear at him, was not killed, but saved himself by diving.

Rua-tapu called to Paikea, and asked, "Are you going out to sea?" Paikea did not answer. Rua-tapu asked, "Are you going on shore?" Paikea elevated his eyebrows as an affirmative to the question. Rua-tapu said, "Go, and when you see Wahi(Wehi)-nui-o-mamao (great open space at a distance), tell him what season of the year it is, and particularly notice the appearance of the birds." Continuing, he said, "When you get to land say all men must assemble at Hiku-rangi (end of heaven), because in the long nights of winter I will be with you."

The people assembled at Hiku-rangi, and not long afterwards Rua-tapu came, and all the low land was covered by the tide of Rua-tapu. The tide increased, and Hiku-rangi also was covered. The son of Te-ra-ara-kai-ora (day of increasing food) rose, and made the tide go back from whence it came. And not till all this occurred did Rua-tapu feel that he had been revenged for the words uttered by his father when he said, "You are a child who was born with little or no consideration on my part."

UE-NUKU AND RUA-TAPU. (NGA-TI-KAHU-NGUNU.)

This is the account of the Whiri-pure-i-ata (selected for the baptism that was not a reality) :—

Ue-muku, by his wife Ranga-toro (urging onward), begat Ka-hutia-te-rangi (the sky held up), and by his wife Pai-mahunga (beautiful head) begat Rua-tapu.

When Ue-muku cut the hair of his son Ka-hutia-te-rangi, Rua-tapu asked his father to cut his also. Ue-nuku answered and said, "There is not any comb to use in cutting your hair." Rua-tapu asked, "Why not use the comb you have used in cutting the hair of Ka-hutia-te-rangi?" Ue-muku answered, "You are not of sufficiently noble birth to use the comb in cutting your hair which has been used in cutting the hair of your elder brother: it is too sacred to use on your head." Rua-tapu asked, "Why not use that comb when my hair is being cut?" Ue-muku answered, "You are a son of mine who was begotten thoughtlessly, but your elder brother Ka-hutia-te-rangi was begotten by me on the sacred mat composed of the scalps of the heads of the slain, and he has worn the sacred head-dress Titi-reia (the plume envied by all) on his head."

Rua-tapu was grieved because of these words of his father, and he went to Hoc-ora (the perfect paddle) and asked for the canoe Tu-te-pewa-a-rangi (upraised eyebrow of heaven), in which to go out on a pleasure-trip, and promised to return the canoe when he had so used her.

He obtained the canoe, and at night he bored a hole in the bottom. He invited all the first-born young chiefs of highest rank to accompany him on a pleasure-trip in the canoe. He invited those of every settlement save that of Hoc-ora, and when he had collected one hundred and seventy, he also collected one hundred and seventy spears. They started on their pleasure-trip, and Rua-tapu stood with his foot on the hole he had bored in the bottom of the canoe. All were pleased with the swift sailing of the canoe, and in delight repeated this proverb: "That

which has been made by the big-faced axe of Hoe-ora." This was in approval of the great skill of Hoe-ora in making canoes which could sail so swiftly.

When they had gone a great distance the crew said, "Let us return to shore." Rua-tapu said, "No; I have said 'Let the hills be lost below the horizon, then we will return.'" When they had lost sight of land Rua-tapu took his foot off the hole, and hid the baler under the garments he had on. The water filled the canoe, and the people sought for the baler. Rua-tapu took it from where he had hidden it, and, putting it in the water, got on it, and it kept him afloat. The canoe turned over, and the crew collected on her keel; but Rua-tapu paddled up to them on the baler, and speared Ka-hutia-te-rangi, after which he speared all the others save Hoe-ora, who called to him and asked, "Who of us shall be spared to return to land?" Paikea, who had joined the party in the canoe as they left the coast, said, "I shall be saved." Hoe-ora asked, "How will you get back to land?" Paikea answered, "If I do not gain the land by the aid of Tane-ua-rangi (Tane the rain of heaven), I can get on Rongo-mai-taha-nui (the whale of big side), who will carry me to the shore, as it is said, 'The *petipeti* (Portuguese man-of-war) and Te Ranga-hua (porpoise) shall take me on shore.'" Hoe-ora said, "Take the news back to Whangara, and when you get to Kahu-tu-a-nui (garment that was nearly large enough), say these are my farewell words to him: When he meets with the chiefs in the colleges where history is taught, he must teach his great knowledge to others in respect to every occupation for each season of the year; and in my absence he must teach how and when fish may be taken to sustain the bowels of man."

Though Hoe-ora was lost in the sea, he had taught Paikea all the sacred lore, and Paikea alone escaped to land, for, as he was resolute and strong, he escaped the death that overtook his companions. Rua-tapu was avenged for what his father had said about the comb, and cutting his hair in the house of Whenua called Rangi-kapiti (the

heavens closed), where Pai-mahu-tanga was murdered, and for whose murder the battles of Ra-kuungia, Ra-to-rua, and Te-moana-waipu were fought.

Rua-tapu, unaided, sought and obtained revenge for the insult offered to him by his father; but others fought the battles and sought revenge for the murder of Pai-mahu-tanga. The murder of these killed by Rua-tapu was called the battle of Te-puru-unuhia (the plug taken out of the hole in the bottom of the canoe).

Rua-tapu followed hard after Paikea to kill him also; but, as he could not overtake him, he called to Paikea and said, "You go; but when you get on shore I shall soon be there with you. And if I do not come to you, it is that I was begotten by our father in an indifferent manner; but if I come to you, I am not what my father calls me." Paikea asked, "What month and what day will you come to land?" Rua-tapu answered, "In the great nights of the eighth moon (January) I shall be there. Let men reside on Puke-hapopo and Rangi-toto, that some may escape, and that all may not be destroyed."

Rua-tapu sailed away on the baler, propelling it with a paddle, and Paikea went his way and landed on the coast, not in the form of another being, but in that of a live man. Rua-tapu became a bore, or rushing wave of the ocean, which rolls from the sea on to the land, and, rising high on the ocean, breaks and subsides.

Paikea was a chief who lived and was known to men, and hence he was recognized by Whiro-nui when he arrived at Wai-apu; but it was Whiro-nui who first landed at Wai-apu, and Paikea was the first to land on Ahuahua (Mercury Island), when he escaped death at the hands of Rua-tapu.

Whiro-nui came in the canoe called Nuku-tere (floating island), and brought insects and lizards in her.

Whiro-nui heard the news of the slaughter by Rua-tapu and the escape of Paikea, and that in the eighth moon Rua-tapu was expected to visit the land. The news in respect to the return of Rua-tapu was fulfilled. In the

eighth moon Rua-tapu came in the form of a huge wave, and swept gravel, pumice-stone, and shells high up on the land.

NUKU-TERE. (NGA-TI-POROU.)

We are not much acquainted with the history of that canoe Horo-uta which is so much spoken of by the people of the islands of New Zealand.

The Nga-ti-porou (descendants of Porou) tribe, however, is known to the other tribes of these islands, and therefore we, the Porou-rangi tribe, will take a voyage in our canoe the Nuku-tere (voyage on the long sea) [or, tell you what we know of this canoe], to visit you.

Nuku-tere was the canoe in which Porou-rangi came to these islands from Hawa-iki—that is, Whiro-nui (great second night of the moon) and his wife Arai-ara (road blocked up) came in the canoe Nuku-tere, and Porou-rangi is descended from Whiro-nui and Arai-ara; therefore Porou-rangi also came in her, though at the time he was not born.

There were many learned men who came in that canoe. the names of two of them are these: Takataka-pu-tonga (tumbling about in the south) and Marere-o-tonga (dropped in the south), with a number of other people.

Whiro-nui took Arai-ara to wife and begat Hutu-rangi (leap in the heaven). Hutu-rangi was taken to wife by Paikea, who begat Pou-heni (staff or sceptre of the warrior). Pou-heni took Nanaia (tend with care) and begat Porou-rangi, and from this Porou-rangi we as a tribe derive our name.

We herewith send a proverb for you to look at:—

Sneeze, living soul,
 In the light of day.
 Those inland are blessed with plenty;
 Those on the sea are blessed with plenty;
 There is plenty for the mighty lord.
 Sneeze, then, baptised into life (*a*).

RUA-WHARO. (NGA-TI-KAHU-NGUNU.)

Rua-wharo (deep dark pit) sat on the front gable of a house, gazing on the prospect before him. He saw people dragging a net in a river. The country he was looking on was called Rangi-riri (angry heaven, or the fountain where fish breed).

Auc-nuku (Ue-nuku) (bemoaning earth) and his sons and people were taking fish in their net, and when they had pulled the net to land and had got the fish in the belly of the net they lifted it on shore. Rua-wharo came down from the house and went and took the best fish out of the net, and this he did for many succeeding days. The owners of the net felt grieved at these incessant acts of plunder, and called a meeting of the chiefs, who determined to put an end to these daily acts of theft, especially as Rua-tapu was a stranger to them. One of the tribe said, "Friends, I think the man who steals our fish is the noted chief Rua-waro (Rua-wharo)." Another said, "How shall we deal with him?" Another said, "Let us watch him, and when he next comes to our net catch him and duck him in the water. We can do it in this way: when he is in the act of taking the fish, lift the bottom of the net up and throw it over him." Ue-huku (Ue-nuku) (moaning of the earth) called to the man in the canoe as they were again dragging the net, and said, "Let the upper line of the net float on the water, and lift the bottom of the net up." The man answered, "I see Rua-wharo coming towards us." Another man called, and said, "Stretch the lower part of the net tight and let the upper line float on the water, that we may catch him in it, and make him drink till his stomach is filled with water."

Rua-wharo went to the net, and when in the act of taking fish the net was thrown over his head, and he fell into the water and into the belly of the net, and could not extricate himself, and when nearly drowned was allowed to depart, and was recognized as the noted chief Rua-wharo.

Rua-wharo left that district and went in search of some

one who could teach him the sacred ceremonies and incantations which would give him the power to obtain revenge for being thrown into a net (*tl*).

He went, accompanied by his younger brother Tu-pai (standing well), towards the home of Tumu-whakairihia (sacred post set up), and met the wife of Tumu-whakairihia some distance from her home, who was nipping the upper part off the *toe-toe* (*Arundo conspicua*) to cover her *umu* (oven). Rua-wharo took liberties with her in the presence of the birds *korimako* (*Anthornis melanura*). These flew to the courtyard of Tumu-whakairihia, who surmised that his wife had been insulted. When she returned he said, "Who was the man you met?" She answered, "I do not know," but she described his appearance. Tumu-whakairihia knew from her description that it was Rua-wharo. He asked her, "Have you anything belonging to him?" She gave him something she had taken from Rua-wharo. Tumu-whakairihia took it and rubbed it over the upper sill of the door of his house, through which Rua-wharo must enter, and where he would be entertained by Tumu-whakairihia: this he did to take the *tapa* from Rua-wharo, and lower his dignity. Rua-wharo was a chief higher in rank than Tumu-whakairihia.

When Rua-wharo and Tu-pai arrived at the home of Tumu-whakairihia, Tumu-whakairihia called to welcome them, and said, "Come, come into the house. Do not stand outside, and be like a canoe sent adrift." They entered the house, and Tumu-whakairihia said to his wife, "Go and fetch some food for these men." The wife asked, "What food shall I bring?" He answered, "Bring some flesh of the whale, and of the *hakura* (another sort of whale), and of the *upoko-hue* (porpoise)." She got these and cooked them in an *umu*, and the two strangers partook of the repast. That night they slept in the house of their host, but ere midnight came they two were attacked with pain in their bowels, which occasioned them much annoyance, and their garments became soiled with whale-oil. This was noticed, and accepted by Tumu-whakairihia as a

final retribution and revenge for the insult offered to his wife.

On the morrow Tumū-whakairihia gave the *puni-puni*, *ati-rere*, *ati-hakona*, *paraa* (silver ling), and *maomao* (mackereel), which were less oily fish, to his guests, as a token of his sympathy for their late mishap, and also to counteract the action of the oily fish they had eaten.

Tumū-whakairihia now asked them, "For what have you come here?" Tu-pai answered, "We two have come in search of a *wananga* (medium of power of the gods)." Rua-wharo added, "I have been insulted: I was thrown into a fishing-net." Tumū-whakairihia asked Rua-wharo "From whence is your friend?" He answered, "He is a man belonging to a distant people, not related to me." This was false, as he was a brother of Rua-wharo, called Tu-pai. Tu-pai asked if he might be taught the ceremonies and incantations of the *wananga*. Tumū-whakairihia answered, "You must not stay in this house when I am teaching Rua-wharo." But Rua-wharo whispered to his brother Tu-pai as he left the house, and said, "Go outside, but not to a distance. Keep as close to us as you can, and listen to what I am taught, so that if I am not able to remember what I am taught maybe you will remember all." At night Tumū-whakairihia taught Rua-wharo the ceremonies and incantations of the *wananga*; but Rua-wharo could not remember the whole. Tu-pai, however, heard and learnt the whole, and remembered it. Tu-pai was also called by the name of Tu-pai-whakarongowananga (Tu-pai who learnt the incantations and ceremonies of the *wananga*). He learnt the incantations called *Te-mahia-mai-tawhiti* (the sound from a distance), *Purakau-mai-tawhiti* (ancient lore from a distance), *Komakoro-mai-tawhiti* (pale noose from a distance), *Pou-tama-mai-tawhiti* (battle-axe of the warrior from a distance), *Wai-kokopu-mai-tawhiti* (pool of the fish (human corpses) from a distance), *Tohora* (incantation chanted when on a whaling-expedition), *Hakura* (incantation chanted when catching the fish *hakura*), *Te-upoko-hue* (incantation

chanted when capturing the porpoise), Te-maomao (incantation chanted when, with net in the open sea, catching mackerel), Te-para (incantation chanted to call the frost, and cause it to kill the silver ling), Te-wai-hewe (hewara) (cause the clouds to disperse and make the sun to shine), Te-tutu (messenger of war), Te-kopuni (the army), and the incantations chanted in taking all kinds of fish. Tumu-whakairihia gave some gravel to Rua-wharo from the Mahia beach, the sprinkling of which on the coast would attract the whale to that locality. This at a subsequent time Rua-wharo brought with him to New Zealand, and used it at a point in Poverty Bay now called Te Mahia (Portland Island). That point in Poverty Bay was called Te Mahia in remembrance of the land from whence the gravel had been taken. And Te Mahia in New Zealand has ever been spoken of as the spot most frequented by whales.

When Tumu-whakairihia had taught Rua-wharo, in dismissing him and his companion he said, "On your return home do not go by the sea-beach for fear that you be killed, but rather go by the inland road." The brothers did not heed his instructions, and went by the sea-coast. Tumu-whakairihia had occasion to look in the direction of the sea-coast, and saw his gods attacking Rua-wharo and his brother. He at once commanded his gods to be still. The brothers then went on their way unmolested, and saw a people who were dragging a canoe called Taki-tumu (lift the king up), and Rua-wharo and his brother tried the effect of their new-gained art, and chanted some of the incantations taught them by Tumu-whakairihia to rob this people of the power to remove their canoe. Rua-wharo, addressing these people, said, "Let me take charge of your canoe, and I will move her for you." This he said that he might get possession of the canoe. Now, the canoe belonged to Taka-hiua-hiua (gray head changing) and Manga-manga-i-o-atua (remains of food of the gods). Rua-wharo again said, "Let me sing, let me sing;" and he chanted this incantation to rouse the ancients and the gods of old:—

I will chant this my chant—
 The chant of the ancient pit.
 Tremble, O hosts above!
 Tremble, O hosts beneath!
 And shake even the core of Tanc.
 It is my canoe—the canoe Taki-tumu.
 Let the chips fly hither
 With a great and prolonged noise
 Round all the horizon,
 And echo on the plain.
 O Rata, Rata! what
 Is your occupation?
 Shout in chorus
 To what I chant.
 The voice of the forest
 In chorus tremblingly
 Answers me.
 But shout in chorus
 To what I chant.
 Rata is weeping
 For his power,
 Which has dropped
 Into the sea.
 Shout in chorus—
 Shout in chorus to what I chant.

When he ceased to chant the people were able to move the canoe, and Taki-tumu floated on the sea, and Rua-wharo became the leader of those who embarked in her, and these in after-years were the progenitors of Rongokako (news which has become unattractive), Tama-tea (son of the light skin), and Kahu-nunu (unu-unu) (garments taken off) (*d*).

In after-days this was the canoe whose crew took possession of the land on the east coast of these islands (New Zealand), as there was not any one of the other canoes in which the emigrants came to this land (New Zealand) which could sail as fast as she. Her crew took the land as far as Pa-tea (white *pa* or redoubt), in Cook Strait, where they met Turi (obstinate), and returned from thence to the East Coast, and crossed to the South Island, and took possession of all that land, and eventually settled at O-takon (the sacred red ochre of the priests). And it is from the

crew of this canoe Ro-uta or Horo-uta (swiftly passing by the coast) that the ancestors of Tai-a-roa (Taiala-roa—long *taiaha*, regal spear of war) came.

The supreme chiefs in this canoe were Rua-wharo, Rongo-kako, Tama-tea, and Kahu-ngunu, who took up their abode at Wharo (lay prone on the ground), at Kaitaia (food from which the *tapu*—sanctity—has been removed), on the east coast of the North Island near the North Cape, at Rangi-awhia(aohia) (embraced that day), and at O-ruru (the calm and sheltered spot).



CHAPTER II.

O Rangī and Papa! my own beloved has gone.
Oh! what has severed me from my beloved?
'Tis true, I cursed in angry tone;
But does mine enemy that course repeat?
Yes, sins of old are ever near,
And that old curse now lives again.
Hosts live far in the west;
But vain their aid or power.
Hosts live far in the south;
But vain their aid or power.
Thus evil ever follows me,
And I am lost
In its undying fury.

Chant when performing a war-dance or dragging a canoe.

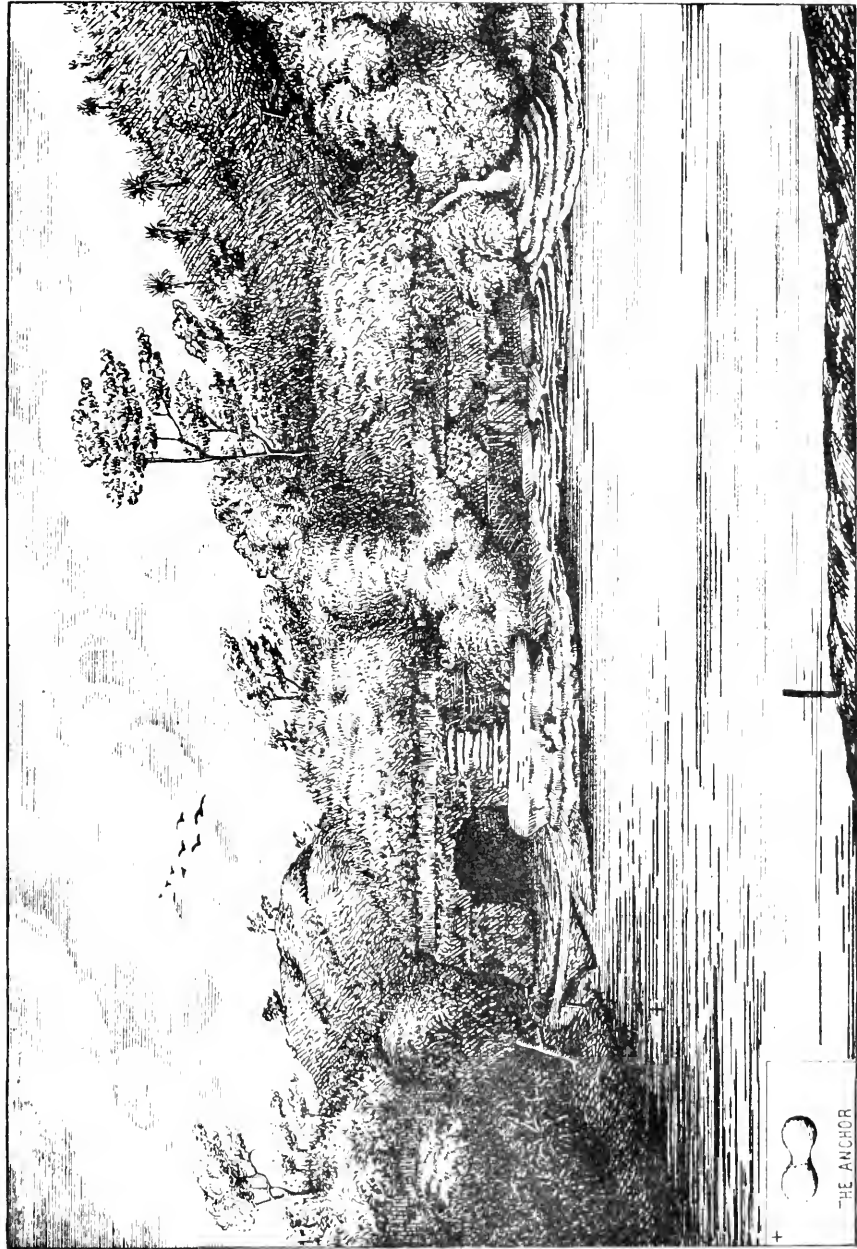
UE-NUKU.

(NGA-I-POROU.)

RUA-TAPU was ashamed because of the remarks of his father Ue-nuku in respect to a sacred comb which Rua-tapu had used. The comb was one of some that Marapana (the *kumara* made green by the sun) had made.

Ue-nuku had said, "It is right for my son Ka-hutia-te-rangi to use my comb." Rua-tapu heard the remark of his father, and was so ashamed that he left his home and went to stay with his mother, who told him to embark in the canoe called Nuku-te-pewa-raki (the arch of heaven shifted), which was also called Te-o-te-poa-raki (offerings to heaven for the dead), and go to his ancestors Tau-kato (poor year) and Tau-nui-a-tara (great year of Tara), who lived far away on the open ocean.

Rua-tapu with his companions put to sea, and Rua-tapu kept his foot on a hole in the bottom of the canoe until far



T. FLINCHAM DEL.

TOKO PAPA MOKAU HEADS N. Z.

THE ANCHOR
TE-PUNGA-A-MATOPI



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out on the ocean; he then lifted it and the canoe foundered, and Pipi (ooze), Te-ara-tamahine (daughter's path), Runga-tapu (sacred above), Tahao (cease to rain), Waki (Whaki)-tata (confess at once), and Mata-tiki (face of the effigy of man) were all drowned; but Paikea and Rua-tapu escaped. Rua-tapu went to his mother; Paikea swam back to land and told his father of the accident, who said to Paikea, "Keep this my injunction ever in your mind: On the seventh, eighth, ninth, or tenth moon of the year I shall be with you."

On the seventh and eighth moon the father put his power on the ocean, and on the ninth and tenth, and also on the first moon of the new year, rain descended, and the winds called Pu-nui (great cause), Mara-kai-a-tinaku (the garden-plot of the *kumara*-crop of Tinaku seed), and Te-ope-rua-riki (the company of the little pit) began to blow, and the sea began to rise and flow over the land, and it overwhelmed many *pas*, including Paroro-uri (dark storm), Paroro-tea (white storm), and others; but the *pa* to which some of the people fled, the *pa* Hiku-rangi, stood beyond the force of the flood, and a remnant of the tribe was saved.

Rua-tapu went to his ancestors Makara (head), Tau-nui-a-tara (great repose of Tara), Hika-iti (short sacred ceremony), and Hua (the lever), who were gods of, and ruled, the tides. They sent the sea on to the land and drowned the inhabitants. The Hiku-rangi hill alone rose above the flood. The flood receded, and the sea went back to its ancient level, and Paikea and his father fled to the hill Hiku-rangi, and were saved.

Moa-kura-manu (the red *moa*-bird) drank the blood (overcame the destructive power) of the tide of Rua-tapu.

UE-NUKU. (NGA-I-TAHU.)

When Ue-nuku returned from his journey he sought for his comb: not finding it, he asked, "Where is my comb?" Some of the people said, "Rua-tapu has used your comb to comb his head." Ue-nuku said, "I thought

that only Ka-hutia-te-rangi might use my comb, as he is the child begotten on the sacred mat called Takapau-hara-(whara)-mui (mat of the great transgression); but this Rua-tapu, who has used my comb, is the child begotten without object, and of low rank, whose house was covered with the *kawakawa*-leaves (lowest rank in society), and who has no right to use my comb."

Rua-tapu heard the remarks of his father, and was cast down in spirit, and went to his canoe called Tu-te-poa-raki (offering made to gain the favour of heaven), and put to sea, and went to his ancestors Tau-kato (end of the year), Tau-mui-a-tara (great song to encourage), and Tama-ra-kai-ora (child of the day of much food), to their calm home on the ocean, where the sacred altar stood, and where Hine-o-hua (daughter of the bloom), Hine-opohia (daughter who in handfuls brought forth the food), Hine-raka(ranga)-tai (daughter of the ceremonies to the sea), Te-warenga (the detained), Te-maihi (the window), and Te Horonga (the offering for the invited), were living. When Rua-tapu landed he met Hine-motiti (daughter of scarcity), Hine-motata (daughter of the thrashed), and Pou-ho-ata (the pillar of pumice-stone), and remained with them.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

Ue-nuku was the father of Rua-tapu, and when Ue-nuku was on a visit to another settlement Rua-tapu entered his father's house and took the comb and used it, but accidentally put it in a different place from that in which his father kept it. It was a sacred comb.

Ue-nuku returned, and asked for his comb. The people said, "Rua-tapu has used your comb." Ue-nuku was angry, and said, "Ah! and is it for the low-born child who slept on the leaves of *kawakawa* (*Piper excelsum*), and in a place where the wind blew on him, and surrounded with the leaves, to use my comb? I did think that Ka-hutia-te-raki, he who was begotten by me on the Takapau-whara-mui, should be my only child to use my comb." These words made Rua-tapu ashamed, and incited him to build a

shed of leaves, where he resided for a time. He obtained a canoe called Tu-te-poa-raki (propitiatory offering given to gain the favour of heaven), and dragged it to the sea, and went on a voyage, accompanied by many young chiefs, to visit his ancestors called Tau-kato (cold year) and Tannui-a-tara (great year of nipping cold), who resided far out in the stream of the ocean. His companions thought they were going on a pleasure-trip. As the canoe left the shore Paikea, though uninvited, jumped on board, as she belonged to his younger brother Rua-tapu. They went far out on the ocean, and still went on. Paikea said, "Where are we going to?" Rua-tapu answered, "We are going below" (to the north). When in mid-ocean Rua-tapu turned the bow of the canoe towards the south, and went on to the Moana-toto (sea of blood, or red sea). Rua-tapu lifted his foot, which had been kept on a hole in the bottom of the canoe. She filled with water and upset. The name of the part of the sea where they upset was Te-wai-a-rua-makia (the pit of the water of the invalid), near to Rac-mate (cape of death). All perished save Paikea and Rua-tapu. Paikea saved himself by chanting incantations to his god. When Paikea parted with Rua-tapu, the latter said, "Go to the Hiku-rangi Hill, to Turuturu-a-marae-re-a-tango (the courtyard where the sacred post is stuck up, and where plenty is obtained by mere taking), so that a remnant of our people may escape destruction. I shall not come to you on the seventh, eighth, ninth, or tenth moon; but in autumn I shall be with you."

Paikea was two moons on the sea ere he got back to land. Ua-nuku (Ue-nuku), Ka-hutia-te-rangi, and he went to reside at Hiku-rangi, there to wait for Rua-tapu.

In the Marua-roa (June, or autumn) Te-pu-nui-o-tonga (the great origin from the south) forced the sea over the land, and swept it over the *pas*, and drowned the people, save those who had gone to the mountain Hiku-rangi. Those who perished were the people who disbelieved the injunctions of Ue-nuku, and for their unbelief they perished.

Moa-kura (red *moa*) drank the flood, and made it recede or go back to the ocean.

Moa-kura was sister of Rua-tapu. The fish Rua-mano (two thousand) carried Paikea back to land, after he had parted from Rua-tapu.

RUA-TAPU. (TE-ARAWA.)

Rua-tapu was a son of Ue-nuku-nui by his wife Paimahutanga (the wound nicely cured).

Rua-tapu was a very conceited young fellow, and to check his pride his father said, "It is not becoming of you to enter the house of your elder brother, as you are a child of low degree." This the old man said in reference to the mother of Rua-tapu, who was a woman of inferior rank.

Rua-tapu determined to punish his father by destroying some of the sons of the senior chiefs of his tribe. He therefore ordered a canoe to be made, and called it Huri-pure-i-ata (the sacred ceremonies which were performed over the *kumara*-bulbs at dawn of day), and when ready for sea he invited one hundred and forty of the sons of chiefs of highest rank to accompany him on a voyage to some distant islands; but before they put to sea Rua-tapu had made a hole in the bottom of the canoe, and as they started he put his foot on it. When they had paddled far from land he removed his foot, and the canoe filled with water and upset, and all in her perished save Paikea. This chief was endowed with the power of the gods, and transformed himself into a fish, and passed through the ocean and landed at Ao-tea-roa (Great Barrier Island), where he resumed his human form and resided on the east coast of that land.

Some of the tribes who now reside on the east coast of these islands (New Zealand) claim this chief as their progenitor, and in pride quote this proverb: "Marvellous was the work of Paikea, the chief who turned himself into a fish."

RUA-TAPU. (NGA-TI-HAU.)

Before the tide of Rua-tapu this land was all one, and not two islands as at present; but that great tide came and rent the land and formed these islands we now see.

The land called Ara-hura (road opened) or Kai-koura (crayfish eaten)—that is, the Middle Island of New Zealand—was an island long before the time that Maui pulled his fish (the land) up.

The North Island of New Zealand is called Te-ika-a-maui (the fish of Maui). Its head is at the south end of it. The right eye is Te-whanga-nui-a-tara (the big harbour of Tara—Port Nicholson), the left eye is Wai-rarapa (glistening water), Lake Taupo is the belly, and Muri-whenua (the last land—North Cape) is the tail.

In ancient days the priests of these islands did not agree as to the *pora* (ship) in which Maui sailed when he drew the land up, nor did they agree as to the land whence he sailed. Some said he sailed from Hawa-i-ki; some said his *pora* (ship) was a ship of the gods, that his hook was the jaw-bone of one of his ancestors, that the bait was blood from his own nose, and that where his hook caught the land was that part of it which was nearest to the surface of the sea, and when he pulled the land up the sea was so agitated that his companions were afraid they would be swallowed up.

RUA-TAPU. (NGA-I-POROU.)

Rua-tapu, the son of Ue-nuku by his slave wife Paimahutauga (favourable healing), lived in Hawa-iki. One day, as he was flying his kite and slacking out the line, the kite made a swoop and came down on the top of his father's house. Rua-tapu went on to the house for it. His father was in the house and heard the noise of his tread, and asked, "Who is treading on my house?" Rua-tapu answered, "It is I." Ue-nuku asked, "Who are you?" Rua-tapu answered, "It is I, it is Rua-tapu." Ue-nuku said, "O young man! get down, and go from my house. How dare you get above my sacred head (*d*)! Such a daring act

might be committed by Ka-lutia-te-rangi, who was begotten on the sacred mat; but you were accidentally begotten by me." Rua-tapu felt hurt by the words of his father, and a spirit of revenge at once arose in him and aroused him to action. He made a canoe which he called Tere-hapua (float in a pool); but some priests say she was called Tu-te-pewarangi (the new moon in the sky), others say she was called Rangi-pato-roa (the sound of long beating or tapping in the heavens). When the canoe was ready for sea Rua-tapu invited seventy young chiefs of highest rank to accompany him in her to see how fast she would sail. When they embarked Rua-tapu took the position the baler of the canoe occupied, and when they had gone far out on the sea he drew the plug out and put his foot on the hole, and asked his companions to watch and say if the canoe leaked, that they should not be swamped. Water was seen in the hold of the canoe, it increased, and her head was put towards the shore, and all paddled with the utmost exertions to gain the land, Rua-tapu all the while pretending to bale the water out. The canoe had got near to the shore, and the water had got up to the between-decks, when she capsized, and all were thrown into the sea. As they were scrambling around the canoe Rua-tapu drowned many of them by pressing their heads under water. Hae-ora (cut open when alive) called and said, "Who of us shall escape to land?" Paika replied, "I, the son of the *peti-peti* (Portuguese man-of-war) and of the *ranga-hua* (porpoise), will." Hae-ora asked this question as he knew that, if any escaped, the parents of those drowned would, according to the ancient custom of Hawa-iki, kill those who might get to land. This custom is declared in the proverb which says, "Those who escape the blows of Tanga-roa (god of the sea) will be killed by those on shore." This custom was followed to prevent the offspring of those who escaped disputing the title of the people to the land.

In the days of Rua-tapu the people of Hawa-iki had voyaged to and from Hawa-iki to Ao-tea-roa (New Zealand), and had sailed over all the ocean.

Hae-ora again said to Paikea "Go; and when you land teach Kahu-tu-a-niu all the knowledge you possess of agriculture and the signs of the seasons of the year, so that when he sits by his fireside he may have a broad chest to battle with the years of want, and may enjoy himself in times of peace and plenty."

Rua-tapu pursued Paikea to destroy him also, but could not overtake him; therefore Rua-tapu called and said, "Paikea, go; and when you land on Ao-tea-roa collect the people and let them reside on Puke-hapopo (hill of the decaying), and the long nights of the eighth moon will take me there; but if I do not come at that time then I am not the child of Ue-nuku."

The meaning of his words, "If I do not come then," was that he would send a tremendous wave to submerge the land, but to escape death the people should go to Puke-hapopo in order that some might be saved, and the tribe be not exterminated.

It is said Rua-tapu was also drowned at the time he thus killed his companions, and his bowels burst with such violence that it caused waves on the sea so high that they swept the coast of Hawa-iki and Ao-tea-roa, and cast pumice-stone and gravel into the interior of these islands.

Paikea landed on these islands (New Zealand) at the season when the *kumara* was planted, in the eighth moon, when the land-breeze blows the seed of the *pere-hia* (*Agrostis amula*) into the sea. And when Paikea had been here five months the waves of the sea overwhelmed all these islands save the tops of the highest mountains, and carried the pumice which is now seen on to the Kainga-roa (long eating) Plains at Taupo.

As instructed by Rua-tapu, Paikea collected all the people and led them to Puke-hapopo, where they were saved. The tide of Rua-tapu drowned those who were absent from that *pa*.

Paikea performed ceremonies and chanted incantations, and took a reed of *pere-hia* and threw it at the waves as

they rolled to the land, and broke their power: thus the peaks of the mountains were not submerged.

The *mare-mare-tai* (jelly-fish) and all the other jelly-fish of the sea are portions of the entrails of Rua-tapu.

When Paikea had passed through these adventures he performed the ceremonies of washing and anointing himself, that he might regain his former power. This is the incantation he chanted to recover his wonted strength:—

It uncovers, it uncovers;
 The sea uncovers;
 The sea and its progeny uncovers;
 It uncovers the sea of nothingness.
 'Tis thy spirit,
 'Tis my spirit;
 'Tis Hou-tina (the established one),
 'Tis Hou-taiki (the provoked one),
 The gashed one, the fleeing one.
 The earth sobs,
 The sky sobs.
 The eddying breeze.
 'Tis firm and lasting,
 And Bend's (a sea-god) pinions
 Screen the ocean.
 Let the spirit of man
 Arrive on shore.

Paikea now called on his progenitors, the sea-gods, by name—Paikea-ariki (Paikea the supreme lord), Whaingariki (food of the supreme lord), and Huru-manu-ariki (supreme lord of the feather of birds)—to carry him on shore, and chanted this incantation:—

Paikea-ariki, oh, come!
 I am swimming, swimming.
 Whaingariki, oh, come!
 I am swimming, swimming.
 Huru-manu-ariki, oh, come!
 I am swimming, swimming.
 Lift me, I swim; lift me, I swim.
 Have recourse to the fierce one
 Of Tane (gales and storms),
 And land me on shore.
 Come with the big wave,
 And sever it with the
 Axe that overthrows the earth.
 Now comes Tonga-ariki (god of the south wind),

And Maru-whatu (downpouring hail),
 And (my enemies) flee.
 Fasten it,
 My breast-shield ;
 Fasten my defence,
 My breast-shield ;
 Lift up
 My breast-shield ;
 Uphold
 My breast-shield ;
 And wait for
 My breast-shield—
 My breast-shield and my spear.
 Swim, oh ! swim,
 O goblins !
 Swim, oh ! swim,
 O gods !
 Swim, oh ! swim,
 O sea-monsters !
 Swim, oh ! swim,
 O man !
 Yes, we are
 Out in the sea ;
 Yes, we are
 Out on the plain ;
 Yes, we are
 'Midst the streaks of dawn ;
 Yes, we are
 With my bird unsheltered.
 Yes, we are ; yes.
 O Rua-tapu ! use your paddle
 Ere drowsiness hath come,
 And stay me from Ka-hutia-te-rangi,
 The great commander at Whanga-ra.
 And as visitor I onward pass,
 And vainly seek for Tai-o-rutua (rippling sea).
 Come, O canoe of Paikea !
 Ere stormy days arise,
 And energetic Tane (canoe)
 Bring the Kahu-o-wai-rau (scraps)
 O'er the screened sea.
 Let the spirit of man
 Arrive on shore.

Paikea concluded his chant, and by the aid of his progenitors he landed on shore, and began to scoop the sand in heaps to warm himself, and called the place Ahu-ahu (heaps), which name that place has retained to this day.

Paikea went to Wai-apu (lift the water to the mouth in the hollow of the hand), where he took to wife Hotu-rangi (sob of heaven), and begat Pou-heni (the breeze that died away), who begat Porou-rangi (ceremony to heaven), who was progenitor of the tribe now called Nga-i-poron.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

Te-maru-nui-o-rangi (the great screen of heaven) was father of Timu-whakairia (poles on which offerings to the gods are lifted up), Ue-nuku, and Te-a-maru (the sail) by his first wife. Timu-whakairihia had charge of the *wananga* (medium). Rua-wharo and Tu-pai were children of another wife of Te-maru-nui-o-rangi; therefore Ue-nuku was elder brother of Rua-wharo and Tu-pai, but Timu-whakairia was the elder brother of them all.

When Ue-nuku made a fishing-net, Rua-wharo and Tu-pai were idle and did not help, or even make one mesh of the net. When the net was used and fish were caught, Rua-wharo took the best of the fish, such as the shark, sting-ray, and *haku* (*Latris lineata*). And each time the net was drawn he took some fish. One day Ue-nuku said to him, "O my younger brother! cease to take the fish of my net, lest you have your stomach filled with salt water." But on the following day he again plundered the net, and whilst in the act Ue-nuku called to Pou-tama (reliance for the son) to pull the top and bottom of the net together. He did so, and Rua-wharo fell into the belly of the net, and was besmeared by the slime of the fish, which made him angry and ashamed. As he wept, his mother said, "Cease your crying, and go to your elder brother Timu-whakairihia, and ask him to teach you the ceremonies and chants to call the whale to the sea-coast: if you obtain this power you can overcome your elder brother Ue-nuku."

Rua-wharo and Tu-pai went to the settlement of Timu-whakairihia. Whilst they were on their journey Timu-whakairihia said to his wife, Hine-hehei-rangi (daughter to ornament the sky), "Go and get two lots of covering for

the floor on which two guests can sleep: two men will be here soon." She went to get grass to place under the mats on which people sleep, and met the two men, who took liberties with her. Two pet birds were kept by Timu-whakairihia: these were with the woman. These were the birds called *miro-miro* (*Petroica toitoi*). One of them was called Hine-pipi-wai (daughter that twits over the water), the other Hine-papa-wai (daughter that touches the water). These whirled up and down and around their mistress, and, having witnessed the insult offered to her, went home and informed their master. When Hine-hehei-rangi got home she said to her husband, "O sir! I met two men." He asked, "Where are they?" She said, "They are coming." He asked, "Did they insult you?" "Yes," she said. He asked, "How can you prove it?" She produced some strings of one of their garments, and said, "That is the proof." He took the strings and placed them on the upper sill of the door of the house in which he would entertain them, that their heads might enter beneath these strings, which would degrade them as chiefs and lower their dignity.

They arrived at the settlement and entered the house. Timu-whakairihia said to his wife, "Go and get some fish and cook it for our guests." That night the fish of which they had partaken made the visitors exceedingly ashamed. On the morrow, Timu-whakairihia, addressing them, said, "Evil has overtaken you to punish you for the insult you offered to me." Thus his wife was avenged. Timu-whakairihia said, "O sir! what have you come for?" Tu-pai answered, "Ue-nuku has caused Rua-wharo to fall into the body of his fishing-net." Timu-whakairihia asked, "Then you have come to obtain power to be revenged on your elder brother?" Tu-pai said, "No; we have come to obtain the power to call whales to the coast and to capture them, and if Ue-nuku comes to us and gets on one to obtain blubber, we may be able to throw him into the stomach of a whale, and treat him as he has treated Rua-wharo." Timu-whakairihia answered, "You can return

home to-morrow with the gravel (*d*) which will draw the whale near to the coast.

Ue-muku was informed of the object of the visit of Rua-wharo and Tu-pai to Timu-whakairihia. He therefore performed the ceremonies and chanted the incantations to prevent them obtaining the power sought.

Rua-wharo and Tu-pai stayed some time with their elder brother Timu-whakairihia, and were taken by him into the sacred house (temple) to be taught the sacred ceremonies (*te wananga*) and incantations. Only Timu-whakairihia and Rua-wharo went into the house. Tu-pai stayed outside as guard, to prevent any one listening to the lessons taught.

Timu-whakairihia occupied the whole day in teaching Rua-wharo, and, as the sun set, Tu-pai entered the house to listen to that which was being taught to Rua-wharo. When Timu-whakairihia had taught all, he asked Rua-wharo to repeat the lessons. He did so; but when he had got to the middle of one lesson he made a mistake (*tapepa*), and repeated part wrong. Timu-whakairihia then appealed to Tu-pai, and asked him to repeat what he had learnt of the lessons. He did so, and repeated all the lessons correctly.

Timu-whakairihia now wished them to depart, and said, "If you meet a dog or bird, and can kill it by the power of the lessons I have taught, you have learnt my lessons correctly. Try your power on a great tree, and if it wither or fall you have obtained the power you sought."

They departed from the presence of Timu-whakairihia, and when they were alone Tu-pai suggested that they should kill Timu-whakairihia; but Rua-wharo said, "Do not let us kill our elder brother and teacher." Then Tu-pai suggested that they should kill an *oii* (*Puffinus tristis*) as a first offering to the gods. They killed an *oii* near to the settlement of Timu-whakairihia, who, having heard a hum of blowflies, went out of his house, and, looking around, saw some flies on the sacred place. He was angry, and ordered them to depart. Rua-wharo and Tu-pai

laughed at him; and for this insulting act of the two brothers the bird *oii* was made feeble, and has been used in sacrifice to the gods on the other side of the ocean (at Hawa-iki), as was also the *tutu* (*Coriaria ruscifolia*), *karaka* (*Corynocarpus laevigata*), and *katukutuku* (*Fuchsia excorticata*). On account of the insult to Timu-whakairihia in the laughing of Rua-wharo and Tu-pai, the *oii* and these shrubs have little power as sacrificial offerings when used in the sacred ceremonies.

The *wananga* (medium) had been obtained, and Rua-wharo and Tu-pai asked each of the other, "What shall we do?" One said, "Let us go and learn something of Whaka-rau (captive), Tu-taka-hinahina, and Tu-taka-oreore (Tu the singer), and ask them to let us have their canoe Taki-tumu to take us home; and those of them who go to bring the canoe back must bring their mats with them." They went and asked for the canoe. The owners remarked, "The canoe sails as fast as a *pere* (arrow) flies. As the proverb says, 'Who shall follow the son of Mumu-whango (humming noise)?'"

They went home and began to pack the mats and the gravel obtained from Timu-whakairihia, the use of which would induce whales to come near to the coast. When all were packed they placed them in the canoe, and a crew of two hundred men went on board; but they left their food and clothing on shore. Rua-wharo and Tu-pai determined to take the god Kahu-kura with them, and placed him in the centre of the canoe, that he might direct the canoe in her course. This god was guarded by the priests who had possession of it; but Rua-wharo and Tu-pai had agreed to get possession of the god. Tu-pai said to his brother, "Let us kill those who guard the god." Tu-pai killed Tara-kunukunu (barb of the gurnet), Tara-tu-a-neinei (the barb partly stretched forth), Tara-monganonga (power of the marrow), Tara-hiku-mutu (barb cut short off), Te-ao-whano-ke (the changed cloud), Te-ao-hiku-mutu (the cloud with the point cut off), and te Mote-pua (the sucker of the flower), and conveyed the god on board Taki-tumu.

Taki-tumu was now afloat on the sea, and Rua-wharo rose and chanted this incantation, calling the gods by name :—

It is Peka (the branch)—
 Yes, Peka at Whiti,
 And Peka at Tonga.
 The making of the canoe,
 The surface of heaven.
 I am not on a raft
 That carries Tu-taka-hinahina,
 But Peka and Iki (the devourer).
 O Iki! stretch forth and lift it.
 O Hiki (lift)! stretch forth and lift it.
 Lift the earth, lift the sky,
 Lift thy procreating power.
 Lo! let it be; so let it be.

The crew did not understand the meaning of this incantation, nor any part of it.

When the canoe was far out on the sea the crew wished to return; but Tu-pai objected, and said, "Let the mountains be lost to sight; then we can return. Ours is a swift canoe, and will soon be back again."

They lost sight of land, and night came on. They had left their garments on shore, and were nipped by the frost; but they nestled together to keep each other warm with the one mat each had on.

One, who was called Pito (the end), was deputed to kill one of the crew, and stood near the mast with a *mere* (greenstone weapon) in his hand to slay his victim when hunger pressed on them. Pito took hold of the head of a man to kill him; but the victim exclaimed, "Do not kill me;" and, offering a *kapuku* (codfish), said, "Accept this in lieu." Thus, as each one was selected to be killed he produced something for the crew to eat, even to the time the crew landed here in these islands of Ao-tea-roa.

The bows of the canoe which came from the other side were not sacred—that part was where food could be cooked, and therefore was not sacred; but the centre of the canoe was sacred. Taki-tumu only of all the canoes was sacred in every part.

These are the names of most of the canoes which crossed the sea: Horo-uta (pass swiftly along the coast), Arawa (a shark of a certain kind), Tai-nui (great tide), Mata-atua (face of a god), Toko-maru (bruised pole), Kura-hau-po (red glow of the windy night), Nuku-tere (distant voyager), and other canoes. All these canoes had some part not sacred; but Taki-tumu was all sacred.

The fish caught by the crew of Taki-tumu during her voyage over the sea was all they had to live on, and hence this canoe was the most famed of them all.

Taki-tumu came across the sea, and landed at Muri-whenua (the rear land) (the North Cape of New Zealand), where they lived for some time; but they again embarked, and sailed along the east coast in search of some place that might resemble a part of the old home called Te-mahia-mai-tawhiti (the sound heard from a distance). When they came to Toro-uka (headland), near Te-ika-a-taurira (the fish of Taurira—disciple), they saw the places now called Wai-kawa (water of baptism) and Kahu-tara-ria-kina (garment of baptism rushed for) far ahead of them. Rua-wharo stood up and said, "This is Te-mahia;" and when they got near to Nuku-tau-rua (moving double canoe) point, they landed and examined the place. But it was not exactly like the Mahia they had left at home. They, however, took possession, and took from a basket in which they had kept them some earth and some gravel, which they had scooped up with the hands from the beach of Te-mahia-mai-tawhiti, in their old home across the sea; and, performing the ceremonies and chanting the incantations which they had learnt from Timu-whakairihia, they poured the earth and gravel into the sea.

On the morrow they found a whale stranded on the shore; so they fulfilled the request of their mother, who had said to Rua-wharo and Tu-pai, when they left the other shore, "Wherever you find a whale stranded on the beach, take up your abode there." So they stayed there for a while.

But they had to leave the Mahia, on account of Rua-

wharo beating his son Ngotu-a-rangi (fine bird of heaven), who on that account left his father Rua-wharo, and came up the coast southward, and took a wife, and begat Ranga-tira (form the travellers into line). When the news of the birth of this child was heard by Rua-wharo, he rejoiced greatly at the birth of a grandchild.

Rua-wharo went to visit his son at Ahu-riri (evil omen of the heap of earth used as an altar of offering); but the child had died before he arrived there, and Rua-wharo and his son cast the corpse into the Ahu-riri harbour; but Rua-wharo left mussels there as food for the people residing in the district, in honour of his grandchild Ranga-tira.

Rua-wharo asked his son to return with him; but Ngongo-tu-a-rangi refused. His father departed in his canoe on his return-journey to Te-mahia, and Ngongo-tu-a-rangi performed the ceremonies and chanted the incantations to cause the winds to swoop down on the canoe of his father, and swamp it; but the father, being also learned in all the knowledge of commanding the elements, escaped the fury of the storm and landed at Te-mahia, where he resided a long time, and then went and lived at the south end of the North Island, and did not again return to Te-mahia, but left Te-mahia district for his children called Mati-u (old and stale) and Makaro (out of sight), the names of the two islands in Port Nicholson.

Some time after this Paikea went to Te-mahia (but the canoe Taki-tumu had not landed there at that time); and when Rua-wharo heard that Paikea had arrived at Te-mahia, he and Tu-pai went to plant a crop of *kumara* there, with the intention to kill Ira, and eat him as a savoury morsel at a feast of *kumara* to be given by them to Paikea; but Paikea condemned their intention, and said, "What presumption on your part in daring to consult to kill our elder brother, and to bring the remembrance of evils committed on the other shore (in Hawa-iki) to this land, and attempt now to get revenge for evils of the past! Dare not to put your intention into effect." They

chanted the incantations and performed the sacred rites to prevent evil from falling on them for their intended act of murder, and returned to Te-whanga-nui-a-roto (the great harbour of the lake—now Port Nicholson), Pori-rua (the two vassals), Pa-tea, and Ara-paoa. The canoe Taki-tumu was thus brought to and kept at the head of this fish (south end of the North Island).

The reason why Rua-wharo and Tu-pai wished to kill Ira was, Rua-wharo had been thrown into the body of a fishing-net, and he felt vindictive on that account, and sought for revenge for the insult thus put on him.



CHAPTER III.

O mother! dread now robs me
Of every power of soul and will.
If only one dread evil loomed
O'er me, I could my life sustain,
And my fond heart could ponder
O'er my past in loneliness and gloom.
I could my tears drink
As ebbs the tide of life ;
Whilst I, a sacred solitary one,
Could rest me on O-rua-anga-ra ;
And ask the ocean-mist to hide
Or drive me far out on the sea,
And drown at once the longings,
Cares, and griefs, and soul of life.
 Though I maintain my war in life,
Who notes my deeds? I'm drowned in tears.
Oh ! blow, thou gale, in furious gusts,
And take me far up to the heavens,
And let man dance his dance of rage below
And fling his arms about in
Vain attempt to smite his enemy.

The lament of Ka-hoki for Tai-timu.

POU-HENI AND HINE-KAU-I-RANGI.

(NGA-TI-KAHU-NGUNU.)

FAMILY disputes amongst the Nga-ti-ira, occasioned through the trespass of certain of them on the *kumara*-plantation and fruit-trees of others of the tribe, at last led to quarrels and blows, and such sorrow resulted that the weaker party resolved to leave the cultivations of their fathers and seek a home in other lands. For this purpose they asked Tamakawa (son of baptism) for the canoe called Horo-uta, which he had made for Hiki-tapu (sacred charm) and Tu-karikawa (thrown-up mounds of earth for the ceremony of

baptism). Having obtained it they shipped the remains of food and some young plants of *kowkai* and other trees; then went on board, and, accompanied by Pou-heni, sailed over the sea and arrived at O-liwa (on the watch). They grounded on the Rae-o-kanawa (brow of Kanawa—bright), the bar at the mouth of the River O-liwa. Whilst the people were busily engaged in getting the canoe off, Hine-kau-i-rangi (daughter swimming in the sky), with a few personal attendants, went away inland; and as soon as the people were at liberty they left the canoe and followed after their female companion of supreme rank. These are the names of those who thus followed her: Hou-nuku (bore down into the earth), Hou-rangi (go up to the sky), Taki-whenua (follow on the earth), Taki-rangi (follow in the heaven), Pawa (trap), Rongo-tope (news of the new-grown fern), Tai-kehu (somewhat red), Tari-toronga (carry small portions), Ta-puke (bury), Waha-paka (dry mouth), Koneke (slide), Tane-here-pi (man who invoked the tide), Karotaha (ward off the blow from the side), Whio-roa (long whistle), Tao-roa (long spear), Tapuke (bury), Hi-wara (indistinct sound), Te-hatoitoi (more briskly), Ta-hore (peeled), Kura (red), Tu-te-pakihi-rangi (the dry day), Taira-roa (weary); and their women, Manawa-roa (persistent heart), Hine-mataotao (cold daughter), Te-ra-kume (the day of asthma), Mapu-hia-rangi (sigh for heaven), Koia (it is so), Waha-puku (silent one), Tangibia-wai-tutu (cry for the juice of the *tutu*—*Coriaria ruscifolia*), Ta-poto (short garment), Tanga-roa-kai-tahi (the sea-god of one meal), Hine-kapua-a-rangi (daughter of the cloud of heaven), Ia-ki-te-rangi (sound in heaven), Nene-wha (bedim the sight), Wai-taramea (the juice of the *tara-mea*—*Aciphylla squarrosa*), Wha-kite (to see), Hine-huhumu-rangi (double canoe of the sky), Hau-ki-te-rangi (wind in heaven), Hina (grey-headed), Whiti-amaumanu (crop, and search for), and others. They easily found her track by the marks left by her attendants, and to each place so marked they gave a name. Places where some work had been done they called Te-mahinga (the work of) Hine-kau-i-rangi. They

also named each place where she had sat down or over which she had walked, and these are the names given to these places, and their signification. Where she hung up her *maro* (apron) to dry was called Te-horahanga-maro (the *maro* hung up to dry). Where she rubbed her *hei* (ornament worn on the chest) they called Te-miringa-a-*hei* (the rubbing of the breast-ornament); where she chanted the incantation which is always chanted when visiting a strange locality they called Te-whaka-uranga (give confidence to stay there); where she had built a temporary hut or screen they called Hoka-hoka (stick bushes up); where the impression of her foot was seen on the path they called Tapuwae-roa (long foot); where she had been vexed and broken the trees on the path they called Rapa-rapa-ririki (little flashes of anger in the eyes); where she had sat to take a view of the country they called Tirohanga (looking); and where she had wept they called Tangihanga (weeping). Thus they went on naming each place until they came out of the forest at Tupa-roa (tall unfruitful tree), or Tipa-roa (long drought).

There they cooked food for themselves and for those who went by the sea-coast; but, as the coast party had not come up, their food was left in the *umu*, so they called that place Umu-tao-roa (food cooked a long time in an oven). Again they went into the forest, and continued on till they came out at Tai-harakeke (flax-swamp), where those whose duty it was to catch birds and preserve them in calabashes (*tahaa*) for the party were so fatigued that they laid down and died; and to this day their chief Wai-paka (water dried up) and all his men may be seen stretched out where they lay down, with their *tahaa* of preserved birds, all turned into stone.

The rest of the party again entered the forest and travelled on till they came out at Maunga-tapere (the mountain-house where the family-tribe meet) and Maunga-haumi (mountain where timber was obtained to *haumi*—lengthen the body of their canoe). Whilst on this mountain Pawa had occasion to pass his water, and whilst so doing he chanted this song:—

Water, go to a distance.
 The water of the circumcised
 Is descending as a path
 For his *haumi*.
 (Go, O water! go
 To a distance, and descend as
 The water of the Wai-roa (long water).

From that mountain they proceeded towards the coast, and came out at Whanga-ra (sunny home), where they found the one hundred and forty men of Pou-hei, who carried the dog-skin mats, lying in heaps on the coast, with their teeth set fast, and dying. The Nga-ti-ira (offspring of Ira) made water in calabashes, and warmed it on the fire, and prized their mouths open with sticks, and poured the warm water into their mouths: this revived them, and they rose and joined the party of Paikea, and went forward with them to Temuri-wai (the creek on the sea-coast). At Whero-where (the red) they saw the canoe, or locality, called Te-pua (the blossom), and they went to a place afterwards called Whaka-mann (cause to float), where the natural features of the country so reminded them of their home beyond the sea that they all exclaimed, "This is like our old country: this is like our place called Te-kuri (the dog); that is like Te-whaka (repay a gift), where we left our old canoe Te-pua high and dry." They took possession of the place and occupied it, and began to cultivate, by setting the *kumara* brought by Hine-hakiri-rangi (daughter of the greedy), and named the place they set them in Manawa-ru (delighted heart). They did not plant the whole *kumara*, but broke off the inner end, to be preserved and cooked on stones called Mata-pia (piha) (flint of the small *kumara* of the crop) as food for their maintenance while the sprouting end, which they planted, was growing.

The bulbs of the *kumara* brought by Hine-hakiri-rangi, and set under her direction, grew, flourished, and yielded an abundant crop, as she had all the knowledge of cultivating such, and was guided in her operations by the blossoming of the *kowhai* (*Sophora tetraptera*): but the plants set by her relatives at a place called Papaka (turned

yellow by the heat of the sun) did not grow, because those people were ignorant of the knowledge required to plant the *kumara*. There were various sorts of *kumara* which were brought over in the *Horo-uta*. One was called *Pohue-waha-roa* (convolvulus of the long mouth); another the *Koiwi* (strength): these are now seen growing on the cliffs of the sea-coast near the East Cape.

Ira took up his abode at *Turanga-nui-(a-Rua)* (*d*) (the great standing of *Rua*), and after a time he built a house at *Paka-rac* (dry forehead); and *Paikea* came to *Whanga-ra* and lived there. When the news was heard by *Rua-wharo* (pit of the coughing) that *Tu-pai* (noble standing) was residing at *Pori-rua* (two vassals), *Aro-pawa* (face towards the smoke), and *Pa-tea* (white stockade), he went with *Tu-pai* in the canoe *Taki-tumu* to see *Paikea* at *Whanga-ra*, to convey a propitiatory gift of *kumara* to him. When they arrived at *Whanga-ra* they conspired to kill *Ira*, and take his body as a savoury accompaniment to be eaten with the *kumara* they were about to present to *Paikea*. This murder was intended as revenge for the act of *Uenuku*, who tumbled *Rua-wharo* into a fishing-net when they all lived in *Hawa-iki*. It was for this reason *Rua-wharo* was called *Ko-te-kaha-whitia* (knocked into a fishing-net).

When *Paikea* heard of the intention of these two, he said to them, "O sirs! you really carry matters to an extreme when you bring your old quarrels here, and secretly plan to murder your elder relative for evils committed so long ago across the sea. Why bring them here, and seek revenge for them in this land?" This speech of *Paikea* put an end to the plot, and *Ira* was saved from death. *Rua-wharo* and *Tu-pai* afterwards returned to their own home, and *Paikea* and *Ira* went to *U-awa* (landed in a river), where *Ira* built a house which he called *Mata-te-ahu* (face of the altar), or *Mata-tualu* (altar-face), and, with ceremonies, and incantations chanted, put into it the gods which had been brought over in the most sacred of all the canoes which came from the other side, and was called *Horo-uta*.

At U-awa was rehearsed all the history, and the kit was opened in which the history was kept (the priests occupied the house, and rehearsed all the history there), and Ira appointed Whare-patari (astronomy) to be the high priest and guardian of the gods which were put into that house, and to be leader of those who rehearsed the history. It was from this house (temple) that history was learnt, the knowledge of which has been handed down and taught even to this day.

RONGO-KAKO AND TAMA-TEA. (NGA-TI-KAHU-NGUNU.)

Our ancestors first lived in Hawa-iki, and these are their names: Rongo-kako, Tama-tea, Rua-wharo, Kupe, and Ngake.

The cause which led some of these to migrate was war amongst themselves on account of certain lands and cultivations. The names of some of these cultivated lands were Tawa-runga (upper ridge) and Tawa-raro (lower ridge).

The family quarrels became so fierce that they came to blows, and a battle ensued in which Moenga-kura (sleep in a red bed) and Moenga-toto (sleep in blood) were killed. These two were the first slain in this most ancient battle, caused by the acts of the sub-tribe under the leadership of Pou-nawa(ngawha) (post split open). The war did not last long, and peace was made through the mediation of Riri-noa (angry without cause), Muka-noa (swell up without cause), Kai-pia (gum eater), Kai-whanaunga (defame relations), Tama-tau-enga (son of the battle), Nukuma-rae-roa (move to the long headland), Rongo-ma-rae-roa (news from the long headland), Takataka-putea (trembling baskets), Marere-a-tonga (lost from the south), and Moka-mi-o-te-rangi (great bird of the heaven).

War broke out again, occasioned by a woman called Aere (open space), but it did not continue long, and peace was again made.

But these wars were the cause of our ancestors leaving Hawa-iki, and migrating to these islands in search of land where they could live in peace.

Taki-tumu was the name of the canoe in which the seventy of the sub-tribe commanded by Tata embarked, and came over the ocean to these islands of Ao-tea-roa and the Fish of Maui.

On account of the swift sailing of the canoe along the coasts of these islands she was also called Horo-uta (pass swiftly along the coast).

On their voyage over the sea they were so much in want of food that they agreed that some of the crew should be killed for the others to eat. The first who was doomed to death was called Mоторо (eat scraps); but he took his child Kaha-wai (powerful in the water), and gave it to die in his stead. The child was killed and eaten, and the crew were kept alive for some time; but they were again in want, and determined to kill one named Te Angi (fragrant). He also took his child called Koukou (owl), and gave it to be killed and eaten in his stead. Again they were in want, and determined to kill Te-ao-marо (the waistband for the day). He also gave his children to die and to be eaten in his stead. These, the children called Tore-tore (sore eyes), Tu-angi (very thin), Tu-a-iwa (the ninth), and Kuku (mussel), were given up to be killed and eaten by the crew, and Te-ao-marо's life was saved, and the canoe came on and landed on these islands (of New Zealand). Had the bodies of the children thus killed not supplied sufficient food to reach land, then Toi would have been required to give up his two children Ti (*Cordyline*) and Mamaku (*Cyathea medullaris*), to save his own life and provide food for the starving.

This canoe Taki-tumu landed at Tauranga, and Tama-tea stayed there with his wife Iwi-pupu (bones tied in a bundle), and begat Kahu-ngumu; but Kupe (determined), Ngake (middle of a fishing-net), and Rua-wharo went on in the canoe to Tu-ranga, Wai-apu, and U-awa. When they arrived at Nuku-tau-rua, Makaro, the daughter of Rua-wharo, decided to stay there; and they landed a little inside of Te-were (the burnt), and left food for her. The canoe also landed at Te-wai-roa and Mo-

haka, where another of the daughters of Rua-wharo stayed. The canoe went on, and at Maunga-rahiri, which was the landmark in the interior, and Ruku-moana, the mark in the sea, they landed on the coast, where another daughter of Rua-wharo, whose name was Ranga-tira, was left, with some of what they had killed for food on their voyage across the sea—namely, of Kaha-wai, of Kuku (mussel), of Toretore (large mussel), of Tu-a-iwa (a shell-fish), of Tu-angi (cockle), and of Pakake (whale). The canoe went on and landed at Kopu-tau-aki (throbbing stomach), where another of the daughters of Rua-wharo, named Omaki (food for the invalid), stayed. With her also was left portions of the food Te-whangai-o-tama (that which fed Tama), of Pakake, of Koro-ama (a certain fish), and of Te-kaka (*Nestor productus*). The canoe still went on, and arrived at Po-ranga-hau (windy night), where another daughter of Rua-wharo, called Tai-raka (rough sea), landed and stayed. The food of this woman was Pipi (cockle) and Tai-raki (a shell-fish). The canoe went on, and landed at Rangi-whaka-oma (day of racing), where Kupe put his token on the land. The name of that token was Waka-whenua-kapua-rangi (pit dug in the shape of a canoe called Cloud of the Sky), and also Ma-iri-rangi (placed in heaven). Now, Ma-iri-rangi was a man and an associate chief of Kupe, and, when his son Moko-tu-a-rangi (the marks in heaven) was in want of water, he was sent by his father to Rangi-whaka-oma for it. The father went along the sea-coast even to Ahi-tio (fire to cook oysters), and stood on the sand of the sea-shore, holding the calabash of water in his hand, and became a stone, which may still be seen there.

Kupe went on in the canoe, and crossed over to the South Island. Other canoes came to these islands of New Zealand, some of which are the Te-Arawa, Tai-nui, Mata-tua (Mata-atua), Kura-whau(hau)-po, and Aotearoa.

TAMA-TEA. (NGA-TI-KAHU-NGUNU.)

This is the tale about Tama-tea and his canoe Taki-tumu. Tama-tea was father of Kahu-ngunu, from whom

the Nga-ti-kahu-ngunu take their tribal name. The companions of Tama-tea were his father, Rongo-kako, Hiki-tapuwaē, Hiki-taketake, Rongo-i-a-moa, Tai-hopi, Tai-hopā, Kahu-tu-a-nui, Motoro, Angi, Kupe, Ngake, Paikea, Mēnuku, the children of Tato, and others.

They left Hawaiki for two reasons: the first was a quarrel about a woman, the second a quarrel amongst themselves about Wena (Whēna).

They had ascertained from other chiefs the direction to steer from Hawaiki to these islands (New Zealand).

They went to the forest Tawhiti-nui to search for trees to make canoes. They found six trees, and felled them. This was a work for the gods, as their ancestors had said, "The gods would assist in all great work when proper incantations had been chanted and offerings made to them." The canoes were made, and were called Taki-tumu, Arawa, Mata-tua, Kura-hau-po, and Toko-maru, and were dragged down the stream called Hau-hau to the sea. Taki-tumu was the first taken to the stream, and her name was changed, and she was called Horo-uta.

When all was ready they proceeded on their voyage. After being at sea some time the food they had taken on board was all consumed, and the crew were faint with hunger. Tama-tea rose and chanted a *mata-ara*. At the same time he glared fiercely at the crew, who thought he intended to kill some of them as food for the rest. One of them stood up and said, "I have a calabash (*ipu*) of preserved birds." These were distributed amongst the crew; but ere long hunger again oppressed them. Tama-tea repeated his chant and glared at the crew as before. Another of the crew stood up and said, "I have some preserved fish." They ate these, but ere long were again hungry. Tama-tea stood up a third time and chanted, and glared at his crew, and once more food was produced. Thus Tama-tea repeated his chant and the same threat till the canoe landed at Ao-tea-roa (North Island of New Zealand).

The canoes landed at Whanga-paraoa, and, after staying there some time, sailed along the coast to Tau-ranga. Here the canoes separated: some went northward, and some stayed there, others going to different places.

Kupe and Ngake embarked again in the Taki-tumu, and left Tama-tea and his son Kahu-ngunu at Tauranga, where they resided for some time. On a certain occasion the father and son were making a net, and (Tama-tea) braided some of the hair of (his wife) Iwi, the mother of Kahu-ngunu, into it. This was an unbounded insult to the mother and son, and on this account Tama-tea left Tauranga, and went to reside with Whare-patari in his *pa*, and took Rua-tai, the daughter of Whare-patari, to wife, soon after which Kahu-ngunu went and lived with his father; but they did not stay long with Whare-patari, but left and went to Turanga, taking some pet lizards with them. These they fed with the berry of the *tawa*-tree (*Nesodaphne tawa*). These lizards belonged to Tara-paikea.

At Ara-paua-nui they noticed the people of that place occupied their time in trapping rats and digging *roi* (fern-root); and as father and son journeyed on they named places from events which occurred. At O-ti-ere the people lived on *patiki* (flat-fish). On the road to Tapu-te-rangi they lost one of their pet lizards at a place which they called Poka, after the name of the lizard lost there. At Wai-tio they consulted the gods, and called the spot Taro-hanga. They journeyed on to Puna-awatea and Poho-kura, on the Rualine Mountain, to the pass on the road to Patea. Here they looked back to Hare-taonga, and saw sea-gulls flying, when Kahu-ngunu uttered aloud this saying: "Behold the sea-gulls flying and screaming over Tapu-te-rangi (Watchman Island); and, oh! the thought of eating the thick-sided *patiki* (flounder) at Ti-ere (at Roro-o-kuri Island, in the Napier harbour), and mealy fern-root at Puke-hou (Petane), the fat rats at Rama-riki (near Ara-paua-nui), and the glutinous *paua* at Tahito (near Ara-paua-nui)!"

Tama-tea heard his son utter these words, and said, "Are you longing for our home? If so, return." The

son replied, "I only uttered a sigh of regret." At this place one of the lizards scratched in the *ipu* (calabash); so it was taken out, and a *hei-tiki* (greenstone effigy) tied about its neck, and it was put into a cave amongst rocks, and a tree was planted and called Poho-kura. The lizard still lives there, and its *mana* (influence) has not left it. When it roars it indicates bad weather. From there the father and son travelled on to the forest of Hau-puru and to the cave at Turanga-kira. Travellers stop at this cave for shelter and accommodation at night. One man of a party of travellers of the tribe of Nga-tama-hine died there from the effects of frost and snow. Tama-tea and Kahu-ngunu went on to Repo-roa, and ascended the mountains at Teranga-a-tama-tea, where they left a lizard, and called the place Ao-rangi. Going on, they arrived at the settlement of Tari-nuku, near Whanga-nui, who offered food to them, including a calabash of preserved birds. Tama-tea ate all the birds, which made Kahu-ngunu angry and brought on a quarrel with his father, which caused them to separate, and each went his own way.

Kahu-ngunu went by way of Nga-pu-makaka, O-wha-oko, Taru-a-ran, Ngaru-roro, Nga-luinga, and by the headwaters of the Mohaka River, through Kainga-roa, to his home at Tauranga.

Tama-tea went to Whare-kanac, Para-heke, Te-hoko, and crossed the Whanga-nui River at Tawhiti-nui, thence up the river in a canoe to Hiku-rangi, and cast anchor at Te-punga; thence he went to Manga-nui-a-te-ao, Whakapapa, and across to the Taupo Lake at Te-rapa, and to Wai-hi and Pungarehu. There he obtained a canoe and a crew, and crossed the lake to its outlet and landed. As the earth sounded hollow, he called that place Tapuwac-haruru. He boasted that he could descend the river in the canoe Ua-piko to O-koro. The people warned him of the waterfall. He started, and passed Nuku-hau and Hipapa-hua, and on to the entrance of the race at the Huka Falls. There his friend Riri-wai jumped on shore. Tama-tea and his thirty companions went on. Going over the fall, they

all perished. The canoe Ua-piko, turned into stone, is to be seen there to this day.

TAMA-TEA-POKAI-WHENUA. (NGA-TI-HAU.)

Rongo-kako was the father of Tama-tea-pokai-whenua (light-coloured son, who travelled round the land), the progenitor of all the tribes who live on this island Ao-tea-roa, and also of the Wai-pouanamu. He came from Hawaiki in his canoe Taki-tumu(tupu), also called Horo-uta. She landed at Tu-ranga on the fish which Maui, his progenitor, pulled up out of the sea. He left his canoe at Tu-ranga, and travelled along the sea-coast to Ahu-riri (altar for war), where his pet lizard called Tapu-te-rangi (sacred sky) fled into the harbour of that place. Thence he travelled on to the Rua-hine Mountains, where he stuck up, at a place he called Te-onepu (the sand), his staff Rakau-taonga (valuable staff), to mark the spot where his son Kahu-ngunu left him and returned to Ahu-riri.

Kahu-ngunu's desire to return was occasioned by seeing sea-gulls following himself and his father along the Rua-hine, and hovering just above their heads, which caused Kahu-ngunu to utter these words, which have since become a proverb, "The sea-gulls cry mournfully over Tapu-te-rangi" (the sacred sky); and also this proverb, "The big-sided flat-fish of the great Harbour of Rotu" (*rotu*—cause to sleep by incantations).

Tama-tea asked his son, "Do you feel love for our home?" Kahu-ngunu replied, "It is but the utterance of my regret." Tama-tea said, "If you feel regret for our home, you are right to go back;" and Kahu-ngunu went back to Here-taunga (pre-ordained home), and Tama-tea went on his journey, and came to a great mountain, where another of his pet lizards, called Poho-kura (red stomach), escaped; but he had still another pet lizard left, called Puke-o-kahu (hill of the garment), and he went on and came to a great river called Moa-whanga (harbour of the *moa*), or Moe-whanga (harbour where they slept). When he left this river he stuck up the ends of his firebrands on

the bank of the river, and left them there, that they might turn into water-gods. He went on till he came to Whanga-nui (great harbour), where, being weary, he rested, and combed his hair, and tied it up in tufts on the top of his head, whence the place was called Putiki-whara-nui-a-tama-tea (the hair of Tama-tea tied up with seraped flax).

This is all I am acquainted with of the history of our ancestors, and of the travels of Tama-tea-pokai-whenua.

But it was the crying of the sea-gulls that made Kahu-ngunu say to his father, "O sir! do you continue your journey, and I will return at once, as I feel regret at my absence from the sea-gulls who cry at the mouth of the Ngaru-roro (wave at the entrance) River yonder."

And Tama-tea-pokai-whenua sang this song:—

Oh! my blush of shame is as
The rage of fire on my cheek.
On me—yes, on Tama-tea.
Come, and with the weapon
Of war smite me—yes,
Slay, that I no longer
May be in life or light.
Though I be noble, still
Exert your spell, and
Beguile me into death.

TAMA-TEA-POKAI-WHENUA. (NGA-TI-MAHUTA.)

The Arawa was the canoe in which Tama-tea-pokai-whenua came to these islands. He came to Te-awa-o-te-atua (the river of the god), O-potiki (the last-born), Niu-waka (divining-rod of the canoe), Whare-kahika (house of the aged), U-awa (land at the river), Tu-ranga, Wai-roa, Ahu-riri, Here-taunga, Matau-a-maui (Maui's fish-hook), Ngaru-roro, Parapara (gum), and Poho-kura. From this last-mentioned place Tama-tea and Kahu-ngunu returned, and broke a *ta-wai* tree (*Fagus menziesii*) to mark the place of their parting; for there Kahu-ngunu remembered the sea-gulls in the Ngaru-roro River, and felt sorrow for his home, and Tama-tea said to him, "You ought to return from this." Kahu-ngunu answered, "Yes. Do you continue your journey, and I will return."

Tama-tea said "Yes," and went on to Rangī-tikei (the day of walking), Tura-kina (thrown down), Whanga-ehu (the harbour of spray), and to Whanga-nui, where he combed the hair of his head, and tied it up in a tuft, and called the place Putiki-whara-nui-a-tama-tea-pokai-whenua. He then paddled up the Whanga-nui River to the Tara-roa (long time absorbed in incantations to the sky), and threw seeds of the *Phormium tenax* up on the cliff, where they grew beneath the trees, and also seeds of the *kotukutuku* (*Fuchsia excorticata*) shrub. On his arrival at O-maka (food thrown away) there was nothing to which he could fasten his canoe, so he bent a stone, and moored his canoe to it, and hence the name of that place, Te-kowhatu-piko (bent stone). Soon after this he arrived at Tan-po (load-stone), and, again taking canoe, he went down the Wai-kato River; but at the fall—probably O-rakei-korako (the strides of the albino)—he was carried over, and was drowned.

The descendants of Tama-tea were Mahine-rangi (fair daughter of heaven)—who took Tu-rongo (news heard) as her husband—and Rau-kawa (leaf of the *kawa-kawa*—*Piper excelsum*), and Waka-rere (swift canoe).

TAMA-TEA-POKAI-WHENUA. (NGA-I-TAHU.)

Tama-tea, being deserted by his three wives, Hine-rau-kawakawa (daughter of the *kawakawa*—*Piper excelsum*—leaf), Hine-rau-haraki (daughter of the extraordinary leaf), and Te-kohi-wai (wasting water), sailed all round the islands in search of them, and, with Kupe, had the honour of naming rivers, headlands, and various places along the coasts. The promontory at the base of the On-lookers is known as Te-koura-a-tama (the crawfish of Tama—where he landed and roasted a crawfish).

On reaching the southern extremity of the island he continued his voyage up the west coast. At the entrance to every inlet he waited and listened for any sound which might indicate the whereabouts of his runaway wives; but it was not till he arrived off the mouth of the Ara-hura (the

path exposed) River that he heard voices. He immediately landed, but did not discover his wives, being unable to recognize them in the enchanted stones which strewed the bed of the river, and over which its waters murmuringly flowed. He did not know that the canoe in which his wives escaped had capsized at that spot, and that the crew had been transformed into stones.

Tama-tea, accompanied by his servant (Tumuaki), proceeded inland towards the mountain called Kani-ere (sound of a dance). On the way they stopped to cook some birds which they had killed; and while preparing them the servant accidentally burnt his fingers, which he thoughtlessly touched with the tip of his tongue. This (as he was *tapu*) was a flagrant act of impiety, for which he was instantly punished by being transformed into a mountain, which has ever since been known by his name, Tumuaki (crown of the head).

Another consequence of his crime was, that Tama-tea never found his runaway wives, whose bodies had been turned into greenstone, the best kind of which is often spoilt by a flaw, known by the name of *tutae-koka* (excrement of the birds—which the slave was cooking when he licked his fingers).

KAHU-NGUNU. (NGA-TI-MAHUTA.)

Rongo-kako was father of Tama-tea, who begat Whaene and Kahu-ngunu. The elder brother, Whaene, was the acknowledged head of the tribe; but the younger brother, Kahu-ngunu, had one hundred and forty men under his command. Whaene was a selfish and lazy man, and the people had to provide fish and all other kinds of provisions for his use. He invariably chose the best of the fish and of all the various sorts of food provided, and left the worst for his people. Kahu-ngunu observed this. He made a fishing-net, and set it in the sea, and enclosed so many fish that he and his men had to call the people to help to drag the net on shore; then he divided the fish he had caught amongst the various sub-tribes, giving a portion of

good and a portion of poor fish to each, and sent a similar portion to Whaene, some good and some poor of the fish. When the portion was brought to Whaene, he asked, "Who divided out these fish?" He was told that Kahu-ngunu did. He took a fish and slapped Kahu-ngunu on the face with the tail of it, because he had dared to send him any but the best fish. For this, Kahu-ngunu and those men who acknowledged him as their leader left Whaene, and went and lived with the Nga-ti-poronu tribe. When there, Kahu-ngunu took a wife, and had children; but by-and-by he left them with their mother and her tribe, and they became leaders and parents of it, and many Nga-ti-poronu can now trace their descent from them.

When Kahu-ngunu left his wife and children he went to Nuku-tau-rua, the home of another tribe, whose chief was an idle fellow like Whaene, but he had a fine-looking woman, called Rongo-mai-wahine, as his wife. On their arrival at this settlement Kahu-ngunu was invited to stay at the house of the head chief, and had a sleeping-place allotted to him on one side of the house, while the chief and his wife occupied the other side of the house. Kahu-ngunu fell in love with the wife of his host, and determined to win her love and make her his wife. His followers had another house set apart for their own exclusive use. One day he called his followers to go with him to dig fern-root. They went where the fern-root grew most luxuriantly amongst the hills, and each man soon had procured a bundle of *roi* (fern-root) and brought it to the top of the hill overlooking the settlement. Kahu-ngunu directed them to tie all into one, and when this was done it was a bundle as high as a man. Then they rolled it down the hill into the courtyard of the settlement, and when it was unloosened it filled all the courtyard, to the great delight of the hungry people of the place, who exclaimed, "This man, Kahu-ngunu, is a strong man to procure plenty of food, and *paua* is the best fish to eat with it." But the sea was deep on the coast, and the people were lazy, so they had no *paua* to eat with it.

Kahu-ngunu one day said, "Where do you procure the *paua*, the shells of which I see lying about here?" They said, "From the sea; but it is deep where they are to be obtained, and only those who can hold their breath a long time can go down, and then they only get a few *paua*."

Kahu-ngunu went and sat on the cliff overlooking the sea, and saw a *kawau* (slug) diving in the sea. He held his breath when the *kawau* dived, and repeated to himself,—

I suppress my breath,
 And count one, two, three,
 Four, five, six,
 Seven, eight, nine,
 Ten, and now come
 To the surface
 And breathe again,
 And come on land.

Then the *kawau* rose to the surface; but Kahu-ngunu still held his breath until the *kawau* had dived three times and he had thrice repeated these words. He thought, "If I can hold my breath so long I can dive where these people obtain the *paua*." So he ordered his people to make a *kori* (a small pot-net), and to tie a long rope to it, and then, taking with him some of the people of the place to point out the rocks where the *paua* could be obtained, he and his followers went out in a canoe. Kahu-ngunu said to his people, "When I jerk the rope you must pull the net up." Then he took the net and dived into the water. They waited for some time, and thought he must be drowned; but presently he jerked the rope and they pulled the net up, but it was so full they could not lift it into the canoe. Kahu-ngunu swam on shore, and the inhabitants of the place came and were long in taking all the *paua* away, there were so many. Again the people wondered at the power of Kahu-ngunu to procure food.

Kahu-ngunu said to his followers, "If you eat of the *paua* give the roe to me." They did so, and he ate many of them. Now, this food produces flatulency, like the *tawa*-berry. The *tawa*-berry is cooked in a *hangi* (oven of hot stones), in the same way as the *karaka*-berry (*d*); but after

the *tawa* has been cooked it is not kept in water so long as the *karaka*-berry, but may be eaten in a few days.

His hearty meal of the roe of the *paua* produced its usual effect on Kahu-ngunu, and after some time the host awoke and charged his wife with idleness in not providing the house with aromatic grasses and herbs. They quarrelled hotly and became exceedingly enraged with each other, while Kahu-ngunu laughed and enjoyed the fun. Again the host awoke and charged his wife with idleness. They were so angry this time that they cursed each other, and even struck at each other, till the wife left the house and went to her parents. They were very much grieved that the man should curse his wife, and they urged her to be revenged on him by leaving him and taking Kahu-ngunu as her husband. They said, "Kahu-ngunu is a brave man, and is such a powerful fellow to obtain food." She agreed to what was said; and her mother combed her hair and ornamented her head with the most beautiful feathers of the *amo-kura* (red-tailed tropic bird—*Phaeton rubricauda*) and the *toroa* (albatross), and clothed her with the *kaitaka* (*d*) mat; and she went and took Kahu-ngunu as her husband. Thus the lazy fellow lost his wife by the deceit of Kahu-ngunu.

Kahu-ngunu begat a child by her, and they called it Kahu-kura-mui, who begat Tu-puru-puru, who begat Rangitutu-chu, who begat Tu-aka, who begat Ma-hina-rangi, who took to wife Tu-rongo and begat Rau-kawa, the ancestors of the great Nga-ti-rau-kawa tribe.

KAHU-NGUNU. (NGA-I-POROU.)

Kahu-ngunu lived at Tauranga, and one day he and his sister Whaene and their people went to draw their net. The net belonged to Whaene. When it was pulled on the beach, Kahu-ngunu seized the fish in the body of it, which made Whaene so angry that she struck him with her hand. Kahu-ngunu was ashamed at this insult, and left her and the people, and went to a forest, where he ate some *pareta* (*paretao*), and called the place Pareta; going on, he killed

and ate a *kaka*, and called the place Kaka-kai-a-moi. He went on to Pahau-ehu, Ngarara, Whaka-wai, and Kohaha-pare-moremo. Going on, he went into a cave. Sitting in the cave, he saw a man called Pa-roa pass in front of it, who saw Kahu-ngunu, and, not knowing who he was, invited him to his settlement. After Kahu-ngunu had lived some time at the home of Pa-roa the latter discovered who Kahu-ngunu was. Pa-roa said to his daughter, named Hine-puariari, "Girl, there is a husband for you." She took Kahu-ngunu as her husband. One day a woman of her tribe said to Hine-puariari, "How do you like your husband?" She answered, "He is more than I could wish." Rongo-mai-wahine, the daughter of Rapa, who lived at Tawa-pata (near Table Cape), heard what Hine-puariari had said, and made this remark: "The great river at Tata-pouri is ever ready to welcome him."

Kahu-ngunu asked his wife to dress his hair. She combed it all day, and on the morrow combed it again, and not till then was she able to form it into a *putiki* (top-knot). So she held it between her knees and rubbed it with oil which she held in a *paua* (*Halotis*) shell, and not till she had used the contents of ten shells was the hair limp enough to allow her to bind it with flax, but the flax broke as she bound it round the hair. He asked her to fetch his girdle. The flax of which it was made was grown at Tauranga. With this girdle she was able to tie his hair. And from this came the proverb, "The flax that bound the top-knot of Kahu-ngunu (the son of Tama-tea) was left at Tauranga."

Kahu-ngunu left his wife and went to Nuku-tau-rua (Table Cape) and Tawa-pata (Portland Island), where Rongo-mai-wahine and her husband Tama-taku-tai lived. Tama-taku-tai spent his time carving wood to ornament houses, but did not assist in cultivating food for his people. Kahu-ngunu observed how the people procured the *paua* and *pupu* (limpets), and endeavoured to cause a quarrel between Rongo-mai-wahine and her husband; so he proposed to his companions to go and dig *roi* (fern-root), and when they

had procured a quantity his friends suggested to tie it up in bundles and carry it to the settlement. To this he objected, and sent them to the *pa*. When they were out of sight he tied all the *roi* in one bundle, and carried it on his back to the precipice Tawa-pata, just above the village, and untied the bundle and let it fall. It scattered all over the *pa* in such quantities that it filled the spaces between the houses. The people of the settlement collected and began to roast and feast on it, praising Kahu-ngunu, and saying, "Now we have a strong and able chief, who can procure food for us."

The family of Ma-ringaringa-mai were at the *paua* fishing-grounds; so Kahu-ngunu proposed to his companions to go and collect *paua*, and instructed them to get flax and plait ropes and make nets, and prepare sticks to prize the *paua* from the rocks; and he went to the top of a hill near the coast from whence he could watch the *kawan* (shag) diving in the sea, and as the shag dived he held his breath, to see if he could hold it as long as a shag was diving. When a shag dived he began to count, and say, "*Pepe* (hold, suppress the breath) *tahi*, *pepe rua*, *pepe toru*," and so on to ten. If the shag had not come to the surface of the water he again repeated the *pepe*. This he did without drawing a breath until the shag had dived and come up three times: he concluded he could hold his breath for a considerable time, and thus be able to dive and obtain a great quantity of *paua*.

At low water he took some nets and swam out to the furthest rock to which the *paua*-collectors were in the habit of going in a canoe, and dived and filled his nets, and pressed the *paua* into them so tight that the nets were on the point of bursting, and returned to shore; but some *paua* he caused to adhere to his body and head. These were taken to the sacred place as offerings to the gods. Those in the nets were so heavy that the people of the settlement could not drag them on shore, so the people of the adjoining *pas* were called to assist. The *paua*-nets were pulled on shore, and the people feasted on their contents.

Having witnessed the great feats of Kahu-ngunu in procuring food, the people contrasted him with the chief Tama-taku-tai, and took the wife of that chief and gave her to Kahu-ngunu, who begat Kahu-kura-nui, Tu-puru-puru, Rangi-tu-chu, Hiri-ao, and Huhuti. Huhuti took Whatu-i-apiti as her husband; and these five are the ancestors of the principal tribes of the Nga-ti-kahu-ngunu.

TAMATEA-POKAI-WHENUA. (NGA-TI-KAHU-NGUNU.)

Give heed to this! Rongo-kako was the father of Tama-tea, and was the ancestor of all the tribes of New Zealand. Tama-tea came from Hawaiki in a canoe called Taki-tumu, or Horo-uta. He first landed at Turanga, which is on the fish his ancestor Maui had drawn up out of the ocean. There he left Taki-tumu and travelled by land, keeping near the sea-coast of the sea of Tauranga, until he reached Ahu-riri, where his pet *ngarara* (lizard), called Tapu-te-ranga, fled from him to the interior of Ahu-riri. He travelled thence to Ruahine, where, at Te-onepu, he set up a pole called Rakau-taonga, to mark the place where his son Kahu-ngunu turned back because he saw the sea-gulls flying over the Ruahine Mountains, following them, and wheeling over their heads, and crying, and he said to his father, "O friend! you proceed on your way: I will return from this place because of my regard for the *karoro* (sea-gulls) which cry from the *ngutu awa o Nyaru-roro* (the mouth of the Ngaru-roro River)." Then Tama-tea addressed his son Kahu-ngunu-matangi-rau, and said, "Do you feel love for your own place?" "No," said Kahu-ngunu, "I am only sighing." His father said, "If love for your own place influences you, go back to it." So Kahu-ngunu returned to Here-taunga, and Tama-tea journeyed on till he reached the lofty mountains, where another of his lizard pets, called Poho-kura, escaped; but he still had one, called Puke-o-kahu. When he reached the great river called Moa-whanga, he stuck up the unburnt ends of his firewood in it (and hence the saying, "The ends of the firebrands of Tama-tea"), so that they should become *taniwhas* (gods).

As he went along the sea-shore, his dog ran into the water and became a *taniwha*; but he went on and reached Whanganui, and sat down and combed his hair, and tied it up into a top-knot, and from this circumstance the place was called Putiki-whara-nui-o-Tama-tea. This is all that is known of one of our ancestors who was named Tama-tea-pokai-whenua.

Tama-tea-pokai-whenua had two wives—the first was Iwi-rau, the mother of Kahu-ngunu-matangi-rau; the second was called Mahaki-roa, the mother of (1) Ko-aui-tama-aki-roa, (2) Kahu-nui, and (3) Apa, the father of the Rangi-tikei tribe.

KAHU-NGUNU. (NGA-TI-KAHU-NGUNU.)

Kahu-ngunu left Tauranga on account of a dispute between himself on the one side and Paoa and Whaene on the other. Ira-nui accompanied Kahu-ngunu on this migration. When they arrived at U-awa, Kahu-ngunu took Hinga-roa (long fall) to wife, and came on to Titi-rangi, at Turanga-nui. (At this time Rua-pani was living at Wai-pawa.) On the evening of the day of his arrival at Titi-rangi, Kahu-ngunu asked, "To whom belongs the fire I see yonder?" and was answered, "To Rua-pani." On the following day Kahu-ngunu was taken to the *pa* of Rua-pani, where he took to wife Rua-rere-tai. The following chiefs and their wives were in the *pa* with Rua-pani at that time—namely, Rua-here-here-ticke and his wife Rongo-mai-wananga, Rua-roa and his wife Rahiri-momori, Kahunoke and his wife Kahu-kiro-kiro, Tama-tea-kuku and his wife Hine-te-ra, Tu-te-kohi and his wife Hine-te-wai.

During his stay with Rua-pani, Kahu-ngunu heard of the fame of a woman of supreme rank called Rongo-mai-wahine, and on that account he took a journey to Te-wai-roa, where there was much totara timber to make canoes. He stayed on the way at Te-mahanga, and took Hine-pu-ari-ari to wife, but soon forsook her again. This story was told to Rongo-mai-wahine, who exclaimed, "If he comes here we shall receive him: we, Te-ati-hau, have a wide mouth." Kahu-

ngunu went to Kahu-tara, where Rongo-mai-wahine lived with her husband Tama-taku-tai, also Rapua-i-te-rangi and his wife, also the following noted chiefs of those days and their wives—namely, Hine-tua, and his wives Moe-te-kakara, Hine-kumu, Whaka-ruru-a-nuku, Tu-kapua-rangi, Aio-rangi; Tawhi and his wife Tu-te-wana-a-tai; Mokai-tua-tiri and his wife Tau-kiekie; Hine-kahu-kura and his wife Kuku; Rangi-ta-wau and his wife Kiri-mamae; Manu-pokai and his wife Whai-ta; Hine-waka and his wife Taki-moana; Hine-auta and his wife Te-uhu; Tama-i-ua-te-rangi and his wife Mata-hina-te-rangi; Rangi-mata-moana and his wife Mai-ranga; Rangi-katia and his wife Hine-matire-rangi; Mate-roa and his wife Te-matenga; Mangu-mangu (wife not given).

When Kahu-ngunu had been two days at Kahu-tara he said to his thirty followers, "Let us go and dig some fern-root." When this was done some of the men said, "Let us tie it up in large bundles;" but Kahu-ngunu said, "No; let us tie it all in one large bundle." So they tied it all together in one bundle with *torotoro* (*Metrosideros scandens*), and rolled it to the brow of the hill above the settlement where all the people lived, and let it run down in front of the houses, where it was untied, and the women and children gathered into the storehouses sufficient for all the people there. All the women praised Kahu-ngunu for this act of kindness to them and their children. While they were eating the fern-root they wished for something to eat as a *kinaki* (savoury morsel) with it, because the women would not go to dive for *pava* (*Haliotis*) as a relish to eat with the fern-root. So Kahu-ngunu said to his followers, "Let us go to the sea-beach." They went and sat on a hill overlooking the sea, whence they saw a *kawau* (*Graculus varius*) diving and catching fish. Kahu-ngunu said to his people, "*Pepa* (*Pepe*) (hold your breath), and see how many times that *kawau* will dive and come up before you must let it go." They did so, but could not hold it long. Then Kahu-ngunu said, "I will try;" and the *kawau* came up five times before he had to breathe. But he said,

“ I can hold my breath longer.” He tried again, and held his breath till the *kawau* had come up twelve times. Kahu-ngunu then said, “ You remain here, and I will go and dive for some *paua*.” He took a net and went down to the beach, and tied a rope to the net, leaving one end on shore, so that when he had filled the net his people could drag it in. He dived into the sea and filled the net, and swam to land again. His people pulled the netful of *paua* on shore, and took them up to the settlement, and allowed each female to collect as many as she liked of them, and all partook of the feast so provided by Kahu-ngunu; but he himself only ate the *hua* (the roe) of the *paua*.

Kahu-ngunu occupied part of the house in which Tama-taku-tai and his wife Rongo-mai-wahine lived. They slept near the window. Kahu-ngunu, who slept on the same side of the house, and had eaten much of the roe of the *paua*, was tormented with flatulency, which gave occasion to Tama-taku-tai to upbraid his wife for leaving the house unprovided with sweet-scented herbs. They disputed until anger rose so high that Rongo-mai-wahine left him for good, and took Kahu-ngunu as her husband. In time they two had the following children—namely: Kahu-kura-mui, Rongo-mai-papa, Tama-tea-kota, and Tau-hei-kuri. Previous to this Rongo-mai-wahine had borne Tama-taku-tai two children, Rapua and Hine-rau-wiri; and before Hine-rau-wiri was born Tama-tea, who was living at Tauranga, left that place with a number of followers to visit Rongo-mai-wahine, who was expecting shortly to have a child. On the way they ran short of food, and had to eat of the *ponga* (*Cyathea dealbata*). They called the place where they first ate of it Te-ponga-tawhao (the forest of ponga); where the *pare-tao* (a certain creeper) got between their toes as they walked they called Pare-ta-ngahuehue (where the *pare-tao* is abundant); where they had so little food they called the place Kopae (put into little baskets); where they became weak with hunger they called the place Ngarara-whakaware (deceived men); and where they became lean for want of birds to eat they called

the place Te-matuku-tai-here-koti (the bittern of the sea-shore). All these names were given to the several places by Tama-tea. When he arrived at Te-wai-roa he found that the child born after Kahu-ngunu had taken Rongo-mai-wahine was a girl, and not begotten by Kahu-ngunu, but by Tama-taku-tai, and he called the child Hine-rau-wiri (daughter of the fish-net) in honour of the net Kahu-ngunu had taken the *paua*-fish in.

Tama-tea returned home by way of the sea-coast, for the purpose of seeing Ira-nui.

As Tama-tea had been long absent from his home at Tauranga, his son Rangī-nui set out from that place to follow the road his father had taken, to see what had kept him so long away; at the same time Tama-tea was returning home by another way than that his son travelled, and the son did not meet his father. Tama-tea arrived at U-awa, where Hinga-roa lived at Manga-kuku, and wept over the daughter and also over the son of Ira-nui called Taua. At the settlement Te-aho-waiwai he left some of the people of the tribes of Te-marokora-hunga, Nga-ti-hine, and Te Ngutu-au, as vassals, to provide food for his grandchild Tana, the son of Ira-nui; and then proceeded to his home at Tauranga, and found his own son Rangī-nui away in search of himself. This made Tama-tea sorrow greatly at his own home, until he died.

When Rangī-nui, in search of his father, arrived at Haunga-roa, a branch creek of the Wai-roa River, he found Ha-moko-rau building the house of Tama-tea-a-moa, and called to him and said, "Bring your axe nearer as you cut your timber. Cut it here and cut it there." Tama-tea-a-moa laid his axe down, and all but Rangī-nui went to the place where Tama-tea-a-moa and his people lived. Tama-tea-a-moa ordered food to be cooked for his guests, and added, "They are making sport of me." While the food was being cooked, Rangī-nui, who remained at the building, took an axe of Tama-tea-a-moa, and began to trim some rafters for the house. He had finished four

rafters before the axe became blunt. Then he took another axe and made four more; and thus he worked until he had finished all the rafters required, using one axe for every four rafters. Then he called his followers to proceed on their journey, because Tama-tea-a-moa had been heard to say, "Go and kill the men, and drag them to our settlement;" but some of his people said, "Do not kill them yet, but go and see what Rangi-nui has been doing." But by this time Rangi-nui and his followers had got some distance from the settlement; so the people of Tama-tea-a-moa followed them and invited them to come back, but they would not. Then Tama-tea-a-moa asked Kura-pori, the sister of Rangi-nui, to follow them and invite them to come back. She went after them and found them at another settlement. There Kura-pori took a husband and begat Uc-nuku-whare-kuta; and when Tama-tea senior heard of the birth of his grandchild Uc-nuku-whare-kuta, the child of Kura-pori, he sent Te-rau-tangata, Puku, and Kahu-tapere to be vassals and providers of food for that child and his children; and they cultivated the Au-titi and the Kura-o-kupe *kumaras* for him and them on the plantations at Rata-nui, a little to the north of Wai-apu.



CHAPTER IV.

At eventide again rehearse, and tell
The acts and fame of heroes gone.
Speak of the days of long, long past,
And those who lived in that past age
Of our great leaders and ancestry.
Far in the distant south,
Kept by the Nga-ti-kahu-ngunu,
Is the *moa*-bird, the bird from which
I may a plume obtain, to
Flaunt me in my days of joy.

Ancient Song.

TAMA-TEA AND RONGO-KAKO.

(NGA-TI-HAU.)

TAKI-TUMU landed at Tauranga, and Tama-tea was left there. The canoe was then taken charge of by Rongo-kako, Kupe, Rua-wharo, and Ngake, who brought her to Turanga, where they left some more of the crew, and some food for them, and came on and landed at Te-mahia, where others of the crew stayed, and by witchcraft brought whales to shore for their food. Coming on again, the canoe landed at Ahu-riri, where Ranga-tira, the son of Rua-wharo, was left, with the *pipi* (cockles) for his food. Coming on again, the canoe landed at Kopu-tau-aki, where Maku, a daughter, was left, with some *moki* (a fish) and *pakake* (whale), "the food of Tama," for her to live on. Coming on again, the canoe landed at Po-ranga-hau, where the *pipi* (cockles) called Tiraki was left. Coming on, the canoe landed at Te-wai-nui (great waters), where Matangi-awhiowhio (whirlwind), the son, was left. He lived on *karengo* (an edible seaweed). Coming on, the canoe landed at Aki-tio (beat the oyster

off), where the daughter of Kupe, called Moko-tu-a-rangi (tattooing like cloud-streaks on the sky), was left. Her food was *korokoro* (lamprey). Coming on, the canoe landed at Rangi-whakaoma, where the crew stayed two days to recruit from the fatigue of paddling on the sea. At this place Kupe and Ngake challenged each other to make the best canoe. One of them said, "Let it be dusk of evening when we commence to make our canoes." When evening had come each set to work to finish his canoe first. At midnight Kupe had finished his; but Ngake had not completed his at dawn of day, so he was beaten and silent. Therefore these canoes were called Rangi-whaka-oma and Kapua-rangi (cloud of heaven) respectively.

Taki-tumu sailed away again, and landed at Matakītaki (gaze at), where two of the children of Kupe, called Rere-whaka-itu (flee from a calamity) and Mata-o-peru (thick lips), were left, with some food consisting of *turo* and *poukuta* (sow-thistle). From this place they looked to the South Island; and hence its name Matakītaki (to view, to look at). Then the canoe sailed to Te Rimu-rapa (edible sea-weed), where Kupe hung his stone axe on the cliff at the entrance to Port Nicholson, and then sailed to O-takou. On his trip across Rau-kawa (Cook Strait) Kupe threw overboard Te-whatu-kaipomu (the stone which holds the canoe back); and hence it is that canoes find it so difficult to pass over the strait.

PAWA AND HOU-NUKU. (NGA-TI-KAHU-NGUNU.)

Horo-uta belonged to Tama-kawa (the baptised son), Hiki-tapua (sacred incantation), and Tu-kari-kawa (dispute at baptism); and Pawa got her from them, in order that he and his people might voyage over the sea to these islands (New Zealand).

These are the names of those who came in her: Hou-nuku, Hou-rangi, Hou-atea (clear, not obstructed), Hou-arero (plume like a tongue), Hou-taketake (the veritable plume), Taaki-rangi, Taki-whema, Pawa, Tari-toronga, Koneke, Tane-here-pi, Te-paki (the calm), Te-

kura, Waha-paka (dry mouth), Whio-roa, Tao-roa, Ta-puke, Rere-pari (fly over the cliff), Tai-kehu, Tu-tapa-kihi-rangi, Karo-taha, Tai-a-roa, Te-hirea (the indistinct in sound), Manu-rewa (uplifted bird), Tu-mata-haia (haea) (scratched face), Mahau-tu-tea (the open verandah), Tahore, Tanc-whai-kai (the husband of much food), Pa-rutu (oscillating *pa*—stockade), Rangi-tu-roua (the heaven touched with a pole), Tahu-karanga (husband or wife calling), Ta-raua (the canoe paddled sideways), Toki-puanga (axe used in the ceremonies connected with the star Rigel), Te-a-maru (the sail), Ira (pimple or wart on the skin), Te-iki-rangi (the consuming sky), Hiki-te-pa (ceremony performed over the hook to cause the fish to take it), Hiwara (watchful), Te-ha-totoi, Rourou-a-tea (the pole used by Atca—space), Rongo-topea, Nga-rangi-ka-ihia (the heavens divided), Tanc-toko-rangi (Tanc who propped the heavens up), Timu-rangi (omens of heaven), and others.

These are the names of the women of the highest rank who came in the canoe (but there were many other women on board): Makawe-uru-rangi (hair of the head offered to the heavens), Mapu-hia-a-rangi, Hauhau-i-te-rangi (cool in the heavens), Te-roku (the coward), Te-manawa-roa, Hine-mataotao, Hine-hau-ki-te-rangi (famous daughter of heaven), Hine-huhu-rangi (striped daughter of heaven), Kite-rangi (see the heaven), Hine-ruruhi-rangi (ancient daughter of heaven), Hine-hehei-rangi (daughter of the breast-ornament of heaven), Whiti-anannau (cross over and search for), Koia, Tangi-wai-tutu, Hinc-kapua-rangi, Tanga-roa-kai-tahi, Ta-poto, Hine-rau-kura (daughter of the red plume of the head), Taka-paheke (slide and fall), Matangi-rau-angina (the wind of many breezes).

This canoe landed at O-hiwa (watchful), and stuck on the rock called Te-tuke-rae-o-kanawa (the eyebrow of Kanawa), and was held there. When the crew who were engaged in saving her from being wrecked had time to attend to the people, it was found that their female relative of highest rank, Hine-kau-i-rangi (daughter swimming in heaven) had left her companions, and taken with her her

immediate vassals and friends, and gone inland. Some priests say she had a party of two hundred and sixty with her. Some of the people at once followed her, and when they got to where she and her companions had rested they gave a name to that place, and thus they gave names to each place where she had rested, or taken food, or sat on any peak or hill.

When those who followed her got to Tupa-roa, the one hundred and forty men under the leadership of Pou-heni, who were carrying the *mahiti* (white dog-mats, made of the hair of dogs' tails), *puahi* (white mats made of dogskin), and *paepae-roa* (mat with broad ornamental border), and various other sorts, had not arrived there. This party had travelled by the coast, and was sacred; therefore they did not carry fire or food with them. They slept without shelter wherever they were benighted; thus all and each of the places where they slept was called Po-nure-tua (the night of power cast down).

Those who went in pursuit of Hine-kau-i-rangi entered the forest and came out at Tai-harakeke, in the same district where the people with Awa-paka had been catching and preserving birds in their own fat. The party of Awa-paka had all slept on the ground and died where they slept; and to this day their bodies are seen there as stones stretched on the ground.

Again the pursuing party entered the forest, and travelled on until they came out at Ana-ura, where they cooked food in *umu* (ovens), and left. These *umu* are to be seen there to this day. Again they entered the forest, and travelled on till they came out at Whanga-ra, where they found the sacred party of Pou-heni like dead men, and covered with blowflies. They had become so weak for want of food that their teeth were clenched. The pursuing party lit a sacred fire, and put urine into calabashes and heated it; then with sticks they opened the jaws of the apparently dead, and poured the urine into their mouths, and they all recovered. Pou-heni left a fire and some food for them, and formed his immediate followers into different

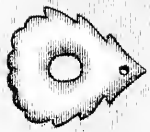
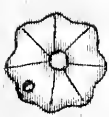
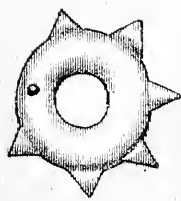
parties, to provide food for the whole party. To Te-paki (fine weather) he gave the dogs; to Ko-neke, the weapons of war to protect them; Tane-herapi had the spears to spear birds; Kahu-tore (apron) had charge of the sacred food as offerings to the gods; Kura had the eel-pots, and a number of people to help to obtain food for the whole party. Others carried the gods. The party of Ira were the most healthy of all the various sections of the people.

When they arrived at Turanga they found Ira and Kei-wa (at the space) living there, and the canoe Horo-uta laid up at Te-muriwai, where they also took up their abode; and there they found the bird-trap, which was a pole with a snare on the top, called *whaka-manu* (like a bird), which was brought from the other side of the ocean; they also found Te-kuri-a-Pawa (the dog of Pawa) turned into a stone.

They stayed there some time, and then went back on the same road over which they had come in pursuit of their elder female relative Hine-kan-i-rangi, even back to Te-kere-u (very dark). The object of this journey was to search for a *haumi* (a piece of timber to lengthen the canoe) for Horo-uta. Having found a *haumi* on a certain mountain, they called the mountain Maunga-haumi (the mountain of the piece of timber to make a splice); and at the mountain now called Kai-kamakama (eat food quickly) Pawa made water to float the *haumi*, and in doing so he stretched forth his hands and chanted this incantation:—

Stretch forth, O water!
 Extend to a distance.
 This is the stream
 Of the circumcision.
 Stretch forth, O water!
 Extend to a distance.
 It descends, and
 Is the Wai-roa River.

And the two rivers, called Te-wai-roa (long water) and Te-motu (circumcised) are from the water of Pawa; but the timber for the *haumi* was left there, as the canoe had been brought from Te-tukerae-o-kanawa to Te-wai-roa.



They therefore came back to Turanga, where they put another *kaumi* on the canoe, and mended her in those parts which had been broken.

PAWA AND TAI-PUPUNI. (NGA-I-POROU.)

I will tell you the cause of the wreck of Horo-uta, the canoe of our ancestors. This canoe was that in which the first *kumara* was brought to these islands from Hawa-iki. The crew was composed of Pawa (gall), Tai-pupuni (high water), Tai-wawana (flowing tide), Rangi-tu-roua (the heaven reached), Hou-taketake (descend to the depths), and other priests and followers. When all were on board and ready to leave, Kahu-kura stood up on the shore and addressed them, saying, "Depart in peace to the new land, and when you arrive there do not place Rongo-marae-roa (the god of the *kumara*) with Ariki-noanoa (the god of the fern-root), lest Rongo-marae-roa be angry, and leave you to perish. Let there be but one god in your canoe, and let that god be Rongo-marae-roa. It is contrary to the teaching of all our ancient priests that the ceremonies and offerings to Rongo-marae-roa should be mingled with those to Ariki-noanoa. Moreover, the *kumara* is the food to be eaten in times of quietness and peace. The fern-root is the food for times of commotion and war, and is the only food a war-party can rely upon while marauding in the country of an enemy. Neither is it customary to store the fern-root with the *kumara*; nor are they cooked in the same manner, for, while the fern-root is roasted in the fire because of its astringent fibre, the *kumara* is cooked in the oven, and thus forms a delicious food. And so we have always heard the proverbs repeated: 'The astringency of the fern-root,' 'The pungency of the *taro*,' 'The bitterness of the flax,' 'The sourness of the *kare-ao*' (supple-jack)." But the priests of Horo-uta did not observe the counsel of Kahu-kura, nor did they caution their people to follow his instructions; for, when they landed at Ahualu (mounds) (Mercury Island, off Cape Colville, near the Thames), a woman named Kanawa (dazzle, shine) brought some fern-

root on board of *Horo-uta*, as a supply for the rest of the voyage. When they were again in mid-ocean, *Rongomarae-roa*, in anger, caused a great storm to rise, so that the spray of the waves covered the canoe, and it was only by the mighty efforts of the crew that *Horo-uta* was got near to *O-liwa* (watchful), where she was upset, and drifted on shore. Soon, however, she was made seaworthy again, and when the crew had replaced the cargo they sailed along the east coast of New Zealand, and left some *kumara* at each place at which they landed. Thus was the *kumara* brought to these islands.

KAHU-KURA AND TOI. (NGA-TI-POROU.)

When *Kahu-kura* landed in these islands (New Zealand) he found *Toi* and his people living here. The people of *Toi* cooked food for *Kahu-kura* and his friend, which consisted of *tii*-root, *pongu* (*Cyathea dealbata*, or *C. medullata*), and *roi* (fern-root). Of this they partook, and, in return, the people of *Kahu-kura* cooked some food which they had brought with them from *Hawa-iki* for the people of the land (the people of *Toi*).

The friend of *Kahu-kura*, who was called *Rongo-i-amo* (*Rongo* who was carried in a litter), unloosed his waist-belt and poured some dried *kumara* (*kuo*) out of it. The *kuo* was put into seventy calabashes, and mixed with water with the hand into pulp. *Toi* and his people smelt the aroma of the *kumara* as they partook of it, and asked, "What is the name of this food?" *Kahu-kura* answered, "It is *kumara*." *Toi* said, "Perhaps it cannot be brought to this land?" *Kahu-kura* said, "It can be brought here." Pointing to a shed, he asked, "What is that over which a shed is built to protect it from the sun and rain?" *Toi* answered, "It is a canoe." *Kahu-kura* said, "By that the *kumara* may be brought here."

The name of the canoe was *Horo-uta*, and it belonged to *Toi* and his children and people. They at once determined that the *kumara* should be brought in her from *Hawa-iki*.

That night the people held a meeting, and ceremonies

were performed and incantations chanted that the gods might close up the holes out of which the wind blew, and calm the waves of the sea, and also attend and guard and uphold the canoe on her voyage, that she might skim swiftly over the sea to Hawa-iki.

Horo-uta was put into the sea, and twice seventy men embarked as her crew. Seventy sat on each side and paddled the canoe. Kahu-kura accompanied them.

It was midnight when they landed in Hawa-iki, and soon after the *kumara*-crop had been taken up and stored in sacred storehouses (*rua*). Therefore Kahu-kura had to dig on the cliffs of the coast to obtain the *kumara*, and to make the *kumara* fall into the canoe. To gain his object he chanted this incantation:—

The digging-pole, the big rain, the long rain,
 The hail, sunshine, and shower,
 And the big drops of rain,
 Of squall, and gale—
 Rangi, allow them to depart.
 Rangi, oh! make them bald,
 And let the offspring of Pani
 (The *kumara* god) now greatly stare,
 And let the offspring of Matuku
 (The murderer) now timidly stare.
 My skin is rough,
 And chapped by Rangi.
 Oh! that I could hear
 The gods now speak!
 Oh! that I could hear
 The ancients now speak!

When he had ended his chant the *kumara* fell from the cliff and loaded the canoe. Again he chanted that the *kumara* might cease to fall, and sang,—

I am satisfied.
 I have handled
 The great and valuable
 Of Mata-rangi
 (Face of heaven).
 I am satisfied
 With what I have
 Obtained from the cliff
 Of Ha-wa-iki.

As he ended his chant the *kumara* ceased to fall into the canoe, and she was laden.

The priests commanded the crew not to carry any other food but the *kumara* in Horo-uta, as the *kumara* was sacred to the gods of peace.

Kahu-kura stayed in Hawa-iki. Horo-uta came over the sea and landed at Ahuahū; and when she left that island one of the crew obtained a bundle of *aruhe* (fern-root) there, and took it on board. When the canoe arrived at Whaka-tane the gods who had charge of her became very angry because of the bundle of fern-root, and caused a great wind to rise—as the proverb says,—

The big wind,
The long wind,
The assembly of winds,
The whistling winds of heaven.

To appease the gods the crew threw a woman called Kanawa (war-weapon of the senior warriors—syn., *hani* or *tai-aha*) overboard; but she rose to the surface of the water and caught hold of the bows of the canoe. The crew called to her and said, “Loose your hold of the canoe, or she will capsizc.” But she would not, and the canoe turned over. And they called the place where the canoe was upset Te-tuke-rae-o-kanawa (the eyebrow of Kanawa).

The canoe was damaged, and the piece spliced on to make it longer (the *haumi*) was broken off, and it drifted on shore. All the people wept for the damage done to their canoe. They held a meeting and decided to obtain another *haumi*. The priests divided the people into two parties, seventy to guard the canoe and seventy to get the timber required.

Pawa was the leader of those who were to get the *haumi*. Others were deputed to spear birds and provide food for Pawa and his party, under the leadership of Awa-paka; Koneke carried the *tao* (war-spear); Tanc-here-pi carried the *here* (bird-spear); Te Paki had charge of the dog to catch the birds *kiwi*, *weka*, and *tara-po* (*kaka-po*): and it was for Awa-paka to say where the birds taken by his

companions were to be cooked and preserved in their fat in calabashes. The names of the places where they potted the birds were Pua-o-te-roku (heavy blossom) and Po-ruturu (booming noise of splashing).

When the birds had been preserved a messenger from those who were mending the canoe came to Pawa and Awa-paka, and said, "O Awa-paka! take your calabashes of preserved birds out of the forest. Horo-uta has been mended, and has sailed again. She will go into Wai-apu and meet you there."

Awa-paka and his party started at once, and came out at Tau-mata (top of the hill), and there they ate some of the preserved birds, and called that hill Tau-mata-kai-hinu (hill-top where fat was eaten). There they performed the ceremonies and chanted the incantations, and offered one of the remaining calabashes of preserved birds as a thank-offering to the gods for the recovery of Horo-uta. The name of the calabash so offered was Toctoe (shreds).

When Pawa and his party arrived at Awa-ani, Horo-uta had passed by that place; but there the crew left her anchor, baler, sinker, and some *kumara* for those who might occupy the district of Wai-apu. The bird-preservers left a calabash of preserved birds there, which turned into stone, and is to be seen to this day.

The messenger who had been sent on a former occasion to Awa-paka was again sent to him, and met him between Wai-piro and Mata-abu, where they rested for a time, and left the remainder of the calabashes of preserved birds. These also turned into stone, and are there to this day. They called that place Te-kai-hinu-a-awa-paka (the eating of fat by Awa-paka).

The party led by Pawa could not get back to assist in mending Horo-uta, nor did they obtain a *kaumi* for her.

He who righted the canoe was called Rangi-tu-roua (the day he was bound with cords). He took *titoki* (*Alectryon excelsum*) wood, and bound it round her, and turned her over. At the same time this was chanted:—

O power! O power!
 Bound round and confined!
 O power! O power!
 Bound round and confined!
 Lift, O earth!
 Lift, O heaven!
 Breathe, O breath!
 Lift the procreating power.
 Breathe, O breath!
 Raise the procreating power.
 Now it comes, it comes.
 'Tis done—yes, 'tis done.

As the voices ceased to chant these words the canoe recovered her upright position, and the people dragged her beyond the reach of the tide, where they could mend her.

When they were dragging her they chanted these words in a loud voice:—

Who shall cause her
 To slide along?
 She will slide by the
 Power of Tu-te-rangi-aitu
 (Tu the heaven-god).
 Famous axe of Mata-po (the blind)—
 Yes, Mata-po and Huri-te-po
 (The night turned over).

They mended the canoe, and put the cargo of *kumara* on board again, and came on to Whanga-paraoa (harbour of the whale), Wai-apu (bale the water up with the hand), Tu-ranga (long standing—of Rua), Nuku-tau-rua (distance of the canoe carrying a net), Here-taunga (tied two-together), Whakawhitinga (crossing), and to Kai-koura (eat the crawfish). They left some *kumara* at each place; and hence the origin of the words in the incantation chanted when planting the *kumara*, and repeated by the descendants of those who came in Horo-uta, and by some also of those who came in the other canoes:—

Hill up the mounds that make the *kumara* grow—
 We had a mishap by the waves of the sea.
 At Whaka-tau(tane) the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Wai-apu the *kumara* grew—
 We had a mishap by the waves of the sea.

At Wanga-paraoa the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Turanga the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Nuku-tau-rua the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Here-taunga the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Whakawhitinga the *kumara* grew—
 We had a mishap by the waves of the sea.
 At Kai-koura the *kumara* grew—
 We had a mishap by the waves of the sea.

I will explain why the *kumara* is not put, or used in conjunction, with fern-root: The *kumara* is called Rongo-marae-roa (Rongo of the long courtyard), and fern-root is called Ariki-noanoa (the lord of little sacredness); and they were the children of Rangi and Papa (heaven and earth). Rongo-marae-roa was ordained to be the god of Tu-mata-uenga (god of man and of war), and Ariki-noanoa as food for man in time of war. When an enemy is on the way to attack a *pa* the inhabitants of the *pa* take some *kumara* and place them on the road over which the enemy will come to attack them, and chant over the *kumara* this incantation—

Sprouting germ,
 Germs dispensing,
 Dust of the earth,
 Dust of heaven—

and leave them on the road. If the war-party come near to these *kumara* a panic will take place, which will be caused by the power of the incantation chanted over the *kumara*, and the war-party will flee back to their own home.

The *kumara* is also used as a god in the following way: The *kumara* which the priests take, and over which they chant the incantations previous to the crop being planted, are taken to a stream and placed in it and offered to the god ⁵Kahu-kura (god of the rainbow), as that god is supreme god of crops. When a few of the *kumara* which are to be planted have had the ceremonies and incantations

performed and chanted over them, and have been set, the priests go to consult Mua. If the god Kahu-kura (a small image of wood) is seen to tremble or shake he by this sign informs the priests that he acquiesces in the wish of the people that the gods, or an enemy, or flood will not destroy the crop. The people then put the whole crop into the ground.

The fern-root, or Arika-noanoa, is also a god of Tu-mata-uenga (god of man). When the hair of the head of man or woman is cut it is put in the fire, together with a piece of fern-root. When the fern-root is roasted it is kept as a charm to protect the possessor from harm.

But Rongo-marae-roa (the *kumara*) does not in any way cease to feel his disgust to the Arika-noanoa (fern-root) in regard to the pungent taste of the raw fern-root, as it is more bitter than that of any other plant; and hence the meaning of these proverbs: 1. "The sweet aroma of the ocean-breeze." 2. "The bitter gum of the flax." 3. "The gall of the sparrow-hawk." 4. "The pungent bitter of the *taro*" (*Colocasia antiquorum*). 5. "The astringency of the fern-root." If man had not a tongue to make him aware of these bitter things what would be the effect on him? He would lick all these bitter things to his own harm.



CHAPTER V.

Bow to earth and bow to heaven,
Whilst thou, O man! with craving hunger driven,
Weary, gaunt, and near insanity,
Must wander aimless and alone,
Whilst death creeps nearer still,
And to one focus draws that
Path of glory, honour, fame, and joy
Which youth laid out,
And blots and blurs the whole ;
Whilst, staggering, thou canst scarcely
Sweep the grass aside that grows
Along the path up to thy home.

How, cowed and servile, gnawing hunger
Makes the soulless frame to stagger,
When at eventide the reeling form
Gif seeks to eat the refuse cockles
Cooked and left by Pare-korau !
How, crushed by shame,
Once noble self now dies within,
As, crouching, thou drawest near
To see thy boyhoo's home !
No welcome greets by uttered words
Or calls aloud thy name ;
But thou must onward pass,
And in the path of Pu-hou go,
And thence, yet still a starved one, come.

A very ancient lament.

RONGO-I-TUA AND KAHUI-TUPUA.

(NGA-I-TAHU.)

RONGO-I-TUA (news from behind) came from Hawa-iki, and landed in the district where the Kahui-tupua (assembly of ancients) lived. He found them living on the *tii*-root (*Cordyline* of the sweet sort).

Rongo-i-tua came from Ao-tea-roa. His appearance was like that of the rainbow. On his arrival the Kahui-tupua prepared food for him ; but it was old and mouldy, and he

did not partake of it, but rose and asked for water in a calabash, and loosened his waist-belt, and poured some *kao* (dried *kumara*) from it, and let it lie in the water until it was soft, and handed it to those in the house to eat. They were much pleased with its taste. They asked him, "What is this food?" He answered, "That is the food on which we ought to live. The *tii*-root is not so good. Our people acknowledge this food as the principal support of man."

The next day Rongo-i-tua went to the sea-beach, and saw a tree which had drifted from Hawa-iki. He measured it with his arms, and spanned a *kumi* (ten of his outstretched arms, or sixty-six feet), and made a mark and spanned another *kumi*, intending to cut the tree in two lengths, of which to make two canoes; the canoe from the butt-end of the tree to be called *Arai-te-uru* (a screen from the west), and that from the top part to be called *Mamuka* (anxiety). One of these canoes was made by the *Kahui-tupua*, who embarked in her, with Rongo-i-tua as the leader, and went to Hawa-iki. When they arrived there the crew went on shore, but Rongo-i-tua stayed on board; and in the night the *Kahui-tupua* surrounded a house, and captured the people of *Kawakawa-pakiaka* (*Piper excelsum* root). *Pakarangi* (dry heaven) was taken prisoner, with *Tau-mai-rangi* (propitious sky), *Whe-uru* (red dwarf), *Ti-koro* (the loose noose; but *Ti-koro* was also called *Makaro*—indistinct), *Whai-ata* (follow at dawn), *Pokere-kahu* (agitated surface), and *Pipiko* (the best). *Pipiko* was also called *Wai-tahanga* (naked by the water). These were all men, and their names are given to different sorts of *kumara*.

Rongo-i-tua now landed, and asked his crew, "Where are your slain?" The crew answered, "They are here, lying in a heap." He remarked, "This is an insignificant family of the tribe; the principal family has escaped." After some time he said, "Let us embark and put to sea." When they had gone some distance on the sea they heard the shouts of the people on shore, and voices chanting sacred incantations over the blood of *Kahu-kura* (*Pakiaka*) and his slain companions.

This is the chant they heard. It is one chanted when revenge for blood is sought :—

From heaven are these,
 Now slain, and lying here.
 Come, let me hold thee
 On my spear now at dawn.
 It is bloodshed;
 It is blood flowing.
 Thy nose bleeds, O Rangi!
 The blood now seen
 Is from your slaying.
 Come, let me hold thee
 On my spear at dawn of day.
 Bloodshed; blood flowing.
 Your nose will bleed, O Rangi!
 Scoop up the tide—scoop it this way
 And scoop it that way—
 The tide of Paoa.

RONGO-I-TUA AND PO-TIKI. (NGA-I-TAHU.)

The *kumara* was brought from Hawaiki by Rongo-i-tua in his waist-belt. He slew the sub-tribe called Po-tiki (last-born), and took the *kumara* from them; but the chief sub-tribe of the people escaped, and fled up into trees, and adhered there to escape destruction. Some of them fled to the sky, and went to live with A-niwa-niwa (the great good one).

RONGO-I-TUA AND TOI. (NGA-I-POROU.)

Rongo-i-tua lived at Hawaiki, and at his home the people built a *whata* (stage) on which to dry his *kao* (dried *kumara*); but Rongo-i-tua broke the stage down, and the people asked him, "Why have you broken the stage down? The *kumara* will now lie on the ground, and who shall build the stage again?" Rongo-i-tua was ashamed when he heard the people speak to him thus, and became very angry, and went to the sea-shore, where he saw a log of wood rolled into the water, and got on to it. The winds blew it away, even as far as O-tea-rawa (the very white food), where he jumped on shore, and went to the settlement of the Kahui-

tupu (the flock of the growing), where he met Toi (the pinnacle), Tai-whaka-tupu (growing tide), and Tai-whaka-ta-whito (ancient tide), and abode with them. He heard the noise of the *puoi* (pestle), with which the *roi* (fern-root) and *whenua* (*hinau* — *Eleocarpus dentatus*) berry is beaten. He asked, "What is the noise I hear?" He was answered, "The people of the land are at work."

The cooks brought food and placed it before him. He tasted some, but did not like it; therefore he did not partake of it. In the evening the cooks prepared some *kauru* (*tii*-root) for him; but of this he would not partake.

On the following morning he asked for water. Some was given to him in two calabashes. Into these he shook some *kao* (dried *kumara*) from his waist-belt, which he had kept secreted on his person. The name of his belt was Mau-hope (held round the waist). He mixed the *kumara* with the water and gave it to the people, who were delighted with the taste. They asked him, "Where does this food come from?" He answered, "Who knows?" Again they asked the same question, and he gave the same answer. On the following day, as the sun rose, he called to the people and said, "Come outside." They went to see what he wished them to look at, and asked, "What are we to see?" He answered, "Let your eyes feed on the sight. Look at that part of the heavens where the red sun comes up — to the place where Kawakawa-nui and Pipiko-nui are." They asked, "Is the *kumara* from thence?" He said, "Yes." They asked, "How can we get there?" He said, "Who knows?" Pointing to a tree, he asked, "What is that we see?" They answered, "It is a tree." He said, "Make a canoe from a tree." They sought and found a tree which was lying over the filth-pit. This they cut in two. The end nearest the root they made into a canoe, and called it Arai-te-uru. Of the upper portion they intended to make another canoe, to be called Manuka. They embarked in the Arai-te-uru to go and obtain the *kumara*. As they departed on their voyage Rongo-i-tua

said, "Do not make a mistake. If you see any (*kumara*) growing on the cliffs of the coasts of the land to which you are going, do not take them—they are the old *kumara*—but go to the storehouse and take the *Kahui-rango* (the flock of heavy ones)."

They sailed away and arrived at their destination, and were full of glee, and obtained the various kinds of *kumara*. *Rongo-i-tua* had been gloomy about the canoe and her crew ever since she left, and felt anxious as she had not returned. He commanded his people to go and wash the filth off the log which they intended to make into the canoe *Manuka*. This was done, the canoe was made, and a crew embarked with *Rongo-i-tua* and put out to sea, where they met the canoe *Arai-te-uru*. *Rongo-i-tua* called to her crew and asked, "Have you got them?" The crew answered, "Yes, we have them all." He again asked, "Did you take all in the house?" They answered, "Yes, all." *Arai-te-uru* came near to *Manuka*, and *Rongo-i-tua* looked into the hold of *Arai-te-uru* and said, "No, you have not got all: these are the old *kumara*—they are the *kawa-riki* and old bulbs. But go on your way back to our settlement."

Rongo-i-tua went to *Hawa-iki*, and his crew sought for the principal *kumara*; but he objected to those they found, and said, "Go to the house of the *Kahui-rango* and take *Te Roro* (the side) and *Te Matao* (the window)." They attacked the house, and killed *Te Pipiko*, *Kawakawa*, *Tama-i-rangi*, *Papa-rangi* (flat of heaven), *O-ti-koro*, *He-uru*, *Popo-hae-ata* (ceremony at dawn of day), and *Pa-ki-aka* (mutter); but *Kahu-kura* and the *Kahui-rango* escaped, with some other inhabitants of the land, and came to attack *Rongo-i-tua*. He was in his canoe out on the sea, from which he asked his enemies, "Are you all here?" They said, "We are all here." He asked, "But where is the *Kahui-rango*?" His own crew answered, "We have taken them all." He said, "But you have not taken all who were in the house." *Rongo-i-tua* now went on shore, and, going to the house, looked up to the window (*matu-o*

or *mata-aho*) on the roof of the house, and, calling to the crew, he said, "Take your slain on board." When the canoe was laden he ordered the crew to push out to sea. Having done so, they heard the shouts of the people on shore. Rongo-i-tua said to his crew, "Listen to the voices of the people. You said you had killed them all. From whence, then, is the shout I hear?" His crew asked, "What are they doing?" He answered, "They are performing their ceremonies over the blood of the slain." Again the shout was heard, and the crew asked, "What are they doing?" He answered, "They are preparing to set the *kumara*-crop." The shout was again heard, and the crew asked, "What are they doing?" He answered, "They are digging the ground for the crop." The shout was heard again. He said, "They are setting the crop." Another shout, and they were taking the young shoots from the *kumara*-bulbs to plant for a future crop. Again and again the shout was heard. These shouts were given when they lifted the spade to dig, when they laid the *kumara*-bulbs in the *akuahu* (hills) in which they were to be set, and when the ceremony of procuring a good crop was performed.

Rongo-i-tua left this land and sailed away back to his home; but at dawn of the following day he was at the same place he had been the day previous, and for days he was at the same place. He and his canoe were held there by the gods to punish the crew for having partaken of some of the *kumara* they had obtained at Hawa-iki. Rongo-i-tua said, "Let some of you strike me, that this evil may not continue, and that some of you may get back to your home." They struck him and performed the sacred ceremonies over him. He stood up and clung to the clouds, and from thence he swung himself back to his home in Hawa-iki. When he got to the clouds his name was changed and he was called Rongo-tiki (great Rongo), but his old name was Rongo-i-tua. When he died he was called by his new name of Rongo-tiki.

The canoe now went on, and the crew landed at their house at Ao-tea-rawa (quite to the white cloud).

RONGO-I-TUA AND KAHUI-TIPUA. (NGA-I-TAHU.)

Rongo-i-tua (news from beyond) was the first to arrive in these islands from Hawa-iki. He found the country inhabited by the Kahui-tipua (assembly of strange people). The chiefs were named Toi (trot), Rauru (hair of the head), Ha-toka (calm breath), Ri-taka (fastening untied), Rongomai (the whale), Taha-titi (fastened side), and Tama-rakai-ora (son of the day, of food in abundance). When these saw the strangers they ordered food to be set before them. *Mamaku* (*Cyathea medullaris*), *kauru* (*Cordyline*—the *tii-papa*, which is cooked, and becomes very sweet), and *kiekie* (*Freycinetia banksii*) were therefore offered to them; but Rongo-i-tua hardly tasted any of them. Presently he asked for a *kumete* (wooden bowl) of water to be given to him. This he placed behind him to conceal what he did, and unfastened his waist-belt, which he called Mau-hope (held on the waist). He took from it some *kao* (dried *kumara*) and put it into the bowl; at the same time he chanted this incantation as he unfastened his waist-belt.

Falling, falling is the end of the (*kumara*)
 In the presence of an assembly;
 Though few (*kumara*) there be
 From Maa-te-ra and Hawa-iki.

He mixed the *kao* with the water by squeezing it into pulp with his hand, and handed the bowl to his hosts. When they tasted it they wanted more, and asked Rongo-i-tua where he obtained it. He answered, "From across the sea."

Tu-a-kaka-riki (slightly green), one of the original inhabitants, found a large *totara*-tree on the beach which had been cast up by the sea. He measured it, and found his extended arms ten times did not reach the end. Delighted with his discovery, he informed his people; but Rongo-i-tua had also gone to the beach, and had got on the tree, and had deposited his excrement on the butt. Having heard that Tu-a-kaka-riki claimed the tree, he disputed his right to it, saying, "It belongs to me, and was mine in Hawa-iki, from which place it has followed me;

and if you examine it you will see my mark which I put on it before leaving home." The excrement on the butt settled the question. The tree was split in two, and out of each half a canoe was made. One was called Manuka (abhor, disgust), because of the excrement seen on it; the other half was made into the canoe Arai-te-uru (barrier of the west).

Manuka was first finished, and a crew of the Kahuitipua, impatient to possess the *kumara*, sailed away to Hawa-iki, and returned with a cargo; but, when planted, the crop failed. In the meantime Rongo-i-tua, in Arai-te-uru, sailed on a voyage for the same object, and on reaching Whanga-ra (sunny harbour), where the *kumara* grew, in Hawa-iki, he ordered his crew to surround the chief's house, in which they heard people chanting incantations which were sung when the *kumara*-crop was being planted. "Ah!" said Rongo-i-tua, "these are the *karakia* (incantations) you need: learn them." They listened, and learnt them.

There were three gods who presided over the *kumara*-plantation, and these were represented by three posts or sticks (*tokō*), and these were set up in every plot of ground where the *kumara* was planted. These were named Kabukura (red garment, or rainbow), which represented a male; Maui-i-rangi (weakened in heaven), which also represented a male; and Mari-haka (fortunately rejoicing took place), which represented a female. Before these the incantations for the *kumara* were chanted, and the Ta-mahu (make ripe, make mealy) offerings of *koromiko* (*Veronica*) leaves and young shoots were presented. Any error (*tupepa*) made by the *tohunga* or people in performing the rites or chanting the incantations while the *kumara*-crop was being planted or taken up would result in the death of the *tohunga* and the destruction of the crop by the presiding gods.

Rongo-i-tua sent his canoe back in command of Pakihiwi-tahi (one shoulder) and Hape-ki-tu-a-raki (limp towards heaven), while he remained for a while in Hawa-iki. The voyage back was accomplished and the cargo partly

discharged; but Arai-te-uru was eventually capsized off Moe-raki (calm sky), and lost, and the remains of her cargo were strewn along the coast, where, at low water, they may at this day be seen in the boulders showing on that part of the beach. Rongo-i-tua in one day returned from Hawaiki to Ao-tea-roa, and the Kahui-tipua saw a rainbow, which suddenly assumed the form of a man, and Rongo-i-tua stood amongst them; hence he was ever after known as Rongo-tikei (Rongo the strider).

The *kumara* and *aruhe* (fern-root) were the offerings made to Huru-ka (warrior) and Pani (orphan); but *aruhe* was the senior or lord of the two, because he was descended from the backbone of his parent Rangi (heaven), whilst the *kumara* came from the front of Rangi, and was therefore inferior in rank.

The husband of Pani wondered how his wife procured food; but, watching her, he saw her go down into the water and rub the lower part of her stomach, and then she filled baskets with *kumara* and fern-root. "Ah!" he said, "it is from her inside that our food comes." As the old song says,—

Descend from the back, the great root of Rangi.
 Descend from behind, the fern-root;
 Descend from the front, the *kumara*,
 By Huru-ki and Pani.
 Then it was nourished in the mound—
 The great mound of Whata-pu (all stored),
 Great mound of Papa,
 Great mound of Tau-ranga (waiting).
 There was seen the contemptuous behaviour of Tu,
 There they were hungered after, &c.

Alarmed for the safety of their children, Huru-ki (very warm) and Pani bade them hide themselves; and the Papaka (very dry) fern went to the mountains, the Ko-huruluuru (very hairy) fern went to the forests to listen to the songs of the birds, the Ta-roa (long sea-breeze) fern went to the sea-shore to listen to the dashing of the surf, and the Papa-wai (soppy) fern went to the river-banks to listen to the splashing of eels at night.

The ancient men, and also the old songs, say that Toi (trot) taught man to eat fern-root and the stem of the *tii*—and hence the proverb “*Te kai rakau a Toi*” (the timber-food of Toi)—and that Rongo-i-tua introduced the *kumara*, and that Tu-kete (stand in the basket), in his canoe Huru-huru-manu (bird’s feather), achieved the reputation of being a great circumnavigator, like Tama-tea and Kupe.

RONGO-MARAE-ROA AND TU-MATA-UENGA. (NGA-I-POROU.)

Rongo-marae-roa (fame of the long courtyard) quarrelled with his younger brother Tu-mata-uenga (Tu of the stern face) on account of the *kumara*-plantation called Pohutu-kawa (the sprinkling at baptism).

Tu-mata-uenga went to Ruru-tangi-akau (Ruru who cries on the sea-coast) to procure weapons for himself. Ruru-tangi-akau gave his own child Te-ake-rau-tangi (*ake* of the weeping leaf) to Tu-mata-uenga. This child had two mouths, four eyes, four ears, and four nostrils to its two noses. Then the battle between Rongo-marae-roa and Tu-mata-uenga began in earnest, in which Rongo-marae-roa and his people were killed. The name given to this battle was Moenga-toto (sleep in blood). Tu-mata-uenga baked his elder brother (the *kumara*) in an oven and ate him: thus he was devoured as food. Now, the interpretation of these names in common words is—Rongo-marae-roa is the *kumara*, and Tu-mata-uenga is Man.

A remnant, however, of the *kumara* tribe escaped, and fled into the stomach of the noted woman called Pani (besmeared), and dwelt there. The stomach of Pani became wholly the storehouse of the *kumara*, and the *kumara*-plantation was also called “the stomach of Pani.”

When the people of the district in which Pani lived were in want of food, Pani lit the wood of her cooking-oven as if for cooking largely; and when it burnt well, and the oven was becoming ready, the men of the place, looking on, said one to another, “Where can the food come from to fill so large an oven?” She went outside to the stream and collected the food. She scooped the food up with her hands. With

two handfuls she filled her baskets, and came back to the settlement and placed the food in the oven. When cooked she distributed it in equal parts to her people. Thus she acted every morning and evening for many days.

Now, the vegetable food in war-time is fern-root, roasted and pounded and made into cakes, which we call Te-akatu-whemma (permanent running root of the soil).

In the morning of another day Pani went and lit the fire of her oven to bake food for all her people; then she went, as before, outside to the stream, taking her 'big basket. She sat down in the water, groping and collecting beneath her with her hands. While thus engaged a man called Patatai (land-rail) was hidden on the bank of the stream. Having seen what she was doing, he suddenly made a loud noise with his lips and startled her. She was so ashamed at having been seen that she got up and went to the village; and hence it was that the *kumara* was secured for man. The name of the stream in which she was seen was Mona-riki (little sear).

Pani was the wife of Maui-whare-kino (Maui of the evil house), and from her came the sacred incantations chanted by the priests at planting and harvesting the *kumara*.

It was Tu-mata-nenga who destroyed the *kumara*, lest the strengthening power of Rongo-marae-roa should come down to man on this earth.

RONGO-MARAE-ROA. (ŊGA-I-POROU.)

This is the reason why the *kumara* was never associated with the *roi* (fern-root) when such were stored for use in winter or used as sacrifice. The *kumara* is called by the name of Rongo-marae-roa (fame of the long courtyard), and *aruhe* (fern-root) is called Ariki-noanoa (lord of not much importance); but they were children of the earth and sky.

Rongo-marae-roa was placed as an *atua* (god) superior to Tu-mata-nenga (Tu of the stern face—the god of man); so that, in case a foe should come against man, the *kumara* was ceremoniously carried, and laid in the road by which

the war-party might come, and incantations were chanted, and rites performed over the *kumara*, and it was left there. The *kumara* thus charmed would be sure to defeat the enemy, and cause him to retreat, through his having sacrilegiously trampled on the sacred *kumara*. Hence war-parties were careful not to travel over old roads or common tracks when on a war-expedition.

POU-RANGA-HUA AND KAHU-KURA. (NGA-TI-KAHU-NGUNU.)

A chief of old called Pou-ranga-hua (staff to place the fruit in lines) was getting his canoe ready to go to sea to seek some better food as a relish for his son Kahu-kura (red garment), as the child had with loud noises rejected its mother's milk, and also the liver of the *kaha-wai* (division water) (*Arripis salar*), with which he had been fed. From the *kaha-wai* liver which he had rejected sprang the *maroro* (flying-fish).

When the canoe was all ready to start Pou-ranga-hua had to go back to his house to get something he had forgotten, and whilst he was away his four brothers-in-law, Kano-ac (relative at a distance), Pac-aki (dashed against the ridge), Rongo-i-amoa (Rongo who was carried in a litter), and Tai-ka-matua (full tide), embarked in the canoe, and sailed away. Pou-ranga-hua, nothing daunted, went after them in a canoe made of a duck's feather; but a gust of wind swamped his canoe, and he sank to the bottom of the sea. He came up again, and battled with the waves, and finally got on to the back of a whale, on which he kept himself by the power of incantations he chanted whilst sitting there. Eventually he met his brothers-in-law, who were returning, and joined them, and when they reached the shore he called to the *kumara* (which they had obtained) by the name of Ka-kau (will swim). The *kumara* answered by asking, "Who are you who call my name?"

Pou-ranga-hua obtained from his brothers-in-law two roots of *kumara*, which, with the usual rites performed and incantations chanted, he planted; and in course of time from these the whole country was supplied, so that his own son

Kahu-kura and all the people were supplied with this good vegetable food.

POU-RANGA-HUA. (URI-WERA.)

Pou-ranga-hua went after his brother-in-law to Hawa-iki. His canoe being gone, he went to Hawa-iki on two pet birds called Tiu-rangi (skim in the sky) and Haro-rangi (sail over the sky). These birds were the property of a chief called Rua-ka-panga (storehouse out of which food is given), who lent them for this occasion.

Pou-rauga-hua arrived in Hawa-iki, and brought from thence, from the two cliffs called Pari-mui-te-ra (great cliff of the sun) and Pari-mui-te-rangi (great cliff of the heaven), these seven varieties of *kumara*: Kawakawa-tawhiti (the green from a distance), Toroa-mahoe (speckled albatross), Tutanga (portion given at a feast), Kiokio-rangi (moon in the sky twenty-five days old), Tutae-tara (soft, pulpy), Monenchu (mealy), and Anu-tai (cold of the sea). The *kumara* obtained by Pou-ranga-hua lived and flourished, but those which his brothers-in-law procured did not grow.



CHAPTER VI.

Oh! cease to speak, nor words repeat
To me. I would that I could quiet have,
And let my troubled brain have rest.
Oh! let me live alone, and ponder
O'er the deadly past; and give me time
To rid me of the blighting power
Of gods unknown to me,
Whose omens flit around,
While dread forebodings bind my very soul.
Very ancient dirge.

TARA-KI-UTA AND TARA-KI-TAI.

(NGA-TI-KAHU-NGUNU.)

THE Nga-ti-kahu-ngunu Tribe, who now occupy the Here-taonga(taunga) (Napier) District, were in generations past the occupants and owners of the Turanga (Poverty Bay) District; but, on account of the murder of two children, twins of Kahu-tapere and Rongo-mai-tara, sister of Ra-kai-te-hiku-roa, they were driven from that part of the land.

The names of the children were Tara-ki-uta (the side inland) and Tara-ki-tai (the side towards the sea). This is the reason why those children were murdered: Ra-kai-te-hiku-roa (who was grandson of Kahu-ngunu, and fourth from Tama-tea, who, with Rongo-kako, came from Hawa-iki to these islands in the canoe Taki-tumu) felt amoyed that birds preserved in calabashes in their own fat were given to these twins, instead of being kept for his son Tu-purupuru. He therefore determined to destroy these children, who were the sons of his sister Rongo-mai-

tara. The twins were in the habit of going from their home, and joining in the game of whipping-top with the children in Ra-kai-te-hiku-roa's *pa* called Maunga-puremu (which stood near to the spot now occupied by the village of Ormond). On the side of the path near the *pa* there was an old *kumara*-pit (*it*), into which Ra-kai-te-hiku-roa knocked the children's tops, and told the twins to fetch them. When they were in the pit he covered them with rubbish, and filled the pit, and smothered them. As evening came on the parents missed them. Search was made, but they could not be found. To aid them in their search they made kites of the *raupo*-leaf (*Typha angustifolia*) in the form of hawks, covering the outside with *aute* (*Broussonetia papyrifera*). These were sent up into the air till they were on a level with the *pa* of Ra-kai-te-hiku-roa, when they hovered over his house and nodded their heads. This indicated who had killed the children.

Kahu-tapere (whose *pa*, called Puke-poto, stood near where Mr. W. Charles now resides, at Repo-ngaere) called his tribe together, and attacked Ra-kai-te-hiku-roa, and took his *pa*, and killed Tu-purupuru, the son of Ra-kai-te-hiku-roa, and many of the tribe. Those who escaped with Ra-kai-te-hiku-roa fled to a *pa* called Uku-rarenga, on the Mahia Peninsula. The body of Tu-purupuru was cooked in an *umu* (*hangi*—oven) called Whakatau-ai. The stones used were called Rehu, or Whatu-kura, or Whatu-ranga-hua—resembling scoria—with a *mere-poumamu* called Whaka-tangi-ara.

After Ra-kai-te-hiku-roa and his people had resided some time at Uku-rarenga, Kahu-paroro determined to go to Turanga. When Ra-kai-te-hiku-roa heard of his intention he said, "O friend! go in peace to where our child sleeps, but let his spirit hover in quietness over Turanga" ("Do not disturb his bones"). When Kahu-paroro arrived at Turanga he collected the bones of Tu-purupuru, and brought them to Te-mahanga, near to Te-mahia, and left the skull there, and went on to Nuku-tau-roa(*rua*) (Table Cape), and there made fish-hooks of the shoulder-blade

bones, and used them to fish with from the rock called Mata-kana. When he threw his hook out into the sea he chanted this *hivihiri* (short incantation):—

Divide, divide the waters of Ta-wake
 With the red ornamental weapon
 Of Tu-purupuru and Ra-kai-te-hiku-roa.
 Who is thy ancestor?
 He is Taki-ta-maku,
 Tibito-rangi, and Pahi-to-weka (Tahito-weka).

He pulled his line in, and had caught a *hapuku* (cod). Tama-i-wiriwiri heard the words of the chant, and thought it was Tu-purupuru who was fishing, and hastened to Uku-rarenga and told Ra-kai-te-hiku-roa what he had heard; but Tama-rau-hiri had discovered that the bones of Tu-purupuru had been used by Hauhau to dig fern-root. War was declared to avenge this insult, in which Hauhau and many others were killed.

Ra-kai-te-hiku-roa and his followers retreated to Te-wai-roa; but the people there did not make them welcome, nor did they supply canoes for them to cross that river; and, as Ra-kai-te-hiku-roa had few followers at the time, he ordered the faces of the women to be marked to resemble the tattooing on the faces of men, and marked a number of calabashes with *moko* (tattooing) to resemble men, and performed this *haka* (*d*), which was led by Hine-kura:—

A black mat (or black puffin) O me!	Tieke i (a bird of feeble flight),
A black mat, O me!	Tieke i,
Black, black mat, O me!	Tietieke i,
A black mat, O me!	Tieke i,
Dark puffin.	Tie-hakoa-koa (dark puffin).
So it is. Now, now.	Koa ei-ei.

As this was being performed the Wai-roa people collected in groups to witness the performance and hear the song. As these were without their weapons Ra-kai-te-hiku-roa and party rushed on them and killed many of them, and went on to Ara-paua-nui. When they arrived near to the *pa* of Taranga-kahu-tai, that chief saw them, called, and asked, ‘Where is Taraia?’ Taraia, who was with Ra-kai-te-hiku-roa, answered, “I am here.” Taranga-kahu-tai shouted

and said, "Stand forth, that I may recognize you." Taraia was clothed with a mat made of feathers, and stood where he could be seen. Taranga-kahu-tai said, "I shall soon distinguish you : your heart will be eaten by me." Taraia took a stone, and, repeating a Tipi-hou-mea incantation over it, threw it at Taranga-kahu-tai, and knocked the feather-plume or head-dress off his head. At the same time Taraia rushed towards him, and the plume fell at Taraia's feet, which made him exclaim, "I know that I shall eat your heart presently." A battle ensued, and Ra-kai-te-hiku-roa and party were repulsed. A woman of the party, called Hine-pare, seeing her friends draw back, thought they were defeated. She took the calabash in which they carried the gods, ascended a rock, dashed the calabash to pieces, and exclaimed, "Evil be on the mothers of these men. Presently our nakedness will be seen by our enemy." Her brothers, having heard the crash of the breaking calabash, and the curse she uttered, and the voice of the lamenting woman, imagined the skull of one of their people had been smitten. This roused them to action, and, led by Taraia, they rallied and again charged the enemy, and killed Taranga-kahu-tai, Ra-kai-weriweri, and many others ; but Wai-kari and some of Ra-kai-te-hiku-roa's party also fell in this battle.

A dispute arose over the body of Ra-kai-weriweri as to the family to which he belonged. To end the matter Taraia took two pieces of *toe-toe* (*Arundo conspicua*) to cast lots with the *niu*, and chanted this incantation :—

Pull it from the foundation,	Unuhia i te pu,
Pull it from what is known (history),	Unuhia i te weri,
Pull it from the root,	Unuhia i te taketake,
Pull it from the heart of Hawaiki.	Unuhia i te tamore i Hawa-iki.

He held the *toe-toe* on the extended open palm of his right hand, and said, "If you are of the family of Ra-kai-te-hiku-roa" (shaking his hand) "go ; but if you are of this family, hold." The *toe-toe* stayed on his hand, and Ra-kai-weriweri was declared to be of the family of Ra-kai-te-hiku-roa. This was the fourth death in revenge for Tu-purupuru.

Ra-kai-te-hiku-roa and followers went to the *pas* Whakari, Tauranga, and Hei-pipi, near Ta-ngoio, the commanders of which were Tau-tu and Tu-nui. While Ra-kai-te-hiku-roa was there a man called Totara arrived from Here-taonga, and boasted of the abundance and goodness of the food procured in his district. A chief called Ta-wao remarked, "Te-whanga-nui-o-roto (Napier Harbour), so celebrated for its shell-fish, shall be the *mara* (garden) of Ta-wao." Taraia remarked, "Ngaru-roro, celebrated for its fish, *kahawai*, shall be the *ipu* (calabash or bowl) of Taraia."

Ra-kai-te-hiku-roa and party went to the mouth of the Ngaru-roro stream, and drove Ha-tupuna, Awa-nui-arangi, and Whatu-ma-moa, and their people off the land, and captured their principal *pa*, called O-tatara (Redcliffe, near Taradale).

Kahu-kura-nui (father of Ra-kai-te-hiku-roa), after he had returned from Motu-o, took Tu-te-ihonga, who was a widow and woman of high rank of the Whatu-ma-moa people, to wife. Taraia and Po-ranga-hau had avenged the death of her former husband, who had been killed by the people of the Here-taonga district, and the Kahununu people were amalgamated with the Whatu-ma-moa in the second generation after the arrival of Taki-tumu from Hawaiki.

TAMA-TE-RA AND IWI-KA-TERE. (NGA-TI-KAHU-NGUNU.)

The tribes who now occupy Te-aute and Pou-ka-wa in days long past were the owners and occupiers of the Wai-roa district, near Napier. The reason for their leaving Te-wai-roa was this: A chief named Iwi-ka-tere, who lived at a *pa* near Turi-roa, at the Wai-roa, had a pet *tui* (parson-bird), which had been taught to repeat the incantations chanted while planting the *kumara*, *taro*, and other crops, and was thus a valuable economizer of time and labour, for the priests otherwise would have been obliged to chant these incantations themselves.

Tama-te-ra, a chief of an adjoining *pa*, borrowed the bird from Iwi-ka-tere. Having kept it for some time,

the owner sent for his pet; but Tama-te-ra would not part with it, and Iwi-ka-tere went and took it to his home. One night Tama-te-ra, with his companions, went by stealth and took the bird; and whilst being carried off the bird kept repeating these words, "I am gone; I am gone on the handle of a paddle. I am tired of fighting. Oh! I am gone." It was waste of words on the bird's part, as its master did not understand their meaning, and Tama-te-ra took it away. On the following day Iwi-ka-tere attacked those who stole the bird, but was repulsed; but to gain his object he obtained the assistance of Ra-kai-paka, chief of Te-mahia district (who had been driven from Turanga), and attacked and killed Tama-te-ra, Tau-para, and others. In the battles fought on account of this bird many on both sides were killed. This was the cause of Ngare-ngare and people, including his granddaughter Hinc-te-moa, leaving Te-wai-roa, and going to Here-taonga, and settling in the neighbourhood of Pou-ka-wa and Te-aute, and expelling Tare-nui-a-rangi and people, the original owners, from that district. A great battle was fought on the site of the present town of Danevirke, near Tahora-iti, in the Seventy-mile Bush; and from the length of time taken to cook the slain in the *hangi*, or *umu* (oven), the place was called Umu-tao-roa (oven that took long to cook the food).

These events took place in the days of Ra-kai-paka, a contemporary of Kahu-kura-nui and Ra-kai-te-hiku-roa, in the second and third generation after the arrival of the canoe Taki-tumu from Hawaiki in these islands.

TE-RAPU-WAI. (NGA-TI-KAHU-NGUNU.)

Tane-nui-a-rangi took Hinc-ahu-one and also Hinc-ti-tama to wife, and from Hinc-ahu-one, who was the elder or senior wife, the old priests say, sprang another race than our people, the Maori. The progenitor of that race was called Te-rapu-wai, and when the Europeans were first seen by the Maori in New Zealand they were said by the old priests to be the descendants of Te-rapu-wai.

TE-RAPU-WAI AND KAHUI-TIPUA. (NGA-I-TAHU.)

Te-kahui-tipua were the first to occupy the South Island. They were giants who could stride from mountain-range to mountain-range, and transform themselves into anything animate or inanimate. When Te-rapu-wai, who dwelt at Matan, went in small parties to hunt for the *weka* and other birds, they never returned. Tens and tens went out, and never came back; then every one of the tribe felt sure something was consuming them, but what it was they could not tell. A long time passed, and then they found out how their people perished. It was learnt from a woman called Kai-a-moe, the sole survivor of one of those hunting-parties. She told her people her party met a *tipua* on the top of a hill, accompanied by ten two-headed dogs. After killing all the men the *tipua* carried her to his cave, which was situate near the river. There she was forced to live with him, and in time became covered all over with scales from the *tipua's* body.

She was very miserable, and determined to escape; but this was not an easy task, as the *tipua* took care to fasten her by a cord, which he kept jerking whenever she was out of his sight.

As the cave was on the banks of the river, she crept to the entrance, where *raupo* grew in abundance. She cut a quantity and tied it in bundles, and on the following day, when the *tipua* slept, she crept out and made the *raupo* bundles into a raft, and tied the cord which the *tipua* had fastened to her body to a root of growing rushes, which, when jerked, being elastic, would prevent the immediate discovery of her flight. She got on the raft (*moki*), and, carried by the current, dropped down the river, at the mouth of which her friends lived.

The *tipua* did not awake for some time, and when he did he called, "Kai-a-moe e—where are you?" As he did not receive an answer he went to the mouth of the cave and searched for her footprints. As he did not see any he smelt the water, and perceived how she had escaped. In his rage he swallowed the waters of the river,

and it dried up; but Kai-a-moe had escaped to the village and her friends. She cleaned herself of the scales which had covered her body, and told the people all she knew of the *tipua*. They resolved to put him to death. They asked, "When does he sleep?" She replied, "When the north-west wind blows he sleeps long and soundly." When this wind blew they proceeded to the cave, and collected a quantity of fern, which they piled up at the entrance of the cave, and then set on fire. The heat awoke the *tipua*, who had no way of escape but by a hole in the roof of the cave; and whilst attempting to escape by this the people attacked him with their weapons and beat him to death. Fortunately for the people his dogs were out hunting, or these would have prevented him being taken or killed.

It was about this time that the canoe Arai-te-uru was upset off Moe-raki, and her cargo, strewn all over the beach, was the eel-baskets of Hape-ki-tu-a-raki, and the slave Puke-tapu, and the calabashes and *kumara*.

Te-rapu-wai, or Nga-aitanga-a-te-puhi-rere, succeeded the Kahui-tipua, and soon spread all over the Island (South Island), where traces of their occupation may be seen in the shell-heaps along the coast and far inland. The old priests say it was in their time that the country around where Invercargill now stands was submerged, and the forests which stood where Canterbury and O-takou now stand were destroyed by fire, by which the bird *moa* became nearly extinct in that district.

Some of the priests say that Te-rapu-wai and Wai-taha were distinct families of the same generic tribe, and Te-rapu-wai were the vanguard when that people migrated from the North Island. Others of the priests say Te-rapu-wai and Wai-taha were sections of separate tribes.

Of Wai-taha very little is said by the conquerors, the Nga-ti-mamoe. By a few of the Wai-taha who were spared by the Nga-ti-mamoe to work their fisheries and *kumara*-plantations the little history of that tribe we have was given, and those few who were spared for a time were

exterminated by their masters to prevent an alliance with the invading Nga-i-tahu, the enemies of Nga-ti-mamoc.

It is said that Wai-taha, who came from Hawaiki with Tama-te-kapua in Te-Arawa, was the founder of the tribe which bears his name. His *tau-mata* (temple, or look-out post) is still pointed out near Taupo, and at a very early date in the history of Te-arawa he must have migrated to the South Island, where he and his descendants for long years lived in peace and plenty; which to some extent is asserted in the remark of the modern Maori, who says, "Wai-taha covered the land like ants."

The size of the *pas* and the extent of the kitchen-middens now seen on various parts of the coast, attributed to the Wai-taha, prove the assertion as to their great numbers.

At Mai-rangi and at Kapuka(Kapunga)-riki (Cust) the remains of a walled *pa*, extending for about three miles along the downs, existed till the settlement of Europeans in that locality. Wiremu Te Uki, Henare Percita, and others who frequented the place to gather the stems of the cabbage-palm, which grew luxuriantly there in "soil enriched by the fat of man," for making *kawru*, a favourite article of food, assert that twenty years ago the broad outer ditch of the *pa* could be seen, and from the bottom to the top of the ditch was about seven feet, and that at regular intervals of the wall there were openings, showing plainly where the gates had been. These men also say that they recollect old men saying that these gates were known to have had names, which are now lost. Te-wai-manongia and his son Tau-hanga are said to have visited these *pas* at the time they were attacked, taken, and destroyed by the Nga-ti-mamoc.

WHARE-PATARI. (NGA-TI-KAHU-NGUNU.)

Whare-patari (enchanter of the winds) came from the east, and, having heard that a tribe called Nga-ti-rua-roa (the sons of the long pit) were adepts in the art of ruling the elements, he paid a visit to them to test their knowledge of ruling the winds and seasons.

He went into the forest and got a young *tawa* (*Nesodaphne tawa*) sapling, and pinched the bark off it in places, making it speckled ; he then marked it into twelve divisions, and stuck it up in the house before the fire, and went to sleep. Rising early in the morning, whilst it was still dark, he chanted an incantation which shadowed forth his knowledge of the seasons of the year. This was the incantation he chanted :—

It is Pi (faint glimmer of light)
 And Paa (first throb of life).
 The brow is raised, and
 Eyebrow is alone, where
 My procreative power is,
 And follows on, till
 The face of heaven heaves
 And casts its power forth.
 Stand thou aside. If I
 An evil parent were,
 In shame I should
 From perspiration come,
 Deformed and bent as
 Is the lizard's limbs,
 And as repulsive as
 That perspiration is.
 Sleep, O winds !
 At dawn of day
 On the ocean-face,
 When dark, long nights
 And nights of dread
 Shoot their power
 And evil to the
 Offspring of Ro-aka (abundance),
 When incantations of ignoble
 And offspring of the listener
 Presume, and occupy the earth.
 Shine red, O sky ! shine out,
 And let the earth glow red,
 And glimmer on the coast,
 And on the aged shine.
 Of whom shall I inquire ?
 Of Whare-patari
 (Enchanter of the winds),
 To say when shall
 The warm, the calm,
 And great prolific
 Season be. And he,

The active one,
 With hands to labour,
 Then behold the *kowhai*
 (*Sophora tetraptera*) bloom,
 And when the twittering
 Voice of birds re-echoing
 Loud and long is heard.
 Now is the song
 Of *toriwai* (the bird of dawn),
 And pigeon, and *miromiro*
 (*Petroica toitoi*).
 But thou, O man
 Of evil deeds and
 Incantations false !
 Let all thy acts
 And incantations fail
 And on thee turn
 By power of Whare-patari.

He chanted this incantation in the presence of those who had not recognized him. He concluded his chant by inserting his name in the last line. They asked him, "Are you Whare-patari?" He answered, "I have told you in the past." The people were ashamed, and said among themselves, "We have heard of the name of this man, and the fame of his great knowledge has been heard of by us; but now that he has appeared in person we have not recognized him."

Some proposed to question him, that he might teach some of his wisdom to them. Others asked, "But how shall we question him, and what questions shall we ask?" It was agreed that he should be asked how many months he said were in the year. They held a consultation, and one of them was authorized to ask the question. When it had been asked he looked at them, taking the sapling *tawa* he had stuck up before the fire, and gave it to them. They counted the twelve divisions marked on the stick, and said, "There are two more marks here than we allow for the months in a year." He said, "Have you not noticed the feathers in the wings of the birds—that there are more than ten in each wing? Also there are two more months than ten in the year." They asked, "Then are we wrong

in taking our *kumara*-crop up in the eighth moon?" He said, "Yes; and you must also leave the broken pieces of *kumara* in the ground, that they may grow. I will teach you what to do with these broken pieces."

He waited till the tenth moon, and said to them, "Now see what the crop is like." They took the crop up, and found it most abundant, and the *kumara* was very mealy.

Ever after that the Nga-ti-rua-roa Tribe followed the teaching of this man, and planted and harvested the *kumara*-crops as he advised, and have kept such custom even to the present day.

RANGI-WHAKA-OMA. (NGA-TI-KAHU-NGUNU.)

The principal place of residence (*pa*) of this chief Rangi-whaka-oma (day of racing) was at Rakau-puhi (tree with a plume on it). There he dwelt. One day he went to the entrance-porch of his *kumara*-store, and there he sat down. The name of that store was Ranmati-rua (double summer), and whilst he was there a lad named Tawake-ariki (the lord Tawake), the son of Te-ao-tata (bounding cloud), went up also to that spot, and Rangi-whaka-oma said to him, "O friend! whither are you going?" The boy replied, "Just here to this place, to look at the *kumara* in your store." Rangi-whaka-oma said, "Stay a bit. It is not so very good to look about here (in the *kumara*-store). Far better is it, O thou! below in the unseen world (*reinga*), that the looking-about may be both beautiful and pleasing." Then the boy went quickly below to the lower world (*reinga*) to observe and look about at the steep cliffs of Hawa-iki. There he expressed his admiration at the beauty of the *kumara*, and while he was thus admiring, lo! the whole piled-up stack of *kumara* (in the store) was made to fall down suddenly on him, so that he was immediately killed. His friends, on finding that he was dead, sent a messenger off to U-awa, to his father, Te-ao-tata. On hearing the sad news Te-ao-tata exclaimed, "By whom was my son slain?" The messenger said, "By Rangi-whaka-oma." The father, having mourned over his son, assembled a band of his fol-

lowers. On their leaving to seek revenge the principal chief, Hau-iti (little sacred power), called to them, and said, "O friends! listen. If you should capture a daughter of Rangi-whaka-oma let her be kept alive, to become my wife."

The army of Te-ao-tata went to Rakau-puhi, and invested the place, assaulted, and took it, and killed the people, including Rangi-whaka-oma. A remnant, however, escaped, and of those they caught alive they slew some as food for themselves, saving alive three women, named Rakau-manawa-he (the weapon of the weary warrior), the daughter of Rangi-whaka-oma, and two other young women of rank named Ra-kai-parore (day of eating the *parore*-fish) and Hine-pa-rata (daughter of the *rata*-tree, where birds are snared).

The army now returned home to their own place at U-awa, and Hau-iti took Rakau-manawa-he to wife. One day in summer the two captive young women, Ra-kai-parore and Hine-pa-rata, were bathing as usual in deep water, and they amused themselves, as women do in bathing, by causing their arm-pits to make a great noise, while lashing the water with their arms. The noise was heard by some men at work, who cried out, "Those women are deeply affected," and then a taunting song was sung by the men respecting them. Through this the two young women felt greatly ashamed. So they both together rose and left the place, and travelled a long distance by the sea-coast until they reached a place called O-rere-wa (place of fleeing), where they stayed, and afterwards both took husbands of the men of that place.

In course of time Rakau-manawa-he, the wife of Hau-iti, gave birth to two children: the first-born was called Karihi-mama (light sinker), the second Nga-toro-taha-tu (seek for the sides). Being in want of seed-*kumara*, Hau-iti said to his wife, "Go to the Nga-ti-ira (descendants of Ira) and fetch some seed-*kumara* for us." She went in company with another woman, named Tahipare (one plume). When these two arrived at the *pa* of Nga-ti-ira

called Pakau-rangi (kite of heaven) the people of the place rushed out and killed Rakau-manawa-he, but saved her companion. They cut up the wife of Hau-iti, and cooked and ate her. Then the woman who was saved returned to Hau-iti, and related all that had taken place. Then the son of Hau-iti, and husband of the woman who was saved, called Kahu-kura-nui (great red garment), became exceedingly cast down, and immediately began to assemble an armed band to go and take revenge; but whilst this band were getting ready a woman came over from the Nga-ti-ira people to see Kahu-kura-nui, being incited thereto by her sympathy for him, and showed him how the Nga-ti-ira *pa* could be taken, saying, "By means of crawfish the *pa* can be overcome." Kahu-kura-nui's army was not physically strong enough for the purpose. On hearing this Kahu-kura-nui commanded an immense taking of crawfish to be made, and all the people joined and went willingly about this work. Crawfish were caught in great numbers and dried. They were brought from all the fishing-stations on the rocky sea-coast. From Te-haha (the seeking), Taoparapara (heating the bruise), Te-ika-a-tauira (first fish offered to the gods in the season), Tatara (old garment), Mai-tara (charm repeated), and from Whangai-ariki (the lord fed), and from all the many creeks and seas the crawfish were collected, and, when ready, were carried away for Nga-ti-ira. Hence it was the Nga-ti-ira people afterwards suffered dreadfully in the fort for want of water; for the water of the place, being outside of the fort, was soon in the possession of the besieging party, and the people of the fort could not get at it with their calabashes. But those in the besieged *pa* who had friends and relatives with the besieging party, when they went out of the *pa* to see these relatives, took their heavy thick flax garments with them, and these they used instead of calabashes to carry water to the besieged, soaking them in the water; and when they returned to the *pa* (fort) they wrung the water out for the women and children, while others chewed and sucked the loose hanging flax fringes of the wetted

garments, just to moisten a little their parched throats. The water to drink was also the more required through their still eating the dried crawfish, being impelled thereto through hunger. For some time they miserably managed in this way, but at last, on trying it again, they found an armed party, who had become suspicious, guarding the water, so that when the women and others went into it to wet their heavy garments, as before, these guardians rushed on them, and drove them back to the *pa*.

Soon after this the final assault was made, and, though the picked band of brave and fearless fighters, Kopara-kaitarewarewa (*kopara* or *kori-mako* bird that eats high up) and his friends went boldly outside and withstood the besiegers, and more than once obliged them to give way, being all faint and half-dead through want of water—for it was this alone that slew them—the Nga-ti-ira were killed, and the *pa*, Pakau-rangi (kite of heaven), was taken. This battle was called “The death in the wet garment,” or “The death in the time of the wetted garment.”

The remnant of Nga-ti-ira who escaped fled various ways. Some went to Kai-ora (eat and live), and dwelt there, and built a *pa* for themselves; some fled further north; some haunted the neighbourhood of the old home, but away up on hills and mountains, and in cliffs, and in the inaccessible sides of streams.

Those who did make a stand, and dwelt at Kai-ora, led a wretched life through constant dread. At last some of them fled south to Wai-rarapa (glistening water), and even crossed over to the South Island to Kai-koura (cat crawfish). And thus the refugees of Pakau-rangi were widely dispersed.

This battle was known by our fathers by the name of “The death in the time of the wetted garments,” and this conquest was achieved by Kahu-kura-nui.

HĀU-ITI. (NGA-TI-KAHU-NGUNU.)

The chief Hinganga-roa (long falling) had three sons. The first was Taua (mourning), the second was Mahaki

(convalescent), the third was Hau-iti (little sacred power). These grew to manhood, and lived at U-awa, and agreed to make a large seine-net each. Each, with his followers, made a net. Hau-iti made one, and called it by the name of Whaka-pau-pakihī (take all at low tide). He gave it this name because of its immense size.

One day they each cast their net and had a large haul of fish, but the net of Hau-iti contained a great deal more than the other two. His elder brothers and their men went and forcibly (*maru*) took the prime fish out of his net, and at every subsequent casting of the net it was robbed in the same manner by them. Then Hau-iti began to think what he should do to overcome his elder brothers; but at that time he could not see any way of attaining his object. He went on a visit to Tau-ranga (lying at anchor—of Te-arawa), and went also far inland, to Maki-hoi (deaf invalid or obstinate sick one), to see Maru-ka-koa (Maru who will be delighted), who was a priest of note; and to him he put this question: "How can the killing or discomfiture of a relative be effected?" Maru-ka-koa replied, "Shut your eyes close, and when you open them to see he will be prostrate on the ground. Another mode of killing is by fire."

Maru-ka-koa then lit a fire in his house, and placed some *tii* (*Cordyline australis*) upon it. This tree in burning emits much smoke, which causes the eyes to smart. Hau-iti asked, "What is this for, O Maru-ka-koa?" He replied, "This is the killing of a relative."

Hau-iti returned to his home and his people, and began to build a *pa* which he called Te-pito-o-hau-iti (the last end of Hau-iti, or the termination of his forbearance), and said to his followers, "Be courageous, be brave, and daring. Do not consider relationship of the elder brother, or of the younger, or of the father. Let the eyes be firmly closed." He then gave his orders, saying "Put the net into the canoe." All being ready, he sent a man up to the top of a hill to watch the shoal of fish, and when the man saw them come close in to land he gave the signal to cast the net, and a great many fish were taken. Then the elder

brothers and their followers came forth again to *muru* (plunder) the fish of the net. Hau-iti and his followers attacked them, and they were beaten, and retired, and let fall from their hands the *kahu-wai* (fish) they had taken. Hence this fight was called "The dropped *kahu-wai*" (*Arripis salar*).

Some time after this Hau-iti said to his people, "Come, and let us cast our net again." They did so; but before the two ends of the net were drawn on shore the fish-robbing people came down, and began to *muru* the net again, and while they were taking fish out of the net Hau-iti called out in a loud voice and said "Close up." His people knew the import of this order, and they brought the bottom and the top of the net together, and enclosed in one mass both fish and men. Hence the name of this quarrel: "The joined top of the net."

The two elder brothers of Hau-iti became very angry at this act of insult being practised on them, and said "*Koia kei a papa*" ("He is a daring fellow"), and sent a herald to all their followers to assemble and come to their aid, to destroy their younger brother with all his people.

Hau-iti was informed of what they had done, and at night said to his people, "Let us depart, and go and seek some home where we may dwell in peace, and live well." This he said because his followers were but few in number—only about three hundred—and those of his brothers were about two thousand. So they left their *pa* by night, and travelled till they reached Whanga-paraoa (whale-harbour); but in the morning they were surprised by the two elder brothers and their warriors, when a battle took place, and several were killed on both sides, but the two brothers lost most men. Hau-iti was also wounded in the leg by a spear. The name of the battle was "Werewere" (suspended); but they fought again, as they said, "Who cares for loss of men in war, when they are numerous!" That night Hau-iti and his people left that place, and travelled on and bivouacked at another spot. On the following day his brothers again pursued him, and when Hau-iti had nearly

got to the *pa* of Tama-taurira (son of the first offering), at Rangī-ta-wahī-kura (the heaven besmeared red), he was again overtaken by his brothers, and a battle was fought; but Hau-iti beat them. Many fell in this battle, which was called Kau-neke (come in a body, or shift a little). Then it was that his friends came forth to aid him, and another battle took place, in which his elder brothers were worsted. This battle was called Te-ngaere-nuku (earth quaking), or Te-ngaere-rangi (heaven quaking).

As Hau-iti had been reinforced by his friends he turned on his brothers and their followers, and pursued them, and fought another battle, and again defeated them. This battle was called Te-rangi-hi-wera (ray of the burning sky) or Para-wera-nui (great fire on the fern-plain). This was the last battle between these brothers, as the two elders had been utterly routed.

When their wrath was subsided they ceased to fight, and dwelt together peaceably; but their descendants, in after-years, again fought, as the account of these battles to be told now will show.

Tana, the eldest brother, had a son named Apa-nui (great company of workmen), and Hau-iti, the youngest brother, had a son called Kahu-kura-nui (great red garment). A feud took place between Apa-nui and Kahu-kura-nui on account of Apa-nui calling "Moi" to Kahu-kura-nui after the mode of calling to a dog. The inciting cause of his thus calling to his cousin was the whiteness of the hair of the head of Kahu-kura-nui.

Though greatly displeased, Kahu-kura-nui kept his deadly anger in his own breast. He brooded over the insult, and schemed how he could get ample revenge on Apa-nui. At last he devised a plan. He determined to give his son as a husband for the daughter of Apa-nui. When the two fathers had agreed Kahu-kura-nui began to build a large carved house for the occasion, which was named Whaka-rei (the high priest's seat, carved and ornamented with feathers, at the stern of the ancient outrigger canoe called Ama-tiatia—outrigger).

The house was finished, and Apa-nui was informed of the fact, and the day was fixed for him to bring his daughter, whose name was Rongo-mai-hua-tahi (whale of the one offspring), to become the wife of Kāpi (filled up), the son of Kahu-kura-nui.

Apa-nui, with his daughter and all his people, came and entered the house, and Kahu-kura-nui gave orders to all his tribe to prepare an abundance of food—that they were to make a good feast of eels, codfish, *taro*, and other dainties; and they feasted that day. On the following morning the people of the place baked their morning's food for the guests: that is, they pretended to be cooking food; but they put pieces of wood, bits of *kareao* (supple-jack), the flowers and flowering-stems of the *korari* (*Phormium tenax*), stones, and earth, and all kinds of rubbish; and when this so-called food was placed before Apa-nui and his people the tribe of Kahu-kura-nui suddenly fell upon them, and killed them all. Iiina, the district of U-awa, was taken from the descendants of the elder son, and became the possession of the youngest son, Hau-iti.

RUA-TAU-PARE. (NGA-TI-KAHU-NGUNU.)

This is the tale of Rua-tau-pare (the obstructed food-pit or store). She was a woman of rank, and the wife of Tu-whakairi-ora (man hung up alive), to whom she bore six children, of whom two were boys and four girls, and these were their names: Marin (the gap or valley), Ao-tina-roa (day of the long party of travellers), Tu-kakahu-mai (stand fully clothed), Ata-kura (red dawn of day), Tu-te-rangi-kawhiu (day of the pain of man), and Wehiwehi (fear). The last-mentioned two were the sons. When Wehiwehi was born the mother received serious injury, so that she dwelt apart in the sick-house, as she was *tapu* (sacred) on account of her pain. Some time after the birth of the last child her husband thought she was getting well; but, no, she continued very ill. On a certain day her husband went to the house to see the mother of his children, and after some talk she said, "O sir! listen to me. Will you consent

to go and fetch the daughter of Te-ao-mania (the day of tingling) as a wife for you?" He replied, "But, O mother! what of her present husband?" She answered, "O my lord (*ariki*)! you must also be saying you are a great chief." He consented to act on the request of his wife, and he and a large party of his friends went together. On arriving at a forest on their journey they made a *kau-hoa* (litter) to carry the daughter of Te-ao-mania in. This they took along with them, and when at last they got near to the village to which they were going they left the *kau-hoa* there, and went on to the village of the woman and her husband. The name of the husband of the daughter of Te-ao-mania was Tu-hau-anu (the cold wind). On seeing the party coming the man and his wife loudly welcomed them to their village with the usual cry of "Come hither, come hither."

The visitors entered the big house and sat down, and all wept with their hosts. The woman then prepared food for them. When the repast was over the visitors rose to return to their home, and the woman also went out in the usual way, to repeat the last parting word of "Go in peace," to which the visitors replied, "Dwell in peace at your place;" but when they were all near to where they had left the *kau-hoa* they caught the woman and placed her in it to carry her off, and then called loudly to the husband and said, "Your wife is gone: she has been taken forcibly away." He heard the words, and took up his *topuni* (dogskin mat), and followed them, crying, "Go along, but go gently." He pursued them and overtook his wife, and they wept and mourned together. When they had ceased to cry he spread his mat over her. Now, this chief Tu-hau-anu in this instance did two noble acts—he gave up his wife, and also gave his valuable mat.

The name of this woman taken by Tu-whakairi-ora was Ihiko-o-te-rangi (flash of heaven), and she bore seven children to him. Their names were, Te-ao-welica (the cloud separated), Marin-te-rangi (valley in heaven), Raka-ao (entangled in the day), Te-rangi-tau-popoki (the day

when he was covered over), Tu-horo-uta (swift man on shore), Tina-toka (steadfast rock), and Kiri-anu (cold skin).

Of all the family of Tu-whakairi-ora these following are the names of those who were highly spoken of and became the common boast—namely, those of the first wife, the two sons called Tu-te-rangi-ka-whiu, and Wehi-wehi; and those of the second wife, Te-ao-wehea, Tu-horo-uta, and Tina-toka. These are continually called and spoken of approvingly, day after day, as “The noble offspring of Tu-whakairi-ora.” Hence the first wife, Rua-taupare, became greatly displeased and ashamed on hearing her children always spoken of as those of her husband, and bearing only his name, while her own name was never once held up (mentioned). So she commanded a canoe to be got ready, and she paddled to Toko-maru, the place of her own tribe. Arriving there, she was ridiculed and mocked by all the people on account of the mishap which befell her on the birth of her last child. This made her very wretched, and she wept. Then she said to her brother, “Will you not go and see our grandchild (child), that he may come and visit us here?” Her brother went to see the child at Rangi-tau-ki-waho (that day when they sat outside), and brought him back to Toko-maru to see his grandmother (mother). When the ceremonies of the usual welcome were over the grandmother (mother) told her grandson (son) the cause of her being a constant invalid. On hearing this the grandson (son) remained there, and ordered a large house to be built, which he named Te-kohere-aruhe (the cake of pounded fern-root). When this house was finally complete a herald was sent to Wai-apu (water baled up into the mouth with the hand), Awa-tere (fast-flowing creek), Whare-kahika (house of the ancient), and to all the tribes, and to the chief Kau-waka-tuakina (swimming to the canoe, and the stomach cut open), to the descendants of Hine-rupe (daughter of the pigeon), to the offspring of Tu-whakairi-ora, and to the tribe of Nga-ti-porou, to assemble, and come and

attack all those who were dwelling on the land belonging to Rua-tau-pare.

The people assembled and war began, which continued for a long time. The first battle fought was called Kohere-aruhe (cake of fern-root), the second Upoko-paru-puwaha (head besmeared with cooked sow-thistle), the third Taitimu-roa (long ebb-tide), the fourth Tai-paripari (flowing tide), and the fifth was called Wai-koropupu (bubbling water). Thus all those who dwelt on the lands of Rua-tau-pare were killed, and the lands which had descended to her from her ancestors were cleared of them. And her name was loudly proclaimed, and was now as great in her female children as that of her husband, Tu-whakairi-ora, was in his sons. And the descendants of her daughters came and occupied her ancestral estates.

WAR BETWEEN TU-ERE AND TANGI-HAERE. (NGA-TI-KAHU-NGUNU.)

A chief of old, whose name was Te-awa-riki (the small river), began this quarrel. This fight is known in history as "The bird—the flying kite."

One fine day the chiefs were flying their kites, when the sons of Tu-ere (stand low) and Tangi-haere (depart crying) were cursed by Te-awa-riki. He cursed them because the lines of their kites went above that of his own. At this Tu-ere called, and said to his sons, "Say to him, Yonder is your leg." This remark made them all very angry, and Awa-riki killed some of them; but the wrath of Awa-riki did not end here. He rose with his followers, when a furious battle ensued, and Awa-riki was slain. The name by which this battle is known is Te-uira-rapa (the flashing lightning). In this battle the followers of Te-awa-riki suffered greatly. Tu-ere, however, died at his own place at Wai-totara (the water of the *totara*), and was buried in a small wood called Kani-awhea (dust scraped up).

His sons and people continued to dwell for some time at that place, and at the proper time they exhumed the body of their father, and made his bones into fishing-hooks, and

took them out to sea, and with them caught a great lot of fish. Paddling back to the shore, they did not take any of the fish out of the canoe, nor did they remove the lines, sinkers, hooks, paddles, or balers, but those who had been in the canoe landed stark naked, and then went back to their settlement.

This was all done not of their own devising, for their father ere he died had planned it all, and by his last words (*porocaki*) bade them fulfil his commands.

The canoe which contained the fish was sent adrift, to go whither it would. They knew it would reach some inhabited village on the coast, where the people would take and eat the fish, and by so doing they might all die by the power of the god which was in the bones of Tu-ere. And so it was, and the slaughter occurred as they wished, and the victory was gained by the descendants of Tu-ere.

When the death of those who ate the fish was known the sons of Tu-ere left those parts and migrated northward to Make-tu and Tau-ranga, where some of their descendants live to this day, and are known as "the descendants of Rangi-hou-whiri" (the day of bearing the plume).

PUKORO-AU-AHI AND PUHA-URE-ROA. (NGA-TI-KAHU-
NGUNU.)

In olden times there lived a chief called Tara-nui-o-matenga (barb of the great spear of death). His wife's name was Puha-ure-roa (power of the round stone axe), and her male cousin's name was Pukoro-au-ahi (halo caused by smoke). These three lived together at one place. The cousin was skilful at snaring birds for them to live on, while the wife and her husband lived quietly at home.

Each day the husband ate the choice fat birds, leaving for his cousin, who obtained them, the lean ones, such as *kahu* (hawks), *ruru* (owls), *kaka-riki* (parrots), and crows (*Collocas cinerea*). These the cousin Pukoro-au-ahi set apart, and secretly ate them by the light of the smouldering birds at the cooking-fire, where also his eyes were made sore with

the smoke ; but his cousin Puha-ure-roa very often managed when cooking the birds to hide a nice tit-bit for him.

One day Pukoro-au-ahi went as usual to the woods to catch birds, but on this day he intended to catch small birds by imitating their cry, such as the *ko-tihe* (*Pogonornis cincta*), *korimako* or *kopara* (*Anthornis melanura*), and *koko* (*tui*) (*Prothemadera novæ-zealandiæ*). While thus engaged he saw a *kereru* (pigeon) drinking water. He got some flax and made snares, and caught a large number of them, which he laid in heaps. He returned to the settlement, and told his female cousin to make proper baskets to bring the birds home. His cousin was pleased. The baskets were made, and they went to collect the birds. When she saw them she was so elated that she danced with joy and sang this song :—

Even so is hanging out thy tongue :
Snared securely upon the very perch
Which was set for snaring thee.
Good, good, very good.

They collected all the birds, which filled many baskets. They were all caught by one stream, and the name of the stream was Pou-turu (post of delight).

It was thus that Pukoro-au-ahi was able to take so many pigeons : The food of the pigeon is the red *toro-miro* (*miro*) (*Podocarpus ferruginea*) berry ; and there, just above the creek Pou-turu, on a cliffy spot, were innumerable red pebbles, which the pigeons mistook for the berry of the *miro*-tree, and, congregating at this spot in great numbers, swallowed them. This caused the birds to feel great thirst, and fly to the water over which the snares were, and they were thus caught. The names of the peculiar snares put there by Pukoro-au-ahi were Pare-kauae (turn the jaw) and Whakao-au (enter the current of the stream).

The two cousins, having gathered the birds up, carried them away to their home, which took the whole day till evening. When the husband, who had also been on a bird-killing expedition, returned from the forest, and saw the pile of baskets of birds, he became angry with his wife,

thinking the birds had been stolen from some preserve. At length the wife said to her husband, "If you do not believe what I say, come and let us go and see the place where the birds were snared." At dawn of day they went thither. Reaching the creek Pou-turu (erect staff), they saw the red pebbles and the snares: thus the husband saw that the birds were not stolen, and was ashamed. They went back to the settlement, and the cousin said to the wife, "Kindle a separate sacred fire to roast the birds for your husband, my cousin; also kindle a common fire to roast some for yourself." She roasted birds for her husband, and, when cooked, carried them to the door of the house in which he was. Entering the house she said, "O friend! rise, sit up. Here are choice birds nicely cooked. Rise, sit up." But he did not move. She went back to the fire where her cousin was, and said, "O Pukoro-au-ahi! he did not move or rise. He must be sleeping soundly." The husband's manner towards his wife was rough and unkind. She said to her cousin, "Let us two eat our food." He replied, "Let the preparatory ceremony first be performed." These were the words of the ceremony:—

The ceremonial performance
Of Tara-nui-o-matenga.
The performance of
Pukoro-au-ahi.
The performance of
Puhā-ure-roa.
The performance is
Fully done.
The performance is
Excellent. Excellent is the
Food first ceremonially prepared;
Excellent the birds
First ceremonially prepared.

They ate the birds, and the wife again went to see what her husband had done. Finding him as she had left him, she spoke and said, "O friend! arise, sit up." Then she looked more closely at him, and saw that blood had trickled on to the mat he slept on. She went up to arouse him. Pulling his loose covering down, lo! he was quite dead.

She left him in haste, and called to her cousin and said, "Alas, O Pukoro-au-ahi! the evil thing is dead." He asked, "Of what did he die?" She answered, "He strangled himself;" but added, "The troublesome, grumbling creature is quite dead." They took fire, and burnt the house in which he lay, and they heard the bursting of his stomach in the flames.

They now roasted and potted the birds in their own fat, and filled many calabashes with them. Thenceforth the young man took his cousin to wife, and had a child who was named Tapora-riroi (rat-basket).

HOTU-NGAKAU. (NGA-TI-KAHU-NGUNU.)

Hotu-ngakan (sobbing heart) was a great thief. He went by night and stole taro (*Caladium esculentum*) from the taro-plantation of Tama-tea-titaka (Tama-tea the unsettled); and all he stole each night he cooked and ate at once, and went back to his own house and slept. In the morning the chief to whom the taro belonged went to his taro-field, and saw that some one had been plundering it. He said to his friend, "My friend, our taro is being stolen by some one, and if we do not watch the field we shall lose all our taro. I will come here to-night and watch." When it was dusk Tama-tea-titaka went and sat down and concealed himself. Soon after Hotu-ngakau came, and was busy taking the taro up, and Tama-tea-titaka threw his spear at him, which struck him on the side of the breast. The pain of the wound made him run off to his own house, and when there he bound his girdle lightly around the wound and lay down to sleep. The pain was very great, and the blood, though confined, flowed inwardly. By-and-by Tama-tea-titaka went to the house of Hotu-ngakau; but the fire in the house had gone out, so he sat at the door and said, "Friend, kindle the fire. Make it blaze, that it may be light." The fire was lit and soon burnt well, and Hotu-ngakau was awaked out of his sleep, and sat up. Then Tama-tea-titaka told the story of the stolen taro, and added, "Hotu-ngakau, it seems to me

you are the very man who was wounded by my spear." Houtu-ngakau replied, "It was not me, for here have I been sleeping ever since the sun ceased to shine this day." All this time Houtu-ngakau was suffering intense pain. Tama-tea-titaka said, "The man I threw my spear at was exactly like you." Houtu-ngakau replied, "I say it was not me; and you are indeed entering on an evil altercation with me."

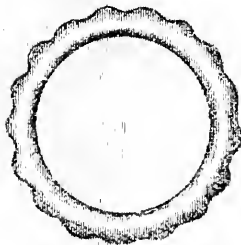
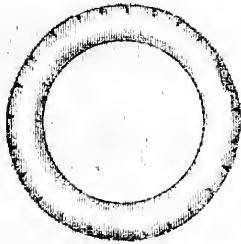
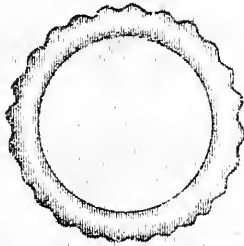
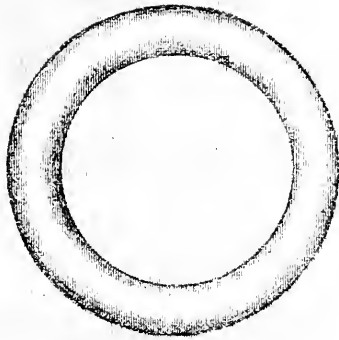
Tama-tea-titaka went to his own place, and Houtu-ngakau died at dawn of day on the following morning. His sudden death was greatly lamented by the people of his village. His father, Rongo-mai-ko-hina (Rongo-mai of the partially-grey hair), was much ashamed at the deeds of his son, and went quietly and wrapped the corpse of his child in a garment, put it into a canoe (*d*), and paddled away with it.

But before he left the house where his son had expired, to avenge the death of his child, he performed the ceremonies and chanted the incantations of a deadly spell over the place, and then went by sea even to Wai-kawa (unpleasant water), to which place some of his people pursued him overland, because so many of his tribe had died through the power of the spell he had left on their settlement.

A herald went to Rongo-mai-ko-hina and said, "There are few of your people left alive, owing to the effect of your spell. What shall we do that a remnant may escape?" He answered, "Kindle a fire by friction, and in obtaining it perform all the sacred rites and chant the incantations usual on such occasions. In obtaining the fire by friction let a female tread on the lower stick used, to keep it steady; and through that the power of my man-destroying spell shall be destroyed."

Rongo-mai-ko-hina never afterwards returned to his former place of residence.





CHAPTER VII.

Oh! come, my child, and go with me,
And we will travel to yon distant peak—
To Whaka-ari—where men may ask
“What is your name?” You answer them,
“Te-rara-o-te-rangi” (the acclamation of the sky),
Lest those who know not who you are
Proclaim you not of noble birth.
But I am of Te-wai-rere-wha
And great Whaka-tau-potiki,
Who lifted up the heavens on high.
By whom we two came into life.
Go with a manly step to Tai-koria,
And in Manawa-tu contemptuous look.
But your own ancestress
Will call and welcome you,
And deck so gay with *huia*
And with plume of *hoki-oi*—
Those feathers of that hidden bird—
Your sacred head that your identity
Will be transformed to all your tribe.
Come, we will sport ourselves,
And play upon the ocean-beach
Near Wai-wiri and Wai-kawa,
And then ascend to Puke-hou
And view Rau-kawa Sea,
Where, in the days of long, long past,
Our ancestors undaunted sailed,
Then paddled back to old Hawa-iki.

A nursery-song or lullaby by Te-hakeke.

NGA-TI-IRA.

(NGA-TI-POROU.)

THE war in which the *pa* called Pakau-rangi (kite of the sky) was taken by storm was caused by the visit of a chief woman called Tawhi-pari (going round a cliff), who was sent by her people, the Nga-ti-ira Tribe, to beg for some *kumara*-bulbs to plant. And it was from the effects

of this war that the Nga-ti-ira became scattered, when part fled south and part fled to the north, and those of them who stayed at their old home became servants to cultivate the *kumara*-crop for the people who occupied the Whanga-ra (home of sunshine) district.

Tawhi-pari went to ask for the following kinds of *kumara*, which were known in that day: namely, Pu-whata-whata (lay in heaps on the store-stage), Taranga-patu-patu (the charm performed by slapping), Hine-moremore (grew without sprouts), Kakari-kura (dispute for the plume), Pu-nui-a-rata (great origin of Rata), Takiri-raurangi (taken up on various days).

Tawhi-pari and her companions went to the Pakau-rangi Pa, and that night the sub-tribes called Nga-ti-pona-tarewa (joints high up and hanging) and Ra-kai-whaka-iri (food eaten that day and the remainder hung up) performed a *haka* (*d*). Now, the *haka* is an amusement joined in by the people from very ancient time. The words chanted to this *haka*, and the attitudes of those who played in this game, were thought by Tawhi-pari and her companions to convey a challenge to war. There were seventy of the Nga-ti-pona-tarewa and Nga-ti-ra-kai-whaka-iri who took part in the game. Each one had a piece of a sapling *tawa*-tree (*Nesodaphne tawa*) in his or her hand, the bark of which had been picked off it here and there, giving it a speckled appearance, and showing certain devices. It was also adorned with the feathers of birds. The name of these sticks was *toi* (life), and these were the words sung to the *haka*:—

Shine, oh! shine, and be substantial,
 And repeat your charm elsewhere,
 To the sacred hill-top.
 Oh! that the sun would draw up
 My power to engender life!
 I dance, aha, aha!
 With the *poi* (ball) now;
 Once and twice I dance.
 How happy now is
 Pare-huia (*huia*—*Neomorpha gouldii*)
 With her feather head-plume!

And the feathers (plumes) of the gods
 Are now below.
 Why ask for more ?
 Aha, aha !
 Though the ancients rise,
 I was your own friend,
 Who brought them thus
 To quell the battle-cry.
 But the warriors heed not
 Thy charge, and strike the blow,
 And spear with spear meet ;
 But still suppress their rage.
 Oh ! where, oh ! where is it ?
 Up and below it is
 The power, but that
 Alone of a dwarf—
 So feeble, aha, aha !
 Like a girl who is wanting
 The power to bite, aha !
 Yes, a girl who
 Cannot a riddle explain,
 But turns to gaze
 And gazes all around.
 Aha, Aha !
 Stride away, stride away.
 Take your thoughts and
 Warm them in the oven,
 And flaunt them round,
 To those who in the
 Forest dwell ;
 And let the army of
 The spears still unused
 Meet my spear,
 When we may shout,
 And spear meet spear.
 But woman's anger
 Partly sleeps in love and war,
 And seems the feeble man.
 The speckled *tawa* now is feeble ;
 But all its power is not yet,
 And has not come to full perfection.
 But when the air
 Breathes on the running vine
 The troop will start,
 The *larracouta* swim.
 Yes, woman is the *barracouta*
 And man the standing tree.
 Let my vengeance slake

Itself in full revenge
 Till amply satisfied.
 And, oh! thou block of greenstone,
 Art thou a god,
 And cannot bite, or e'en redress
 The wrong still unrevenged?
 The billows foam
 Right o'er the godlike rocks,
 And dash right on
 The cliff of Hine-tai
 (Daughter of the sea),
 And tear and lift to heaven
 The severed ones it meets,
 And e'en engulfs the food
 Provided for my lords to eat,
 And bare and bald
 It leaves where'er
 Its power hath been.
 But now they assemble
 In groups on the
 Pinnacle of the hill,
 And there are seen
 In garments full arrayed
 Touching each other.
 Yes, put the garments on;
 Oh! put the garments on.

When the *haka* ceased Tawhi-pari was quite overcome with sorrow, and imagined it was intended for her, and a declaration of war on her tribe.

She returned home with the *kumara*-bulbs she had obtained, and informed her husband that she had been insulted by the people to whom he had sent her having performed a *haka* in her presence which indicated a desire on their part to kill her. Her husband at once took steps to revenge the insult offered to his wife. So he collected mats and other Maori valuables as a gift in return for the *kumara* his wife had received, and sent these by thirty of his people, while at some distance behind was a body of warriors, who were to take ample revenge for the insult offered to his wife.

It was arranged that those who carried the presents should arrive at the *pu* where Tawhi-pari had been, as she supposed, insulted just as it was becoming dark, and as

they entered the *pa* the warriors were to take up their quarters at the foot of the hill on which the *pa* stood. On the following morning the thirty present-bearers were to come down to the stream near which the warriors were concealed. These plans were all faithfully carried out, and when the Nga-ti-ira people flocked out of the *pa* and followed the strangers down to the stream to wash their clothes they were attacked and killed by the warriors in ambush, who at once besieged the *pa*.

Now, a woman of high rank called Hine-tau-piri (the embracing daughter), who belonged to U-awa, and was of the Hau-iti people, was the wife of one of those in the *pa*; she was related also to the Aitanga-a-hau-iti (descendants of Hau-iti). She came out of the *pa* and went down to where the ambushed warriors were. They asked her, "By what means can we take your stockade?" She answered, "You must go and catch a quantity of crawfish, and send them as a present to the people of the *pa*. Having eaten these they will become very thirsty. You can then cover up and keep guard over the springs from whence the people of the *pa* obtain water." They asked, "Where are those springs situate?" She answered, "They are near to the north-west side of the *pa*."

She returned to the *pa*, and the warriors went to fish for crawfish, and covered the springs up. The fish were sent, and produced the effect required, and, the defenders having no water, the *pa* was attacked and taken.

But two of the warriors of the *pa* had died for want of water and had been buried before the *pa* was taken. These two had been buried in the forest by those of the *pa*. They were named Pua-roa (long blossom) and Whakataua-rehu (follow the sound). The warriors called to those in the *pa* and asked, "What are the *kopara*-birds (*korimako* — *Anthornis melanura*) who rise in longing want in the Pakau-rangi Pa?" ("How do the warriors of the *pa* combat the power of thirst?") Those in the *pa* answered, "They are preserving their spirit of power" (are self-confident).

Hine-tau-piri kept the attacking warriors fully acquainted with what occurred in the *pa*, and at night she went and told them where the bodies of the two warriors who had died of thirst had been buried. On the following day those in the *pa* heard their enemies dancing a war-dance at the ascent to the *pa* at Kinaki-patete (eating whilst walking), and by the words of the *ngari* (song) they knew that the dead had been exhumed. So they went to look for the body of Te-ao-puhara (the day of the stage put up for warriors to repel an attack on a *pa*), who had been buried in the sacred place. This had been taken by the enemy. Those in the *pa* fled to the forest, and seventy of them, under the command of Tu-a-koto (late crop) and Raparapa (heel), hid themselves in a cave, and one thousand of them returned from the ascent of the hill Tu-wiriwiri (standing trembling), and built a *pa* at Manga-ma-tuku-tuku (branch of the *Fuchsia excorticata*); but before this had been completed the Aitanga-a-hau-iti advanced on them, and attacked and took the *pa*, and slaughtered those there.

Mahora (opened out) then collected the remnant of his people, and went and occupied a *pa* at Takataka-hanga (trampling down), and attacked the Aitanga-a-hau-iti, and killed a multitude of them, and took prisoner the woman Hine-tau-piri, who was killed and eaten by the Nga-ti-ira; and in after-times the spot where she was killed was a place where birds were speared, so they called the bird-spears used there Hine-tau-piri.

The Nga-ti-ira stayed where they had killed their enemies, and ate the dead, when they were attacked by Nga-ti-hau-iti; but the Nga-ti-ira again were victorious, and they ate the slain. This battle was called Taro-whakawiri (*Colocasia antiquorum* twisted round). This was the second victory gained in revenge for the attack and taking of the *pa* Pakaurangi.

The Nga-ti-ira then determined to take their women and children to the mountain Hui-a-rua (put both together) for safety. Now, the path near the summit of this mountain, just as it came out on the top, was only wide enough

for one person to pass along at a time, and could therefore be guarded by one warrior. So, after the women and children were thus put into a place of safety, the fighting men came down again to the plain to meet the enemy. They met them and gave battle, when the Nga-ti-hau-iti were again beaten by the Nga-ti-ira. This battle was called the Ngakau-pakoa (shallow heart). They followed up their victory by attacking the Maunga-rake (coiled up in a ball) and Te-kauru (the *tii*—*Cordyline*—root), and came on to where Greytown now stands, on the Wai-rarapa (glistening stream). The bodies of the slain in the last battle they carried into the *pa* for the children to eat.

After this they attacked and took the *pas* of Nga-ti-hau-iti called Tomo-hiku (attacking the rear), Te-whakaha-tu (command whilst standing), Te-wai-horahora (water spread out), Kura-wharua (red ochre painted in the hollow), Te-koutu (headland jutting out in the sea), Tau-mata-patiti (peak of the hill covered with grass); and these were the last battles fought in revenge for the battle and taking of the Pakau-rangi Pa, and peace was made.

But peace was not long maintained. Brooding over the loss of their relatives, Rua-taretare (he who peeped out of a pit) and Whara-whara (*Astelia banksii*) had their intentions disputed in regard to their seventy warriors. They wished to take the seventy warriors on to the open plain, and again give battle to the enemy; but Ta-hania (bedaub), chief of a sub-tribe, objected, and said, "Do not take us out on the open, but let our foe come and attack us here. We are few in number, and they are many. Let us stay here, that we may be able to keep in a compact body." Rua-taretare and Whara-whara answered, "Let us, the live heads (supreme chiefs), go out on to the open plain of Tahora-nui-a-tea (great clear plain), and give battle to our enemy." But the people refused to obey the command, and joined Ta-hania and his people and became part of that tribe, and were called Tau-tupu-peru (the year when the comb grew on the bird), and under the leadership of Tau-tupu they went out to war, and met their enemy,

and in the battle that followed Rua-taretare and Wharawhara were killed. Ta-hania and people killed only one man of the enemy, and made peace.

But Nga-ti-ira did not remain long in peace. A woman of Nga-ti-ira called Hine-ika (daughter of the fish) was seen by some of the Nga-ti-hau-iti robbing one of their preserves. She ran away, and was pursued into a scrub of *kotukutuku* (fuchsia), and as one of her pursuers got near to her she sprang out and caught him by the hair of the head. At that moment the brother of Hine-ika was on his way to visit his sister, and was passing along the road just as she had caught hold of the man. He called, "Hold him." She struck the man on the head with her weapon, and said, "Aha, great son, I have the first slain." A battle followed, in which Nga-ti-hau-iti were worsted. This battle was called Te-wai-au (the current of the stream). War is sure to follow if a preserve is robbed, but in this instance the tribes Hau-iti and Ira again made peace.

Soon after this a man of the Nga-ti-ira called Angiangite-rangi (thin sky) and a party of the Nga-ti-hau-iti went to visit a settlement occupied by a sub-tribe of Nga-ti-ira. Food was prepared for them, consisting of rats. Having partaken of the repast, they proceeded on their journey to a place called Manga-tokerau (branch in the east), and killed a man called Maru-tuna (worthless). This act broke the spell of peace. The Nga-ti-ira rose and attacked a settlement of Nga-ti-hau-iti, and killed a chief called Kai-korohe (food from the hand-net). This attack was called the battle of Kopua-tarakili (the pool of the *tarakihī*—a young *tamure* or *kou-area*).

Again the Aitanga-a-hau-iti gave battle, and attacked the *pu* Te-wai-au, and ten of the Nga-ti-ira escaped to Manga-o-atua (the creek of the gods), where they met the chiefs Paka-koriri (stunted fruit), Uru-waharoa (west entrance), and Kahu-noke (garment of the worm), with forty men. Seeing the ten who had been added to his party Paka-koriri sang this song:—

Tattoo my thighs,
 That I may stand
 Even at the gate
 Of the stockade at
 Manga-o-atua,
 And seek for
 Darkness or light (death or life).

This song was sung as a request for the priests of the *pa* to tattoo his thighs; and as he was being tattooed a party of warriors of the Aitanga-a-hau-iti attacked the *pa*. This *pa* was situate on a point jutting out into a river, and as the canoes of the enemy appeared at one bend of the river, Paka-koriri and Kahu-noke ran and jumped into the water, and met them. Paka-koriri smote one of the enemy and killed him; and then his people and the ten who had lately joined them closed with the enemy, and again Te Aitanga-a-hau-iti were worsted. This battle was called Te-wai-au (water of the whirlpool); and they followed the fugitives to where a former battle had taken place, in which Paka-koriri had slain two men who had attacked him at the same time, and where Tau-tini, of the Nga-ti-hau-iti, was killed. This battle and the locality were called Puna-rua (two killed at the same time), in honour of the two killed by Paka-koriri. Some say Tau-tini was killed by his own people.

The Nga-ti-poron people rose to revenge the death of Tau-tini, and attacked the *pa* O-toi-roa (long little finger) and took it by storm. Those who escaped fled to Te-uru-a-koura (head of *koura*—crawfish)—to the same *pa* to which the refugees of the Nga-ti-hau-iti had fled. This they did that the Nga-ti-ira might protect and defend them also. These fugitives of war having arrived, they placed themselves under the chief Tu-te-rangi-kati-pu (the closed heaven), who sent a messenger to the Nga-ti-ira, commanding them to go and kill these refugees of Nga-ti-hau-iti. The Nga-ti-ira went, and killed sixty of them at Te-aruhe, and only one escaped, who was called Whango (hoarse). He fled, and hid himself in a cave on the sea-beach, near to where crawfish were caught. Tu-te-kohi (the gatherer) fed him in

this cave. Seeing men coming along the beach, Tu-te-kohi asked Whango, "Who is the war-party coming?" Whango replied, "It is not a war-party." Tu-te-kohi again said, "Ask them who they are." Whango did so, and the leading men of those who were seen coming said, "It is Wai-kawa (water of bad taste), a sub-tribe of Nga-ti-ira;" and each of the leading men of the approaching party—Haurua (shaking wind), Whare-torea (house of the albatross), Ao-moe-roa (sleep long in the day), Tau-tu-te-peru (the year of fulness of the eyes), Mahora (spread out), and Tama-tea-kaokao (white son near the side)—said, "I am here." Whango now turned and spoke to Tu-te-kohi, and said, "The party you see are of the Nga-ti-ira." Tu-te-kohi said, "I did think I could depend on the Nga-ti-ira." This Nga-ti-ira war-party stayed some distance from the *pa* of Tu-te-kohi and cooked food; and when they attacked it those in the *pa* belonging to the Nga-ti-hau-iti had fled, and gone to O-rete (the place of Rete) and to Hau-ko-kore (the windless), where they remained till peace was again made between the Nga-ti-ira and Nga-ti-hau-iti. If peace had not been made, the Nga-ti-hau-iti would have been exterminated by the Nga-ti-ira. The last battle previous to peace being made was called "Rau-peke-mui" (large leaf), from the name of the *pa* last taken by the enemy.

Now, when peace was made, Tu-te-rangi-ka-tipu (tupu) (the heavens expanding), of the Nga-ti-hau-iti, rose and spoke, and gave the lands called Nui-whiti (great shining), and part of one bank of the Toko-maru (protecting poles of the gods) River, up to Motu-karoro (island of the *karoro* — *Larus antipodum*), and Ta-ngoiro (killing the conger-eel), Mara-hea (great crop), Ana-ura (red cave), and the people of Nga-ti-hau and Nga-ti-maru who occupied them, to the Nga-ti-ira. From that time the Nga-ti-ira combined with their old enemy and assisted them to obtain satisfaction for past insults and defeats; but whenever a war-expedition was proposed by the Nga-ti-hau-iti, the Nga-ti-ira did not assemble to join them till the Nga-ti-hau-iti had assembled in force. Now, at this time the Nga-

ti-ira could only muster one hundred and sixty warriors ; hence the proverb for them when they stood in battle-array, " These are the *pakura* (*Porphyrio melanotus*) of the chief Toko-rakau (wooden staff), who will not hearken to the *hi-e* (ground-lark)." Just before Toko-rakau died he said, " When I am dead protect the Nga-ti-ira, the Nga-ti-maru, and the Nga-ti-hau, that they may be the comb to scrape the vermin off your head " (to conquer those who assail you).

The Nga-ti-maru were a family tribe of the Nga-ti-hau, and were made one with the Nga-ti-ira. These tribes had to do battle with the Nga-ti-poron and the Aitanga-a-mahaki, who had ever been their enemy.

The external boundaries of the land claimed by the Nga-ti-ira were Tu-ranga on one side, and Tu-pa-roa on the west, and Tara-i-ngae on the other side (east), which boundaries continue to this time.

A fishing-net, which was used at Te-papa, belonging to Te Aitanga-a-hau-iti, was the cause of the battle in which Ra-kai-whakairia, Mahaki, Taua, and a great number of their people were killed.

The Aitanga-a-mahaki took a fishing-net belonging to Nga-ti-hau-iti, and drew it, but did not catch any fish. The Nga-ti-hau-iti then drew the same net, and caught many fish. The Aitanga-a-mahaki plundered the net of its fish. This they did day after day. The Nga-ti-hau-iti became offended with these acts of Ra-kai-whakairia, Mahaki, and Taua, and sent messengers to Maki-hoi (the obstinate sick one), where Maru-ka-koa (delight of the protected) lived, to ask him this question : " O old man ! how may we kill our relations ? " He answered, " It is done thus." He put some *kaka-riki* (*Platyceurus*) on the fire, but before they were roasted he gave them to the messengers to eat. They ate the half-raw birds. Then Maru-ka-koa took some chips of the *totara* (*Podocarpus totara*) and put them on the fire in the house, and shut the doors and the windows of the house. The smoke of the fire nearly suffocated the messengers. Maru-ka-koa then said, " This is the action

you must take. Shut your eyes and act, and when you think your enemy has been beaten open your eyes again." This took place in a *pa* which stood at the head of the Turanga River, near to Maunga-haumi.

The messengers returned to U-awa and Wai-puna, and the tribe built a fence there and made a net, and sent a messenger to the chiefs of the Nga-ti-hau-iti, Tau-ira, and Taotao, who were living at Wai-au, to invite them and the people to come and witness the act of putting their net into the sea. Tau-ira accepted the invitation, and answered, "Yes, we will come. I have a longing for fish." Before the guests had arrived at the settlement of their hosts the Nga-ti-hau-iti had sent the women and children to their *pa* Puia-manuka (clump of *manuka*-trees), that the Nga-ti-hau-iti might be free to act in the game they intended to play.

They put the net into the water, and Te Aitanga-amahaki again plundered it of its fish. Whilst in the act one of the Nga-ti-ira chiefs called and said, "Throw the net over them." This was done, and they killed the plunderers. Hau-iti himself received eight spear-thrusts. They laid the slain out at a place called Kau-neke, intending to cook them; but before this could be accomplished a war-party was seen approaching. One of the Nga-ti-ira chiefs called to his people and said, "Give my *taiaka* to me." And, turning to the approaching warriors, he uttered the proverb,—

Come on in a body,
Come on in a body.

Calling to his son Rongo-te-nhu, he again said, "O Rongo! let your acts reach even to Puke-manuka" ("If you beat the coming enemy pursue them even to Puke-more").

They did beat them, and pursued them to O-hae, where Ra-kai-whakairia was killed on a plain in that district.

When Mahine-tu-ki-te-rangi was taken prisoner at Parariki, having been taken on the road, he was not recognized by his enemies. When he got to the top of O-tiki

Mountain, looking back, he saw his home at a distance, and uttered this proverb :—

O Parariki, now seen unoccupied!

Mahine-tu-ki-te-ra(rangi) is lost to thee.

From these words his enemies knew that they had taken the noted chief Mahine-tu-ki-te-rangi, a chief of very high rank; and they killed him. The Nga-ti-ira attacked the *pa* at Puke-tawai in revenge for the death of Mahine-tu-ki-te-rangi. This *pa* was up the Manga-heia River, where the wife and children of Tu-te-aio-rangi were taken prisoners; but Tu-te-aio-rangi made his escape. To attract his attention, and to entrap and capture him, the warriors of the enemy sang this song :—

Pat with your hands above and below;
 Pat that which trembles in dread.
 Shade you in the valley
 Where the whirlwind sweeps,
 And uncertainty of mind prevails,
 And cowards run where no life is,
 And heads are covered with red mats—
 The mats made of the best flax—
 And put on the eyes that look at the net,
 And have a wish not satisfied,
 And laugh, though not a house to shelter,
 And turn from thoughts of other days,
 When peace was all,
 And wife would not command,
 And plenty was around,
 With messengers then sent to Manga-tapere,
 And thoughts mistook what living was,
 And mystified and led astray,
 And limbs were all drawn up.
 'Tis the last, the one behind,
 Asking for breath, and close,
 Rush on the regret, to those
 At the west, where the
 Sound of the sinker of the net is heard,
 Longing for the uttered word of command.
 Oh! give me the sight of the fair skin,
 And the head to look at,
 Though lean be the jaw
 So gently touched in fleeing
 To the west, where the oil
 Of birds is found in the scrub.
 Put such on thy head,

O spirit of light of day!
 A halo is seen on thy head,
 As messenger to thy wife
 And to thy people.
 Lift thy head, raise it high,
 Lift it o'er the hills, and
 See those of thy host
 Upon the ocean-shore;
 But go thou in the light of day,
 And pass the god of war,
 And let him undeceive thee
 And tell thy spirit lies.
 Go, pursue, and stand on Puke-tawai.
 'Tis there the battle rages,
 And where sleeps not
 The enemy of peace.
 The tail of the darkest bird
 Is far inland, where sits
 The heap of evil, and
 Dares not meet his parent.
 And 'tis at Puke-kumukumu,
 Where the big and little ducks
 Live, and are scratched by
 The leaves and twigs of the fern.
 Let the south wind blow,
 Let the wind be fierce.
 These come from where
 Thou art watching now.
 Go to the north for it,
 At the water of Mata-tini (many faces),
 Which babbles in vain, and says,
 "Arise; it shines for nought,
 And babbles a fiction
 To extended space."
 But, O my son!
 It babbles not for nought.
 'Tis war in battle fierce,
 As a northern cloud
 Let loose, and drifting on
 In blackness and bursting.
 Drown the shriek of
 Lips that utter grief,
 Of Pohea (the blind), though he escape
 And feel a glow of gladness.
 Yes, he may escape, and live
 Like the *titi* (*Procellari cooki*)
 In its burrow, or the
Hakoakoa (*Puffinus gavius*)

In its hole : so you,
A man, may hide your head
In burrow like to them,
When warriors can
With old enchantments doom
And bind your living limbs.
But you say, "The feathers
Lift you," and you fly
From me and death
With power supreme of life,
And onward to the north
You speed with air of heaven
And nimble knee and voice
Resounding, echoing back my words,
With threat that I shall die.
But, no, my glow of life is still
A power, and can with ease
Convey me to the north,
And e'en where'er the earth
Or thy extremity, Iro, god
And father, is oft seen.
Thy nose will speak
And e'en thy sigh be heard,
And shrilling call
Re-echo in the heavens,
And to the highest peak
Thy voice in startled accents
Will call on me,
The medium of the gods.
But thy medium is
Of larger size, but rotten teeth.
My deeds of old were not
As prized red plume, and
Kept in memory of some ill
That I must feel ;
Nor were they hid
In vengeance yet to come,
As filth to be upon me,
Or quaking sky
Or trembling earth,
To make me dread
A coming fate to crush me.
Give me your belt
And let me untie it,
That your heart may
Now be knit with power
To live and climb the mountain,
Assisted by the roots of trees,

Where we may wage our war
 In presence of thy god.
 But thou, as shark
 With broken fin,
 Wilt start and flee,
 And be as food wrapped
 In a heap on saered pile
 Of food offered to the gods,
 All bare and unprotected.
 Yet I still am here.
 And what are the mountains
 I see yonder? They are
 The Whatu (core) and Rongo-ta
 (The powerful whale).
 Yes, let us wage our war.
 The comet gives the sign,
 And thy slashing weapon,
 Beaten on the skull,
 Shall give thy head
 To me to eat.
 Aha, sweet food!

RAKA-WAHA-KURA. (ŊGA-I-TAHU.)

Raka(Ranga)-waha-kura (raise the red mouth up) belonged to the North Island. The names of his children were, Raka(Ranga)-waha-kata (laughing assembly), Maruhou (new shelter), and Tahu-mutu (spouse whose hair was cut short).

Maruhou begat Kuri (dog), Kuri begat Rangi-tawhio (day of wandering round about), and the descendants of Rangi-tawhio came to the South Island.

Raka-waha-kura wished to see his sister Te-ahu (the altar), who was the wife of Waro (dark pit). Urged by love for his sister, he went to the home of Waro to see her. Waro took his net and caught some fish, and Te-ahu brought the fish to the settlement, and separated the good from the poor fish. Waro drew near to her, and saw what she had done. She said to her husband, "The poor fish are for us, and the good fish are for your brother-in-law (Raka-waha-kura) and his companions." Waro asked, "For whom are the poor fish, and for whom are the good fish?" and then slapped her face with his hand. She

sat down and wept, and was seen by her relatives. She rose and went into the house where Raka-waha-kura and her other relatives were, who asked, "What has caused you to weep?" She said, "Your brother-in-law (Waro) asked why I had separated the good from the poor fish, and for whom were the good and for whom were the poor fish." This caused her relatives to feel ashamed, and to return to their own home. As they departed their sister (Te-ahu) said, "Go to our home, and make a *kakeru* (spade) for me." They went home and spoke to all the people, and made known the request of Te-ahu, and chanted this incantation over the sacred forest of Tane :—

Go towards, and enter, the earth ;
 Go towards, and enter, the heaven.
 It comes forth,
 It is sufficient,
 It is sufficient for great heaven.

They now entered the forest and cut a *maire*-tree (*Santalum cuminghami*) down, and split it in two, and left one half ; the other half they brought away with them towards the settlement, and at some distance from their home they put it down, and slept there that night, and at dawn of day they all with a loud voice chanted an incantation, and brought the half of the tree to the settlement, and of it they made a *maipi* (*hani* or *taiaha*), to which they gave the name of Pai-okaoka (pleasure in stabbing). Orders were then given that all the people should go into the forest, where they made the *kakeru* (spades) asked for by Te-ahu. Each man made one spade, and they then proceeded to give battle to Waro. When they had got near to the *pa* (stockade) of Waro the main body stayed at some distance in the scrub, and one hundred went into the plot of ground used by Waro as his cultivation, and there they began to dig the soil with their spades. The people of Waro, seeing the work the hundred were doing, began to cook food for them, and when cooked took it to them. As soon as they had partaken of their repast the children and young people began to pluck the weeds up from the cultivation. Seeing this the men began to do so ; and whilst this was

being done the people of Te-ahu fell on the people of Waro with their wooden *maire* spades, and killed most of them. The people of Waro who were in the *pa* saw what was taking place, and, also seeing that the people of Te-ahu who had killed those of Waro had fled to the forest, those in the *pa* followed to kill them. But these fell into the ambush of those of Te-ahu's people who had hid in the scrub, who rose and killed all the people of Waro. This battle was called "Tara-paieka" (the power of the sea-god).

Waro and his people performed the ceremonies and chanted the incantations over the slain, and collected an army to take revenge. The warriors of Waro went to the *pa* of Raka-waha-kura and gave battle to their enemies. Waro conquered them, and but few escaped. This battle was called Te-kewa (extinguished). Those who had escaped death at the hands of Waro were requested by Raka-waha-kura to go and call to Waro and say, "To what extent do you intend to carry your war?" The messengers went and called to Waro, and said, "Waro, to what extent do you intend to carry your war against us, now that few of our people are left alive?" Waro answered, "Let the heaven above be small, darkness has grown great."

The messengers returned to Raka-waha-kura, who asked them, "What does your brother-in-law say to you?" They answered, "He says, 'The heaven above here is small, and darkness has grown great.'" Raka-waha-kura said, "I did think he had a motive in his action for continuing the war against us. Few of us now live. Where else are those of us on whom he can wreak his vengeance? There are not any besides ourselves. We are all here."

Raka-waha-kura possessed something which had been near the mouth of Waro (an *ohonga*) (*d*), and also the *ohonga* of the war-weapons of Waro. He put them into the pit he had dug, and over which he had chanted his incantations used against Waro. Other *ohonga* he took and threw into a stream; others he took and laid at the feet of the gods.

Raka-waha-kura now took seventy warriors, each with a weapon in his hand. All these weapons were tied in one bundle, and covered with a mat of the kind which is used by chiefs to sit on (a *whara*). Raka-waha-kura then performed the ceremonies to enable him to discover the omens given. He saw the omen of spears, and those for man, and the omen that Waro was now afraid. Raka-waha-kura therefore rose and went and killed Waro; and so ended this war.

TANE-NUI-A-RANGI. (NGA-TI-KAHU-NGUNU.)

Genealogies of Nga-ti-apa (descendants of Apa), of Rangi-tane (husband of heaven), of Hamua (the sacred rat), and other tribes:—

Tane-nui-a-rangi was the ancestor of Rangi-tane at Hawa-iki. From Rangi-tane that tribe took its name of Rangi-tane. The descendants of Rangi-tane increased on the earth down to the time of Wha-tonga (towards the south), which was about the twentieth generation from Tane-nui-a-rangi.

Tama-tea (white son), Apa-nui (great company of workmen), Apa-roa (long company of workmen) (*d*), Apa-tika (correct company of workmen), Apa-koki (crooked company of workmen), and Apa-hapai-takitaki (company of workmen who lifted the fence), were all contemporaneous with Wha-tonga, and Tane-nui-a-rangi was their common ancestor.

The ancestor of Tane-nui-a-rangi was Tiki, who was descended from the upper heavens; but, as there was not any wife for Tiki, a wife was fashioned for him out of the soil of the earth. This was the source from whence came Tane-nui-a-rangi.

Now, Wha-tonga, Kahu-ngunu, Apa-nui, Apa-roa, Apa-tika, Apa-koki, and their people all sailed away from Hawa-iki in their canoes to this (North) Island, and landed at Tu-ranga.

They had been at war with each other at Hawa-iki, and they still warred with each other on the voyage across the

ocean until they landed at Tu-ranga, where they separated. Tama-tea remained at Tu-ranga. Subsequently the Nga-ti-kahu-ngunu Tribe sprang from his son, who was called Kahu-ngunu, who had come with the others to these islands.

Wha-tonga and his tribe, called Rangi-tane, travelled from Tu-ranga to Tamaki (Seventy-mile Bush, in the Napier District) and Manawa-tu (sudden surprise), and there settled. There were not any inhabitants in that district at that time. Subsequently some of this tribe of Rangi-tane went over (Cook Strait) to Ara-paoa (smoky road), on Long Island, in Queen Charlotte Sound, where their descendants are at this day residing with the Nga-i-tahu people. Apa-hapai-takitaki and his people went to Rangi-tikei (day of long walk) and took up their abode there, and from him (Apa) the people of the place are called Nga-ti-apa (descendants of Apa). Some of the descendants of Apa remained at Tu-ranga, and their descendants are still in that part of the East Cape, and are known to this day as Nga-ti-apa.

The Rangi-tane increased down to the time of Hamua, the son of Ue-nga-raho-pango (move the dark platforms). Hamua was of the sixth generation from Wha-tonga, and it was in his day that a division took place amongst the people, and Hamua became the progenitor and leader of a *hapu* (sub-tribe) known as the Hamua, whose descendants are still in occupation of and reside in the Rua-mahanga (cave of the snare), in the Wai-rarapa (glistening water), and on the sea-coast amongst other tribes.

Rangi-tane, without further internal disputes, remained intact down to the time of Te-rangi-whakaewa (the day of the mat-strings), who was of the fifth generation from Hamua; and from Te-rangi-whakaewa sprang another *hapu* (sub-tribe) called Nga-i-te-rangi-whakaewa (the descendants of Rangi-whakaewa), whose descendants at this day reside at Tamaki (start involuntarily) and Puchu-tai (dust from the sea), at the Seventy-mile Bush. Five generations after this we come to Ngana-hau (intent on

obtaining the tuft of hair from the slain), from whom sprang another *hapu* (sub-tribe) called Nga-ti-ngana-hau (descendants of Ngana-hau), whose descendants also live at Puchu-tai and Rau-kawa (leaf of the *kawakawa*—*Piper excelsum*), Upper Manawa-tu. This *hapu* in after-days became divided into a number of sections, each named after some ancestor, some misfortune, or some act of the tribe.

Three generations brings us down to old Ii-rawa-nui (or Hiraua-nui—great paddle), who died in the Seventy-mile Bush in 1872, between seventy-five and eighty years of age.

Kauwhata (stage) was the ancestor of the Nga-ti-kauwhata (descendants of Kauwhata). Kauwhata also descended from Tane-nui-a-rangi. One of Kauwhata's children was called Wehiwehi (fearful, trembling), and from this child sprang Nga-ti-te-ihiihi. The meaning of this word *ihiihi* is, dread, fearful, terror-stricken; therefore this *hapu* was called Nga-ti-te-ihiihi (descendants of dread). All these reside at Manawa-tu.

Rauru (hair of the head) was also another of the men who came in the canoes across the ocean and landed at Turanga. He was younger brother of Wha-tonga, and was the progenitor of the tribe called Nga-rauru, who reside in the Wai-totara (water of the *totara*-tree), in the Whanga-nui (great harbour) district.

TARE-WAI. (NGA-I-TAHU.)

In ancient times there were two *pas* (stockades). One was called Puke-kura (red hill), which was owned by the Ka(Nga)-i-tahu (descendants of Tahu—spouse); the other was called Papa-nui (great flat), which was owned by Nga-ti-mamao(mamoe) (descendants of Manao—distance) (mamoe—cooked till pulpy).

The head chiefs in the Puke-kura Pa were Maru (god of war, or shade) and Te-apa-rangi (the guest); but Tare-wai (ask for water) was the great warrior of the *pa*.

Rangi-amoa (the day when carried in a litter) was the

head chief of the Papa-mui Pa; but the chief Whaka-taka-anewha (cause to be giddy, or bedim the eyes) was also a leader there. Whaka-taka-anewha one day saw that the sea was calm; so he went out on the ocean to fish. Having been seen by the people of the Puke-kura Pa, they said, "Where Whaka-taka-anewha is anchored to fish must be a good spot, where fish are plentiful." So some of them went to Papa-mui with the intention of going to fish; but Whaka-taka-anewha, with the influence of his incantations, caused a storm to rise which prevented the men of Maru and Apa-rangi from going out to fish. They chanted their incantations and performed the ceremonies to calm the storm, but to no effect: the storm raged. So they collected all their lines, hooks, and sinkers, and went back to their *pa*. Not long after they became very wishful for fish, and again went to the *pa* of Whaka-taka-anewha, and there sought and collected moss from stones in a stream, and kelp from the rocks on the sea-coast, and roasted them in a fire made of twigs or brushwood, and the ashes of the fire thus made they scattered on the sea. But the sea was as rough as ever, and they were not able to go to fish; so they broke all the fastenings which held the side-boards to the canoes, and left them unfit to be taken out to sea, and then returned to their own *pa*. The people of Whaka-taka-anewha asked him to allow them to kill those who had disabled the canoes. Whaka-taka-anewha replied, "Be quiet. You can mend the canoes; you have hands."

For some time Whaka-taka-anewha slept over the matter, and considered what action he ought to take in regard to the insult offered to him by the people of Maru and Apa-rangi, of the Puke-kura Pa. He determined to build a house; so he ordered rafters and battens to be adzed into form: but whilst these were being cut into shape with the stone axes the god of Whaka-taka-anewha objected to the axes by saying, "The axes used are common and diminutive ones, which will cause death." Whaka-taka-anewha answered the god, and said, "There are not

any other axes to use, save those used in cutting firewood, and in cutting up seals."

Whaka-taka-aneuwha again contemplated how he should act, and how he should build a house. He ordered rafters, battens, and posts for the house, and he sent a request for the people of Puke-kura to come and help his people to obtain the requisites for the house. The people of that *pa* requested the aged and feeble to go in answer to this request; but these were told by the people of Whaka-taka-aneuwha to stay at their own home, and the able and strong alone were to assist the people of Whaka-taka-aneuwha. When these came and went on to the plain to collect material for the house, the people of Whaka-taka-aneuwha were found there in the act of forming into battle-array. Seeing this, Tare-wai asked, "What does this mean?" and was answered, "Oh! it is nothing."

The people cut *kakaho* (*Arundo conspicua*) reed-grass on the plain, and on their return to the settlement a feast was made for them by the people of Whaka-taka-aneuwha. When the feast had been partaken of the young people and children began to play at the usual sports joined in by young people; but soon the elders also joined in the games, and in these the people of Whaka-taka-aneuwha attacked the people of Maru and Apa-rangi and killed most of them. Some were taken alive, of whom one was Tare-wai. Four men took hold of him and held him. Water was brought, and four men held his arm and leg on one side and four on the other, and one held his head. They cut Tare-wai with obsidian, but had cut him but once when by his power he shook his enemies off, and rose to his feet and fled. They pursued him, but he escaped to the forest and went into a cave, where he found some mats, which he took and used. So soon as it had become dusk he left his cave and went to where some of the Nga-ti-mao (mamoe) people, his enemies, were sitting around a blazing fire, and admiring the war-weapon which they had taken from him. He went to the shady side of the group and sat down. The weapon had been looked at by all, and was now being

handled and admired by the man who was sitting next to Tare-wai. Tare-wai said to him, "Give the weapon to me, that I also may admire the weapon of that warrior, Tare-wai." Tare-wai was delighted at having his old weapon once more in his hand. Rising to his feet, brandishing his weapon, he in a loud voice exclaimed, "I, Tare-wai, am here." The people all jumped to their feet, but Tare-wai had passed from their sight into the surrounding darkness, and they lost him, with the coveted noted weapon of war.

Tare-wai now lived in the forest; but he was delighted to have his old companion, his weapon of war, with him. He now thought of the gash which his enemies had made on his chest with the obsidian, and bandaged it round with a mat, and made a fire and stayed some time quiet, till the scar was healed.

He now went to where he knew his enemies came every day for water, and whenever a single man or woman came there for water he killed him or her, but when two or more came together he kept quiet and did not molest them. He cooked and ate those he killed, thus keeping himself in food, and taking revenge on his enemies.

Soon after the Nga-ti-mamao(mamoe) had their people killed by the people of Whaka-taka-anewha they left their *pa* Papa-nui and went to the *pa* at Puke-kura, where their great chief Rangi-a-moa resided. When they arrived there they were welcomed by Rangi-a-moa with this proverbial exclamation: "You flee here for what? Is this a perpendicular cliff, that those who would kill you cannot gain access? Do you think it is like the mountain Tihi-o-ai-ari (peak of the gleam of the light of the moon when eleven days old), and that men will be afraid to follow you?" And they were all expelled by the Nga-ti-mamao-(mamoe) people from that *pa*. Thus expelled, they built a *pa* on an opposite ridge to that on which the Puke-kura Pa was built, and called it Rangi-pipi-kao (day of the half-grown *kumara* which were dried), where they took up their permanent residence.

Tare-wai was now fully recovered from the effects of the gash his enemies had made on his chest with obsidian, and thought about a resting-place (a home); so he went to the Puke-kura Pa: but when he got near to it he kept hid in the forest near to the stream of water at Kalu-ariki (garment of the lord), to which stream the Nga-ti-mamao (mamoe) came for water. When one man or woman came he killed such, but when more than one came at the same time he did not molest them. Having killed some here, he left that place and went to a stream called Waiwai-ka-eke (damp come up), where he killed any one who came alone for water to that stream; but when the blood shed there by him was seen at the mouth of the stream on the coast he left this and went to a stream called O-teki-he (the bad outer fence of the *pa*), where he killed any one who came there for water; and when the blood of those who had been killed by him there was seen on the coast he left that place also.

But the time came when he felt a longing to see his elders—namely, Maru and Apa-rangi; and, as the Nga-ti-mamao (mamoe) had surrounded and had laid siege to the Puke-kura Pa, he could not enter there, so he climbed up a tree in the forest not far distant and beckoned to his relatives in the Puke-kura Pa, and asked them to get the people of the *pa* to hold a *haka* (a sort of dance) (*ā*) to divert the attention of Nga-ti-mamao. The Nga-i-tahu, his own people, in the Puke-kura Pa, at once began to *haka*, and the besieging party, the Nga-ti-mamao, collected on all the surrounding hills from which they could look down into the Puke-kura Pa and witness the *haka*, and in the confusion thus caused Tare-wai went out of the forest and down to the sea-beach, to Taki(Tangi)-haruru (loud booming noise), where he was seen by two men who were mending a canoe. One was inside the canoe and the other outside. One of them called and said, “Who are you?” Tare-wai answered, “Tare-wai.” At the same time those of the Nga-ti-mamao who were looking at the *haka* saw Tare-wai, and in a wild rush gave chase to him; but he eluded them and got into

the *pa*. When he had got with his relatives he called to the Nga-ti-mamao and said, "You might have taken me just now, but I shall not now be taken by you. Go each of you and sleep with your wife, and to-morrow we will meet hand to hand in battle."

Tare-wai said to his elders Maru and Apa-rangi, "Go and kill Rangi-moa (day of swinging, or day of the *moa*-bird) as satisfaction for the insults offered to me." And he, the chief of Nga-ti-mamao, was killed in the Pukekura Pa.

Tare-wai now said, "Kill a dog for me to eat." The dog was killed and cooked, and Tare-wai sat down and began to eat it without cutting it to pieces. He now said to Maru and Apa-rangi, "Let the men paint themselves." This was done, and all slept. Morning dawned, and those who had besmeared themselves with red ochre went out of the *pa* to battle with the Nga-ti-mamao.

The two tribes met, and Tare-wai took hold of his sacred fire (*d*), and Kata-ma-kuaō (the young one laughs) did the same, and they met the enemy. Tare-wai warded off the thrust of his opponent's spear, and in giving a thrust at his enemy, whom he ran through with his spear, he exclaimed, "I have the first fish (slain) carried away" (*d*), as those killed after the first one slain in any battle are not of any note or honour to those who kill them. Tare-wai now merely wounded those whom he encountered, and left those of his own people who were behind him to kill them. The Nga-ti-mamao gave way before the Nga-i-tahu and broke and fled, and Tare-wai and Kata-ma-kuaō followed the fleeing enemy and killed many; and when they arrived at Te-pori-a-haumia (the dependants of Haumia, the god of fern-root) they too ceased to follow the enemy, as it was near the dusk of evening, and it was winter. When Tare-wai got as far back as O-hine-tu (where the daughter stood) the spirits of those who had been killed by him attempted to frighten him; but he killed them. He went on and met a man in a canoe, who attempted to intimidate him; but Tare-wai killed him and went into the *pa* of his

relatives. On the morrow the people went to see the spirits he had killed, and they saw them lying like the *reperape* (*Callorhynchus australis*) of the sea, thrown up by a gale and scattered on the coast.

Makiri (false) was the father of Tare-wai.

TARE-WAI. (NGA-I-TAHU.)

The fishermen of Maru (shade) and Apa-rangi (company from heaven), of the Ka-i-tahu (Nga-i-tahu—descendants of Tahu), went to the settlement of Whaka-taka-newha (to be dim, to blind), at Papa-nui (great flat), from which they went out to sea; but Whaka-taka-newha chanted an incantation to cause the sea to be rough, which prevented the fishermen from going on their intended fishing-expedition; so they collected their bait, hooks, lines, and fishing-rods, and came on shore, and went to the settlement of Maru and Apa-rangi. But they still had a longing for fish, which induced them to go back to the settlement of Whaka-taka-newha, who chanted an incantation, and went and procured some sea-weed from the ocean, which was taken and laid on the *ahu* (altars); but the sea still continued rough, so they again brought all their fishing-tackle back to the settlement. Whaka-taka-newha was perplexed, and pondered in his mind how he could overcome the difficulty he was in; so he determined to build a house. He made rafters, battens, and posts, and put the skeleton of a house up; then he called all the men of the tribe together, and sent messengers to invite the people of Maru and Apa-rangi to come and cut *kakaho* (*Arundo conspicua*) reeds to bind round his house; but when the people collected in his presence Whaka-taka-newha said, "The feeble, sick, or deformed must not join with the *kakaho*-collectors; only the strong and powerful must go." The people went and collected the *kakaho*. A feast was prepared for them by Whaka-taka-newha, and when they had partaken of the feast the young people amused themselves with playing games, and after awhile the men joined in the games. When these had played for some time the people of Whaka-taka-newha at-

tacked and slew most of the people of Maru and Apa-rangi who had been asked to cut *kakaho* for the house. One hundred men of Maru and Apa-rangi came to cut *kakaho*: of these, sixty were killed and forty escaped. Tare-wai (ask for water) was taken prisoner by four men, and four men held him on one side and four on the other, who laid him on the ground, and were about to cut his bowels open with a piece of flint. But Tare-wai was a powerful man, and those who held him were not able to hold him down. He struggled, and those who held him fled in fear, and Tare-wai escaped to the forest. Tare-wai was of the Nga-itahu, and his enemies were of the Nga-ti-mamoe. So soon as it was dark Tare-wai returned to his enemies, and found some of them sitting together around a fire talking about Tare-wai and examining a *paraoa* (whalebone weapon) which had belonged to him. The *paraoa* was being handed all round the circle of those who were looking at it; so he went and sat down with his enemies where the fire shone the least, and at once joined in the conversation by saying, "Is that the weapon which belonged to the brave man?" His companions said, "Yes." He said, "Let me have the weapon, that I may also look at it." It was handed to him. He took hold of it, rose, and fled with it into the forest, and there with delight gloated over his weapon which he had regained. He put his war-belt on and kindled a fire to cure the wounds his enemies had made on his stomach with the flint, and stayed in the forest for some time. When his wounds were healed he began to ponder how he could be revenged on his enemies. He left his present abode, and went nearer to where his enemies resided, and in the forest, near to a stream where the people of Whaka-taka-newha came for water, he hid himself. When two came together for water he let them return, but when one came alone he killed him or her; and thus he killed many. But the time came when he longed to see his relatives Maru and Apa-rangi; and, as the fort of Maru and Apa-rangi had been surrounded by the enemy, the Nga-ti-mamoe, he could not gain an entrance. To call

the attention of his friends in the *pa*, he climbed up a tree and waved his white bone weapon. They saw this, and to distract the attention of the enemy Maru and Apa-rangi commanded the people in the *pa* to have a *haka* (a sort of dance) (*d*), that the Nga-ti-mamoe might come and from any hills around the *pa* look at the people whilst they held their *haka*. While this was taking place Tare-wai came out of the forest and down on to the beach. Being seen by the enemy, they pursued him; but he escaped into the *pa*.

When the elders in the *pa* met they ordered some dogs to be killed for Tare-wai, who took the body of one dog and ate it without it having been cut into joints. Maru and Apa-rangi ordered the people to assemble and form themselves into companies, and challenge the Nga-ti-mamoe to battle. They met and defeated the Nga-ti-mamoe, who left the *pa* at Papa-nui and fled to Puke-kura (red hill), to the fort of their head chief, Te-rangi-a-moa (day of swinging). As the fugitives collected around Te-rangi-a-moa he sang this song—

You flee here for what?
 This is a steep cliff.
 Can the enemy not gain it?
 You think it is the peak of Ai-ari,
 That man, in dread, will not follow—

and then drove them all out of his fort. They then made a *pa* for themselves on the opposite slope to that on which Puke-kura stood, and called it Rangi-piki-kao (climb the hillside).

The only places at which these people could obtain water were called Te-kihe (pant) and Nga-hua-riki (the small fruit); and when this was known to Tare-wai he laid an ambush near them: so that when the enemy, the Nga-ti-mamoe, sent their water-carriers, if two went they were not molested, but when one went he or she was killed. Thus Tare-wai killed many of his enemies.

The enemies of Tare-wai thought he would go into his *pa*, but he went down to the beach at Taki-haruru (follow the sound), where he was seen by Nga-pa-teketeki (outer fence of a fort) and his companions, who were mending a canoe. When they saw Tare-wai, they asked, "Who is

that?" Hearing that it was Tare-wai, and the people in the *pa* of his enemies also having seen him, they pursued him. He fled and went into his *pa*, and sat down and called to his enemies, and said, "You might have captured me just now, but now I shall not be killed by the Nga-timamoe. Go and feed your children; go and sleep with your wives: to-morrow I will meet you in battle."

Tare-wai now said to his elders, "Go and kill Te-rangi-a-moa as revenge for me." Maru went into the house and killed Te-rangi-a-moa, the head chief of the Nga-timamoe, and on the following day the two tribes met in battle. At first a Nga-i-tahu man met a man of Nga-timamoe; thus the battle was of single combats: but the two tribes met in a body, and Tare-wai, with Nga-tama-kuao (son of the youngest), faced the enemy. Tare-wai called and said, "I have the first slain." Nga-tama-kuao called aloud and said, "I have the second slain." The enemy fled, and were followed by these two warriors. Tare-wai was the swiftest runner, and overtook the enemy and felled them to the ground, and whilst pursuing others left them to be killed by his followers. Thus Tare-wai followed and felled the enemy to the ground with his weapon, till he arrived at Pari-a-haumia (hill of the fern-root). He could not go further, as it was now dark, being a winter's day. On his return he came to O-hine-tu (where the daughter stood), when the spirits of the slain hovered near to him; but they fled from his prowess. As he came on and got to Taki-haruru the same spirits again meddled with him; but he drove them away and went into the *pa*.

On the following day they went and looked at the slain, who were lying about like so many *reperere* (*Callorhynchus australis*) thrown up on the ocean-shore. This delighted the father of Tare-wai.

When the war-party had returned and had gone to rest, in the night the god of Whaka-taka-newha lamented the defeat, and said to the war-party, "The battle-axe withheld is defeat;" but Te-whaka-taka-newha answered, "There was not any other battle-axe but those used in cutting firewood to cook seals."

CHAPTER VIII.

Yes, I heard in days now gone
The question asked, "What man
Can show the path that spirits go,
And, unabashed, maintain his act?"

Though I be caught by
Snares and traps of those
Who stay where Karihi
And Ta-whaki have home,
Yet, though my bones you lift,
And change my bones,
And lift and alter each,
Yet I shall see
And be possessed
Of that food counted by
That ancient one, the
Female Mata-morari.

Perhaps you deem
My ears are deaf and
Numbed by Rakei-ora's blows,
As were the ears of him
My younger brother Toro.

Song of Tu-tapu-kihi-rangi.

RAU-RIKA(REKA).

(NGA-I-TAHU.)

RAU-RIKA(REKA) (restless or sweet leaf) was a woman who came from Pou-tini (many stakes—the west coast of the Middle Island). She had a desire to have a view from the peaks of the mountains of the interior, and ascended them; and, seeing the ocean on the east coast, she came down to the east coast, to the settlement of Pu-hou (*Coriaria ruscifolia*), at the river Ra-kaia (entangled). The settlement of Pu-hou was at Tau-mutu (end of the year), at the

mouth of that large river. Rau-rika made herself known to Pu-hou, who at the time was preparing some timber with his stone axes. Rau-rika asked him, "Are these the axes you use?" He answered, "Yes, these are the sort of axes I use." She remarked, "Your axes are not good ones." He answered, "My axes are sharp: they bite the wood." She said, "Your axes are objectionable; my axes are good." At the same time, taking two greenstone axes out of her garment—one called Atua-whaka-taratara (the notching god), and the other Atua-whaka-nihoniho (the god that has teeth)—she handed them to him. He took and used them. They were so sharp, and made the wood so smooth, compared with those he had used, that he was delighted with these greenstone axes. He asked her, "Where do you procure the stone of which these axes are made? Where is the country from which you get this greenstone?" She pointed out to him the road leading to the greenstone country. All the people of Pu-hou assembled, and went on a journey to procure greenstone. One hundred men went with Pu-hou, and one hundred went with Whaka-ariki (war-party), the son of Pu-hou. When they had gone some distance they came to the confluence of a swift-running stream. Here the father and the son, with their men, parted. One party went along the bank of one branch of the stream, and the other the other branch. Whaka-ariki and his party perished.

When Pu-hou got to the west coast he met the parents of Rau-rika. The father was called Te-ihi (the dread), and his wife Hika-mata-whare (rub the face in the house). Pu-hou was accompanied by the dog of Rau-rika. Te-ihi and his wife, seeing the dog of their daughter, wept in dread, as they expected to hear of the death of Rau-rika. They inquired of Pu-hou and said, "Perhaps you have killed our child?" He answered, "No; she is not dead: she is on the east coast." Rau-rika's parents were in search of greenstone when they met Pu-hou; and, having obtained some, which they called Whaka-rewa (like running water), they gave it to Pu-hou. Pu-hou took it and broke it to

pieces, and gave a piece to each of his men, and returned to his own home; but on his way back he was told of the death of his son and all his party. Pu-hou at once cast away the piece of greenstone he had obtained; but his men kept the pieces they had. He arrived at his home and never again left it. Rau-rika also stayed there, at Tau-mutu, at the mouth of the river Ra-ugaia(kaia) (entangled), and took as her husband Te-korari (the flax), and begat Te-ura-o-mcho (the glare of falsehood). Te-korari was of the Wai-tahi (near the stream) Tribe, and all the people of the settlement in which he lived were vassals. These were of the tribes Wai-tahi, Hawea (doubt), and Kopu-ai(wai) (water-pool, or sodden).

RANGI-TAMA. (NGA-I-TAHU.)

Rangi-tama (the heaven defied) was from the North Island—that is, he came from that part of the North Island called Moua (back of the neck), and went on a war-expedition to the Middle Island, and invaded the territory of Taka-ahi (keep near to the fire) and Pa-keha (village of the fairy of the flood), who were captured and killed by Rangi-tama; after which he went to Pou-tini, on the west coast of the Middle Island, where he found the people of the woman Rau-rika living in peace. These he killed, and took all the greenstone he could collect, and returned to his own home.

UE-ROA. (NGA-I-TAHU.)

You, the Nga-ti-kahu-ngumu, must not believe that you speak a different language from that which is spoken by us, the Nga-ti-tahu-potiki. No; but our languages are the same, and the two men from which each of our tribes had their origin spoke the same language and lived at the same place. Kahu-ngumu (garment of the dwarf) and Tahu-potiki (husband of the last-born) lived in the districts called Turanga-nui-a-rua (the long standing of Rua) and Te-poroporo-ki-hua-riki (the *poroporo*—*Solanum ariculare*

—of the small fruit), and it is in that locality where the cultivation of our ancestor Ue-roa (long paddling) is situate, which was called Tuara-haua (the cut back). It was only in the generation of men after the time of Kahu-ngunu and Tahu-potiki that their descendants began to separate, and some came across to this, the Wai-pounamu (South Island). There were two reasons for these people separating—one was on account of a woman and the other was on account of a dog; and it was on account of the quarrel about this dog that part of the Nga-i-tahu-potiki left the main tribe and came to the South Island; and these were ever after called Nga-ti-kuri (the descendants of the dog). And those of the Kahu-ngunu who left the main tribe were called Tu-te-kawa (Tu the baptized).

This is the song of welcome which we shout to any visitors who come from the East Cape:—

Seeing the men of Rata (or Ata),
 The presence of man.
 Looking on men
 Is delight;
 And hope revives,
 And the soul is clear.

This song of welcome we also chant when strangers come from those parts. In this we call the names of the strangers. We chant:—

O (call the names)!
 [Who answer, "Yes."]
 It is you.
 [Who answer, "Yes."]
 It is you—
 You who have come
 From Turanga-nui-a-rua,
 And from Te Poroporo-lua-riki.

We do not receive you, our relatives, in silence, as the European receives his guests who are relatives; but we, the Nga-i-tahu, welcome you as those of our own people.

RANGI-TANE AT HATAITAI. (NGA-TI-KAHU-NGUNU.)

The greater portion of the Hataitai Peninsula was occupied by the Rangi-tane (day of man) Tribe in ancient times. It is said Te Rere-wa (runs between) built the *pa* called O-rua-iti (the small hole). The head chiefs of the people who occupied that *pa* were Te Rere-wa, Te-hua-taki (take the fruit off), Rangi-taha-titi (day of the steep cliff), and Tu-kanac (look in doubt).

Te Rere-wa made his lands over to the Nga-ti-kahu-ngunu Tribe, and migrated to Aro-paoa (the beaten chest), on the Middle Island. The O-rua-iti Pa was then occupied by a sub-tribe of the Nga-ti-kahu-ngunu called Nga-ti-kahu-kura-awhitia (descendants of the red garment which was embraced), and by another tribe called Nga-ti-hakeke (an edible fungus which grows on trees). Their principal chief was called Kainga-kiore (eaten by rats). During the days of Kainga-kiore the Nga-ti-kahu-ngunu were at war with the tribes Nga-ti-apa (descendants of Apa—company of workmen) and Nga-ti-hau (descendants of Hau—the scalp of the slain), of Whanga-nui (great harbour), between whom many battles were fought in the vicinity of the O-rua-iti Pa, as the two allied tribes invariably attacked the Nga-ti-kahu-ngunu in their own territory. When the last battle was raging Kainga-kiore consulted with the chief of his people as to the expediency of attacking the enemy on the open space outside of the *pa*. The son of Kainga-kiore and his chiefs objected to such an act. Kainga-kiore was submissive to the ruling of his chiefs for a time. At last he could not endure the indignity of the continuous attacks being made on him, while he, like a coward, kept himself shut up in his fort. He rushed out, and in a loud voice exclaimed, as he dashed forward to meet his enemy hand to hand, “Tukua te kiore a Raka-i-mahiti kia tete, tete ki waho” (“Allow the rat of Raka(Ranga)-i-mahiti (the troop that leaped) to wage his war—to meet his enemy outside in the open”). Followed by a troop of his people he attacked his foes. A desperate conflict fol-

lowed, and the enemy were driven back, and retreated to an adjoining gully, from which they again rallied and renewed the struggle, in which Kainga-kiore was killed just as his people had gained the victory over their enemies. During these engagements the Nga-ti-apa and Nga-ti-hau lost many of their bravest warriors, as did the tribe of Kainga-kiore.

Some time after these battles the district in which they took place was occupied by other *hapu* (family tribes) of the Kahu-ngunn, and one *hapu*, called the Nga-ti-hine-pari (daughter of the cliff), built a new *pa* called Mau-puia (hold to the scrub), whose chief was called Te-rahui (prohibited); and, though battles of slight importance took place when the old enemy attacked that *pa*, other battles were waged in the Harbour of Tara (Wellington), at Koko-tahi (one *tui*—parson-bird), and at Te-taniwha (the goblin), in which the Nga-ti-apa were beaten.

At Te-mahanga (the trap) (Cow Bay) there was an outpost—not a fort, but a large village—which was occasionally occupied by the resident people when they were fishing or gathering the eggs of sea-birds in summer, near to which was a cave, which they also occupied at night. This cave was said to have been the home of a sea-monster in the days of Tara, the discoverer of this harbour. A large *pa* was also made on the north-west point of the peninsula, which was named Tapu-te-rangi (sacred day). From this time no battles took place save a few slight skirmishes between fishermen; and gradually, for the next seven generations, the people left the Hataitai district, and resided in other homes on the main land. But one *hapu* (family tribe) called the Nga-ti-puku (the stomach) still kept possession, who were located there till the days of Te Ran-paraha, when he and his tribe (the Nga-ti-toa) visited this part of the country.

TUAHU-RIRI. (NGA-I-TAHU.)

Alu-ku-rangi (foster in the sunlight) was the parent of Tuahu-riri (altar of anger), and the sister of Alu-ku-

rangi, named Te-whata-rau (hundred stages), was the parent of Kahu-patiti (clothed with grass garments), who was parent of Tutu (messenger). Tutu was a female, who was the parent of Horomona Pohca (or Pohia) (blind).

Tuahu-riri took to wife Hine-to-wai (daughter dragged in the water), and begat Tura-kau-tahi (Tura all by himself), who took to wife Hine-kakai (daughter of the great eater), and begat Kawe-riri (anger continued) and Hurihia (turned over), who begat Taka-rau (go round), who begat Te-wera (the burnt) and Huru-huru (feathers) and Terelhe (the enfeebled), who begat Mo-hena (flaccid), who begat Ti-hopɔ (small waist), who begat Haere-roa (long wanderer).

Te Ahu-ku-raki also begat Hine-te-ao (daughter of daylight), who was taken as wife by Raki-nuku (sky far away) and begat Mate-rau (hundreds killed), who was taken by Rua-tuwhenua (pit of the leper) and begat Pohomare (stomach of coughing), who was taken by Kura-iwaho (red outside) and begat Panu (slide), who was taken by Ti-pare (head dress of Ti) and begat Puku-kaikai (glutton), who was taken by Raki-pa-taua (day of mourning) and begat Hikaka (reckless), a man, who took Kahu-potiki (child's garment) and begat Wahena-komako (white one).

Matua-hai-tiri (thunder) owned the canoe which was wrecked near Wai-taki(tangi), of which the following were part of the cargo: Whi-teko, a very small fish, which was owned by Mate-wawao (attempt to separate enemies), who, with Tako-roto (gums inside), were of the Roroa (long) people. There was also the *kaeo* (fresh-water mussel), found in the kelp belonging to Pukapuka-tawiti-witi (thick mat of the trap).

TU-AHU-RIRI. (NGA-I-TAHU.)

The people living at Kai-koura (eat the crawfish) felt a longing to see those of their own people who lived at Moe-raki (sleep in the calm). They therefore proceeded overland by the road to O-tau or O-tii (the barking of the dog,

or the place of the *tii*), and returned to Te-ra-whiti (the east), and went to Te-tau-mutu (end of the year), to see Mata-uira (flashing face) at the *pa* of Tu-ahu-riri (the dam in the creek). Mata-uira and Tu-ahu-riri were chiefs of high rank.

Mata-uira and a party went to Haka-roa (long *haka*) (*d*), and Tu-ahu-riri invited the visitors to stay at his *pa*. So soon as Mata-uira and his followers had left the *pa* of Tu-ahu-riri, Tu-ahu-riri sent a messenger called Whana-kai, or Whaka-kai (the ear-ornament), to Kai-a-poi (game at balls), to collect a war-party. The warriors of Tu-ahu-riri collected (but they were only his vassals, and not men of his own tribe), and came and secreted themselves near to the Tau-mutu Pa, and sent word into the *pa* of their arrival to Tu-ahu-riri, saying, "Here are the men."

Tu-ahu-riri now allowed the visitors to proceed on their way to Haka-roa; but so soon as they had left the *pa* and gone some distance, Tu-ahu-riri rose and waved to the war-party in ambush, and gave orders to surround the strangers now on their way to Haka-roa. The vassals rose and pursued them, and killed all but three women and one man, who were taken as slaves. Kiore (rat) was the chief of the strangers, who was also killed.

When the news of this was heard at Moe-raki by Kanapu (lightning), Uri-haka (little offspring), and Tau-marō (waistcloth-string), they felt sorry for the death of this party. They collected their warriors and went to Tau-mutu, where the people had been killed, and in the dark entered the *pa* and concealed themselves at the sides of the houses. One man, named Ure(Uru)-pihanga-iti (heads laid in a heap), came out of a house, at whom Kanapu made a blow with his *taiaha* and killed him. All those in the *pa* were taken prisoners. A chief called Ku-whare (stay in the house) was, by the orders of a young chief called Korako (white hawk), of high rank, taken from the prisoners of the *pa* by four warriors, and carried to Mua. This man was intended by the young chief as a sacred victim, as the first killed by him in battle. When the victim

had been taken to Mua, Korako was told to "kill his man—to use his weapon." The boy struck the victim; but those holding the prisoner became afraid and fled into the Wai-horo (swift water) Stream. The victim also ran into the same stream, and swam across to the other bank, and performed the ceremony of sprinkling his head, and ran off as fast as he could to Wai-kakahi (water of the *unio*), and thence on along the mountain-range to O-nau-ete or O-ma-neti (where the game of *neti* or *niti* was played), which is a mountain. Thence he descended to the plain, to Oka-poho or Oka-pako (cut the stomach open), and pressed on to get to Kai-a-poi (game played with balls), where his people were. But at Oka-poho he was seen by a noted and swift runner called Te-whaka-rae (the headland), who gave chase to the fugitive. Papa-rae, or Te-whaka-rae, called to him and said, "Go, run swiftly, that you may escape." This has become a proverb in these days. The fugitive went on, and passed Wai-kuku, or Wai-pupu (water of the mussel, or water of the pigeon), which is a branch creek of Wai-hora (water spread out). Here he felt fatigued, and went on the other side of Wai-hora, and came to Paka-rau (small open space in the forest), and on to Wai-whio (water of the *Anthus novæ-zealandiæ*), and on to Wai-kirikiri (water of the gravel), and on to Paka-ra (burst as a heated stone when water is put on it), and thence on by the plain of Oka-pako (rip the black open), and on to Te-wharo-kuri, or Hora-kuri (dark cave of the dog, or the dog spread out), and on to Here-one, or Here-aro (repeat incantations on the land, or repeat incantations over the front of the body); thence on to Te-wai-a-tane (the water of the forest-god), which is a great river; and on to O-tane-mana (the power of Tane), and arrived at Kai-a-poi.

It was determined by the people of this *pa* to revenge the death of those killed. All the people were assembled, and when the tribes had proceeded on their war-expedition, and had arrived at Moc-raki, they placed their swift runners in ambush near to the Moc-raki Pa. Four men came

out of the *pa* and were pursued by the runners. Two of the four were taken, and the swift runners entered the *pa* with the two who escaped, which caused the occupants to rise in a body and prepare for battle. But they turned their gaze on the sea and not on the numerous enemy; so that they should not cause a panic. The two priests of the *pa*, called Rahui (made sacred) and Tauira (disciple), chanted their incantations over a sacred *tahaa* (calabash), and performed the ceremonies. With staring eyes they moved their hands round and round the calabash, as if in the act of whirling the souls of their enemies into it. Having done this the priests said, "The souls of all our enemies are in the calabash, and the spirit of the great chief Te-mata-uira (the red face) has also gone in." When the wind had changed Rahui and Tauira-ki-waho selected ten men, who were to go out of the *pa* and challenge the enemy. They went and defied their foes, and attacked them with their spears. The enemy accepted the challenge, and they fought, but no one was wounded. The ten men came back into the *pa* and were pursued by the enemy up to the gate, where they were met by a body of men from within, and Rahui and Tauira-ki-waho gained a victory over the attacking party; but Te-mata-uira was killed in leading on his men in the attacking party. The enemy fled and were pursued by the people of the *pa*. One thousand four hundred were killed and two hundred escaped. The fugitives escaped to Wai-ana-ka-rua, or Wai-a-nuku-rua (water of Nuku-rua—two worlds), to which they were followed by the victors; and when the pursuers had gone back the fugitives sent a messenger to Tu-ahu-riri saying, "You are requested to come back and witness the death of your father." When he heard that his father Mata-uira had been killed, Tu-ahu-riri went and entered the *pa* of the fugitives and said, "I will go back." The people said, "We will go with you;" and all the people went with him. They went by way of Moe-raki, and when near to the *pa* of Te-kanapu, the latter saw them, and also discovered that all the people were return-

ing in company with Tu-ahu-riri. So Te-kanapu laid before Tu-ahu-riri the corpse of his father. When Tu-ahu-riri came near to Te-kanapu, Te-kanapu sang this song :—

You have come direct to me.
 Then let firewood be broken, so
 That I may be cooked. In future
 Will some chiefs of higher rank
 Or nobler mien be here to kill.
 The oven now gapes wide,
 And maybe I shall lie therein.
 Even now, at once, this day.

Te-kanapu said to Tu-ahu-riri, “Stand you on one side : let me and my stone axe have our will on it.” And all the people of Tu-ahu-riri were killed ; but Tu-ahu-riri was spared, and kept in slavery.

TE-RUA-PU. (NGA-I-TAHU.)

Te-rua-pu (the pit of ceremonies) lived at Te-tau-mutu (the broken waistbelt), and went in a war-party to Wai-koua-iti (the water become little), where Te-kanapu lived. (The warriors of the war-party were from Te-tau-mutu.) The *pa* was surrounded by the warriors, and Te-kanapu came out of the *pa* and encouraged the defenders. The enemy were out on the plain. When he had again entered the *pa* the enemy followed him, and attempted to take possession of the *pukaras* (towers) ; but so soon as they came near to the towers stones were hurled down from the towers on them, and they fled, and built houses in which to rest and look at those in the *pa*. When it was dark Tara-tu (anger aroused), the priest of the war-party, chanted the incantations and performed the ceremonies to the sky that heavy rain might descend. That night a storm of rain came down, and the attacking party moved up to the gate of the *pa* with the hope that in the deluge of rain the besieged were not watching ; but as they gained the outer work of the *pa* they were surprised to find the sentinels watching, and as they went back to their houses one of the watchmen repeated this call of the sentinels of a besieged *pa* :—

Give the food to the parent,
 Give the water to the parent,
 And he will place it
 Before the mouths (of his children).
 It will not be so ;
 It will not be so.

The evening of another day came, and Te-rua-pu said, "Not any death has been caused by the attacking party." So when the darkness of another day came Te-rua-pu entered the water which ran round part of the *pa*, and crept along in the water to one end of the *pa*, and entered it, and went to where the people kept the symbol of the god Roko-nui-a-tau (Rongo-nui-a-tau) (Rongo, the god of the *kumara*, of great fame through all the year), and stole it, and brought it away to his people, the attacking force. When the god had been stolen and taken away, Tara-i-tu, the priest of the *pa*, who had charge of the god, dreamt, and in his dream he heard the god Rongo calling to him and saying,—

Tara-i-tu, this weapon
 Is being taken away.

At dawn of day Tara-i-tu went to see his charge, and discovered that the god had been taken from the place in which it was kept. He sought for it amongst the various things which were kept near the god ; but the god was gone. He called all the people, and went to Mua, and there sought for the missing god. As the people sought for the god Tara-i-tu vociferated the sacred chants, which were heard by the enemy outside. As the people continued the search Tara-i-tu with his hands made a small space of the ground clear, so as to resemble a cultivation, and then he made the mounds on it similar to the mounds made for the *kumara*-crop, in honour of Rongo, the god he had lost. The attacking force now left their houses, and in a body proceeded on their return home. Tara-i-tu saw them depart, and called to them and said, "Return, return, O you Rua-pu of great slaughter! You have got possession of your ancestor. Go ; but return, and take these scraps." The besiegers left with the god in posses-

sion, and on arrival at Te-tau-mutu they took it to Mua, and there left it. But the god felt sorrow for his priest Tara-i-tu and the people of Wai-koua-iti, and the priest felt sorrow for the god, and he wept, and in a dream he heard the god say, "Tara-i-tu, cease to sleep: rise up. The war-weapon has come back, and here it is in the place in which it is kept." When daylight came he went to where the god was kept, and found it in its old place; and all the people came, and Tara-i-tu performed the ceremonies and chanted the incantations in welcoming the return of the god.



CHAPTER IX.

Disturb me not, O buoyant youths!
I of myself must travel on,
And go the road that you must tread,
And wait your coming there.
Yes, close to you the weeds of Tura wait;
Grey hairs and death not distant are.
My days of youth and power are past,
And darkness hath embraced my eyes.
Leave me now, enfeebled, here to lie,
And let me gaze on what ye soon must be.

*Ancient song sung by an old man, who was laughed at
by youths for his grey hairs.*

KUI, TUTU-MAI-AO, AND TUREHU.

(NGA-PUHI.)

This island, Ao-tea-roa (long white cloud), was fished up by Maui, and when seen it was land. Hence it was called the "Fish of Maui."

Maui left Kui (short of food) in charge of the land, and from Kui are descended the tribe called Nga-ti-kui, who are a numerous people on the "Fish of Maui."

When the people of Maui had lived many years on the "Fish of Maui" a people voyaged from the other side of the ocean who were called Tutu-mai-ao (procure the clouds), and came to the "Fish of Maui," and so soon as they landed began to kill and assume a superior knowledge over the resident people, and intermarried with them, and eventually the people of Kui were annihilated, and Kui himself went down and lived beneath the surface of the earth, and the power over and the authority on the "Fish

of Maui" were assumed by the Tutu-mai-ao. But, again, a people called Turehu (sleepy, fairy-like people) came from the other side of the ocean, and landed on the "Fish of Maui," and attacked the Tutu-mai-ao in the same way as they had dealt with Kui, and intermarried with the Tutu-mai-ao, and soon took the sole power and rule over the land, and Tutu-mai-ao became exterminated. And, again, there came a people who were descendants of the Maui line of ancestors, to seek for the land of Maui, who were called Maori (*ma-ori*, by the breeze), and when they had lived ten generations on the land they acted in the same way to Turehu as Turehu had done to Tutu-mai-ao, and Turehu became extinct, and Maori have occupied this land, the "Fish of Maui," for forty-six generations.

Now, O people! consider Kui, Tutu-mai-ao, and Turehu. These have all disappeared, and not one is here to whom we can bid welcome.

Now Tutu-mai-ao has become an indistinct being, which, when looked at for some time, disappears. And Turehu is now represented by the Patu-pai-a-rehe (wild men), who go on the mountain, where their language, when heard, is taken for that of man, but which is only the voice of the Turehu spirits, who are now no more, but have been exterminated, and what they knew and their history have been lost.

KAHUI-TIPUA. (NGA-I-TAHU.)

The Kahui-tipua (or ogre band) were the first occupants of the South Island. They were giants, who could stride from mountain-range to mountain-range, swallow rivers, and transform themselves into anything, animate or inanimate, that they chose. The following is the tradition of the *tipua* of Matau (hook) (Molyneux):—

When Te-rapu-wai, who dwelt at Matau, went in small parties of ten to hunt for *weka* they never returned. Tens and tens went out and never came back. Then every one felt sure something was consuming them, but what it was they could not tell. A long time passed, and then it was

found how these people perished. It was learnt from a woman, the sole survivor of one of these hunting-parties. She said that on the hills they were met by a *tipua* (an ogre) accompanied by ten two-headed dogs. After killing all the men he carried her to his cave near the river, where she lived with him, and in time became covered all over with scales from the ogre's body. She was very miserable, and determined to escape; but this was not easy, as the ogre took care to fasten her by a cord, which he kept jerking whenever she was out of his sight. As the cave was close to the river, she crept to the entrance, where *raupo* grew thickly, and, having cut a quantity, tied it in bundles. The next day, when the monster slept, she crept out and formed the *raupo*-bundles into a *mokihi* (raft), and then tied the string to the rushes, which, being elastic, would prevent the immediate discovery of her flight when the cord was jerked. Getting on to the raft, she dropped down the river, the swift current bearing her rapidly towards its mouth, where her friends lived.

The ogre did not wake for a long time. When he did he called out, "Kai-a-mio, e! (food of the dogs), where are you?" Not receiving an answer, he went to the entrance of the cave and searched. Not finding any foot-prints there he smelt the water, and at once discovered how she had escaped. Then in his rage he swallowed the river and dried it up from end to end, but not before Kai-a-mio was safely housed in her native village. After cleaning herself from the scales which covered her body, the woman told her people all she knew about the ogre, and they resolved to put him to death. "When does he sleep?" they asked. "When the north-west wind blows," was her reply, "then he sleeps long and heavily." So they waited for a north-wester, and then proceeded to the cave. Having collected a great quantity of fern, which they piled at the entrance, they fired it. When the heat awoke the monster, he could think of no way of escape except through a hole in the roof. While struggling to get out through this the people set upon him with clubs

and beat him to death. Fortunately the ogre's dogs were away hunting, or else he never could have been killed.

It was during this period that the canoe called Arai-te-uru (bar of the west) was capsized off Moe-raki (sleep in the day), and the cargo strewn along the beach, where may still be seen the eel-basket of Hape-ki-tau-raki (club-foot in the calm year), and the slave Puke-tapu (sacred hill), and the calabashes and *kumara*.

Passing on from this tradition, we come to traditions which relate to tribes that have been utterly destroyed.

TE-RAPU-WAI. (NGA-I-TAHU.)

Te-rapu-wai, or Nga-ai-tanga-a-te-puhi-rere (the seekers of water, or the descendants of the flying plume), succeeded the Kahui-tipua, and rapidly spread themselves over the greater part of the South Island. They have left traces of their occupation in the shell-heaps found both along the coast and far inland. It was in their time that the country around Invercargill is said to have been submerged, the forests of Canterbury and Otago (O-takou) destroyed by fire, and the *moa* exterminated. Te-rapu-wai and Wai-taha (beside the water) were portions of the same tribe, Te-rapu-wai forming the vanguard when the migration from the North Island took place. Several Maori authorities incline to this opinion, others maintain that they were separate tribes; if so, they were probably cotemporaries, and, like Rangi-tane (spouse of heaven) and Nga-i-tahu (the spouse) in subsequent times, one may have come from the west and the other from the east coast of the North Island.

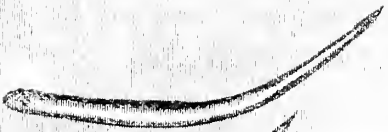
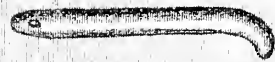
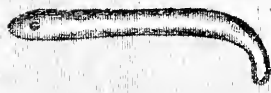
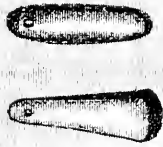
WAI-TAHA. (NGA-I-TAHU.)

Of the Wai-taha very little is known, their traditions having almost entirely perished with the extinction of their conquerors. But there is sufficient evidence to warrant the supposition that the few traditions which still remain were preserved by the remnant of Wai-taha who were spared by Nga-ti-mamoe (cook food for a long time, sodden) to work their fisheries and *kumara*-plantations till they thought it

necessary for their own safety to exterminate them in order to prevent their alliance with the invading Nga-i-tahu. There is no reason, therefore, to regard the traditions relating to the Wai-taha as mere fables.

It would appear that Wai-taha—one of the original immigrants from Hawa-iki—was the founder of the tribe. He came with Tama-te-kapua and Nga-toro-i-rangi (the visits to heaven) in the canoe Arawa (shark), and his *taumata* (peak of a hill where the temple was, and where they could bask in the sun), near Taupo, is still pointed out. But at a very early date he or his immediate descendants must have left that locality and travelled south. Separated by the stormy straits of Rau-kawa (deep blue) from their countrymen, Wai-taha were long left in the enjoyment of peace and plenty, and as a consequence rapidly increased, till, as the Natives say, “they covered the land like ants.” The size of the *pas* and the extent of the kitchen-middens along the coast attributed to them afford conclusive evidence as to their numbers. At Mai-rangi (from heaven) and Kapuka-riki (little handful) (Cust) the remains of a walled *pa* extending for about three miles along the downs existed till the settlement of Europeans in that locality. Wiremu te Uki, Henare Pereita, and others, who frequented the place to gather the stems of the cabbage-palm, which grew luxuriantly there in “soil enriched by the fat of man,” for making *kauru* (cooked root of the *tii*, which is very sweet), a favourite article of food, assert that twenty years ago the broad outer ditch of the *pa* could be seen, and that from the bottom of it to the top of the bank was about seven feet; and that at regular intervals along the wall there were openings showing plainly where the gates had been. They recollected old men saying that these gates were known to have had names, which were now forgotten. Te-wai-manongia (the water shut up) and his son Tauhanga-ahu (wait for an answer from the gods) are said to have ruled these *pas* at the time they were destroyed by Nga-ti-mamoe.

Some time before the Nga-ti-mamoe invasion there



lived on the banks of the Ra-kaia (day of theft) a chief named Tu-te-wai-mate (Tu of the bad water), regarding whom a story worth recording has reached us. Moko, (tattooed), a robber-chieftain, had fixed his stronghold on the Wai-para (sediment), the choice of the spot being determined by the existence of a cave in close proximity to the highway along which a regular trade was carried on up and down the coast; the preserved mutton-birds, dried fish, and *kauru* from the south being exchanged for preserved forest-birds, mats, and other things from the north. Moko was in the habit of robbing and murdering any small party of carriers who might venture too near to him; and he might have continued to do so without molestation, as the carriers were for the most part slaves, whose death was not worth avenging, had he not been so unfortunate as to kill a near relation of the great Tu-te-wai-mate. This chief, already smarting under previous losses of property, was exasperated beyond all endurance by the murder of his kinsman, and summoned his tribe to destroy Moko and his band. The people responded in such numbers to his call that when they started on their march the dust they raised resembled the smoke of a great fire on the plains, and their spears darkened the sky. Leaving the bulk of his forces at Kapuka-riki, Tu-te-wai-mate pushed on early one morning with a few chosen warriors to Moko's stronghold. He found the place quite unprepared for an attack, all the men except Moko being away. Having ascertained from some women whom he questioned that the robber-chieftain was asleep in a cave hard by, he quietly approached the spot, where he found him lying asleep on a mat, all unconscious of danger. But, like a true knight, he scorned to strike his sleeping foe, and, raising his voice, he uttered the following challenge:—

I, Tu-te-wai-mate,
 Tu-te-wai-mate, son of Popo-tahi (anointed one),
 Swift as the wind from the Ra-kaia Gorge,
 Have forestalled the drying of the morning dew.

[Tu-te-wai-mate,
 Tu-te-wai-mate a Popo-tahi,
 Te hau tuku mai i roto Ra-kaia,
 Te mahea te hauku o te ata.]

The startled robber, raising himself to a sitting posture, replied,—

Ho, Moko,
 Moko, son of Hau-tere (swift wind),
 The wind coming down from Mount Tere (float),
 The man who was fed upon uncooked shark.

[Ho Moko,
 Moko a Hau-tere,
 Te hau tuku mai runga Maunga-tere,
 Te tangata i whangainga ki te mango mata.]

As he uttered the last word the treacherous Moko, by a sudden and unexpected thrust, felled his generous foe to the ground, and soon put an end to his existence.

POUA-KAI (BIRD). (WAI-TAHA.)

It is from the Wai-taha that the following account of the destruction of a gigantic bird of prey has been handed down. The event occurred in times preceding Tu-te-wai-mate and the period referred to in the seraps of Wai-taha history which have survived. (The story possesses peculiar interest when considered in connection with the discovery of the *Harpagornis moorei* at Glenmark. Does it prove that the Maoris knew that bird, or is it to be classed with the *taniwha* stories common in the north—is it an imported and localized tradition?)

A Poua-kai (aged eating) had built its nest on a spur of the Tawera (morning star) Mountain, and, darting down from thence, it seized and carried off men, women, and children as food for itself and its young. For, though its wings made a loud noise as it flew through the air, it rushed with such rapidity upon its prey that none could escape from its talons. At length a brave man called Te-hau-o-tawera (the sacred power of Tawera) came on a visit to the neighbourhood, and, finding that the people were being destroyed, and that they were so paralyzed with fear as to

be incapable of adopting any means for their own protection, he volunteered to capture and kill this rapacious bird, provided they would do what he told them. This they willingly promised, and, having procured a quantity of *manuka* (*Leptospermum scoparium*) saplings, he went one night with fifty men to the foot of the hill, where there was a pool sixty feet in diameter. This he completely covered with a network formed of the saplings, and under this he placed the fifty men armed with spears and thrusting weapons, while he himself, as soon as it was light, went out to lure the Poua-kai from its nest. He did not go far before that destroyer spied him, and swooped down towards him. Hau-o-tawera had to run for his life, and just succeeded in reaching the shelter of the network when the bird pounced upon him, and, in its violent efforts to reach its prey, forced its legs through the network and became entangled. The fifty men plunged their spears into its body, and after a desperate encounter succeeded in killing it. (Wereta Tainui, of Greymouth, says that near Inangahua there is a place called the Poua-kai's Nest, where tradition tells of one being killed. Irai Tihau, of Wai-rewa, saw at Poupou-tu-noa, in Otago, in 1848, near the River Kaeaea, what was said to be a Poua-kai's nest. The name may be translated "the old glutton.")

The Wai-taha, after a peaceful occupation of what was then known as the "food-abounding island," were obliged to resign possession of it into the hands of Nga-ti-mamoe, and were ultimately destroyed or absorbed by that people.

NGA-TI-MAMOE. (NGA-I-TAHU.)

The origin of the Nga-ti-mamoe is nearly as obscure as that of their predecessors. Like them they came from the North Island, being driven down before a stronger tribe. Their pitiless treatment of Wai-taha was afterwards repeated upon themselves by the stronger and more warlike Nga-i-tahu. (Their destruction of the Wai-taha, and their own subsequent destruction, accounts for the absence of all traditions relating to the visit of Abel Tasman

in 1642. Just as the destruction of the tribes inhabiting the shores of the strait by Rau-paraha (leaf of the *paraha* plant) in this century explains why no account of Captain Cook's visit in 1769 has been preserved amongst the Natives now residing in that neighbourhood.)

From the Natives at the extreme south of the Island a genealogical table has been obtained which traces their origin to the offspring of Awa-topa (creek of the sting-ray). The following legend states the cause of their leaving the North Island:—

Awa-topa and Rauru (god of the hair of the head) were brothers, sons of Ruarangi (full-grown animal) and Manu-tai-hapua (sea-bird of the pool). They both commenced to build houses for themselves at the same time. Rauru was the first to finish; and, having performed the ceremonies of purification, he announced his intention of going off on a voyage. His elder brother begged him to wait till he had completed his house; but this Rauru refused to do. Awa-topa, overcome with rage at his refusal, killed him. The tribe, hearing of what had taken place, avenged Rauru by killing Awa-topa. This led to the secession of three families, children of the elder brother—namely, the Puhikai-ariki (plume that is better than all others), Puhimanawanawa (plume that contends), and Matukuhere-koti (Matuku who conciliated the child prematurely born), who went to the South Island. The rest of the tribe remained behind on the North Island. Relationship is claimed by the descendants of Nga-ti-mamoe with Wai-kato (smarting water) through a *puhi* (betrothed woman) of the Awa-topa clan who settled there, and with Nga-puhi (the plumes) through Maru-nui (great shade), who was connected with Maru-kore (no shade), one of their ancestors.

During the Nga-ti-mamoe occupation an event occurred which seems to throw some light upon the origin of the Chatham Islanders:—

Tradition says that a canoe, manned entirely by chiefs whose names are forgotten, but who are known as

“Nga toko ono” (the Six), went out from Para-kaka-riki (seed for the little green parrot) to fish, and when a long way off from the shore a violent north-west wind sprang up and drove them out to sea, and they were never heard of again. (It is not at all improbable that this canoe reached the Chathams, and that the crew became the progenitors of one section of the present inhabitants. Te Koti, a Maori Wesleyan minister who was stationed for some years on the principal island, states that the Mori-ori (shorn by the wind) have preserved the names of many of the headlands around Aka-roa (Haka-roa—long *haka*) (*d*), and that they number Mamoā (sodden)—probably a corruption of Ma-moe (*ta-moe*—cook till sodden)—amongst their ancestors. It is an interesting fact that many of the words in use by the Mori-ori are nearer akin to the Rarotongā (lower south) form than the Ma-ori (taken by the wind) equivalent. It is quite clear that the Nga-ti-mamoe, like the Nga-i-tahu, came from the east coast of the North Island. How long it was before their possession of the South Island was disputed it is hard to guess correctly; but, judging from their numbers, and the total subjugation of Wai-taha to their rule when the Nga-i-tahu appear on the scene, they could not have held it for less than a hundred years.)

NGA-I-TARA. (NGA-I-TAHU.)

A small tribe called Nga-i-tara (descendants of Tara—barb) were the first to make alliances with Nga-ti-mamoe, and were the cause of Nga-i-tahu crossing the strait.

NGA-I-TAHU. (NGA-I-TAHU.)

The Nga-i-tahu were located at Ha-taitai (salt air), between what is now called Wellington Harbour and the coast. In this *pa* dwelt a band of warriors renowned for courage and daring, whose warlike propensities had made them rather obnoxious to their kinsmen and neighbours, the Nga-ti-kahungumu (unumu) (who take their garments off). Among this band dwelt an old chief named Kahu-kura-te-paku (red

garment the little—junior), who was connected with the Nga-i-tara (descendants of Tara—small sea-gull) Tribe, then settled at Wai-mea (insipid), in the South Island. His son Tu-marō (stand unyielding) was married to Ra-kai-te-kura (day of red glow), daughter of Tama-ihu-porū (son with a pug-nose), the seventh from Tahu (beloved), the founder of the tribe. Shortly after his marriage Tu-marō was called away for a time from Ha-taitai; and during his absence his wife, who was pregnant, contracted an improper intimacy with Te-ao-hiku-raki(rangi) (cloud at the end of heaven). Tu-marō returned just before his wife gave birth to a child, and, being ignorant of her misconduct, when the pains of labour began, proceeded to repeat the customary charms to aid delivery. Having exhausted his store of charms and in vain repeated all the genealogies of his ancestors, he began to suspect that something was wrong, and questioned his wife, who, after a little delay, confessed that one of his relations had been with her. “But who was it?” he demanded. “Te-ao-hiku-raki,” she replied. The moment that name was uttered the child was born. Tu-marō, without going near his wife, kept removing her from house to house till her purification and that of the child was accomplished. Then, early one morning, he came to her and told her to paint herself and the infant with red ochre; and to put her best mats on, and to adorn her head with feathers. The woman did as she was bid, wondering all the time what her husband meant to do. When she had finished adorning herself Tu-marō led her into the courtyard of Te-ao-hiku-raki, whom he found sitting under the verandah. “Here,” said he, “is your wife and child,” and without another word turned away and went back to his own house. He then summoned all his immediate friends and relations, and informed them that it was his intention to leave the place immediately, as he could not live on friendly terms with those who had dishonoured him. His father approved of the proposed step; and, acting on his advice, their *hapu*, carrying with them their families and all their movable goods, crossed the strait and entered

Blind Bay, along the coast of which they sailed till they reached the mouth of the Wai-mea, where they landed and built a *pa*. Here, for upwards of twenty years, the Nga-itara, Nga-ti-whata (sons of Whata—the stage), and Nga-tirua (sons of Rua—the pit), sub-sections of the Nga-i-tahu Tribe separated from their main body at Ha-taitai, grew into such importance through their alliance with Nga-timamoe that at last they came to be regarded more in the light of independent tribes than parts of one and the same; and this often complicates the thread of this history.

But what complicates it still further is the existence of small settlements of Natives in the sounds who came from the west coast of the North Island; including detachments of Rangi-tane (spouse of heaven), Nga-ti-haua (sons of Haua—the stupid), Nga-ti-hape (sons of Hape—club-foot), Nga-itewi (the people), Nga-itawake (sons of Tawake—mend a rent in a canoe), Nga-ti-whare-puka (house of sow-thistle), and Nga-iturahui (those who are sacred). The Rangi-tane appear to have been the most important. Te-hau (the wind) was their chief, and his cultivations at Te-karaka (the *karaka*-tree), known as Ka-para-te-hau (the wind will change) and O-kainga (food eaten), are still pointed out. Kupe, the great navigator, is said to have poured salt water upon these cultivations for the purpose of destroying them, and so formed pools which remain to this day. These Natives never seem to have extended their settlements much beyond the sounds, and little of their history worth recording has been preserved by the remnant of their descendants who escaped destruction at the hands of Te-rau-paraha (leaf of the *paraha* plant).

Beyond Wai-mea the Nga-ti-wairangi (the irritable) and Nga-ti-kopiha (the food-store), who, in common with Nga-timamoe and Nga-i-tahu, were descended from Tura (bald), took up their abode, and spread from there all down the west coast.

About twenty-five years after the secession of Kahukura-te-paku and his followers, communication with Ha-taitai was reopened under the following circumstances :

Tu-ahu-riri (the dam in the water), deserted in infancy by Tu-marō (stand firm), had now attained to man's estate, and had settled with his wives on the south-east coast of the North Island. But he could not rest till he had solved a question which had troubled him all his life. Once when a child he had been startled by hearing the mother of one of his playmates, whom he had struck, exclaim, "What a bullying fellow this bastard is!" Running up to his own mother, he immediately asked if it was true that he was a bastard. "No," she said. "Then where," he asked, "is my father?" "Look where the sun sets: that is where your father dwells." He kept these words treasured up in his memory, and now, having attained to man's estate, he determined to go in search of his father. Leaving his wives behind him he embarked with seventy men in a war-canoe, and crossed the straits to Wai-mea; arrived there he landed and drew up the canoe in front of the *pa*. The inhabitants came forth to welcome him in, and invited him to occupy the residence of their chief. On entering the house Tu-ahu-riri laid himself down on his back near the door, whilst his companions seated themselves round the sides of the house. As no one in the place recognized any of them, the usual preparations were made for their destruction; as it was always held by us Maori that those who were not known friends must be regarded as our enemies, and treated accordingly. Kahu-kura-te-paku stationed armed men all round the house, and while he was preparing to attack the newcomers the women and slaves were busy heating the stones and preparing the ovens to cook their bodies. While these preparations were being made, and every one was longing for the time when the bodies would be cooked and ready for them to feast upon, the children of the village came flocking round the entrance curious to see the strangers. One more venturesome than the rest climbed up to the window, and communicated to those behind him what he saw; while so occupied Tu-ahu-riri, looking up at the roof, said, "Ah! just like the red battens of my grand-

father Kahu-kura-te-paku's house which he left over the other side at Kau-whakaara-waru" (bath in the summer). The boy on hearing this ran and told the men who were lying in wait. They made him repeat the words several times, and then Kahu-kura-te-paku said, "I never left any house or painted battens on the other side, only the boy on whose account we came across. Go, ask him his name." Then one arose and approached and called out, "Inside there. Eh! Sit up. Tell me who you are." Then Tu-ahu-riri sat up and said, "I am Te-liku-tawa-tawa-o-te-raki" (tail of the mackerel of the heaven—spotted clouds), the name given to him by his father when he was born. The man went back and told Kahu-kura-te-paku, who was overwhelmed with shame when he discovered that he had been craving after the flesh of his own grandson. Approaching the house he told him to come forth, not by the door, but the window (*d*), so that they might take the *tapu* off the wood and stones which they had got ready to cook him and his friends with, as the intention had defiled them. Having clambered through the window and embraced his grandson (grandfather), Tu-ahu-riri felt that he was safe; nevertheless he did not forget the indignity to which he had been subjected by his own relations, and he determined to take the first opportunity of punishing them for it. When returning to his own home with Kahu-kura-te-paku a few weeks afterwards, the people of Wai-mea begged Tu-ahu-riri to come back and visit them in the autumn, when food would be plentiful, and they could entertain him more hospitably. But, instead of doing so, he waited till he knew that they had planted their fields, and had nothing in their storehouses; then, taking one hundred men in addition to the seventy who went with him before, he recrossed the strait. When he landed with all his followers the inhabitants of Wai-mea welcomed him very warmly, but apologized for the small quantity of food which they had set before him, which, they assured him, was owing, not to inhospitality, but to the emptiness of their stores. When every particle of food in the place

was consumed Tu-ahu-riri returned home. Shortly after his departure the house he occupied was accidentally burnt down; the site of it was soon covered with a luxuriant crop of wild cabbage, which the people of the *pa*, driven by hunger, had to gather and eat, and in consequence of their so doing they all died. The greens were *tapu*, because they grew on the site of a house once occupied by Kahu-kura-te-paku and his grandson. (The colic produced by famished people gorging on greens proved fatal because the pain was attributed to the agency of the offended *atuas* of their chiefs. This incident throws light upon the frequent occurrence in past years of fatal effects arising from breaches of *tapu*.)

The taking of Te-mata-ki-kai-poika(*poinga*) (the obsidian at the game of *poi*) (*d*) is the next event of importance in the history of Nga-i-tahu.

Tu-ahu-riri had from some cause incurred the ill-will of a powerful member of his own tribe, the veteran warrior Hika-oro-roa (long rubbing the sticks to produce fire), who assembled his relations and dependents and led them to the attack of Tu-ahu-riri's *pa*, situated somewhere on the east coast. They reached the place at dawn of day, and as the leader was preparing to take the foremost place in the assault, a youth named Turuki (sucker), eager to distinguish himself, rushed past Hika-oro-roa, who uttered an exclamation of surprise and indignation, asking in sneering tones "why a nameless warrior should dare to try and snatch the credit of a victory he had done nothing to win." Turuki, burning with shame at the taunt, rushed back to the rear and addressed himself to Tu-te-kawa (the baptism), who was the head of his family, and besought him to withdraw his contingent and to attack the *pa* himself from the other side, and forever prevent such a reproach from being uttered again. Tu-te-kawa, who felt the insult as keenly as his young relative, instantly adopted his suggestion; and so rapidly did he effect the movement that his absence was not discovered before he had successfully assaulted the *pa* and his name was being

shouted forth as the victor. Tu-ahu-riri was surprised asleep in his *whare*, but succeeded in escaping, leaving his two wives, Hine-kai-taki(tangi) (weeping daughter) and Tuara-whati (broken back), to their fate. These women were persons of great distinction, and were related to all the principal families in that part of the country, and their lives ought to have been quite safe in the hands of their husband's relations. But Tu-te-kawa, who was a man of cruel disposition, finding the husband had escaped, killed both the women. As the war-party were re-embarking a few hours after, Tu-ahu-riri came out to the edge of the forest, which reached nearly to the shore, and, calling Tu-te-kawa, asked, "Have you got my waist-belt and weapons?" On being answered in the affirmative, he begged that they might be given back to him. Tu-te-kawa stepped forward and flung them towards him. After picking them up Tu-ahu-riri threatened his cousin with the vengeance of his *atuas* (gods) for the injury he had done to him, and, retiring into the depths of the forest, he invoked the help of his familiar spirits, and by their agency raised the furious gale known as Te-hau-o-Rongo-mai (the wind of Rongo-mai—the whale). This tempest dispersed Tu-te-kawa's fleet, and many of the canoes were upset and the crews drowned. He with much difficulty reached the South Island, where, to escape the vengeance of Tu-ahu-riri, he decided to remain. He had nothing to fear from the Nga-ti-mamoc, to whom he was related on the mother's side, and he knew that his presence would be still more welcome to them because he was willing to turn his arms against the remnant of Wai-taha who still maintained their independence. We now take leave of Tu-te-kawa for some years, and return to trace the fortunes of the warriors at Ha-taitai, of whom we have heard nothing since Tu-maro's secession.

Though constantly at war with their neighbours or quarrelling amongst themselves, they had succeeded hitherto in maintaining their ground; but certain events occurred after the fall of Te-mata-ki-kai-poika and the

defeat of Tu-ahu-riri which ultimately led to their migration to the South Island.

The first was the marriage of Tiotio's (prickly) two daughters to Te-hau-taki(tangi) (noisy wind), which was brought about in the following manner: Te-hau-taki, who was the chief of a *hapu* (sub-tribe) living at Kahu (hawk) and allied to Nga-ti-mamoe, was one day driven out to sea from the fishing-ground by a gale of wind. Fearing that his canoe would be upset, and being unable to get back to his own place on the South Island, he tried to reach the opposite shore of the strait, and with much difficulty effected a landing after dusk at Whanga-nui-a-tara (great harbour of Tara—Port Nicholson), just below the Nga-ti-kuri (the dogs) Pa. "We are all dead men," he said to his crew, "unless we can reach the house of Tiotio unobserved." (Tiotio was the *upoko ariki*, or hereditary high priest of the tribe, and probably Hau-taki regarded him in the light of a connection, since his son Tu-te-nre-tira (row of stone axes) was married to a Nga-ti-mamoe woman and living amongst that tribe.) "Is there any one of you," he asked, "who can point out this chief's house?" Fortunately one of the crew had been before to Ha-taitai and was able to act as guide. Having drawn up their canoe, they all marched noiselessly in single file till they reached the remotest of the chiefs' houses, which were distinguished from others around them by their great height and size. Passing by those of Maru (sheltered), Manawa (breath), and Ra-kai-tau-whenke (day of the year of eating the octopus), they came to that of Tiotio. Entering the house they found his wife seated beside a fire near the door, and the old man himself lying down at the farthest end. Roused by the noise of their footsteps, the old chief stood up and asked who they were. Te-hau-taki replied, "It is I." No sooner were they aware who it really was than the old wife gave a loud cry of welcome, but she was instantly checked by her husband, who dreaded the consequence of rousing the *pa*, and begged her not to attract attention by her loud crying, as that would

endanger the lives of the whole party. He then told her to quickly set food before them, as they could not be killed after having been entertained as guests by the chief *tohunga* (priest) of the tribe. In obedience to his wishes, she placed a *poha* (bowl) of preserved *koko* (*tui*, or parson-bird) before them, and when they had finished their meal she went over with a message from her husband to Ra-kai-tau-wheke, who was married to two of their daughters, Tahu-pare (plume of the beloved) and Rongo-pare (fame of the plume). That chief, on hearing of Te-hau-taki's arrival, asked whether he had been allowed to eat in his father-in-law's house. On being answered in the affirmative, "That is enough," he said: "I will come and see him in the morning." Before doing so, however, he sent to inform Manawa and Maru and others, and as soon as what had happened became generally known throughout the *pa* the warriors assembled round Tiotio's house, and with yells and frantic cries hurled their spears against the roof and sides, and behaved as if they intended to pull the house down. When old Tiotio remonstrated with them they ceased their violence, and invited Te-hau-taki to come out to them, when there was much talking and speech-making of a friendly kind, which finally ended in a proposal that Tiotio's remaining daughters, Ra-kai-te-kura and Mahanga-tahi (first twins), should be given in marriage to Te-hau-taki. As all the parties concerned were agreeable to this, the marriage took place without delay. The Nga-i-tahu chiefs asked many questions of their visitor about his house in the South Island, and were so favourably impressed with his answers that many responded to his invitation to accompany him when he returned. The final migration, however, did not take place till some time after Te-hau-taki's return.



CHAPTER X.

Where are the hands and feet
That Tiki made? Gone with the gods.
Yes, O my children's mother!
Speak, and let me know
That I shall soon an infant see,
And priests shall stand before
The Ahu-rewa (altar), where,
With incantations, they shall chant
To bones of those of ancient days,
And taunt the earthquake-god.
Yes, yes, my children's mother,
Give me my infant now,
That, dandling it upon my knees,
My joy may be complete—
That I no more may feel
A want and ache not yet appeased.

Ancient song by Te-whaka-io-roa.

PA O NGA-TOKO-ONO (THE PA OF THE SIX).

(NGA-I-TAHU.)

BETWEEN Fisherman's and Paua Bay, on the edge of a bold cliff, may still be seen the remains of the most ancient Maori *pa* in this locality. The date of its occupation can only be a matter of conjecture, but if it belonged to the Nga-ti-mamoe, as generally reported, it must be from three to four hundred years old. When Nga-i-tahu first arrived the *pa* was in much the same condition that it presents now; nothing but the earthworks remained to mark where it once stood. In answer to their inquiries respecting its origin, they were told that it was the *pa* of Ngatoko-ono, and that the tradition about it was, that six chiefs once dwelt there, who went out one day in their

canoe to fish about a mile from the coast, when they were caught by a violent north-west wind, and were blown out to sea and were never heard of again.

Some light has lately been thrown upon the fate of these men by the Chatham Islanders, who say that their ancestors arrived at Whare-kauri (*kauri* house) after being blown off the coast of their own land. They also speak of some of their ancestors coming from the foot of Te-ahupatiki (heap of flat-fish—Mount Herbert), and that the reason for their leaving was owing to the defeat and death of their chief Tira (company), who was killed while endeavouring to punish his daughter's husband, who had been guilty of adultery. On reaching Whare-kauri they were kindly received by Maru-po (shelter at night), the chief of a Maori-speaking race. By the advice of their hosts the new arrivals resolved to give up fighting and cannibalism. The Maori refugees carried *kumara*-seeds with them; but on planting them they died, so they returned to New Zealand for a further supply. The question naturally arises, How did Tira's people know of the existence of Whare-kauri? It seems highly probable that, after discovering the islands, Nga-toko-ono, or some of them, returned to inform their friends, who gladly availed themselves of a safe refuge from the relentless Nga-i-tahu, whose successes in the northern parts of the Island were beginning to cause them anxiety regarding their future safety.

PARA-KAKA-RIKI. (NGA-I-TAHU.)

Not far from the *pa* of Nga-toko-ono may be seen the outlines of the protective works of another ancient *pa* known as Para-kaka-riki (food of the green parrot). It was situated at the end of one of the spurs on the south side of Long Bay, and was an important stronghold of the Nga-ti-mamoe. It was captured and destroyed by Moki (raft), who, in the celebrated war-canoe Maka-whiu (hook cast away), coasted round the Peninsula, and completely subdued all the Nga-ti-mamoe inhabitants.

This chief, who resided, after the Nga-i-tahu migration, at O-te-kauae (the jaw), near the mouth of the Wairau (gleanings of the crop) River, was induced to undertake the expedition against the Peninsula by the report brought to him by his wife's two brothers, Kai-apu (eat by handfuls) and Te Makino (disgusted), who had accompanied Wai-tai (salt water) on his voyage from Wairau to O-takou (red ochre), when that chief, offended by Maru's (shade) determination to spare the Nga-ti-mamoe, seceded from the Nga-i-tahu confederacy. These two men had noticed, while coasting southwards, the vast extent of the plains stretching from the seashore to the snowy ranges, and had also been particular to mark the position of the numerous Nga-ti-mamoe *pas* passed during the voyage. When their canoe touched at Hiku-rangi (tail of heaven) they had learnt that their old tribal enemy Tu-te-kawa (the baptism) was living not far off, at Wai-kakahi (water of the *kakahi*—*Unio* shell), a piece of information which afterwards led to important results.

After accompanying Wai-tai to Muri-hiku (tail-end), and taking part in various encounters between his forces and the hostile tribes by which he was surrounded, Kai-apu and Te Makino were seized with a longing desire to avenge the death of a near female relative, and in order to accomplish their purpose they resolved to risk the journey overland to Wairau. As they travelled over the plains between the Wai-tangi (noisy water) and Wai-para (impure water) Rivers, they remarked with covetous eyes the luxuriant growth of the cabbage-palms, so highly valued for the favourite *kauru* food, prepared from the stems. They were astonished at the immense numbers of *weka* and rats which they saw in the long tussock-grass, and were equally astonished to find all the streams and lakes throughout the country swarming with eels and lampreys and silveries, and the great Wai-hora (water spread out) Lake full of flat-fish.

They passed safely through the hostile country, and

reached the outskirts of O-te-kauae, when they made inquiries for Moki's house. They were told they could not mistake it, as it was the loftiest building in the *pa*, with the widest barge-boards to the porch. They did not enter the *pa* until every one had retired to rest, when they made their way to the house indicated, and sat down close to the breakwind near the porch, where they waited till some one appeared to whom they could make themselves known. About midnight their sister came out, and, after sitting a few minutes in the yard, rose to return to the house. Hoping to attract her notice without making any noise, one of them opened a parcel of the *tara-mea* plant which he had concealed about him. She no sooner perceived the delicious fragrance of the plant than she approached the spot where her brothers were crouching, feeling her way towards them along the breakwind. As soon as she reached them they caught hold of her, when she gave a sharp cry, but they at once silenced her fears by telling her who they were. She was overjoyed by the discovery, and quickly re-entered the house to inform her husband. "Rise up, rise up, O Moki!" she cried. "Here are your brothers-in-law, the sons of Pokai-whao (bundle of chisels). They have returned, and are awaiting your pleasure outside." Moki told her to bring the travellers in, and to prepare some food at once for them, but not to make their arrival known to the *pa* till the morning. Marewa (lifted up) knew how important it was for her brothers' safety that they should take food under Moki's roof, because it would insure his protection in the event of their meeting with persons inclined to kill them; for in these stormy times it was the common practice for individuals to avenge their private wrongs, and in doing so it was quite immaterial whether they killed the person who had done them the injury, so long as they killed some one connected with him; unprotected people were therefore always in great danger of losing their lives. It was not surprising, therefore, that under the circumstances Moki's wife displayed the greatest alacrity in providing refreshments for her husband's guests, selecting the

materials from her choicest stores. She listened till dawn to the story of their adventures by sea and land, and then she went to carry the news of their arrival to the other great chiefs of the place.

Te-rangi-whakaputa (day of energy) was the first to come and welcome them. He asked whether they had seen any good country towards the south. They replied that they had. "What food," he asked, "is procurable there?" "Fern-root," they replied, "is one food, *kauru* (*tii*-root) is another, and there are *weka* and rats and eels in abundance." He then retired, and Mango (shark) took his place, and asked, "Did you see any good country in your travels?" "Yes," they replied: "Ohiriri (spirit) (Little River)—that is a stream we saw, and Wai-rewa (water lifted up) is the lake." "And what food can be got there?" he asked. "Fern-root," they said, "is one food; but there are many kinds: there are *weka*, and *kaka*, and *kereru*, and eels." Mango (shark) replied, "Luland is a pillow for my head, on the coast a rest for my feet." Te Rua-hiki-hiki (pit where charms were repeated), son of Manawa (breath), was the next to enter and interrogate them. He, too, asked, "Have you seen any land?" They replied, "We saw Kai-torete (eat while fleeing), a plain, and Wai-hora (water spread out), a lake." "What food can be got there?" "Eels," they said, "abound there, and *patiki* (flat-fish), and the ducks *putaungitangi* (paradise-duck) are food to be got there." "That shall be my possession," said Te Rua-hiki-hiki.

But there was another and still more powerful incentive than the acquisition of a rich food-producing district to induce Nga-i-tahu (descendants of Tahu) to undertake an expedition to the south, and that was the desire to vindicate the tribal honour. No sooner did Moki and the rest of the leading chiefs learn from the two travellers that Tu-te-kawa (Tu the baptized) was still living at Wai-kakahi (water of the *Uuio*) than orders were immediately issued to prepare the great war-canoe, Te-maka-whiu (barracouta thrown away), for sea. This

canoe was made out of an enormous *totara*-tree which grew in the Wai-rarapa (glistening water) Valley, on the North Island, the stump of which was shown until quite lately by the old Maoris there. On the completion of the conquest of Nga-ti-mamoe (the long cooked) the canoe was drawn up at Omihi (wonder, or sorrow), where it was subsequently buried by a landslip, the projecting bow only being left exposed. It was regarded as a sacred treasure under the immediate guardianship of the gods (*atuas*), and one man, who presumed to chip a piece off as a memento, paid the penalty of his sacrilegious rashness by dying immediately afterwards.

TU-TE-KAWA. (NGA-I-TAHU.)

The feud between the chief Tu-te-kawa and the ruling family of Nga-i-tahu was caused by his having put Tuahu-riri's (altar of anger) wives to death at Te-mata-ki-kai-poika (the medium consulted when the game of balls was played), a *pa* on the south-east coast of the North Island. Tuahu-riri had from some cause incurred the ill-will of a powerful member of his own tribe, the renowned warrior Hika-oro-roa (friction continued to procure fire). That chief assembled his relations and dependents, amongst whom was Tu-te-kawa, and led them to attack Tuahu-riri's *pa*. When they were approaching the place at dawn of day, and just as the leader was preparing to take the foremost post in the assault, a youth named Turuki (sucker), eager to distinguish himself, rushed past Hika-oro-roa, who uttered an exclamation of surprise and indignation at his presumption, asking, in sneering tones, "how a nameless warrior could dare to try and snatch the credit of a victory he had done nothing to win." Turuki, burning with shame at the taunt, rushed back to the rear, and addressed himself to Tu-te-kawa, who was the head of his family, and besought him to withdraw his contingent, and proceed at once to attack the *pa* from the opposite side, and thus secure the victory for himself, and for ever prevent such a reproach from again being uttered against any one of

his family. Tu-te-kawa, who resented keenly the insult offered to his young relative, instantly adopted his suggestion, and so rapidly did he effect the movement that his absence was not discovered till he had successfully assaulted the *pa*, and his name was being shouted forth as victor. A few moments before the assault took place Tu-te-kawa said to his nephew, "Go quickly and rouse Tuahu-riri." The young warrior ran forward, and on reaching the *pa* called out, "O Tu!" "What is it?" he asked. "Come forth." "Wait till I fasten on my waist-belt." "Wait for nothing: escape. They are close here!" "Where?" "Just behind my back." Without stopping to put on a garment or to pick up his weapons, Tuahu-riri rushed out of his house, climbed over the fence, and ran for his life to the shelter of a neighbouring wood. Tu-te-kawa was the first to enter the *pa*, and at once made his way to Tuahu-riri's house, where he found his two wives, Hina-kai-taki (grey-haired weeper) and Tuara-whatu (broken back). These women were persons of great distinction, being related to all the principal families in that part of the country, and their lives ought to have been quite safe in the hands of their husband's relatives. But Tu-te-kawa turned a deaf ear to their appeal for protection, and killed them both. Though accused of killing these women unnecessarily, it is very probable that he may have put them to death to save the family honour, as it was no disgrace to die by the hands of a near kinsman, and he had good reason to suspect that Hika-oro-roa, having lost the credit of the victory, and having failed to secure the husband, would take his revenge on the wives. Tu-te-kawa might have argued, if they must die it was better he should kill them.

When the war-party were re-embarking in their canoes a few hours after Tuahu-riri came out to the edge of the forest and called to Tu-te-kawa, and asked him whether he had got his waist-cloth, belt, and weapons. On being answered in the affirmative he begged that they might be returned to him. Tu-te-kawa stood up in his canoe and

flung them towards him, telling him at the same time what had happened to his wives. After picking up his weapons Tuahu-riri turned towards his cousin, whom he wished to reward for having saved his life, and called out, "O Tu! keep out to sea—or keep in shore, rather keep in shore." This was a friendly intimation intended to save Tu-te-kawa from the destruction about to fall upon his companions in arms; for no sooner were the canoes under way than Tuahu-riri retired into the depths of the forest, and there invoked the help of his *atuas* to enable him to take vengeance on his enemies, and by their agency he raised the furious wind known as Te-hau-o-rongo-mai (the power of Rongo-mai). This tempest dispersed Hika-oro-roa's fleet, and most of his canoes were upset, and the crews drowned in the stormy waters of Raukawa (Cook Strait). Tu-te-kawa, forewarned, had hugged the coast, and so escaped destruction. After crossing the strait he landed on the South Island, where he decided to remain, and so escape the inevitable consequences of the attack on Tuahu-riri's *pa*. He had nothing to fear from the Nga-ti-mamoe, to whom he was related on the mother's side; and, further, he knew that his presence amongst them would be welcomed, because he was willing to employ the armed force that accompanied him against the remnant of Wai-taha (bowl for water) who continued to maintain their independence. Passing down the coast Tu-te-kawa took up his residence at Oko-hana (bowl of the red ochre) (Church Bush), near Kai-a-poi (game at balls), where eels were plentiful. He employed the few Wai-taha whom he spared from destruction to work the eel-fishery there for him. Hearing after a time that the eels of Wai-hora (Lake Ellesmere) were of a better quality, he removed to the shores of that lake, and built a *pa* at Wai-kakahi (Wascoc's), while his son Te Rangi-tamau (the heaven bound) built another at Tau-mutu (end of the mountain). Surrounded by his allies, and at such a distance from his enemies, Tu-te-kawa felt quite secure. But after the lapse of many years, and when he had grown old and feeble, his followers grew

alarmed for his safety owing to the rapid advance southwards of the Nga-i-tahu. They urged the old chief to escape while the opportunity of doing so remained, but all their entreaties were in vain—his only reply was, “What will then become of the basket of flat-fish spread open here?” (in allusion to the lake).

They soon had ample evidence that their fears were well grounded, for the war-canoe Te-maka-whiu, manned by the choicest warriors of Nga-i-tahu, and commanded by the experienced leader Moki, was rapidly approaching his retreat, with the avowed intention of avenging Tualuriri's wives. When the expedition arrived at Koukou-rarata (tame owl) a council of war was held to decide whether to approach Wai-kakahi by sea or by land. Some advised an immediate advance on the place overland. This was opposed by Moki, who said he had been warned that Tu-te-kawa was sitting like a wood-pigeon on a bough, facing his foes, and that if they approached him from the direction he faced he would take flight before they could catch him. After much discussion it was decided to go by sea. The warriors accordingly re-embarked, and pulled southwards. As they approached Okain's Bay Moki observed the groves of *karaka*-trees growing near the shore, and, wishing to become the possessor of them, he whispered the following directions in his attendant slave's ear: “When I order the canoe to be beached, take care to be the first to reach the shore, and at once cry out aloud, ‘My land, O Karaka!’” The slave prepared to carry out his master's instructions, and as the canoe neared shallow water he jumped overboard, and tried to wade ashore in advance of any one else. But he was forestalled by Mahi-ao-tea (work in daylight), one of the crew, who, suspecting Moki's design, sprang from the bows of the canoe on to the beach, shouting aloud, “My *pa*, Karaka! my bay, Kawa-tea (baptism of the light one)!” Encouraged by the success of the attempt to secure an estate for himself, this young man, who was only a chief of secondary rank, resolved to proceed overland to the destination of Te-maka-whiu.

Accompanied by a few followers, he made his way from Okain's to Gough's Bay. In the forests he encountered Te-aitanga-a-hine-mate-roa (descendants of the daughter of continued disappointment), a wild race (thought to be enchanted black-pine trees), whom he overcame and destroyed; and between Pou-takaro (games all ended) and O-tu-tahu-ao (companion of the daylight) he fell in with Te-ti-atau-whete-ku (the *tii* of the year staring wildly), enchanted cabbage-trees that moved about and embraced each other like human beings. He also came across Te-papa-tu-a-man-heke (the flat of him who caught the migrations), an enchanted broadleaf-tree. After a very adventurous march Mahi-ao-tea rejoined the expedition at Karuru (shelter) (Gough's Bay), where he found the canoe already drawn up on the land, and preparations being made for the advance on Para-kaka-riki. He learnt that after his departure from Okain's the expedition had moved on to O-tu-tahu-ao (set fire to in the day) (Hickory), where they encamped. There an incident occurred which had caused considerable amusement. One of the leading chiefs had presented a basket of dried barracouta for distribution amongst the crew. Those whose place was nearest the stern got the first helping, and by the time the basket reached those who occupied the bows only a few fine fragments remained. These were handed to a conceited chief named Wha-kuku (grate over a rough surface), a sort of captain of the fore-castle, who, on seeing what had fallen to his share, said to his companions, "Hold tight, hold tight to the fish-dust!" (meaning that when his men fell in with Nga-ti-mamoe they should take care to secure for themselves something better than the leavings of the persons of higher rank). He named the cave where they took their meal "The Cave of Fish-dust Eating," to commemorate his having been fed with the dust of Hika-tutu's (fire procured by a travelling party) fish-basket.

While the plan of attack was under discussion, Moki, the commander-in-chief, suddenly called out to Turangi-po (seen as spirits), a noted veteran, famed for deeds of valour

performed on many a battle-field in the North Island. Turangi-po asked what Moki wanted. "You may eat," he replied, "the head of your Lady Paramount." Turangi-po remained silent for some time, pondering over what was meant by this strange speech. He felt convinced that Moki was employing some spell to paralyze his energies, and rob him of any chance of gaining distinction in the coming encounter with Nga-ti-mamoe. He conjectured that Moki, annoyed at the failure of his attempt to secure for himself the *karaka*-groves at Okain's Bay, was now bent on making sure of better success at Parakaka-riki, and that, in order to gain his end, he was endeavouring to cast a spell over the man most likely to defeat his purpose. Turangi-po was, however, equal to the occasion, and, having exhausted every means he could think of to break the spell and neutralize its ill effects, he resolved to try its potency on Moki himself. "Moki," he cried. "What?" replied he. "You may eat the head of your Lady Paramount." Moki made no reply, and, from the course of subsequent events, it became evident that he neglected to employ any precautions to neutralize the spell. While these two chiefs were exchanging these questionable civilities, the bulk of the warriors were wondering what their object could be in bandying such shocking expressions, for such allusions to the sacred head of a person of rank were regarded as blasphemous. Their speculations were interrupted by Moki suddenly calling out, "Who is for us?" (meaning, Who will act as scout?). Wha-kuku instantly replied, "I am; I will act as scout." "How will you proceed?" "I will get above the *pa*, and, if you hear my voice sounding from high up the hill, then you will know that the *pa* is guarded; if my voice sounds low down, the *pa* is not guarded." Wha-kuku at once proceeded to reconnoitre. He was followed by the main body, who, as they approached the cliffs to the north of Fisherman's Bay, saw several canoes anchored off the coast opposite the mouth of Long Bay. Moki, wishing to know whether the presence of his force on the coast had been

observed by Nga-ti-mamoe, fastened his white whalebone weapon to his foot, and dangled it over the brink of the cliff; but the fishers failed to take any notice of it, and Moki accordingly concluded that they were unconscious of the approach of enemies, and resolved to continue his march without waiting to conceal his movements under the cover of darkness. He proceeded till he reached the woods on the south side of Long Bay. There the final disposition of the force for the meditated attack on the *pa* was completed; and, having found a suitable place of concealment, the men waited impatiently for the promised signals of their scout. Wha-kuku did not keep them long in suspense, for he soon succeeded in reaching a position overlooking the *pa*, where he at once commenced to imitate the cry of a wood-hen, "Ko-ee, ko-ee, ko-ee." The women of the *pa* listened, and said one to another, "Hark! What bird is that? Surely it is a female *weka* that is crying in the wood above us." He then climbed to a point still higher above the *pa*, where he commenced to cry "Tee-wake, tee-wake, tee-wake." The women said again, "Hark! Surely that is the cry of a male *weka*." He then descended and concealed himself in a shallow cave close to the *pa*. His companions, on hearing his signals, interpreted them to mean that, although there were many women in the *pa*, they were not altogether unprotected. So the order was passed along the line to delay the assault till dawn. The warriors with difficulty restrained their impatience, and as soon as the first rosy tints appeared in the eastern sky they rushed out from their place of concealment, and took the *pa* by storm. Moki, who wished to secure the coveted distinction awarded to the warrior who killed the first foeman in battle, took care to occupy the foremost place. As he rushed forward, he encountered what he imagined, in the dim light, to be two of the enemy. He struck a furious blow with his *taiaha*, first at one and then at the other, shouting out at the same time, "By my hand has fallen the first foeman." But, to his extreme mortification, he

discovered that, instead of men, he had only aimed mortal blows at two upright blocks of stone that came in his way, and which were ever afterwards known as "Moki's pair." His failure on this occasion was attributed to his having omitted to remove the spell which he provoked Turangi-po to cast upon him. That warrior, having discovered the mistake Moki had made, rushed past him, and, having entered the *pa*, secured two women, Te-macke (the cold) and Ta-whera (gaping), as his prisoners. Te-ao-tu-tahi (clouds close together), the principal chief of the *pa*, was killed by Mahi-ao-tea (work in daylight). His son Uruhanga (blast—usher of a southerly gale) made an attempt to escape by a path along the cliffs, but, being observed, was pursued. His superior knowledge of the dangerous footway might have enabled him to get off safely but for Wha-kuku, who, concealed in a cave above him, was intently watching his approach; and the moment he came within reach Wha-kuku plunged his spear into his shoulder, and hurled him down the cliff in the direction of his pursuer, calling out at the same time, "Your man." "No," replied the other; "yours." "No," said Wha-kuku; "you may have him, but do not conceal my name." After the fall of Para-kaka-riki Moki returned to Koukon-rarata, carrying his prisoners with him. Having drawn up his canoe and placed a guard over the prisoners, he advanced by a forced march over the hills to Wai-kakahi (Waseoc's).

The shadow of Moki's form across his threshold was the first intimation Tu-te-kawa had of the arrival of the Nga-i-tahu. The old chief, infirm and helpless, was found coiled up in his mats in a corner of his house, and Tu-ahu-riri's sons, mindful of their father's last words, "If you ever meet that old man, spare him," were prompted at the last moment to shield their kinsman, but the avenger of blood thrust his spear between them, and plunged it into the old man's body. It may be necessary to explain here why the Nga-i-tahu chiefs hesitated at the last moment to carry out the avowed purpose of the ex-

pedition. Tuahu-riri's injunction, and their desire to carry it out, were quite consistent with the Maori customs relating to feuds of this nature. Tu-te-kawa had spared Tuahu-riri's life, and therefore merited like protection at his hands. But Tu-te-kawa had killed Tuahu-riri's wives, and their death required to be avenged, but not necessarily by the death of the person who killed them; it would be sufficient atonement if one of his nearest blood-relations suffered for the crime. This practice will be fully illustrated in subsequent pages containing the account of the Kai-huanga (relations eating each other) feud.

Having ascertained that Te-rangi-tamau (settled sky) was away at Tau-mutu (end of the hill), and not knowing what course he might take to avenge his father's death, Moki gave orders that a watch should be kept at night round the camp, to guard against surprise; but his orders were disregarded. Te-rangi-tamau, whose suspicions were aroused by observing a more than ordinary quantity of smoke arising from the neighbourhood of his father's *pa*, set off at once for Wai-kakahi, and arrived there after dark. Waiting till the camp was quiet, he passed through the sleeping warriors and reached his father's house. The door was open, and, looking in, he saw a fire burning on the hearth, and his wife, Puna-hikoia (stepping to the fountain), sitting beside it with her back towards him. Stepping in, he touched her gently on the shoulder, and, placing his finger on his lips as a signal to keep silence, he beckoned her to come outside. There he questioned her about what had happened, and, finding that she and his children had been kindly treated, he told his wife to wake Moki after he was gone, and give him this message: "Your life was in my hands, but I gave it back to you." Then, taking off his dogs-skin mat, he re-entered the house, and placed it gently across Moki's knees, and then hurried away to the *pa* at Wai-kakahi, which stood on the hill between Birdling's and Price's Valleys, a few chains from the point where the coach-road passes. The spot is still marked by the ditch

and bank of the old fortress. When Puna-hikoia thought her husband was safe from pursuit she woke Moki and gave him Te-rangi-tamau's message. Moki felt the mat, and was then convinced the woman told the truth. He was greatly mortified at having been caught asleep, as it was always injurious to a warrior's reputation to be caught off his guard. Issuing from the house, he roused his sleeping warriors with a mighty shout, and the expression used upon the occasion has since become proverbial—"Nga-i-tu-whai-tara mata hori!" ("O unbelieving Tu-whai-tara!") The next day negotiations were entered into with Te-rangi-tamau, and peace restored between him and his Nga-i-tahu relations.

After the destruction of Para-kaka-riki and the death of Tu-te-kawa the various chiefs of Nga-i-tahu engaged in Moki's expedition who had not already secured a landed estate elsewhere for themselves took immediate steps to acquire some part of the Peninsula. The rule they adopted was, that whoever claimed any place first should have the right to it provided he went at once and performed some act of ownership there; and, also, that he should be entitled to as much land around it as he could traverse before encountering another selector. Te-rangi-whaka-puta (the day of daring) hastened to secure Te-whaka-raupo (like raupo—*Typha angustifolia*) (Port Cooper), Hui-kai (collect food together) hurried off to Koukourarata, and Mango to Wai-rewa. Te-rua-hikihiki landed at Wai-nui (great water) and commenced at once to dig fern-root and prepare it for food; he then passed round the coast, leaving Manaia (beautiful) at Whaka-moana (like the sea), and others of his party at Wai-kakahi, taking up his own permanent residence at Tau-mutu. Tu-takahi-kura (Tu who tramples on the red plume), leaving his sisters and his family at Pohatu(kowhatu)-pa (stone dam), walked quickly round the coast by the North Head of Aka-roa (long root) Harbour, and up the shore as far as Takamatua (prepare for the parent), and thence round by Para-kaka-riki to starting-point. While crossing one of

the streams that flow through the present township of Akaroa, he encountered Oi-nako(ngako) (fat *oi*-bird), a Ngati-mamoe chief, and a fugitive from Para-kaka-riki. They engaged in mortal combat, and Oi-nako was killed, and the stream was ever after known by his name. Te-ake (*Dodonea viscosa*), the ancestor of Big William, landed at the head of the bay, and, after trying in vain to reach Wai-nui (great water), owing to the rough nature of the coast, he retraced his steps, and tried to get round the other side of the harbour; but on reaching the grassy slopes between Davauchelle and Robinson's Bay he felt too tired to go any further, and took possession of the point and its surroundings by planting his walking-stick in the ground; hence the place obtained the name of O-toko-toko (walking-stick). Fearing that his boundary towards the south might be disputed, Te-ake begged Te-rangi-tau-rewa (the opening of summer) to cross over in his canoe to a headland he pointed out, and then to hold up his white whalebone weapon, while he himself stood at O-toko-toko (the walking-stick) and watched him. His friend did as he was requested, and this headland has ever since been known as "The peg on which Te-rangi-tau-rewa's *patu-paraoa* (whalebone weapon) hung"—south side of French Farm. The beach below the point was called "The shell of Hine-pani (orphan daughter)," after some Maori lady who found a shell there which she greatly prized.

Some years after these events took place another section of Nga-i-tahu, under the command of Te-wera (the burnt), a fiery warrior destined to play an important part in the history of his tribe in the south, came in search of a new home. They landed at Hiku-rangi (tail of heaven); but, finding that place already occupied, they sent to Whakamoana (towards the sea) for Manaia (handsome), a chief of very high distinction, the *upoko ariki* (head lord), and heir to all the family honours of more than one *hapu* (sub-tribe) in the tribe. On his arrival a war-dance was held in his honour, and many speeches were made by the chiefs. Te-wera, after indulging in some rude witticisms on the per-

sonal appearance of their squint-eyed lord, extended his right arm and called upon Manairi to pass under it. Manaia rose and passed under the arm of Te-wera: thus peace was confirmed between them; but, to cement their friendship still more firmly, Ira-kehu (red wart), granddaughter of Te-rangi-whakaputa (day of daring), was given in marriage to Manaia, and became the ancestress of Mr. and Mrs. Ti-kao (dried root of the *tii*), Paurini, and other chiefs of rank. Te-wera and his party then sailed away to the south, and established themselves for a time near Wai-koua(kua)-iti (water become less), where they were as much dreaded for their ferocity by other sections of their own tribe as by the Nga-ti-mamoe, whom they were trying to exterminate.



CHAPTER XI.

I thought, O Kana! if
I kept the secret still
Untold, unknown, and hid,
'Twas dread and fear
Of the still awful
Doom of song in war
That ruled thy every act.
But thou, O Wera!
Hast the red and sacred
P'lume that binds, commands,
And keeps in power, and
Saved from death thy warrior host,
And gained the battle "Dirty Barracouta."

Song sung in honour of Te-wera.

THE ACTS OF TE-WERA.

(NGA-I-TAHU.)

TE-WERA (the burnt) resided at Wai-koua(kua)-iti (the water that has become less); but, having a desire for a change, he went to live at O-takou (sacred red ochre), at a place called Puke-kura (red hill). But on the death of Tu-ki-taha-rangi (stand near the margin of heaven), Te-wera was blamed, and charged with the death of that chief by witchcraft, which made Te-wera leave Puke-kura and go and reside at Puraka(Puranga)-uui (great heap). The people of Puke-kura collected a war-party, and in the night went and surrounded the settlement of Te-wera at Puraka-nui. Te-wera and some of his people, including his younger brother, Patuki (knock at the door), came out of the *pa* and were surprised by the ambushed enemy, who captured and killed Patuki. Te-wera ran into the river

and swam across and stood on the opposite bank. The enemy saw him, and called to him and said, "You flee, but you do not gain any object. Your younger brother, Patuki, is killed. You may flee, but you will not benefit by such act." Te-wera replied, "Let him die. If Te-wera had been killed, and Patuki were alive, nothing in future would be gained; but Te-wera lives and Patuki is killed. In days to come the people will wail with bitter grief, and by grief they will be swept to death. Go and feed your children and live with your wives." He left them and went to Wai-koua-iti, and collected a war-party, who embarked in one canoc, and in the night voyaged to O-takou and landed at Pukepuke (little hill), opposite to Puke-kura, where a dog was seen. The war-party chased the dog and caught it, and killed it as a propitiatory gift and sacred offering to the manes of Patuki. Te-wera chanted the incantations and performed the ceremonies usual on such occasions over the body of the dog, and took the heart out and roasted it, holding it up on a stick to let the fat drip into the fire. When cooked, the heart was placed on the earth and taken by the priest, and, whilst held high up on his outstretched right hand, the words offering it to the gods were chanted by him, and then it was given to the most aged man of the party to eat. The body of the dog was carried on board of the canoc. As the war-party embarked and crossed over to the other side of the river, to Puke-kura, they were seen by the people of that *pa*, who called and said, "Here is a war-party led by Te-wera;" and all came out of the *pa* down to the river-bank to look at Te-wera and his party. Some of them called to Te-wera and asked, "What can an old man do in wandering about where you are? What can you in future kill?" Te-wera replied, "In days to come the warriors will weep with sorrow in the world of spirits, and then an unavailing wail of grief is all they will possess. It was a female bird which passed over the noose of my trap. (I do not dread your bravery: you are all women.) To-morrow you warriors will weep in keen sorrow to no avail."

Te-wera and his war-party returned to Wai-kona-iti, and there hung the body of the dog, and on the morrow he went and cut one hind-leg from the dog and cooked it, and again, as an offering to the gods, and to appease the manes of Patuki, he held the leg up on high, after which it was eaten by the officiating priest, but the other part of the dog was carefully hung up again. That evening Te-wera called all his people together, and informed them that when night came they must be ready to go on a war-expedition. They launched the canoes, and voyaged towards O-takou, and arrived there in the dark, and dragged the canoes and hid them in the forest, and slept. On the following day a woman from the Puke-kura Pa was seen travelling along the sea-beach towards Papa-nui (large flat). She was going to visit some of the people of Puke-kura who were there killing seals, unaware of the ambush. She went on till she fell into the hands of the enemy, who killed her, and performed the usual ceremonies over the corpse in offering it to the gods. The canoes were launched, and the body of the woman put on board of one of them, and the fleet paddled out in open day to Puke-kura, below which, and in sight of the people of that *pa*, the canoes stopped. The people of the *pa* all came down to the beach and repeated to Te-wera the taunt which they had used on a former occasion, saying, "What can an old man do, in wandering about where you are? What can you kill in future?" Te-wera answered, "In days to come the warriors will weep with their sorrow in the world of spirits, and then an unavailing wail of grief is all they will possess. It was a female bird which passed over the noose of my trap. (I do not dread your bravery: you are all women.) To-morrow your warriors will weep in keen sorrow to no avail;" and he also added, "To-morrow I will lay me down near to your *umu* (oven), and you will be cooked. I am the stage on which you shall hang your barracouta-fish." Te-wera now ordered the canoe in which the corpse of the murdered woman was to be tilted on one side, to allow those of the *pa* to see the dead body of their female rela-

tive, when a loud wail of sorrow rose from the crowd on shore ; and as this grief was heard Te-wera and his warriors paddled on with the corpse, and landed at Wai-koua-iti, and there stayed for some time. But when the death of the woman killed had been partly forgotten Te-wera ordered another war-party to collect, and in the night they started and arrived at O-takou Heads, and by break of day they had gained the head of the harbour, where they were seen by the chief Kikiwa (close the eyes firmly) and his followers, who thought they were some of their own people following them by sea in a canoe from Puke-kura. Te-wera landed and attacked Kikiwa, and killed ten of his party. The dead bodies were put into the canoe, and Te-wera went back down the harbour. When near the *pa* Puke-kura, as Te-wera was elated by the death of his ten prisoners, in this instance he was the first to speak. On former occasions those of the *pa* first spoke to him. He called to those of the *pa* and said, " You are there by yourselves : here are others of you whom I have caught—even ten of them." And he paddled on to Wai-koua-iti, where he stayed for some time. And again he ordered a war-party to assemble ; but this time he commanded that a great force should meet. At night they started, and arrived at O-takou, and landed at Pori-a-haunmia (vassals of the fern-root), where spies were sent out, who went as far across the isthmus as to see the east coast, where they saw the fires of another war-party of the Nga-ti-mamoe, who were coming along the same route over which Te-wera was going. Te-wera and party went on, and each party for the night stayed at Te-apiti (the gorge). The Nga-ti-mamoe party were obliged to put up temporary sheds to shelter them from the rain, as it was raining, with a dense fog. As they had not any timber, they used their war-spears to make the sheds, on which they laid grass as a roof. They had lit fires under the sheds and had gone to sleep, and only one man kept watch.

Te-wera and his party went on in the night with the usual ceremonies performed on occasions when an attack was

made in the dark. As they were travelling on a sea-beach, they kept out on the beach near low-water mark, so that the footprints might not be seen. When they had arrived near to the encampment of the enemy the solitary watchman heard a noise as of the tramp of human feet in the mud and shingle on the beach, and, looking out in the dark, he saw Te-wera approaching him with boughs and twigs in his hands, held before him. As he got close to the sentinel, the latter exclaimed, "It is said Te-wera is not a big man; but he is of great body," and went and aroused his party; but by this time the encampment had been surrounded by the enemy, and those in the encampment were in the act of taking their spears from the sheds of which they were part when they were attacked. Te-mata (obsidian), Te-ripi (slasher), and Te-aruhe (the fern-root) escaped and fled; but they returned and fought the enemy on their camping-ground. The people in the encampment of the Nga-ti-mamoe were all killed by Te-wera and dragged towards the sea. This battle was called "The Dirty Barracouta." When the battle was over the slain were collected into a heap, and a staff was stuck up for Hika-nui (great friction), Hika-hore (circumcised), To-waka (drag the canoe), Moko-nui-aha (great tattooing for what), and Mokemoke (the lonely). Te-wera commanded that the staves should be taken from where they had been stuck up, and be stuck up in front of him. When this was done Te-wera spoke and said, "Let the nephew be a nephew; let the father be a father; let the aged be the aged; but they have turned against and killed us. (They were our relatives; but they killed my brother.) Now I will eat from the top of their head even to their feet." And this was in retaliation for the death of his younger brother Patuki.

The bodies of the slain were put into the canoes and Te-wera returned to his own home at Wai-koua-iti, and after some time he remembered that Toronga had said somewhat against him. Then Te-wera and Tau-marō (band of the apron) called a body of warriors to assemble and make the canoes ready for sea. When it was calm weather, and

when a north-east sea-breeze blew, they, with the warriors, put to sea. So soon as they had left Wai-koua-iti, some of the people of that place proposed to follow and attack them; but others said, "No, let them go, so that they may be killed, and be the last remnant of their people." When Te-wera and Tau-marō had got as far as Papa-nui, Tau-marō left Te-wera and went back; but Te-wera went on to Tai-eri (pulp), where, at the mouth of that river, he chose the island Motu-rata (*rata*—*Metrosideros robusta*—island) as his home. Having stayed there for some time, he and his warriors left it and went on to O-tara (place of the tern); but it was not the O-tara which is on the mainland opposite to the Rua-puke (pit the water in which rises and falls) Island, but the O-tara here intended is near to More-uaki (tap-root pushed aside). Te-wera and his warriors lived at O-tara some time; and one day, as the morning dawned, the people took some grass called *wharu* and cooked it. So soon as it was cooked, whales and *whakaha* (*Phoca jubata*, or morse, or sea-lion) came on shore. Te-wera went to Wai-kori (water off the rough mat), where these animals were lying. As he approached the place some of the *whakaha* came to meet him, at which he threw his spear; but a dread came over him, and he feared the *whakaha*, and he withdrew from them and ran away. Thus all the *whakaha* escaped to the sea, and he did not kill one. Meditating a short while he said, "I did not dread the point of the spear; but for once I have felt a dread, and that of a *whakaha*."

Te-wera occupied his *pa* at O-tara for some time, when a war-party came against him, and for a time they stayed at O-rangi-tuhia (the heavens marked). Some of the women of Te-wera's *pa* went to O-rangi-tuhia to collect *paua* (*Haliotis*), and waited till the tide had ebbed sufficiently to allow them to get at the rocks out in the sea to which the *paua* adhered. The women were on the rocks knocking the *paua* off when some of them were attacked by their enemies and killed. Some of the women escaped and got back to the *pa* at O-tara, calling as they went, "The *paua*-

collectors have been attacked, and some killed ;” when a rush of warriors came out of the *pa*, and Te-wera went in pursuit of the enemy, who were overtaken, and most of them killed. Some escaped into the forest. Te-wera came back to his *pa*, and ever after that locality was called Kaitangata (where men were eaten).

After this Te-wera left O-tara, and went to live at Hekia (mistaken), a new *pa* which he and his people had erected. They lived there on whale’s blubber, the stench of which caused a disease among them, of which Te-wera died. As he was near death he spoke to the people and said, “Stay here. But let me only be consumed by rotteness: you let the spears of your enemies send you after me, that you may die on the death-bed of sweet smell—that you may not be consumed by rotteness. It is good to be eaten by man.” The people remained at the same place for some time, and then left it and in a body migrated to O-rau-tahi (the one hundred), which is near to the Oko-pihi (watertight bowl) Pa, which was occupied by the Nga-ti-mamoe people, with whom they became amalgamated. Te-taho (pumice) was the chief of that section of Nga-ti-mamoe. He killed most of Te-wera’s people who had placed themselves under his protection. Those who escaped the treachery of Te-taho went towards Te-kiri-o-tunoho (the skin of Tu-noho—sitting of Tu, the god of war), and sent spies to look at the place; but all the inhabitants had left the *pa*, and had gone to carry some garments as a present to an adjoining tribe. On the return of the spies they saw the footprints of those who had gone to take the garments to their friends. An ambush was placed near to the spot, and the main body placed themselves some distance nearer to the *pa*. The garment-carriers returned, and were allowed by the ambush to pass them unseen and unmolested till they had got near to the main body, when the ambush rushed on them. At the same time the main body rose, and, having the garment-carriers between them and the ambush, they killed every one.

So ends all that I have been taught.

For many generations the Maoris on the Peninsula remained in peaceful occupation of their new homes, undisturbed by foreign attacks or internal strife. Occasionally the bolder spirits amongst them would go away to take part in the wars against Nga-ti-mamoe which were carried on for many years in districts further to the south, or else to take part in some quarrel between different sections of the Nga-i-tahu Tribe located elsewhere. Among those who went off in search of military honours was a certain heretical teacher named Kiri-mahi-na-hina (skin acted on by the moon) who left Akaroa (or Haka-roa—long *haka*) for the seat of war near Moe-raki (day of sleep), and fell at the battle of Tara-ka-hina-a-tea (activity when the moon is clear). This *tohunga* (priest) had told Tura-kau-tahi (the bald all alone) the younger that Tiki (fetch) made man, whilst the fathers had always maintained that it was Io (power). Te-wera adopted a novel method to prevent the survival of this man's false teaching, or his spirit escaping and getting into some other *tohunga*. When the battle was over he made an oven capable of containing the entire body, and then he carefully plugged the mouth, ears, nose, and every other aperture, and, having cooked the heretical teacher, he managed, with the assistance of some of his warriors, to eat up every portion of him, and so successfully extinguished the incipient heresy.

The condition of those who remained quietly at home was enjoyable enough, for it is a great mistake to suppose that the old Maori life in peaceful times was one of privation and suffering: on the contrary, it was a very pleasant state of existence; there was a variety and abundance of food, and agreeable and healthy occupation for mind and body. Each season of the year and each part of the day had its specially-allotted work both for men and women. The women, besides such household duties as cooking and cleaning their houses, made the clothing and bedding required for their families. They gathered the flax and *tii*-palm fibres used, and prepared and worked them up into a great variety of garments, many of which took several

months to complete, and, when finished, were very beautiful specimens of workmanship. The men gathered the food, and stored it in *whata* or storehouses, built on tall posts to protect the contents from damp and rats, one of which was owned by every dwelling. Besides such natural products of the soil as fern-root, *tii*-palm stems, and convolvulus-roots, they cultivated the *kumara*, *hue*, *taro*, and *karaka*. Fish of various kinds were caught in the proper season, and cured by drying in the sun. Wild pigeons, *kaka*, paradise-ducks, and *titi* (mutton-birds) were cooked and preserved in their own fat in vessels made of large kelp-leaves, and bound round with *totara*-bark to strengthen them. Netting, carving, grinding by friction, and fitting stone implements and weapons occupied the time of the old men, and also much of the young men's time. They beguiled the winter evenings by reciting tales, myths, historical traditions, and tribal genealogies, chanting and singing poetry, telling fairy tales, and performing *hakas* or *harihari* (war-dances). It was only when any one became ill, and when harassed by their enemies, that the ancient Maori can with any truth be reported as having been miserable or unhappy. He delighted in war, so that the danger and fatigue on such occasions were more a delight than sorrow or weariness.



CHAPTER XII.

I chant my incantation now to heaven,
To earth, and pit below. Chant now thy song,
Mine enemy : as here I meet thee,
'Tis gloom on thee, but sunshine rests on me.
The mist now closes o'er thee : still the sun on me does shine.
'Tis night with thee, but blaze of day with me.
Display thy rage with weapons, bravery, and power,
And use thy feet to show thy noble deeds ;
Because with me are now the gentle, breathing winds,
And passing air that speaks so gently low.
They bind me round, and add their power to mine.
But now with thee is night, and coming day on me,
And denser darkness wraps thee round.
But now on me the lifting clouds
Disclose a bright and daylight sky.

*A warrior's sacred chant repeated over his weapon as
he enters the battle.*

LAST MIGRATION FROM HA-TAITAI.

(NGA-I-TAHU.)

WHAT caused this step to be taken was this : Tapu (sacred), a Kahu-ngunu chief, heard those who had seen Ra-kai-tau-wheke's house at Ha-taitai (brackish) praising the workmanship of it, and, being jealous, said, "What is his house to my *kopapa* (canoe), which will carry me along the backbone of Rongo-rongo (O-rongo-rongo River)?" These words, coming to Ra-kai-tau-wheke's ears, were interpreted by him to mean a curse, and when Tapu afterwards came on a visit with some friends to Ha-taitai, Ra-kai-tau-wheke fell upon him and killed him, but spared all his companions, whom he allowed to return safely home. But, dreading the vengeance of Tapu's tribe, the Nga-i-tahu abandoned Ha-

taitai, and crossed over the straits from the North to the South Island in a body to Mo-ioio (delicate, weakly), an island in one of the sounds close to Kai-hinu (oil-eaters), where there was a mixed settlement of Nga-i-tara (courage) and Nga-ti-mamoe. Here they lived peaceably with their neighbours for some time, till their anger was aroused by the discovery that they had joined in eating the corrupted body of a Nga-i-tahu man which had been found in the forest, where, unknown to his friends, he had died. This was considered a very gross insult, and was avenged in the following manner: Some one was sent to fetch the leg- and thigh-bones of Te-aomarere (descending cloud), a Nga-i-tara chief whose remains had been lately discovered in a cave by some Nga-i-tahu women when gathering flax on the slopes of Kai-hinu. Out of these bones hooks were made, and when Nga-i-tara went out to fish a Nga-i-tahu man, taking one of the hooks, went with them; and when the fish greedily attacked the bait, and were drawn up to the surface in rapid succession, he remarked in a tone to be heard, "How the old man buried up there nips!" The words were noted, and it was agreed that they could only refer to the desecration of their chief's grave; and to set the question at rest a person was sent to examine it, when it was found that part of the skeleton had been removed. As the Nga-i-tara did not regard this as a justifiable act of retaliation for their having eaten the body which they found, they determined to avenge it. An opportunity of doing so was afforded to them shortly afterwards, when a party of Nga-i-tahu women came as usual to the neighbourhood of Kai-hinu to gather flax. While they were busily employed at their work the Nga-i-tara attacked and killed the whole of them, amongst whom was the daughter of Pu-raho (messenger). This chief mourned sorely for his child and vowed to avenge her; but before he could do so he was himself killed by the same people, who, feeling that they had incurred the vengeance of Nga-i-tahu, were resolved to follow up what they had done and be the first

in the field. Observing from the mainland, which was only a short way off, that Pu-raho and Manawa (heart) went every morning at dawn to perform certain offices of nature at a particular spot where they had dug two holes together for the purpose, it was arranged to plant an ambush near the spot to lie in wait for them. Accordingly, during the night two warriors were sent to secrete themselves in the holes, where, hidden by the cross-beams, they awaited the coming of the doomed men. At break of day the two approached. Pu-raho, being in advance, was the first to turn and sit on the beam, and Manawa was about to do the same when he was startled and prevented by the uprising of the warrior under Pu-raho, who killed that chief by a sudden blow on the back of the head. Manawa immediately fled and escaped to the *pa*.

The death of Pu-raho convinced Nga-i-tahu of the insecurity of their position at Mo-ioio, and they determined to abandon it and to remove to O-te-kane (O-tane) (the moon twenty-five days old), at the mouth of the Wai-rau (the small *kumara* of the crop) River, where they built a strongly-fortified *pa*. As soon as they had provided for the safety of their families they began to take measures for avenging the death of Pu-raho and the women so mercilessly slaughtered by Nga-i-tara.

They first attacked a neighbouring *pa*, and captured it. Amongst the prisoners was the chief Te-rapa-a-te-kuri (tail of the dog), who was brought by his captors before Maru (screen), in order that Maru might have the satisfaction of putting him to death as *utu* (payment) for his (Maru's) father and sister. But, contrary to expectation, and to the annoyance and disgust of every one, Maru spared the prisoner's life. Wai-tai (salt water) was so exasperated by his culpable leniency that he immediately withdrew with three hundred followers, and sailed away to the south, and settled for a time at Puke-kura (red hill). On taking his departure he warned those who remained against a leader who would encourage them to attack his enemies and then deprive them of their right to put their captives to death. "I

will never again join with Maru," he said, "but will fight my enemies where I shall not be interfered with." Though considerably weakened by the secession of Wai-tai, Nga-i-tahu wished to continue the war, but were opposed by Maru, who, being related to Nga-i-tara, did not like to see them crushed.

While the Nga-i-tahu chiefs were disputing about their future plans, Te-kane (Tane) (the husband) and Tau-hiku (in the rear), in order to silence the cries of their grandchildren for a change of food, went out one day to fish. They had not gone far from the shore when both canoes were enveloped in a fog. The crews could hear the splashing of each other's paddles, but could not see each other. They succeeded, however, in reaching the fishing-ground. Tau-hiku was the first to drop his anchor, and just as Te-kane was about to do the same he became aware that they were being pursued, and that the sound of paddling proceeded from canoes sent after them by Nga-ti-mamoe. Te-kane turned at once and pulled towards the shore, but Tau-hiku was surrounded and taken prisoner. A running fight was then maintained between Te-kane's canoe and Nga-ti-mamoe. The fog prevented the position of affairs being seen from the shore, where Nga-i-tahu were in complete ignorance of the danger their friends were in, though, as the canoes approached the land, sounds of strife reached their ears.

Te-kane, with the help of his nephew, who acted upon his instructions, managed to keep the enemy from coming to close quarters. Te-kane watched his opportunity, whenever they came close enough, to seize the man nearest to him, and jerk him on board his own canoe, and kill him by cleaving his skull; and as his blood spurted out over his comrades they drew back with horror, and gave Te-kane a slight advantage in the race. This was repeated again and again till they got close to the shore, when the fog rose and discovered the combatants to the people of the *pu*, who were wondering what could cause such a din. Manawa and others ran down to the landing-place, where they saw Tau-

hiku, their *tohunga*, lying bound in the bottom of the Nga-ti-mamoc canoe, which had pursued Te-kane to within a few yards of the beach. The Nga-i-tahu were overwhelmed with grief and alarm, and wailed their last farewell to the old priest who was now doomed to fill the enemy's oven. In acknowledgment of their parting cries he held up two fingers.

Nga-i-tahu were paralyzed by the loss of their wisest *tohunga*, as there was no one to take his place, or who could read the omens and tell the propitious time for attack, or forewarn them of approaching danger. The chiefs assembled and continued long in anxious consultation. "Have we no one," they asked, "of the race of Tau-hiku who can enlighten us—one with whom he has left his knowledge?" They called his daughter and questioned her. She advised them to summon Tau-hiku's son Pohatu (Kohatu—stone); but the chiefs ridiculed the idea: he had never displayed any talent, and had from boyhood consorted with slaves in preference to persons of his own rank. "Can such a one as Pohatu enlighten and direct us? His place is in the kitchen beside the cooking-fire. What can the defiled know about sacred things?" Still his sister urged that he should be sent for and questioned. The chiefs took Pohatu, and, having stripped him of his clothes, took him to the water and cleansed him, and performed the ceremonies and chanted the incantations over him to consecrate him and make him *tapu*. When the ceremonies were completed they asked him what Tau-hiku meant by holding up two fingers. "Two years," he replied. "You must wait for that time before you attempt to avenge his death, in order that the grass may hide the oven in which he was cooked."

During this period of forced inaction the Nga-i-tahu were particularly anxious to know what their enemies were doing, and in this they were assisted by a man named Kiti (Kite—see), who was related to both tribes, and who by common consent acted as spy for both. Kiti alarmed the Nga-i-tahu with the reports he brought to them of the

formidable preparations for the coming struggle being made by the Nga-ti-mamoe. Besides the ordinary weapons, they had prepared spears pointed with the barbed and poisonous sting of the ray. As the time approached for commencing hostilities, all hearts were filled with alarm, and as this feeling of dread increased the older chiefs felt that something must be done to counteract it, or their defeat and destruction were certain. They decided, therefore, to take the initiative, and to commence hostilities at once. Maru rose and called upon the veteran warriors, the heroes of former battles, to recount the story of their deeds to inspire the tribe with courage: "Rise up, Te-kane, and tell the people what you achieved at Whanga-nui-atara (great harbour of Tara—the harbour of Wellington)." But Te-kane kept his seat, and replied, "Ah! that was accomplished in the midst of thousands supporting me; but here, single-handed, what can I do!" Turning to another, Maru said: "Rise up, O Manawa! and tell the story of thy brave deeds at Wai-hao (waters drawn together)." But Manawa only repeated Te-kane's words: "They were done amidst supporting thousands." One after another the heroes were appealed to; but all in vain till Maru turned to Ra-kai-tau-wheke (days of the year in which the octopus is eaten): "Rise, O Wheke!" "Yes," he said, "I will. Since all these brave men decline, I will force the way—I will charge the foe—I will lead the people on to victory! Rouse thyself, Pohatu! Rouse thyself, O seer! Dig the wells, rear the mounds, that you may see how the *tature* (dog-fish) of Tane-moe-hau (he or she who prevents evil by witchcraft) (his mother) will burst the nets." The bold bearing of Ra-kai-tau-wheke revived the drooping spirits of his tribe; his words inspired them with courage; and the omens given by Pohatu decided Nga-i-tahu to attack the enemy at once. They swarmed up the hill-side that separated them from the *pa*; but Nga-ti-mamoe were well informed of their movements by Kiti, and before they could reach the top the Nga-ti-mamoe came pouring over the ridge, filling the air with

their yells of defiance, and raining down their spears upon the advancing ranks. Ra-kai-tau-wheke kept well in front, and succeeded in warding off every weapon aimed against him, and finally reached the top of the hill, where he was soon joined by others; and there, by a prodigious display of valour, he completely routed the enemy, who broke and fled in every direction. Tu-te-ure-tira pursued after Tu-matai-ao (Tu who looks for light of day), a Ngati-mamoe chief married to a sister of Maru, and would have caught him but for an accident to his foot, which obliged him to give up the chase. As he did so he called out to his flying foe, "It is only this painful foot prevents my overtaking you." To which the other sneeringly replied, "Are you the one who can catch by morning the moving feet, swift as the *raupo* swaying in the wind?" "Ah!" said Tu-te-ure-tira, "can you escape by morning the cutting *toetoe* of Tu-rau-moa (Tu of the swinging leaf)?" No vain boast, as he afterwards proved.

Among those who fell upon this occasion was Kana-te-pu (stare at the priest), who had sadly misread the omens. In his island home at Raki-ura (Rangi-ura) (red heaven) he dreamt that he caught a white crane, which kicked him in the chest while vainly struggling to get free. Interpreting this dream to mean that he was destined to overcome some famous Nga-i-tahu warrior, he went to a stream, chanted incantations and performed ceremonies to bind the omen, then, eager to distinguish himself, summoned his followers and took his departure for the seat of war. In the crisis of the battle, when Ra-kai-tau-wheke was slaying those to the right and left of him with his *taiaha*, Kana-te-pu, watching his opportunity, sprang upon his shoulders, and held him so firmly that he could not draw his arms back again. He tried in vain to shake Kana-te-pu off, but by a sudden movement of his hands he jerked the point of his weapon against the head of his opponent, and by a violent contortion of his body succeeded in inflicting a mortal wound, and the white crane fell dead at his feet.

After the defeat of Nga-ti-mamoe at Te Whae (or battle of the ray-barbed spears) peace was restored for some years, and Nga-i-tahu were permanently settled at Wai-rau.

But trouble was brewing for Nga-ti-mamoe in a quarter whence it was least expected.

For many years two Nga-i-tahu chiefs who were cousins had lived with the Nga-ti-mamoe, and, having married their women, were regarded as being thoroughly identified with them. One appears to have been of a moody, sullen disposition, whilst the other was quite the reverse, and made himself so popular that he was elected chief of the *hapu* with whom he lived. Apoka (Aponga) (greedy) lived a solitary life with his two wives and a few slaves, while Tu-te-ure-tira ruled a *pu* containing three hundred Nga-ti-mamoe. Apoka's ground was too poor to cultivate, and game rarely frequented the woods in his neighbourhood. He was forced to depend for subsistence on fern-root. He bore his privations cheerfully till his suspicions were aroused that his wives partook of better fare than they chose to set before him. He daily noticed that their breath gave evidence of their having eaten some savoury food. He remarked that, although they paid frequent visits to their relatives, who resided at a place celebrated for the variety and plenty of its supplies, they never brought anything to vary the sameness of his diet. He was convinced these visits were made to replenish secret stores, concealed from him by his wives at the suggestion of their people, who perhaps thought that if he once tasted the good things of Wai-papa flat even he might advise his tribe to take possession of it by force. His wives, when questioned, indignantly denied that they ate anything better than the food given to their lord. Convinced, however, that they deceived him, and brooding over his wrong, he resolved to seek Tu-te-ure-tira's advice. On drawing near to the settlement of Tu-te-ure-tira he found him in the midst of a large *kumara*-plantation, urging on the labours of a hundred men. Tu-te-ure-

tira asked Apoka whether he should cause the men to desist from their work and adjourn to the *pa* to listen to whatever he might have to say. "No," replied Apoka; "my business is with you alone: let the men continue their work." The two then visited the *tuahu* (altar), where they performed the sacred rites for Tu-te-ure-tira, who was sacred, in having come from planting the *kumara*, and must have the *tapu* taken from him before he could visit his home, and then retired to the verandah of his house, where one of his wives had arranged some food for the refreshment of the visitor. Tu-te-ure-tira *taumaha* (blessed the food), and then invited his cousin to partake of it, begging him to refresh himself, and then tell him his business before the people returned from the field, who would prepare a feast in his honour. Apoka bent his head a long time in silence, and then said, "I am stupefied, I am amazed at the variety of food." Then, pointing to each basket before him in succession, he asked what it contained. He resumed his silence, and, fixing his eyes on the ground, remained in that position for some hours. He was roused from his reverie by the arrival of the tribe bringing the feast they had prepared, and which they set down in little piles before him. He made the same answer to all their pressing invitations to eat: "I am overcome, I am astonished. I cannot eat." "But how is it," inquired his cousin, "that you who married a Nga-ti-mamoe woman should express such astonishment at the every-day fare of that people? Surely you enjoy the same advantages as myself by your connection with them!" In reply Apoka told him his suspicions respecting his wives, which had received confirmation by what he had seen during his visit. Tu-te-ure-tira advised him to refer the matter to the elders of the tribe at Wai-rau, who would be only too glad to take up his quarrel, that they might dispossess Nga-ti-mamoe of Wai-papa. Apoko, satisfied with the advice, rose fasting and returned to his home, where his wives brought him the usual meal, of which he partook, and retired to rest. To hull any suspicions that might arise respecting the object

of his visit to Wai-rau, early the next morning he set off for Wai-papa, accompanied by a slave bearing his fishing-tackle. The canoes were already launched when he arrived, and all the men were about starting on a fishing-expedition. On seeing him, however, the principal chief of the place gave immediate orders that the canoes should be drawn up, and that every one should return to the *pa* out of respect to his son-in-law. But when Apoka assured him that his only object in coming was to go with them, and that he would be disappointed unless they went, the canoes were manned and all started for the fishing-ground. Only two fish were caught, and these by Te Apoka. The whole party were much annoyed at their want of success, and regarded it as an ill omen. On landing, his friends begged Apoka to remain and partake of their hospitality; but he refused, and ordered his servant to bring the fish and to follow him. The first thing he did when he got home was to hang the fish up on the *tuahu* (altar of offering) as an offering to his *atua* (god). He then ordered his wives to prepare a quantity of fern-root, as he intended to take a long journey. When his arrangements were completed he took one fish, and, fastening it to the end of a rod, bore it on his shoulder to Wai-rau. His tribe no sooner saw him than they recognized the symbol which indicated a troubled mind, and immediately guessed his errand. They gave him a hearty welcome, and eagerly crowded round to hear the story of his wrongs. As he detailed the various circumstances their indignation rose higher and higher, and when he proposed to lead them against the Nga-ti-mamoe, young and old shouted with delight. It was agreed that the close relationship existing between himself and his wives shielded them from punishment, but that the insult they had offered must be wiped out by the blood of their tribe. Fearing to go near 'Tu-ture-tira lest the enemy should be warned, they took a very circuitous route, and came upon the doomed *pa* at dawn. Apoko, knowing it was the custom of the place to go early every day to fish, placed his men in ambush round the *pa*,

directing Uhi-kore (no covering), a warrior famed for his bravery, to lie in wait under the principal chief's canoe. His arrangements were scarcely completed before Paua (*Haliotis*) himself appeared. He was a very tall man, and so powerful that, unaided, he could launch a war-canoe. He placed his shoulder as usual against the bow of his canoe to push it into the water, when Uhi-kore rose and felled him to the ground. The cry that Paua was killed struck terror into the hearts of the Nga-ti-mamoe, and ere they could recover themselves the *pa* was stormed and taken. A few only escaped; the rest were either eaten or reduced to slavery. Other accounts place the fall of Wai-papa before the battle of Ika-a-whatu-roa (the fish—man killed—by Whatu-roa—long eye).

Apoka, whose hatred seemed implacable, resolved to destroy that portion of Nga-ti-mamoe over whom Tu-te-ure-tira ruled. He sent Uhi-kore, clothed in the spoils of Paua, to inform him of his design. As he approached, the garments he wore were recognized by Paua's relations, who bewailed with loud lamentations the sad fate of Paua. Deserted by Tu-te-ure-tira, who returned with Uhi-kore to the camp of his victorious countrymen, and dreading an attack, the Nga-ti-mamoe abandoned the settlements, and fled down the coast towards Kai-koura (crawfish eaten), where they remained undisturbed for years. Having chosen a strong position at Peke-ta (throw by force of the shoulder), on the hill-side at the mouth of the Kahu-tara (rough mat), they built a fortified *pa*, and, being joined by other sections of the tribe, they were emboldened to attack a fighting-party of the Nga-i-tahu. They succeeded in capturing all the canoes of their enemy but that of Te-kane, which escaped with the loss of the most of the crew. This led to a renewal of hostilities between the two tribes. A battle was fought at O-pokili (the shoot that has begun to grow), and again on the banks of the Kahu-tara. In both these engagements the Nga-ti-mamoe were defeated. The Nga-ti-mamoe retired within their fortifications, and Nga-i-tahu laid siege, but failed for many months to effect an

entrance. A council of chiefs was then held, at which Ra-kai-tau-wheke proposed to draw the Nga-ti-mamoe out by stratagem. His plan was approved of, and he proposed to carry it out on the following morning. Putting on two feather-mats, and armed with a *patu-paraoa* (whalebone weapon), before dawn he went to the beach, and, entering the surf, threw himself down and allowed the waves to carry him backwards and forwards, occasionally raising his arm a little that it might appear like a fin. The sentinels of the *pa* soon took notice of the dark object in the water, which they concluded must be either a seal or a young whale. The cry of "*He ika moana! he ika moana!*" ("A whale! a whale!") brought the whole people of the *pa* to look at the object, and a general rush towards the beach followed, each striving to secure the prize. The *pa* was so close to the shore that the people did not hesitate to open the gates, and the foremost man plunged into the surf, but before he discovered his mistake the supposed fish rose and struck him a mortal blow. The alarm was immediately given, and the crowd fell back to the stockade, and the scheme failed. Weakened and wearied by the war, the two tribes laid down their arms and made peace, which continued till broken by Manawa's raid on O-mihi (the lament).

The Nga-ti-mamoe at O-mihi were partly ruled by Taki-auau (speak again and again), a Nga-i-tahu, and nephew of Te-rangi-whakaputa (the day of daring), who was related to the Nga-ti-mamoe Tribe on the mother's side. For some reason Manawa attacked the O-mihi people. Having approached the *pa* with six companions for the purpose of reconnoitring, he caught sight of the *Tu-ao-kura* (red cloud above), or head-ornament of Ra-kai-momona (day of eating fat things), father of Tuki-auau, who was sitting outside of his house. Manawa hurled a spear in that direction and pierced the old man through the heart, then, without being aware of what he had done, returned to join the main body of his followers, resolving to attack the *pa* at dawn. Within the *pa* all was confusion: the death of Ra-kai-momona produced

a panic, and it was decided to evacuate the place during the night; but, in order to conceal their intentions from the enemy, they left fires burning in every house. Manawa (heart or breath), ignorant of what had happened, cautiously approached at dawn to invest the place, but, not seeing any one moving about, he sent scouts to the top of a neighbouring hill from which the *pa* could be overlooked, who soon returned with intelligence that the place was deserted. Manawa immediately returned to Wai-papa and reported what had happened to Maru, who offered to follow the fugitives and bring them back, his secret reason for doing this being that his Nga-ti-mamoe connections might have an opportunity of avenging Ra-kai-momona's death at some future time. He found Taki-auau at Tutae-putaputa (issuing excrement), where he was preserving his father's head, intending to keep it, according to custom, at one end of his house, where, surrounded by mats, he and his children could look upon it, and imagine the old man was still amongst them. Maru urged Taki-auau not to go any further, but to build his *pa* where he was, at Pakihi. This he consented to do, and Maru returned home. Not long afterwards a circumstance occurred which indicates the existence of such a curious state of things that it is hard to understand how any tribe could exist when subject to such internal disorders, and where its leading members were animated by such opposite motives.

Maru's daughter Ra-kai-te-kura (day of red clouds) was betrothed in infancy to Te-rangi-tauhunga (the day of waiting), son of Te-rangi-whakaputa: notwithstanding this, with her father's consent she married Tu-a-keka (partially deranged). This so incensed Te-rangi-whakaputa that he went straight to Maru's enclosure and killed one of his servants, Tu-manawa-rua (deceitful), before his face. So gross an outrage could not be patiently borne, and Maru sought the protection of Taki-auau, with whom he remained till Te-rangi-whakaputa, who regretted the absence of a favourite chief, was forced by the Nga-i-tahu to go and ask

him to go back. On his arrival at Pakihi (plain) Maru presented him with a large *poha* or kelp vessel full of preserved birds, which was called Tohu-raumati (sign of summer). Te-rangi-whakaputa, while accepting it, refused to allow it to be opened, saying, "It shall be for you, Maru, when you return to us." As soon as Maru reached Wai-papa he proposed, as they had a death to avenge, the *poha* should be eaten on the war-path. Maru could not kill the man who insulted him, nor any of his people, but he hoped that in fighting the common enemy some of Te-rangi-whakaputa's kin would be killed, and thus payment for his murdered servant and injured honour would be obtained. Nga-i-tahu, always eager for war, responded to his invitation and followed him to the attack of Kura-te-au (red stream), a *pa* belonging to Nga-i-taka (the fallen). It was taken, and amongst the prisoners was Hine-maka (daughter cast aside), a woman of rank, who was brought to Maru in order that he might put her to death; but, instead of doing so, he gave her in marriage to his son, and when asked the reason for this strange act his reply was, "When my descendants, the offspring of this marriage, are taunted with being slaves on the mother's side, the particulars will be inquired into, and then it will be found that the mother was taken prisoner when the death of my slave was being avenged, so that the memory of my slave's death having been avenged will be better preserved by sparing this woman than by killing her." It was about this time that Nga-i-tahu had a visit from Te-rangi-tau-neke (year of removal), a celebrated Nga-ti-mamoe chief, who lived at O-hou (plume for the head), near the O-pihi (begin to sprout) River. He came, as the champion of his tribe, for the purpose of challenging Manawa to single combat with spears. But Manawa's friends would not allow him to accept the challenge, fearing that he might be killed. Maru, however, was allowed to take it up, and at the appointed time, in the presence of the assembled warriors, the two chiefs encountered each other. Te-rangi-tau-neke was the first to hurl his spear, which Maru parried; then Maru,

not wishing to kill him, threw his spear in such a manner as to pass between his legs and through his *maro* (apron). Te-rangi-tau-neke acknowledged himself beaten and returned home, where shortly after he was reported to have been killed at Upoko-pipi (head of cockles), having been surprised by his enemies while sleeping with a woman in the grass outside his *pa*. His *atua matamata* (guardian gods), however, came to his rescue and licked up his blood, when he recovered and re-entered the *pa*, now in his enemies' hands. Having routed them, he set fire to the place and retired with his friends towards the south, where, after many encounters with Nga-i-tahu, he eventually died at Waiho-pai (leave it quietly).

During the peace which followed the taking of Kura-te-au the most friendly intercourse existed between the various sub-tribes. To such an extent did this prevail that Manawa even ventured to visit Taki-auau (knock again and again), whose father he had killed a few years before. The object of the visit was to see the far-famed beauty Te-ahua-rangi (like the heavens), daughter of Tu-whakapau (Tu who consumes), with a view to making at some future time a proposal of marriage on behalf of his son Te-rua-hikihiki (the pit opened again and again). He did not conceal from his own people that he hoped, by means of this marriage, to secure the Nga-ti-mamoe *hapu* (sub-tribe) to which the beauty belonged as serfs to his son. The idea amused his followers, who, while employed fastening the side-beards of his canoe preparatory to his departure, could not refrain from joking about the people who were so soon to become their chief's *pori* (vassals). "Eh! this is a grand idea," said one. "Ah!" said another, "wait till you have successfully snared the thick-necked bird of Hika-roroa (long friction)." The visit passed off pleasantly, and Manawa was returning home. The people were flocking to the beach side of the *pa* to wish him good-bye, when Te-rangi-whakaputa (day of daring), hearing some one sobbing, turned round, and, seeing it was Taki-auau, asked, "Are you a woman that you cry?" "No," said Taki-auau; "I am

only grieving at my brother's departure." "Beware!" was the reply. "Do not use green flax, but *whitau* (scraped flax, the fibre). Do not take the foremost nor the hindmost, but the one in the middle—that is, Kopu-para-para (sacred stomach), the star of the year himself. Do not divulge this hint of mine." The suggestion so treacherously made by Manawa's friend and companion-in-arms was not forgotten, as the sequel will show. Having waited an appropriate time, Manawa returned to Pakihi (plain) to obtain the formal consent of Tu-whakapau to his daughter's marriage with his (Manawa's) son. Accompanied by a hundred followers he approached the *pa*, and was welcomed with the customary greetings. Amongst his party were Maru's brother and several other of his relations. These were led by Hine-umu-tahi (daughter of the one oven) to her house, while the rest were shown into a large house set apart for their reception. Manawa was the last to enter the *pa*, and as he bent his head in passing through the low gateway, Taki-auau, who was standing just inside it, struck him a violent blow with a stone axe. Manawa staggered forward, but before he reached his companions received a still more violent blow on the head. Immediately he got into the house the door was closed, and the old chief, after wiping the blood from his face, addressed his men. He said their case was hopeless: caught in a trap and surrounded by overpowering numbers, they must prepare to die. All he desired was that an attempt should be made to convey tidings of their cruel fate to Nga-i-tahu. Many volunteered for the dangerous service. One having been chosen from the number, Manawa, after smearing his forehead with the blood from his own wound, charged him to be brave, and, committing him to the care of his *atuas*, sent him forth. Hundreds of spears were aimed at the messenger, who fell transfixed before he had advanced a pace. Again and again the attempt to escape was repeated, but in vain. The imprisoned band grew dispirited, and Manawa failed to obtain a ready response to his call for more volunteers. At length

Tahua (property), a youth closely related to him, offered to make a last attempt. The moment was propitious: the enemy, certain of success, guarded the door with less vigilance. Smearcd with the blood of the dying chief, and charged with his last message to his family and tribe, Tahua sprang forth. Warding off the spears hurled at him, and evading his pursuers among the houses and enclosures of the *pa*, he reached the outer fence, over which he climbed in safety, and turned to dash down the hill. But the only path bristled with spears. His enemies were pressing upon him. One chance for life remained. The *pa* stood on the edge of a cliff: by leaping down upon the beach below he might escape. He made the attempt, and a shout of triumph rose from his foes when they saw his body extended upon the sands; but their rage knew no bounds when he sprang up, and in a loud voice defied them to track the swift feet of the son of Tahu. As he fled along the coast, to allay the suspicions of those whom he met, he said he was returning for something forgotten at the last camping-place, and thus successfully passed on to Wai-papa. The Nga-ti-mamoe proceeded to kill and eat the victims of their treachery.

The Nga-i-tahu were quite unmanned by the startling intelligence brought by Tahua. After Manawa's friendly reception on a previous visit to Pakihi they were unprepared for this act of revenge for the death of Taki-auau's father. They determined to let a year pass before they avenged the death of their chief, fearing a panic if they fought too soon on ground where blood sacred to them had been so recently shed. They preferred waiting till grass had grown over the oven in which Manawa had been cooked, and had hidden all traces of his sad fate. When that time arrived a war-party was summoned, and decided to proceed by sea. All the chiefs except Te-kane were ready on the appointed day, and he was told to follow. Vexed at being left behind, he urged his men to hasten the work of fitting his canoe, and as soon as this was completed he launched forth and sailed in quest of his friends. On

the second day he saw their fires, but, passing by them, landed on a point which served to conceal his canoe, but from which he could watch the Nga-ti-mamoe *pa*. In the morning, seeing the enemy leaving the shore to fish, he waited till they anchored, and, issuing from his retreat, charged down upon them. He succeeded in capturing one canoe. Having killed all on board except the chief, he sailed back to the place from which he had last seen the fires of his comrades. They had seen him and took him for the enemy, and were not a little surprised when they recognized the very man for whom they were waiting. Seeing he had a prisoner, they called and asked who he was. "Tu-karoua (Tu who will be touched with a pole)," replied Kane. "He is my brother-in-law," shouted Maru, who came running down to the edge of the water, and threw one of his garments over him. The mat of a chief being put on a prisoner taken in war made the prisoner sacred, and no one could take the life of such, as death would be the penalty to him who dared to kill the prisoner. Kane, fearing the life of the prisoner would be spared, stooped down and bit off his right ear and ate it. "Oh! oh!" cried the prisoner. "Aha!" said Kane, "did Manawa cry out when he was struck?" Kane, again stooping down, bit the other ear off. Maru, seeing Kane's determination to retaliate Manawa's death upon the prisoner, reluctantly gave him up to be eaten.

The next day Nga-i-tahu laid siege to Pakihi; but its strong position baffled every effort made to take it. Food failed besiegers and besieged. The Nga-i-tahu were about to retire, when Tu-te-rangi-apiapi (closed up heaven), who was related to some of those in the *pa*, devised a plan for its destruction. Without divulging his design, he asked permission to visit the Nga-ti-mamoe for the ostensible purpose of offering conditions of peace. He was well received by the besieged, and his visits became frequent and long continued. The Nga-i-tahu grew impatient at the delay, and wanted to know how he was to effect his object. "Wait," he said, "till a north-wester blows, and then seize

the opportunity afforded to you." When the wind blew from the desired quarter, Tu-te-rangi-apiapi went as usual and seated himself in the doorway of a *kauta* (cooking-house) on the windward side, near the lower end of the *pa*. Having procured one of the long stones with which the women prepared the fern-root, he fastened one end of it to a piece of green flax, and put the other end into a fire; and when the stone was red-hot he watched his opportunity and slung it into the thatch of an adjoining house. A cry of "Fire" soon arose. The unsuspected perpetrator of the deed rushed out to assist the crowds who were trying to extinguish the flames; but in his apparent haste to pull off the burning thatch he threw it in such a manner that the wind might blow it on to the other houses, and in a few moments the whole place was involved in the conflagration. Under cover of the smoke the Nga-i-tahu entered the *pa*, and a general massacre ensued. Amongst those who fled was Tu-matai-ao (Tu who begged in the day). Tu-te-ure-tira, mindful of his former boast, pursued him, and this time caught him. "Let me live," said Tu-matai-ao. "Ah!" said Tu-te-ure-tira, "was it not you who said I could not at dawn of day catch the feet which moved like the swift, quivering *raupo*? Come with me to the camp." Arrived there, Maru beckoned for Tu-matai-ao to be brought to his side, where he made room for him upon his mat. The poor wretch thought his life was now safe, when, to his dismay, Maru the merciful rose up, and, addressing the tribe, said, "Here, take your food; only take care first to burn off the skin that has nestled beside that of your sister." Tu-matai-ao (seek for daylight) was seized and put to death and eaten.

Weakened by successive defeats, the Nga-ti-mamoe gradually retired southwards, and we do not hear of their making any very determined stand between the fall of Pakihi, or Pari-whakatau (cliff that echoes), and the great battle on the banks of the Apa-rima (five bodies of workmen) thirty years afterwards, when their forces were completely annihilated, although constant petty encounters

between the two contending tribes continued up to the very last. It was during this interval that the fugitives from Pakihi lived in caves, where traces of their occupation are shown in the rude drawings overlying those of a more ancient date; the reason given for their choosing such temporary shelter being that they thought they were less likely to be attacked, and, if attacked, would be in a better position to escape. Taki-auau, who escaped with his son and a few followers, separated from the main body of fugitives, and went down to the Wai-hora (water spread out) Lake, where he built a *pa*. While there his son Koroki-whiti (the voice of the bird heard at dawn) made the acquaintance of Haki-te-kura (old mat put on one side), the daughter of Tu-wiri-roa, the chief whose *pa* stood at the mouth of the Tai-ari (tide on eleventh night of the moon). This maiden, unknown to her friends, used to meet her lover on the sands when the tide was low. These clandestine meetings continued up to the time of Taki-auau's departure further south. Hearing rumours of Nga-itahu's movements, he became alarmed, and determined to place himself beyond pursuit. Accordingly he abandoned his *pa* at Wai-hora, and embarked with his followers in a large war-canoe. As they were passing below her father's *pa*, Haki-te-kura, eager to join her lover, jumped off the cliff into the water, but in doing so either fell upon a rock or on the edge of the canoe, and was killed. Tu-wiri-roa (stand long trembling), overwhelmed with grief and rage, determined to destroy the man who was the cause of his daughter's death. Waiting for a while to lull suspicion, he followed in Taki-auau's wake, but could not for a long time discover his abode. At length the smoke of a fire on Rakiura Island betrayed his retreat. Tu-wiri-roa concealed himself behind some islets, and waited till a canoe, manned by a number of Taki-auau's people, came out to fish. When they had anchored, and their attention was fixed upon their lines, Tu-wiri-roa bore down upon them and cut off their escape. Taken unawares, without their weapons, the crew were easily overpowered and put to

death, and their companions on shore soon shared the same fate.

It does not appear that Wai-tai (salt water), after separating himself from the main body of Nga-i-tahu, and fixing his residence in the south, was ever as successful in his encounters with Nga-ti-mamoe as were those whom he deserted. Whilst they made a clean sweep of their opponents, driving them steadily down the coast before them, Wai-tai seems to have been content to plant stations here and there amongst Nga-ti-mamoe, without attempting their subjugation. We find him in alliance with Te-rangi-tan-neke, and joining with him in expeditions against Te-rapu-wai or Wai-taha, who were still numerous inland. Thirty years after the conquest of the northern part of the island, Nga-ti-mamoe were still so strong in the south that they threatened the existence of the Nga-i-tahu settlements there.

Amongst the most noted chiefs who followed in Wai-taha's wake was Te-wera, who for a time occupied a strong position at the mouth of the Wai-kona(kua)-iti (water become less) River, and is more distinguished for his achievements against his own tribe in the south than for those against the common enemy. He finally settled at Raki-(Rangi)-ura (red heaven), where he lived principally on seal's flesh, and grew very fat. At the "Neck," a place called "The Fright of Te Wera" is pointed out, where his first encounter with a morse took place, after which he confessed that he, who never knew what fear was in any battle with men, felt terrified then. On his death-bed he advised his family to return to the main land, "that they might lie on a fragrant bed, and not on a stinking one like his;" an oven, in his estimation, being preferable to a grave.

WHARAUNGA-PU-RAHO-NUI. (NGA-I-TAHU.)

We now enter on the second period of the Nga-i-tahu occupation, the first having closed with the fall of Pakihi and the dispersion of the Nga-ti-mamoe inhabitants. The Nga-i-tahu now held entire possession of the country from

Wai-rau southwards as far as Wai-hora, and occupied fortified *pas* here and there throughout the Nga-ti-mamoe country as far south as Raki-ura.

The second period opens with the arrival of a party of young chiefs at Kai-apoi (game of *poi*—balls), known as the Wharaunga-pu-raho-nui (great body of messengers who are relations), or colonizing noblemen, consisting of the sons of the principal Nga-i-tahu chiefs, some of whom had been brought up in the North Island by their Kahu-ngunu relations. Amongst them were the sons of Tura-kau-tahi. This chief had selected Kai-apoi as his residence, where he established a reputation for hospitality—a virtue which on his death-bed he enjoined his posterity to practise for ever.

These young chiefs ascertained from persons familiar with the physical features of the country the names of the various localities, and proceeded to divide the unallotted part of the country amongst themselves. And their procedure on this occasion is of particular interest, as it serves to illustrate one method by which the Maoris acquired their title to land.

Kaka-po (parrot of the night) skins were at that time highly prized, and every one of the party was desirous to secure a preserve of such birds for himself. As they approached the mountain known as Whata-a-rama (the ladder lit by torchlight), they each claimed a peak of the range. “That is mine,” cried Moki (small black cod), “that my daughter Te-ao-tukia (cloud attacked) may possess a kilt of *kaka-po* skins to make her fragrant and beautiful.” “That is mine,” cried Tanc-tiki (the fetched husband), “that the *kaka-po* skins may form a kilt for my daughter Hinc-mihi (sighing daughter).” “That is mine,” cried Hika-tutae, “that the *kaka-po* skins may form a girdle for my daughter Kai-ata (cat at dawn).” Moki, one of the party, had his servant with him, who whispered in his ear, “Wait, do not claim anything yet;” and then the man climbed up into a tree. “What are you doing?” said the rest of the party. “Only breaking off the dry branches to light our fires with.” But he was in

reality looking out for the mountain which Tura-kau-tahi (Tura who was swimming alone) had told his master was the place where the *kaka-po* were most abundant. Presently he espied the far-famed peak. "My mountain is the Kura-tawhiti (the *kumara*)!" he cried. "Ours!" said Moki. The claim was at once recognized by the other members of the exploring expedition, and Moki's descendants have ever since enjoyed the exclusive right to hunt *kaka-po* on Kura-ta-whiti.

Hostilities against Nga-ti-mamoc were renewed on the arrival of these young chiefs and the infusion of new blood into the Nga-i-tahu war-counsels. An expedition under the command of Moki was sent in the canoe Maka-whina (the rope thrown away) against Para-kaka-riki (gum for the little green parrot), on the south-eastern side of the Peninsula. After destroying that *pa* Moki returned to Konkou-rarata (tame owl), where he landed and proceeded over the hills to Wai-kakahi (water of the *Unio*), where Tu-te-kawa (Tu the baptized), who killed his grandfather's wives, was still living, though now a very old man. This chief, whose flight south has already been mentioned, settled first at Oko-hana (bowl of red ochre), because eels were plentiful there; but, finding those of Wai-hora were of a better quality, he removed to the shores of that lake, and built a *pa* at Wai-kakahi, while his son Te-rangitaman (good day continued) built another at Tau-mutu (year of scarcity). Surrounded by his allies, and at such a great distance from his enemies, Tu-te-kawa thought himself quite safe; but the avenger of blood was already on his track, and he was doomed to die a violent death. The shadow of Moki's form across his threshold was the first intimation of immediate danger received by the Wai-kakahi people. The old chief, infirm and helpless, was found coiled up in his mats in a corner of his house; and a natural impulse prompted Moki and his brothers at the last moment to shield their kinsman; but the avenger of blood thrust his spear between them, and plunged it into the old man's body.

Having ascertained that Te-rangi-tamau was away at Tau-mutu, and not knowing what course he might take, Moki gave orders that a watch round the camp should be kept during the night to guard against surprise; but his orders were disregarded. Te-rangi-tamau, whose suspicions were aroused by observing a more than ordinary quantity of smoke rising from the neighbourhood of his father's *pa*, set off at once for the place, which he reached after dark. Passing through the sleeping warriors, he approached his father's house, and, looking in, saw his wife Puna-hikoia (walk to the water-spring) sitting by the fire. Stepping in, he touched her gently on the shoulder, and, putting his finger to his lips as a signal to keep silence, beckoned her to come outside. There he questioned her about what had happened, and, finding that she and his children had been kindly treated, he told his wife to wake Moki after he was gone, and to give him this message, "Your life was in my hands, but I gave it back to you." Then, taking off his dog-skin mat, he placed it across Moki's knees, and hurried away to his own stronghold on the hill close by. When Puna-hikoia thought her husband safe from pursuit, she woke Moki and gave him the message. Moki felt the mat, and was convinced the woman spoke the truth. He was greatly mortified at being caught sleeping, as it was always injurious to a warrior's reputation to be discovered off his guard. Issuing from the *whare* he roused his sleeping followers with the words, which have since become proverbial, "Nga-i-tu-whai-tara mata hori" ("O deaf-eared Tu-whai-tara!") (or, descendants of Tu-whai-tara—Tu who seeks for the barb—scarred or cut face). The next day negotiations were entered into with Te-rangi-tamau, and peace restored between him and his kinsmen.

DISCOVERY OF GREENSTONE. (NGA-I-TAHU.)

It is not till the Nga-i-tahu conquests reach Horowhenua (fall of earth) that we hear anything of Nga-ti-wai-rangi (descendants of the demented), the tribe occupying the

west coast, who, like Nga-ti-mamoe and Nga-i-tahu, were descendants of Tura (bald), and crossed over to the South Island almost the same time with them. Hitherto they had been shut off from communication with the east coast by what were thought to be impassable natural barriers of mountains, till a woman named Rau-reka (deceitful) discovered a way through them. Wandering from her home, this woman went up the bed of the Hoki-tika (return direct) River, and then across what is known as Browning's Pass, and thence down to the east coast. There, in the neighbourhood of Horo-whenua (landslip), she found some men engaged in making a canoe, and, taking notice of their tools, remarked how very blunt they were. The men asked if she knew of any better. She replied by taking a little packet from her bosom, which she carefully unfolded, and displayed a sharp fragment of greenstone. This was the first these Natives there had ever seen, and they were so delighted with the discovery that they sent a party immediately over the ranges to fetch some, and it subsequently came into general use for tools and weapons, those made of inferior materials being discarded.

The descendants of Maru-tuahu (Maru of the mounds made) at Hau-raki (north wind) (the Thames) show a *hei-tiki* (breast-ornament) which they say Maru-tuahu wore when he arrived in New Zealand. It has been handed down from generation to generation, being alternately in possession of his Taranaki and Hau-raki descendants. It is quite possible that traffic in greenstone between Nga-ti-wairangi (descendants of the stupid) and the North Island tribes bordering on Cook Strait may have been in existence for many years before it became known to Nga-i-tahu.

The discovery of greenstone brought Nga-ti-wairangi into collision with Nga-i-tahu, and blood was shed. To avenge this, Tura-kau-tahi (Tura who swam alone) asked Te-rangi-tamau (day of the fastening) to undertake the command of an expedition, which he accepted. The route chosen was up the Ra-kaia (day of theft), with which locality Te-rangi-tamau was familiar. Somewhere

between Kani-eri (dance before a screen) and Koka-tahi (one mother) he fell in with Te-ue-ka-nuka (trembling with deceit)—a chief celebrated as much for his enormous size as for his great courage—whom he killed. Having accomplished his object Te-rangi-tamau returned. The next expedition was attended with very disastrous results to Te-rangi-tamau, he being defeated by Nga-ti-wairangi at Ma-hina-pua (foaming wave of the grey crest), where Tane-tiki (man or husband whom some one went to bring), Tu-te-piri-rangi (Tu who adhered to heaven), and Tutac-marō (hard excrement) were slain; the survivors with difficulty effecting their retreat.

To avenge this loss a third expedition was sent under the command of Mōki (king-fish) and Maka (barraconta), who defeated Nga-ti-wairangi at O-tuku-whakaoka (given up to be stabbed).

The struggle between the two tribes continued till within the last fifty years, when Tuhuru (stand in a dog-skin mat) and his brother Te-pare (the plume for the head) overcame Nga-ti-wairangi at the battle of Papa-roa (long flat), and, assisted by Te-ao-whakamaru (day of power) and Puku (stomach), completed their destruction. The present residents on the coast are Nga-i-tahu.

RAID ON THE SOUTH. (NGA-I-TAHU.)

The sons of Tura-kau-tahi, who were eager to emulate the brave deeds of the Ha-taitai warriors, determined to follow up their successes and complete the conquest of the Nga-ti-mamoe. They planned a raid on the South, and Kawe-riri (continued anger) was placed in chief command. On crossing the Wai-taki(tangi) (noisy water) the force divided into two parts, one proceeding by an inland road, the other along the coast. By this manœuvre they succeeded in driving those of the Nga-ti-mamoe who were not in alliance with Nga-i-tahu *hapos* before them till they reached Apa-rima (company of five), where, at Tarahau-kapiti (gorge of the rough mat), or Wai-tara-mea (creek of the *tara-mea* plant—*Aciphylla squarrosa*), they were brought

to bay. Both sides displayed the greatest courage, and for awhile the issue of the struggle was uncertain. To the consternation of Nga-i-tahu, their leader and foremost warrior, Kawe-riri, was mortally wounded by Tu-te-makohu (Tu of the slight mist), and for a moment they wavered; but, observing that they rallied again, that chief, dreading the consequences of his deed, retired from the field; but he was observed and pursued by a young warrior, Te-mai-werohia (he who pierces), who thought to earn a reputation by avenging the death of his leader. Hearing the sound of footsteps Tu-te-makohu turned and asked who was following him. On hearing the name, and recognizing it, he asked whether his pursuer was the son of Kiri-teka-teka (deceitful skin) (a relative of his own married to a Nga-i-tahu). When told he was he said, "Turn back, lest you fall by the hand of your mother's kinsman." In the meantime Para-kiore (skin of a rat), having recovered from the shock produced by his brother's death, was now in hot pursuit of Tu-te-makohu, and this parley afforded the opportunity of overtaking him. The fugitive was making his way up a steep hill-side, and already heard the hard, quick breathing of his pursuer, when he invoked the aid of his *atua*, who caused a friendly mist to descend and hide him from the sight of his pursuer. Nga-ti-mamoe, being defeated, retired some miles up the river, where they took up a fortified position, and, being still superior to their assailants in number, hoped to make a successful stand. But their hopes were doomed to disappointment, for in a few days they were again attacked, and, after a desperate resistance, defeated with great slaughter at Te-iho-ka (the power or priest burnt), where till quite recently the bleaching bones witnessed to the numbers of the slain. The few who escaped fled into the forests towards the west, across the Lake Te-anau (seek or wander).

Those portions of the tribe scattered along the coast from O-takou (sacred red ochre) to the sounds were in the course of a few years destroyed or absorbed into the

Nga-i-tahu; and the Nga-ti-mamoc, as a distinct and independent tribe, may be said to have perished at Te-iho-ka. Those in alliance with Nga-i-tahu were still numerous, but their position was felt to be so insecure that on the return of Tura-kau-tahi's sons from their successful raid Te-rangi-ihia (the day of dread), a noted Nga-ti-mamoc chief residing at Matau (hook), determined to proceed to Kai-apai (game with the *poi*-balls), and make lasting terms of peace with the conquerors. He was kindly received; and to cement the treaty then made, Hine-hakiri (daughter who hears indistinctly), one of the ruling family of Nga-i-tahu, was given to him in marriage, and his own sister, Kohi-wai (collect water), was married to Hone-kai (plunder food), son of Te-hau (the wind). Rangi-ihia resided with his wife's relations till after the birth of his son Pari (cliff), when they advised him to return, as it was their wish to embody Rangi-ihia's *hapu* with their own and to make the boy chief of both. Te-hau and Tura-kau-tahi's sons escorted Rangi-ihia to the south. On reaching home he was shocked to see one of his sisters cooking food like a common slave. When leaving her behind he had taken care to provide such attendance as befitted her rank, and he could not account for her being reduced to such straits as to be obliged to cook her food. Suppressing his indignation till nightfall, he took the opportunity when all was quiet of asking her why she had so demeaned herself. She told him that after he left her maids married and deserted her. Seizing his weapons, Rangi-ihia, having ascertained where they were to be found, went to the house occupied by the runaways and killed both the women. As he turned his back to go out again, one of the husbands drove a spear into his shoulder, the point breaking off against the bone. On reaching his own *whare* (house) Te-hau pulled this out with his teeth, and applied a *toetoe* (*Arundo conspicua*) plaster to the wound. While Rangi-ihia was recovering he unfortunately sneered at the weakness of the arm which had struck him. He said, "Had it been my own, the thrust would have been fatal." This coming to the ears

of the injured men, they scraped the end of the spear and got off the dry blood which had adhered to it, and, by performing incantations over the blood and spear, produced symptoms of madness in Rangi-ihia, who shortly afterwards died. Before his death he turned to his friend Te-hau and said, "When I am gone do not let my brothers live: they are bitter men, and will slay my children." It was at O-te-poti (food in the little basket) where he was being treated for his wound and died. His brothers and their people were camped at a short distance, at the other end of the bay. One day, on calling out to ask how the patient was, their suspicions were aroused by the way in which the answer was given. The person replying said, "He is——," and then paused suddenly as if being remonstrated with, finishing the sentence by saying, "gone with his wife and children." Nga-ti-mamoe entered the Nga-i-tahu camp shortly after, when Te-hau, mindful of the dying chief's charge, fell upon his brothers, Tai-hua (full tide) and Te-rangi-amohia (day on which a charge or rush was made), and killed them. Te-rangi-ihia was buried, in accordance with his own desire, on the peak Te-raka-arunga-te-raki (the company of the heaven), "that his spirit might see from thence his old haunts to the southward." His wife and children were sent back to their friends in the north, while Te-hau took up his quarters at Puke-kura (red hill).

Many years after Rangi-ihia's death his bones were carried down by a landslip to the beach, where, being picked up by a Nga-i-tahu, he made a fish-hook of one, and when using it made some insolent remark about the old man on the hill holding the *hapuku* well. A Nga-ti-mamoe who was present on the fishing-excursion reported the words to his companions, who remarked, "The two brothers died in open fight, but this man has been dishonoured after death, and the insult must be avenged." An opportunity occurred shortly after for accomplishing their meditated act of retaliation. A party had been sent from Puke-kura to Rau-one (leaf on the sand) to collect

fern-root. There Tane - toro - tika (husband following straight on), son of Taoka (Toanga—the dragged), and grandson of Manawa (heart), a young chief of very high rank, was surprised and taken prisoner. On being carried to the presence of Te-maui (the left hand), that chief, seeing him, said, “This comb-fastening is equal to that comb-fastening” (*d*), and thereupon killed him. Tai-kawa (filth-pit), a Nga-i-tahu warrior, immediately after the deed, came upon the band of Nga-ti-mamoe, and asked what had become of the prisoner. When told they had killed him, he said, “You have done foolishly, for not one of you will now be spared: you will be banished to the haunts of the *moho* (*Notornis mantelli*), and in the depths of the forest will be your only safety.”

This threat was soon after carried into effect by Te-hau, who, after a series of engagements, drove the remnants of Nga-ti-mamoe into the dense forests that cover the south-western coast, where further pursuit was useless. Traces of these fugitives have been met with up to a very recent date.

About fifty years ago Te-rimu-rapa (an edible seaweed), while on his way to plunder a sealing-station, discovered a woman who called herself Tu-ai-te-kura (the plume standing). Finding that she was a Nga-ti-mamoe, he killed and devoured her on the spot. About six years afterwards Te-waewae (the foot) surprised two men while he was out eel-spearing near Apa-rima (a company of five), but they escaped before he could catch them. In 1812 a sealing-party, while pulling up one of the sounds, observed smoke issuing from the face of a cliff. Climbing to the spot they found a cave evidently just deserted. It was partitioned across the middle, the inner part being used as a sleeping-place, the outer for cooking. They found a handsome feather-mat, a *patu-paraoa* (whalebone), some fish-hooks, and some flax baskets in process of making. An attempt was made to pursue the late inmates, but was abandoned, for the undergrowth in the forest was so dense, and the paths so

numerous, that the pursuers were afraid of being lost in the maze or falling into an ambush; they therefore returned to the boat, carrying with them the articles they had found in the cave. These were exhibited at O-takou, the Peninsula, and Kai-a-poi. The mat was sent to O-taki (following), and the *patu-paraoa* was eventually given to the Rev. S. W. Stack by Te-muru (the daubed), an old chief at Port Levy.

Aperahama Hu-toitoi (lift the clothing up), of Nga-whakaputaputa (the challenger), affirms that four years ago, when scaling in the sounds, he saw smoke in the distance, and, visiting the spot the next day, observed the footprints of several persons on the sands, evidently Maoris from the shape of the feet.

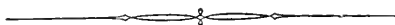
Having suffered so cruelly from Nga-i-tahu, the survivors of the persecuted tribe seem to be always in a state of flight, imagining that their ancient foes are still in pursuit. Though the country has of late years been well explored by "prospecting" parties without any people being found, it is just possible that a small remnant may still be secreted in the recesses of that inaccessible region.

No sooner were they freed from anxiety about the common foe (the Nga-ti-mamoe) than old feuds revived, and fresh quarrels broke out between the different *hapus* and sections of *hapus* of the Nga-i-tahu, till the whole country presented such a scene of anarchy and strife that it is hardly possible to give a connected account of the innumerable petty contests which took place at this period.

One event which occurred on the Peninsula, and which is almost comic in its ghastliness, will serve as a specimen of the warfare in those times. Nga-ti-wairua (the spirits) and Nga-i-tu-whaitara (the descendants of Tu who possessed a dart) being involved in a quarrel, Te-wera (the burnt) took up the cause of the Nga-ti-wairua, and in the fight at Tara-ka-hina-a-tea (bent dart of Tea) killed Kiri-mahinahina (white skin). This man was a *tohunga* who taught history incorrectly. It was he who told the younger Tura-kau-tahi that Tiki made man, whilst the

fathers had always said that it was Io. Te-wera adopted a novel method of preventing his teaching surviving him, or his spirit escaping and perverting the mind of any other *tohunga*. Having made an oven capable of containing the entire body, he carefully plugged the mouth, nose, ears, and rectum, and then cooked and ate the heretical teacher.

The history of Nga-i-tahu from this period till the taking of Kai-a-poi by Te-rau-paraha (the *paraha*-leaf) in 1827 is but a repetition on a smaller scale amongst themselves of the scenes enacted by the Nga-i-tahu during their struggle with Nga-ti-mamoc.



CHAPTER XIII.

Welcome, Rupe! Wait awhile with me,
And I will tell thee what the ancients say
Of smiles or frowns the seasons give:
"Two years of food deficient, then
Two years of want and scarcity, and
Then a harvest-crop of plenty comes."

But thou, O Rupe! hast the power
To choose or cast aside the choicest gifts
The earth can give. One of land, and one of sea,
And two the depths of darkness hide.

When sleep enwraps thy frame
The medium of thy spirit comes
And shows thee what the staff of life would say.
Thy omen-staff, if all alone,
Tells what the heaven's fiat is
Of famine and of universal death to man,
Whom Rehua would take and cast into
The grave, the cooking-pits of misery.

Part of the lament of Tu-rau-kawa.

TAMA-I-HARA-NUI.

(NGA-I-TAHU.)

THE Nga-i-tahu chiefs who exercised the greatest influence over the fortunes of their people in modern times were Tama-i-hara-nui (son of much evil), Tai-a-roa (long *tai-aha*), and Tu-hawaiki (Tu the leper), better known by the whalers' soubriquet, "Bloody Jack." All three took a prominent part in the later history of the Peninsula. Tama-i-hara-nui was the highest in rank, while his cousin Tu-hawaiki came next; but, though slightly superior by birth, both were inferior in mental and moral qualities to Tai-a-roa, a noble man, whose conduct stands out in pleasing contrast to that of the two cousins. For, while they

will only be remembered by the story of their cruel and evil deeds, he will always be esteemed for his brave and generous actions in war, and his wise and kindly counsels in peace. Tama-i-hara-nui was the *upoko ariki*, or heir to the ancestral honours of Nga-i-te-rangi-a-moa (days of the *moa*) the noblest family of the Nga-i-tahu; but he gained still further distinction from the fact that several other noble lines met in his person. As the hereditary spiritual head of the tribe he was regarded with peculiar reverence and respect: the common people did not dare to look upon his face, and his equals felt his sacred presence an oppressive restriction upon their liberty of action, for even an accidental breach of etiquette while holding intercourse with him might involve them in serious loss of property, if not of life. His visits were always dreaded, and his movements, whenever he entered a *pa*, were watched with great anxiety by the inhabitants, for if his shadow happened to fall upon a *whata* (stage) or *rua* (pit for food) while he was passing through the crowded lanes of a town it was immediately destroyed, with all its contents, because, the sacred shadow of the *ariki* (lord) having fallen upon it, the food became *tapu*, and fatal to those who partook of it. There was little in Tama-i-hara-nui's personal appearance to mark his aristocratic lineage, his figure being short and thick-set, his complexion dark, and his features rather forbidding. Unlike most Maori chiefs of exalted rank, he was cowardly, cruel, and capricious, an object of dread to friends and foes alike. At the same time he was a man of great energy and considerable force of character. He was distinguished during his early years as a traveller, being continually on the move up or down the east coast of the South Island, engaged in visiting his numerous connections. He was amongst the first to discern the advantages to be secured by encouraging trade with Europeans, and entered keenly himself into business transactions with the traders who came from Sydney to procure flax-fibre. To facilitate his intercourse with them he took up his permanent residence at Takapu-neke (moving stomach)

(Red House), in Aka-roa Harbour. He married Te-whe, (dwarf), a descendant of Manaia, and the eldest sister of Mrs. Tikao's mother. By her he had three children—two sons, Te-wera (the burnt) and Tu-te-hou-nuku (Tu who digs down), and a daughter, Nga-roimata (tears). His eldest son died when a child. The next son, on attaining manhood, went off in a whaling ship, and was absent for many years, during which he was mourned for as dead, and did not return till after his father was carried off and put to death, at Kapiti (cleft), by Rau-paraha (leaf of the *paraha*). The peaceful course of Tama-i-hara-nui's life at Takapu-neke was interrupted by the outbreak of a terrible blood-feud amongst his near relations, a feud distinguished not by the incident that caused it, but by the fearful atrocities that were perpetrated during the course of it—deeds that shocked even the hardened hearts of those who committed them.

KAI-HUANGA. (NGA-I-TAHU.)

The Kai-huanga (relation-eaters) feud was the first serious outbreak amongst the sub-tribes of the Peninsula since their conquest of Nga-ti-mamoe. For nearly one hundred and fifty years they had been increasing in numbers and wealth. Tu-te-kawa's son had revealed to them the secret pass he had found to the west coast, and expeditions were annually sent across the mountains to procure greenstone, which, when manufactured, attracted purchasers from north and south, who exchanged mats, and potted mutton-birds, and other things, for the coveted greenstone. The development of the trade with Europeans promised a continuance of prosperity and peaceful enterprise. This promise was destined to be rudely broken by a feud that not only disorganized the entire social system of the various Maori communities here, but nearly annihilated the population of the district. The immediate cause that roused all this animosity and provoked so much bloodshed must seem to Europeans most trivial and inadequate; but there is little doubt that mutual jealousies and old grudges were

working below the surface in men's minds, and forcing on hostilities which, when once begun, led to further reprisals, and so the quarrel deepened and widened after every encounter. The immediate cause of the quarrel was owing to Muri-haka (last *haka*), the wife of Po-tahi (one night), putting on a dog-skin mat belonging to Tama-i-hara-nui, which he had left in charge of some one at Wai-kakahi. This act was regarded as an insult by the immediate relations of the chief, since everything in the shape of apparel belonging to him was held to be exceedingly sacred. The greatest consternation prevailed throughout the *pa* as soon as it became known what had happened. At length some of the men grew so exasperated at the thought of Muri-haka's sacrilegious act that they fell, not upon the perpetrator of the deed, but upon a poor servant-woman belonging to a relative of hers, named Rere-waka (voyage in a canoe), and put her to death. When her masters, Hape (bandy leg) and Rangi-whaka-paku (day of sound), saw her dead body lying on the ground they were much enraged; but, instead of wreaking their vengeance on those who committed the murder, they went off to a village of Nga-ti-koreha (it is nothing), at Tai-tapu (sacred tide), in search of some member of the murderers' family. They succeeded in finding Hape, whom they killed. This man was married to Hine-hora-hina (daughter undisguised), of Nga-ti-hurihia (the turned over), sister of Tawhaki-te-rangi (Ta-whaki of heaven), one of the principal chiefs of Tau-mutu. His widow took refuge with her brothers, who were greatly pained at witnessing her grief for the loss of her husband, of whom she was very fond. As they watched the tears streaming down her cheeks day after day while she sat pounding fern-root for their daily meals, they meditated over some scheme for avenging her loss. At last they decided what to do. They collected a small war-party together and made a sudden attack upon Wai-kakahi, where they killed Puia-iti (little bush) and Te-moro(mero)-iti (the little), the latter being a chief of Nga-ti-ira-kehu (red pimple). His death brought

the Tau-mutu people into collision with the greater part of the inhabitants of the Peninsula, and involved them in what proved to be a ruinous struggle with superior forces. They followed up their first attack on Wai-kakahi by a second a few weeks afterwards, when they killed Te-rangi-e-pu (day of heaps), another Ira-kehu chief.

Tama-i-hara-nui was absent from the district at the commencement of the feud, having gone to Kai-koura (cat crawfish) to fetch a large war-canoe which his relatives there had presented to him. He first heard of the outbreak on landing at Te-akaaka (roots) (Saltwater Creek), where some persons met him and told him that some of his family had been attacked, and several of them killed. He made no remark to his informants, but when he reached Kai-a-poi (game at poi-balls) a few hours after he said to his uncles, who resided there, "It is my turn now. Nga-ti-hui-kai (food-collectors) is there, Nga-ti-hui-kai is here; Nga-ti-mango (the sharks) is there, Nga-ti-mango is here; Nga-i-tu-ahu-riri (descendants of Tu-ahu-riri), do not move." This was an intimation that he would avenge his relatives' death, and that it was his wish that the Kai-a-poi people should not interfere. There was some probability of their doing so, as many Kai-a-poi families were connected by marriage with the Tau-mutu people. Having given expression to his determination, he proceeded on his journey towards Aka-roa, followed by about twenty Kai-a-poi men. On reaching Wai-rewa (high water) steps were immediately taken to raise a war-party, which was subsequently led by Tama-i-hara-nui against Tau-mutu. A battle was fought at Haki-tai (hesitate near the sea), which resulted in the defeat of the residents and the death of many persons, amongst whom was the chief Te-pori (the serf) and several Kai-a-poi women. More of the latter would have fallen victims but for the presence in the attacking force of the Kai-a-poi contingent, who made it their business to protect as far as they could the lives of their kinswomen. It was in this way that Te-parure (prey, booty), sister of the chief Tai-a-roa (Taiaha-roa), escaped

death or dishonour. She had taken refuge with her children in a *whata*, but, having been seen by Taununu (jeer), was pursued, and would have been captured but for Te-whaka-tuke (bend), who came up just as Taununu was mounting the narrow ladder leading to her retreat. Te-whaka-tuke, clasping his arms round Taununu's body, held tightly on to the ladder, and pressed him with such violence against it that Taununu was glad to desist from his purpose. Te-whaka-tuke, fearing the consequences of deserting his post, continued to keep guard till the engagement was over. So ended the first attack on Tau-mutu. Tama-i-hara-nui withdrew his forces, and dismissed them to their several homes.

The severe defeat sustained by the Tau-mutu people at Haki-tai (hesitate near the sea) did not crush their spirits nor weaken their determination to retaliate on the first fitting opportunity. But to accomplish their purpose it was necessary to obtain assistance, since they had received convincing proof in the late engagement that single-handed they were no match for Tama-i-hara-nui's powerful clans. Accordingly, they commissioned Hine-haka (little daughter), mother of Ihaia Whai-tiri (thunder), a lady connected with many influential chiefs in the South, to proceed to Otakou (sacred red ochre) and Muri-hiku (tail-end) for the purpose of enlisting her friends' sympathies on their behalf, and raising from amongst them an armed force to aid them in the coming struggle. She was successful in her mission, and returned in a few months, accompanied by a considerable body of men. But they were not destined to achieve any great victory, or to inflict any serious loss upon their opponents. On the arrival of their reinforcements at Tau-mutu a messenger was despatched to Kai-a-poi (game at *poi*-balls) to invite the co-operation of all who wished to avenge their women killed at Haki-tai. About a hundred warriors responded to the invitation, and set off at once for the seat of war. The combined forces then marched up the coast to attack Wai-rewa. The engagement which followed—

afterwards known as Kai-whare-atua (the god house-eater) —was almost bloodless, but is memorable for being the first occasion on which firearms were used in this part of the country. The Nga-ti-pahi (strangers), who possessed two guns, occupied a proud and envied position in the forefront of the expedition. Though few ventured to touch the novel and dangerous weapons, all took a deep interest in their use, and hoped by their means to secure an easy victory, not so much from the execution in the ranks of the enemy likely to follow their discharge, as from the terror certain to be inspired by the report of firearms heard for the first time. These anticipations would probably have been realized but for the chief Tai-a-roa, who kept far in advance of every one, and reached Wai-rewa in time to give the inhabitants warning of approaching danger. On nearing the *pu* sufficiently to be recognized he cried out, "Escape. Fly for your lives. Take to your canoes and go to sea, for guns are our weapons." The mention of the dreaded guns was quite enough to create an immediate panic. Every one who could move rushed off in headlong flight, and when the Tau-mutu army arrived they found the place quite deserted, and the only person they succeeded in shooting was a servant-woman named Mihi-nui (great sorrow), belonging to Pi-koro (the moon five days old). In order to understand Tai-a-roa's conduct on this and subsequent occasions, it is necessary to bear in mind that, although he had accompanied the southern contingent in the capacity of a leader, he was in reality a Tau-mutu chief, and closely related to all the Peninsula people. He was a descendant of Te-rua-hikihiki, who wrested that part of the country from Nga-ti-mamoc; but, his family having removed to O-takou, Tai-a-roa had become identified with the people there. Possessing in an eminent degree the qualities requisite to constitute an efficient Maori ruler, he was chosen at an early age by the people amongst whom he lived to act in that capacity, and acquitted himself so well that he completely superseded the local chiefs. His fame for courage, wisdom, and generosity spread far

and wide, and during the troublous times that followed the Kai-luanga feud he was unanimously elected to fill the post of chief military ruler of the Nga-i-tahu Tribe. Though opposed to Hine-laka's mission, he joined those who rallied round her standard, hoping in the end to defeat her sanguinary purpose, and to put a stop to the fratricidal strife. On the first opportunity that presented he carried his purpose into execution, and succeeded, as we have seen, in thwarting the attack on Wai-rewa. Foiled in their designs, the Tau-mutu forces returned home; but the Kai-a-poi contingent, after proceeding some distance on their way, began to fear the jeers and taunts they were certain to encounter if they returned empty-handed, so they turned back as far as Kai-tangata (men eaten), where they met and killed Iri-toro (messenger hung up), son of Whare-taketake (original house) and Hine-i-wharikitia (daughter for whom a carpet was spread out). They little imagined the serious consequences that would ensue, or they might have selected another victim. This man's mother was sister to Tau-nunn (jeered at), a chief who had some time before migrated from the neighbourhood of Kai-koura to the Peninsula. He was attracted to these parts by the presence of numerous and influential relations, who were in possession of the land. Upon his arrival several places were assigned to him, and he selected Ri-papa (screen laid flat), in Lyttelton Harbour, as the site of his fortified *pa*. This chief no sooner heard of the death of his nephew than he planned and carried out a scheme of ample vengeance. The Kai-a-poi warriors had barely reached their homes before he was on the war-path, intent on surprising Whaka-epa (hinder) (Coalgate), a populous offshoot from Kai-a-poi. His movements were so secret and so rapid that he captured the *pa* without a struggle, and put every one to death. It was not till some time after Taumuu's return to Ri-papa that the Kai-a-poi people learnt the terrible fate that had befallen their friends at Whaka-epa. The whole population was roused to frenzy by the news, and it was resolved to send as large a

force as could be mustered to punish Taununu; but, receiving intelligence that Tai-a-roa was marching up the coast, accompanied by a considerable body of men armed with muskets, the Kai-a-poi leaders determined to await his arrival and get him, if possible, to unite his forces with theirs. Their proposal was ultimately accepted; but, instead of proceeding at once to attack Ri-papa, the combined forces first marched against Wai-rewa. Tai-a-roa repeated the warning he gave the inhabitants on a former occasion, and apparently with a like result, for when the besiegers arrived they found that most of the inhabitants had escaped to their canoes. Pi-koro, with a few others, were the only people they discovered on the spot, and he was killed, together with Tau-akina, Te-ata-ka-huakina (attack at dawn), and Kai-haere (eat on the journey), sisters of Tama-i-hara-nui. But Tai-a-roa's well-intentioned plan for securing the safety of his friends was not destined to be successful this time. The Murihiku musketeers were unwilling to be again deprived of their prey. Having, after a short search, discovered two or three canoes, they pursued the fugitives, who, in their overcrowded vessels, were readily overtaken, when the majority of them were either shot or drowned. The cannibal feast that followed this engagement was regarded at the time as peculiarly atrocious, on account of the close relationship between the devourers and the devoured; and it was from what took place on this occasion that the feud came to be known in the annals of the tribe as Kai-huanga (eat relation).

Leaving Wai-rewa the expedition marched up the O-kiri (skin) Valley, and over the Wai-puna (water-spring) Saddle, and down the O-tutu (set on fire) Spur to Koukou-rarata (tame owl). The scouts in advance came there upon Te-ha-nui-o-rangi (great breath of heaven), an elderly chief, who was sitting in the sunshine quite unconscious of the existence of danger. His youthful companions were all asleep under the trees at a short distance off, but before they could be alarmed he was killed. The noise of the

struggle roused the young men, who flew too late to his rescue, but they caught one of his assailants, Te-whakamoamo (to swing). The rest of them took to flight and rejoined their main body, who, hearing what had happened, decided to push on at once to Purau (fork), fearing if they were to delay that night Tau-nunu might receive warning of their approach. It was arranged that all who were armed with muskets should embark in canoes, and proceed by water to Ri-papa, while the rest should climb over the hills, and assault the *pa* on the land side. Tai-a-roa, who was desirous to give Tau-nunu a chance to escape, hurried forward, and was the first to get within hearing of the *pa*, when he shouted out, "Fly. Escape. Guns are our weapons." But Tau-nunu had anticipated an attack, and had already taken the precaution to cross the harbour a day or two before. Many, however, adopted Tai-a-roa's friendly advice, and tried to escape in their canoes, but were not quick enough in getting out of musket-range, for the attacking party that went round by water reached Ripapa almost as soon as their companions arrived by land, and they at once opened a destructive fire on the escaping canoes. The result was that few who tried to get away by water succeeded; but, with the connivance of Tai-a-roa, many of the inhabitants passed through the assailants' ranks and reached the hills at the back of the *pa*, where they stopped pursuit by rolling great stones down upon all who attempted to follow them.

After the destruction of Ri-papa, the O-takou and Muri-hiku warriors returned home, carrying with them the entire population of Tau-mutu, for they feared to leave them behind to encounter the vengeance of the survivors of the *pas* that had lately suffered so severely at their hands. But they were soon followed to O-takou by Tama-i-hara-nui, who, with treacherous intent, employed every argument to induce the Tau-mutu people to return home. He assured them that all angry feeling had now subsided, that his followers were appeased, being satiated with vengeance. "Return," he urged, "to protect your

rich preserves of flat-fish at Wai-hora." He was so pressing in his entreaties, and so positive in his assurances of friendship and security, that Tawha (burst open) and the rest of the people consented to return, with the exception of Pokeka (perplexed) and Ti-hau (offering of *tii* to the gods), who were distrustful, and remained under the protection of their southern friends. Having gained the object of his visit, Tama-i-hara-nui did not wait to accompany Tawha (cracked), but hurried back in advance to complete his treacherous designs. In passing up the coast he spent a few days at Te-wai-te-rua-ti (water of the *tii*-pit) (Te-muka — scraped flax), where he was hospitably entertained, and presented with a quantity of potted birds. Only having sufficient men with him to carry his baggage, he begged his entertainers to provide him with porters to carry the *pohas* (bowls or baskets) they had presented to him as far as Akaroa. His request was readily acceded to, and several men were ordered to accompany him. The party travelled amicably up the coast, but on reaching the head of the harbour Tama-i-hara-nui, without apparent cause or provocation, perpetrated one of the base and cruel deeds that have rendered his memory infamous. In spite of the remonstrances of his friends and followers he fell upon the unfortunate carriers, and killed every one of them with his own hands; and then he cut up their bodies and sent portions to all the different *pas* and hamlets on the Peninsula.

While this tragedy was being enacted in Aka-roa Harbour Tawha and his people were journeying towards their home, and were already nearing the mouth of the Ra-kaia (day of theft). On being apprised of the fact, Tama-i-hara-nui despatched a messenger to Kai-a-poi to order a detachment of warriors to come to his assistance. About two hundred obeyed the summons, without knowing what their services were wanted for. The narrative of what followed I give in the words of Hakopa-te-ata-o-tu (the shadow of Tu), an old Kai-a-poi chief still living: "On reaching Wai-rewa we met Tama-i-hara-nui and a

large gathering of men. As soon as we were seated the *ariki* (the leader) rose and made a speech to us; then we learnt for the first time that we were meant to attack Tau-mutu. We were ordered to commence our march at once, and Tama-i-hara-nui kept in advance of every one, to prevent any of the chiefs who accompanied him from going forward to meet the returning refugees and exchange pledges of peace with them. It was on this march down the Kai-torere (eat as they flee) Spit that our old Kai-a-poi warriors first handled a musket. It was very amusing to watch their efforts to conceal their nervous dread of the weapons; their hands trembled and shook as they took hold of them, and at the sound of the report that followed a pull of the trigger they dropped the guns upon the ground, exclaiming, 'Eh, he! how wonderful are the works of the *pakehu!*' But they soon got over their fears, and learnt to use muskets with deadly effect. We camped the first night at the spring midway down the spit, and the next morning rose early and marched past Tau-mutu before breaking our fast. On the march Tama-i-hara-nui caught sight of Te-rehe (baffled), a Wai-te-rua-ti (water of the *tii*-pit) chief, who accompanied the Kai-a-poi contingent, and made a rush at him with the avowed intention of taking his life; but my eldest brother, Te-whakatu-ka(nga) (the stood up), came to his rescue, and an angry dispute followed. Both were armed with muskets, which they pointed at each other, and dared each other to fire. The quarrel caused intense excitement, and there is no knowing what the result might have been but for the interference of some old chiefs who came up and parted the combatants. Te-whakatu-ka was so offended with Tama-i-hara-nui that he went to the rear with his followers and threatened to return home, but was dissuaded from his purpose, and shortly caught up to the army at O-rehu (split off), where they stopped to cook food. The place chosen for the camping-ground was in a hollow overgrown with tall rushes, between a range of low sand-hills. Sentinels were stationed on the high ground

towards the south, and, laying our weapons aside, we all busied ourselves preparing food. Before our meal was over we noticed the sentinels making signs, and, thinking they were hungry and asking to be relieved, some one called out, 'Come and get something to eat.' 'How can we eat?' was the reply. 'Here they all are close at hand.' 'Who?' 'Why, the enemy.' We no sooner heard this than, forsaking our food, each one picked up his belt and fastened it round his waist, and seized his weapons, and stood ready to meet the foe. Our leaders held a short consultation respecting the order of the battle. Tau-nunu cried, 'I will command the coast side.' Whaka-uira (like lightning) said, 'I will command the lake side.' Tama-i-hara-nui said, 'Then I will command the centre.' All the warriors then ranged themselves under their respective leaders, and were ordered to lie flat upon the ground. We were not kept long in suspense. A number of men clad in red shirts, and armed with guns, soon appeared on a ridge at a short distance in front of us, coming towards us. At the sight of such formidable antagonists Tama-i-hara-nui's courage completely forsook him. He became very excited, and cried out, 'Who can overcome them? Can these youths, inexperienced in the use of firearms, cope with those veterans?' Then he got up quickly from the ground with the intention of running away; but Whakatu-ká, who was crouching beside him, seized him by the legs and pulled him down again. 'Sit still,' he said, 'and keep quiet. Wait till I stamp my foot, and then rise.' Tama-i-hara-nui's teeth chattered with fright as he sat cowering in the rushes, while being forcibly restrained from publicly exhibiting his cowardice. A great crowd of men, women, and children shortly appeared, following their advanced armed guard. As soon as the latter caught sight of us they uttered a warning cry and fired. Then we all sprang to our feet and rushed forward. Those who had guns singled out the noted chiefs whom they recognized, and continued to fire till they fell. Tawha (burst open) was the first who was shot. He was claimed by Taua-whara (carpet, mat

used as a mourning-garment). When the Tau-mutu people saw that their leader was killed they took to flight, and all we had to do was to follow and kill as fast as we could. As I ran along I saw in front of me old Upoko-hina (grey head), a first cousin of Tama-i-hara-nui, trying to escape. He was carrying one little child on his back, and leading two others by the hand. He called out to the man who was pursuing him, 'Do not kill me.' Te-whakatu-ka, who was at a little distance, heard him beg for his life, and asked who it was. When he knew that it was Upoko-hina he called out, 'Keep him till I come up, and take him as payment for Toko-maru' (staff of Maru); for he wanted to avenge the insult offered to his friend Te-rehe and himself a few hours before. But Tama-i-hara-nui, who chanced to be close by, defeated his purpose, for, hearing Te-whakatu-ka's words, he ran forward, crying out in a loud voice, 'Spare my cousin.' Upoko-hina sat down, and his pursuers stood round him. When Tama-i-hara-nui came up he at once rubbed noses with his relative, and with each of the children; then, without a moment's warning, he buried his hatchet in the side of the old man's head, who fell over with a groan; then, withdrawing the hatchet, he struck each of the children on the head, cracking their skulls like birds' eggs. Then, turning to Te-whakatu-ka, he said, 'But for your exclamation I should have spared my cousin and his children; but I could not permit you to boast hereafter that you had either slain or spared any of my family. The honour of our family demanded their death at my hands.'"

The slaughter at O-rehu was very great, and the cannibal feasts that followed lasted several days. It was the last great encounter connected with the Kai-Ihuanga feud; but the last victim was the chief Tau-nunu, who was killed by Kai-whata (eat on the stage) and Kan-rehe (exhausted with swimming) at O-tokitoki (very calm), close to the spring on the small promontory at the mouth of Lake Forsyth. These two persons were accompanying Tai-a-roa on one occasion to the south, and, finding Tau-nunu alone,

they tomahawked him, together with a woman named Takapan-likihiki (the mat to sleep on lifted). This murder was never avenged. The appearance of Rau-paraha (leaf of *paraha*) at Kai-a-poi at that time put a stop to these internal quarrels, and forced Nga-i-tahu to combine together to resist the common foe, and so ended the disgraceful Kai-huanga feud.

RAID ON PANAU (LONG LOOK-OUT), OR AUHA (JUMP AS A FISH OUT OF THE WATER). (NGA-I-TAHU.)

It must not be supposed that Panau was occupied for the first time. One result of the Kai-huanga feud was to drive all who could escape from the destroyed *pas* to take refuge in the bays on the north-east side of the Peninsula. Those places were then so difficult of access by land that the refugees who took possession of them hoped to be quite secure from pursuit. In the course of a few years several populous settlements sprang up, and of these Panau and Oka-ruru (pierce an owl with a dart), Gough's Bay, were the chief. The inhabitants of these settlements might have continued in peaceful possession of them but for the repetition by some of their number of an act similar to that which originated the Kai-huanga quarrel, and which brought upon them the anger of their near neighbours, who were as familiar as themselves with the paths that led over the forest-clad hills to their several retreats. The circumstances that brought about a renewal of hostilities were as follows: During Rau-paraha's first visit to Kai-a-poi two chiefs, Hape (bow-leg) and Te-puhirere (flying plume) (the latter was the father of Big William), accompanied by several other persons, some of whom belonged to Panau and the other bays just referred to, went to visit their friends at Kai-a-poi. While on the way one of their companions, a woman named Te-whare-rimu (moss-house), said, "My *atuas* (familiar spirits) tell me that our path is obstructed: there is darkness before us; destruction is in front of us; death is in front of us." Te-puhirere replied, "Well, my *atuas* tell me we are safe; there is

no danger." He did not know (as Big William said when telling the story) that he was being sold to death by his *atuas* for a slight he had put upon them before starting on this journey. Just before leaving home his *atua* had asked for food to be placed on his shrine. It had said, "I hunger after eel." Te-puhirere told his wife to give the *atua* what it asked for; but she grudged to give it the best fish, and, not knowing the risk she was running by not doing so, being a new wife—the old and experienced wife being dead—she gave the *atua* a very small and thin eel. Her conduct exasperated the *atua*, who, to avenge itself, delivered Te-puhi-rere and his companions into their enemies' hands, by permitting them to continue their journey without warning them of the great risk they were running. None of the party had the least suspicion that the approaches to Kai-a-poi were in the hands of a hostile northern force. They journeyed on towards their destination till they reached the causeway through the Ngawari (soft) swamp, where they fell suddenly and unexpectedly into the hands of an ambuscade. Both Hape (club-foot) and Te-puhi-rere were killed; but some of their companions, by jumping into the swamp, succeeded in making good their escape, and found shelter in the *pa*.

After the massacre of Rau-paraha's chiefs by the inhabitants of Kai-a-poi, and his withdrawal from the neighbourhood, the survivors of the Aka-roa party returned home. When passing the spot where they had been attacked they found the clothing of the two chiefs who had been killed, and, not liking to lose such good mats, they picked them up and carried them home, and appropriated them to their own use. In time it came to be generally reported that the mats of Hape and Puhirere had been *kai-pirantia* (stolen and used). When a full report of what had happened reached the ears of Tama-i-hara-nui he expressed the greatest indignation at the indignity perpetrated on his deceased relatives by those who had dared to wear their mats. He summoned the warriors of Nga-i-tarewa (hung up), Nga-ti-ira-kehu (red pimple on the

skin), and Nga-ti-hui-kai (collector of food), and led them to avenge the insult by attacking in succession all the *pas* erected by the refugees at Panau and elsewhere. A few only were killed; the majority were spared, and employed by their captors as slaves.

Two of these prisoners who had fallen to the lot of Pae-whiti (cross the ridge) (old Martin) did not agree very well with their master, and ran away to their friends at Koukon-rarata (tame owl). Tamati Tikao (fowl), who was then a boy, remembers how angry his father Tau-pori (slave-attendant) was because the runaways did not seek his protection; for he had been invited by Ngatata (cracked) to leave Kai-a-poi and to reside at Koukou-rarata, in order to shield him from any attack by the Aka-roa people. When the two men who deserted from Pae-whiti were seen emerging from the bush above the Whata-mara-ki (stage filled by the crop), every one expected they would shortly arrive at the settlement; but it soon became evident that they had passed on to a neighbouring village of Nga-i-te-rangi (those of heaven). Tau-pori could not contain his indignation at what he regarded as a grievous slight offered to himself by the travellers, and he demanded that Ngatata should send at once and fetch them back. His demand was complied with, and a canoe was immediately sent to convey them back. On arrival they were placed before Tau-pori, who asked them why they passed him. "Did you not know," he asked, "that I was here for the express purpose of protecting Ngatata and his friends? Did you doubt my power to protect your lives? I am in doubt now whether I shall not kill you both for the insult you have offered to me." They then stood up one after the other, and replied to Tau-pori and succeeded after a time in soothing his wounded pride and inducing him to spare their lives. One of them, Te-more (heart of timber), decided to remain and live with Tau-pori, but his companion asked permission to return to his friends.

But another runaway was not so successful in pacifying

Tau-pori's eldest son, Te-whare-rakau (house of wood), who felt injured in reputation by his distrustful conduct. Te-whare-rakau had gone with his eldest boy to Pigeon Bay to fell *totara*-trees for making canoes. He was engaged working on two, one called Te-ahi-ana (fire to cook the *ana*-fish), and the other Te-poho-a-te-atua (the stomach of a god), when a man named Kahu-roa (long garment) made his appearance, accompanied by his wife and children. When Te-whare-rakau saw him he asked him to stay and assist him in his work. The man consented to do so, but during the night he went away with his family, and so quietly as not to awaken Te-whare-rakau. This made him very *pouri* (angry), because he had inadvertently endangered his own life and that of his son by entertaining an unfriendly guest, who might easily have killed him in his sleep. He was vexed with himself for having allowed such a person the opportunity of saying that he could, if so disposed, have killed Te-whare-rakau—that, in fact, he had spared his life. On returning home he told his father and their friends, who tried to quiet him, but without avail. Some time afterwards he happened to be in a canoe containing, amongst others, no less a personage than Momo (breed, race), the great chief of Kai-a-poi, and while they were pulling along the coast Te-whare-rakau caught sight of Kahu-roa on the beach. He immediately asked to be put on shore, that he might pursue him. "What!" said Momo, "would you slay your own kinsman?" "What else can I do?" he replied. "Why did he deceive me? He might have killed not only me, but my son also. A little and we should both have fallen victims. For this he must die. I cannot let him live to boast that he spared my life and that of my son." Saying this, he ran after the unfortunate man, and, having caught him, killed him on the spot.

CAPTURE OF TAMA-I-HARA-NUI. (NGA-I-TAITU.)

About a year after the raid on Panau Tama-i-hara-nui was captured in Aka-roa Harbour by Te-rau-paraha, the

noted warrior-chief of Kapiti, who came, accompanied by one hundred and seventy men, in an English trading vessel, for the express purpose of securing his person. The anxiety displayed by Rau-paraha for the capture of this particular chief was caused by his determination to obtain the most distinguished member of the Nga-i-tahu Tribe as payment for his near relative Te-pehi (second killed in battle), who, in his opinion, was treacherously put to death by members of that tribe at Kai-a-poi, but who, in the opinion of those who killed him, was lawfully executed for his treacherous designs upon those who were hospitably entertaining him. Considering the circumstances that preceded the death of Te-pehi and his companions, the Kai-a-poi residents had reasonable grounds for being suspicious respecting the intentions of their visitors. For Rau-paraha arrived with a large armed force, uninvited, and without warning, before their *pa*, and red-handed from the slaughter of their clansmen at O-mihi, whom he had been provoked to attack by a silly threat uttered by one of their chiefs. The threat was, that "if Rau-paraha ever dared to come upon his territory he would rip his body open with a barracouta-tooth." The defiant words were no sooner reported to Rau-paraha than he accepted the challenge, and, having fitted out a fleet of war-canoes, and manned them with his choicest warriors, he crossed the strait, and coasted down as far as Kai-koura, where he attacked and killed the vain boaster, and destroyed every *pa* in the neighbourhood. As the population was too numerous to be put to death, he sent a large number away to Kapiti, in charge of a detachment of his canoe-fleet, while he himself proceeded further south with the remainder. Landing at Wai-para, he drew up his canoes and marched overland to Kai-a-poi, where his arrival caused the greatest consternation. He tried to quiet the alarm by assurances that his visit was a friendly one, and that he had only come to purchase greenstone. To convince the people of the truthfulness of his statement, he sent several of his officers of highest

rank into the *pa*, and amongst them his esteemed relative and general Te-pehi. By intrusting them with so many valuable lives Rau-paraha succeeded in reassuring the people and allaying their fears. For, although they learnt the sad fate of their friends at O-mihi from one who escaped, they were obliged to admit the justice of their punishment, for a mortal insult such as the Kai-koura chief had offered to so renowned a warrior could only be wiped out with blood.

For many days the inhabitants of Kai-a-poi treated their guests with profuse hospitality, and dealt liberally with them in their bargains for greenstone, when all at once their worst suspicions were revived by Haki Tara (activity), a Nga-puhi Native, who had lived many years with them, and who had been staying by invitation in Rau-paraha's camp. He returned early one morning with the news that he had overheard during the night the discussion in a council of war of plans for the seizure of the place, and that they might be quite sure that treachery was meditated against them. His report received confirmation by the altered demeanour of their guests, who grew insolent and exacting in their demands for greenstone. The Kai-a-poi Natives, after a short consultation, determined in self-defence to strike the first blow, and at a concerted signal they fell upon the northern chiefs and put them all to death. Rau-paraha was overwhelmed with grief and rage when he learnt the fate of his friends; but, not having a sufficient force to avenge them, he retired to Wai-para after killing a few travellers who fell into his hands, and there he re-embarked in his war-canoes, and returned to Kapiti.

Safe in his island-fortress, Kapiti, he occupied himself for some time in devising a scheme of revenge. The plan he at length adopted was to engage the captain of an English vessel to carry him and a body of his men to Aka-roa Harbour, where he hoped to secure Tama-i-hara-nui. The following is the account of the voyage given to me by Ihaia Pou-hawaiki (eaten by rats), who accompanied Rau-

paraha's expedition: "We sailed from Kapiti in Captain Stewart's brig. There were one hundred and seventy men, under the command of Te-rau-paraha (dawn of day), Te-hiko (dawn), Tungia (set on fire), Mokau (Rangihae-ata) (not tattooed), Tama-i-hengia (the mistaken son), and others. On reaching Aka-roa Harbour we carefully concealed ourselves in the hold; while Captain Stewart refused to have any communication with the shore till Tama-i-hara-nui arrived. For seven days and nights we waited for that chief, who was away at Wai-rewa, superintending the preparation of a cargo of seraped flax for one of his European customers. Captain Stewart sent repeated messages to him to hasten his coming, and on the eighth day he arrived, accompanied by his wife, Te-who (dwarf), and his little daughter, Nga-roimata (the tears). He was cordially welcomed on reaching the deck by the captain, who took him below to the cabin. He was hardly seated before a door opened, and Te-rau-paraha entered, accompanied by several of his companions, who at once seized Tama-i-hara-nui, and taunted him with his simplicity in permitting himself to be so readily entrapped. After the seizure of Tama-i-hara-nui the shore-canoes were encouraged to approach the vessel; but as soon as the occupants came on board they were led to the hatchway and thrown down the hold. Amongst those who were caught in this way were Apera Puke-nui (great hill), the late chief of Port Levy, Paurini, and many others. Canoes continued to come off for many hours, as there was no suspicion of foul play, it being a very usual thing for Maoris to remain for some time on board the traders that frequented the port. On the second day after Tama-i-hara-nui's capture Te-rau-paraha attacked Takapu-neke (moving stomach) very early in the morning. The place was unfortified and undefended. About one hundred persons were killed and fifty taken on board as prisoners. After the destruction of this *kainga* the vessel sailed away for Kapiti. During the voyage Tama-i-hara-nui smothered his little daughter Nga-roimata, appropriately named 'The Tears,' lest she should

become the wife of one of his enemies. His captors were very much enraged with him doing so, and, fearing he might commit suicide and escape the punishment in store for him, they secured his hands and then fastened him by a hook placed under his chin to the cross-beams of the hold. This treatment occasioned exquisite suffering, which was watched with satisfaction by his vindictive enemies. On making Kapiti Tama-i-hara-nui was handed over to the widows of the chiefs killed at Kai-a-poi, who put him to death by slow and nameless tortures." Base as the means adopted for his capture were, and cruel as his fate was, it is impossible to feel much pity for him. His punishment was hardly more than he deserved, since the treatment he received at the hands of his enemies was little more than a repetition of the cruelties he had himself perpetrated on the members of his own tribe.



CHAPTER XIV.

This is the cooking-pit of Te-ao-kai.
But, O my son! go boldly, nor a tremor feel, nor shame.
Go boldly to, and enter in, the house Tatau—
The house of Miru, where old Kewa was ensnared.

Part of the lament of Tu-raukawa.

NGA-TI-MAMOE AND SOUTH ISLAND HISTORY.

(NGA-I-TAHU.)

It is no easy matter to acquire a knowledge of Maori history. All Natives do not know how to “wakapapatu-puna”—literally, arrange their ancestors in ranks—and it requires generally the stimulus of a quarrel about some boundary-line, or the prospect of selling land, or a dispute about what had been sold wrongfully by other Natives, to induce those who possessed the best information to enter on the subject. There also exists a delicacy in meddling with the ancestors of any but their own immediate families, unless in their presence; for, should an error be committed by giving a false pedigree of another family, it would be a cause of quarrel, which is not to be wondered at when it is remembered how intimately their land titles are connected with their family history. The son of a chief in olden times invariably attended his father or grandfather in all his fishing, hunting, or bird-spearing excursions, and it was in these that he learnt by ocular demonstration the exact boundaries of his lands; and the thousand names within the limits of his hereditary claim

were his daily lesson from childhood. It may therefore be safely asserted that there is not a hill or valley, stream, river, or forest which has not a name, the index of some point of Maori history.

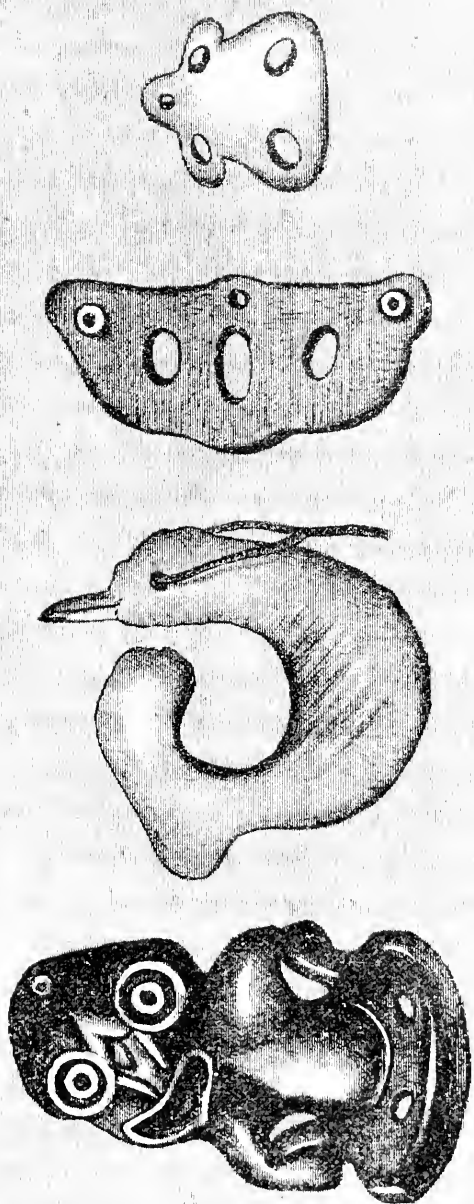
The difficulty of obtaining from any native of New Zealand information about the ancestors of other than his own family forms indirectly a strong proof of the credibility of what has been learnt of the history of these people; and the account which the members of a tribe are able to give of the early wanderings of their ancestors, and of their wars with other tribes, subsequent to their first settlement in New Zealand, is generally fairly within the limits of probability, and may be considered to rest on authority equally worthy of credit as much of the early histories of European nations.

According to Native traditions, the crew of the canoe Taki-tumu (lift the king), or, as it was sometimes called for its fast sailing, Horo-uta, were the first to people the Middle Island. A branch of the Nga-ti-hau from Whanga-nui (long waiting), under a chief named Taurapareko (example how to consume), were the next to cross over to the Middle Island, a section of whom, called Nga-ti-wai-rangi (the demented), with their chief Tawhirikakahu (wave a welcome with a garment), settled at Arahura (road opened), on the west coast. The Nga-i-tu-ahuriri (descendants of the obstructor) *hapu*, one of the most powerful sections of the Nga-i-tahu Tribe, owe their origin to this tribe. Next in point of time was a tribe named Pohea (made blind), also from Whanga-nui: they settled in the neighbourhood of Nelson (Wakatu—perform a wardance), where they built a large *pa* called Matangi-aweia (wind high up). The tribe Nga-ti-tumata-kokiri (the descendants of those who threw the dart) were the next to arrive, and spread themselves over the Waka-puaka (canoe of brushwood), Nelson, Wai-mea (insipid), Motu-eka (weka) (clump of trees where the bird *weka* stays), Roto-iti (little lake), Roto-roa (long lake), and Massacre Bay districts, and the west coast as far south as the River Kara-mea (red ochre).

They are said to be descended from a chief named Tumatakokiri (darts thrown), and to have come originally from Taupo (loadstone) to Whanganui, where, after dwelling for awhile, they crossed over to the Middle Island, and settled at Ara-paao (smoky road), Queen Charlotte Sound, from whence, in course of time, as their descendants increased, they spread themselves over to the westward, occupying the shores of Blind and Massacre Bays; and, according to Native account, it was a few of this tribe who attacked Tasman's boat's crew, 18th December, 1642, on his visit to that part of the Middle Island, which he describes in his voyages as having named Massacre Bay, in consequence of this unhappy affray; in corroboration of which the locality pointed out by the Natives as having been the scene of the first unfortunate meeting between the European and Native race is situated in close proximity to the Tata (dash, break in pieces by knocking) Islands, in what is now known as Golden Bay.

The next immigration, in point of time, was of a branch of the Nga-puhi (the plume) Tribe, known as Te-aitanga-ote-rapu-ai(wai) (the descendants of the water-seekers), who came from the North Island, under a chief named Te-puhirere (the plume blown away), and landed at the Wairau (gleanings of the *kumara*-crop), and in course of time scattered themselves south as far as Kai-a-poi, in the Canterbury Province. They are reported to have been very numerous: even on the mountains heaps of shells left by them show the extent of their occupation. Next came Wai-taha (water in the calabash), who claim their descent from a chief of that name whose ancestors arrived in Te-arawa canoe from Hawa-iki, under the command of Tamatekapua (son of the clouds; walked on stilts).

The chief Wai-taha is said to have taken up his abode in the interior of the North Island, on a hill overlooking the Taupo Lake. In the course of time his descendants, either driven out by their more powerful neighbours, or desirous of seeking a new home nearer the coast, moved southwards, and about two hundred years after the arrival



of their ancestors from Hawa-iki they crossed Cook Strait, and settled in the Middle Island. This tribe dwelt peaceably with and quarrelled with alternately, mixed and intermarried with Te-aitanga-o-te-rapu-ai. These people, however, did not continue long in undisturbed possession of the hills and plains of Te-wahi-pouanamu (the place of the greenstone). After a time another tribe arrived to dispute their right to the rich hunting- and fishing-grounds. In a fit of generous impulse the Wai-taha sent across the Strait to their friends the Nga-ti-mamoe some of the superabundant stores that it was their good fortune to have accumulated. As their friends smacked their lips over these dainties furnished from the Southern Island, they resolved to wrest the coveted preserves from the Wai-taha. Unused to war, the old inhabitants were easily subdued, and their possessions taken from them by the invaders; but after awhile peaceful relations were restored between the tribes, and intermarriages took place. These tribes combined are supposed to constitute the Patea (white stockade). The Nga-ti-mamoe (long sleepers) are said to have sprung from a chief named Turi (deaf), who came in the canoe named Aotea (white cloud).

In course of time another distant tribe, named Ngaitara (descendants of Tara—tern), crossed the Strait, and settled near the Wai-taha, in the neighbourhood of Queen Charlotte Sound, with whom they intermarried, and lived on terms of friendship for some years. To the eastward of them the country about the Wai-rau (small *kumara*) was peopled by a tribe called Te-hua-taki (trace the fruit), whose ancestors also came from the North Island. Te-aomairi (quiet day), a chief of the Ngai-tara, was buried in a cave near the summit of a mountain named Kai-hinu (cat fat), where his bones rested in peace till the warlike Nga-ti-kuri (descendants of Kuri—dog), a branch of the Nga-ti-ruanui (descendants of Rua-nui—great hole) Tribe, headed by Puraho (messenger), arrived from the north, and occupied the country in and about Wai-rau (a certain crab used as bait for sharks). Anxious to provoke a quarrel

with the Ngai-tara, they sent some of their young men to desecrate Ao-marire's tomb, and bring down his leg- and arm-bones, which they converted into fish-hooks. A chief's bones were supposed to possess the virtue of attracting fish. Taking occasion when some Ngai-tara visitors were present to make use of some insulting remarks concerning the virtue of a certain chief's bones, instanced by their success on the fishing-ground, their visitors suspected that the allusion was intended to point to their deceased chief, and on visiting the cavern in which Ao-marire was buried, to their horror they found his remains had been disturbed and partly removed. Dissembling their rage for many months, they made a sudden and unexpected attack on the Ngati-kuri, and killed Puraho, their leader. Fearing they might be overwhelmed by superior numbers, the Ngati-kuri abandoned their *pa* in the Wai-ran, and fled to Te-pukatea (light sow-thistle) (White's Bay), from where they made marauding attacks on Ngai-tara, and then retreated south along the east coast, and attacked Nga-ti-mamoe at Wai-papa (flat), with whom they fought continually until they took Kai-koura (eat crawfish).

About this time a powerful reinforcement was brought over from Te-rawhiti (the East) by a chief named Tura-kau-tahi (Tura who swims alone), whose father and grandfather, in making a similar attempt before, had been drowned, with their crew, by the upsetting of their canoe off Rau-kawa (a sweet-scented plant) (Cook Strait). Tura-kau-tahi, with his younger brother Moko (tattoo), landed his forces at Totara-mui (great *totara*) (Queen Charlotte Sound), and had to fight his way through Ngai-tara and Te-hua-taki before he could join the Ngati-kuri at Kai-koura.

After this, the Ngati-kuri spread rapidly southward. In those days the Canterbury Plains were covered with forests, through which the rivers made their way to the sea; but these forests have since been destroyed, owing to the clearings made in them by the Maoris having been fired by the latter from time to time for cultivation.

Within the memory of Natives still living a forest extended from the River Ashley, Ra-kaha-uri (very dark day), to the hills on Banks Peninsula, with only a few intervening spaces of open country; and till very lately solitary trees dotted the plains to the south and west of Christchurch, marking the sites of ancient forests.

Tu-te-wai-mate (the water dried up), a Wai-taha chief, ruled over a numerous and powerful tribe on the banks of the Ra-kaia (day of stealing) River. The Ngati-kuri were already poaching on his fishing- and game-preserves, and acting in a manner likely to provoke a war; but what brought matters to a climax was the murder of a near relative of Tu-te-wai-mate's by Moko, a chief of the Ngati-kuri. This chief had fixed his *pa* on the banks of the Wai-para (water of the barracouta) River, his choice of the spot having been determined by the existence of a cave, in which he took up his abode. Here the highway to the north, which was a good deal frequented, passed close to his hold, where, supported by a few desperate men, he robbed and murdered all who passed by in small parties. He found this a very profitable occupation, as large quantities of mutton-birds, dried fish, prepared *tii-palm*, and other Native products were carried north, and supplies of clothes (Native mats) and other things brought back in return.

Tu-te-wai-mate, exasperated beyond all endurance by the murder of his relation, at once summoned his people to take warlike measures against the Ngati-kuri. At Rangi-ora (day of rescue), to the westward of Kai-a-poi, there were two large *pas* belonging to Ngati-kuri, one called Mai-rangi (from heaven), and the other Ka-puke-ariki (meeting of nobles), containing together about two thousand inhabitants. These were taken and destroyed. Leaving the bulk of his forces there, Tu-te-wai-mate pushed on with a few men to Moko's stronghold. He found the place quite unprepared; the men were all away except Moko, who was asleep in his cave. Tu-te-wai-mate advanced to the mouth of it and saw his enemy asleep

before the fire; but, in the true spirit of chivalry, he scorned to strike his sleeping foe, and, raising his voice, he uttered his challenge: "I, Tu-te-wai-mate! Tu-te-wai-mate, son of Popo-tahi (crowd together)! Swift as the wind from the Ra-kaia Gorge! I have forestalled the drying of the morning dew!" The startled robber raised himself to a sitting posture, and replied, "Ho! Moko! Moko, son of Hau-tere (drifting wind)! The rushing wind on the mountain-side! The man raised on uncooked shark!" As he uttered the last word the treacherous Moko struck his generous foe a sudden and unexpected blow that felled him to the earth, where he soon put an end to his life.

The allusion to the uncooked shark means that, like that fish, he would prove hard to catch, and, when caught, hard to kill. To "die like a shark" is a proverbial expression among the Maoris.

After the death of Tu-te-wai-mate the tribes kept up a perpetual warfare for many years, until but a few survived, and these eventually became absorbed by the Nga-ti-mamoe, who then existed in large numbers in that part of the Island. During the period while these tribes were engaged in this internecine war another migration of Natives took place from the North Island. The ancestors of the sub-tribes now residing between Cape Campbell and Stewart Island crossed the Strait about three hundred years ago, and took up their abode in the first place on the east coast to the south of Cape Campbell. This tribe is said to be descended from a powerful tribe called Nga-ti-kahu-hunu, which extended in those days from Turanganui-a-rua (great standing of Rua) (Poverty Bay), all along the north shores of Cook Strait, including Wai-rarapa (glistening water) and Pori-rua (two serfs), and was probably descended from the crew of the canoe Kura-hau-po (red evening of a windy night), commanded by Rua-tea (white pit), who arrived with the first migration, and took possession of the country from the point already taken by the Arawa round to Port Nicholson.

The branch of the Nga-ti-kahu-hanu who located themselves in the Middle Island were styled Nga-i-tahu (descendants of Tahu), from their ancestor Tahu (sponse). The desire to possess themselves of the greenstone (*pounamu*), which was only to be found in the Middle Island, is supposed to have been the chief inducement which urged large bodies of this tribe at different times to invade the country of the Nga-ti-mamoe, who had become celebrated as possessing this treasure. The Nga-ti-mamoe, instead of resisting the invasion, endeavoured by every means to avert war. They relinquished a large portion of the country to the Nga-i-tahu, and supplied them for a time with food. For several years these tribes, cemented by intermarriages, lived peaceably together; but at length the Nga-i-tahu, becoming dissatisfied with the locality occupied by them, removed to the Wai-rau, leaving behind two of their chiefs, who were cousins, and who had married Nga-ti-mamoe women. The two cousins dwelt in different places: Apoka (or Aponga—greedy), the elder of the cousins, dwelt alone with his wives and a few slaves; Tutu-ure-tira (Tu of the stone gimlet of the stranger) in a *pa* with three hundred Nga-ti-mamoe, who had chosen him for their leader.

Apoka's ground was too poor to cultivate, and game rarely frequented the woods in his neighbourhood. He was consequently compelled to subsist chiefly on fern-root. He, however, bore all this cheerfully till his suspicions were aroused that his wives partook of better fare than they chose to set before him; he observed that they paid frequent visits to their relatives, who resided at a place celebrated for the variety of its supplies, but they never brought anything to vary the sameness of his diet. He was convinced that these visits were made to replenish secret stores, kept from him by his wives at the suggestion of their people, who perhaps thought that if he once tasted the good things of Wai-papa he might advise his tribe to take possession of it by force. His wives denied that they ate anything better than the food given to him.

Convinced, however, that they deceived him, and brooding over his wrongs, he resolved to seek his cousin's advice. He accordingly proceeded to the settlement of Tu-te-ure-tira, and found him in the midst of a large *kumara*-plantation, superintending the labours of a number of men. Tu-te-ure-tira inquired whether he should cause the men to desist from their work and adjourn to the *pa* to listen to whatever he had to say. "No," replied Apoka; "my business is with you alone." The two cousins proceeded to the *pa*, where they performed certain rites, and retired to the verandah of Tu-te-ure-tira's house, where one of his wives had arranged some food for the refreshment of the guest. Tu-te-ure-tira begged his cousin to partake of the food and then tell him his business before the people returned from the field to prepare a feast to his honour. Apoka bent his head a long time in silence, and then said, "I am stupefied, I am amazed at the variety of food;" then, pointing to each basket before him, he inquired its contents. He again resumed his silence, and, fixing his eyes on the ground, remained in that position for some time. He was aroused from his reverie by the arrival of the tribe bringing the feast they had prepared, which they set down in little piles before him. He gave but one answer to all their pressing invitations to eat—"I am overcome, I am astonished; I cannot eat." "But how is it," inquired his cousin, quite puzzled at his strange conduct, "that you, who have married Nga-ti-mamoe women, should express such astonishment at the every-day fare of that people? Surely you enjoy the same advantages as myself by your connection with them!" In reply Apoka told him his suspicions respecting his wives. Tu-te-ure-tira advised him to refer the matter to the elders of the tribe at Wai-rau, who would be only too glad to take up his quarrel, that they might dispossess the Nga-ti-mamoe of Wai-papa. Apoka, satisfied with the advice, rose (still fasting), and returned to his home, where his wives brought the usual meal to him, of which he partook, and then retired to rest. To hull any suspicion that might arise

respecting the object of his visit to Wai-rau, early next morning Apoka went to Wai-papa, accompanied by a slave bearing his fishing-tackle, to visit his father-in-law. The canoes were already launched when he arrived, and all the men were about starting on a fishing-expedition. On seeing him the chief gave immediate orders that the canoes should be drawn up, and that every one should return to the *pa* out of respect to his son-in-law. When Apoka told him that his only object in coming was to accompany them, the canoes were manned, and they all started for the fishing-ground. Only two fish were caught, and those by Apoka. The whole party were much annoyed at their want of success, and looked upon it as an ill omen. On landing, Apoka's friends begged him to remain and partake of their hospitality; but he refused to stay, and returned home with the fish, which he hung up as an offering to his *atua* (god). He ordered his wives to prepare a quantity of fern-root, as he intended to take a long journey. As soon as his arrangements were completed he took one of the fish, and, having fastened it to a pole, he bore it on his shoulders to the Wai-rau. His tribe no sooner saw him than they interpreted the symbol to be a token of a disturbed mind, and immediately guessed his errand. They gave him a hearty welcome, and crowded round him to hear the story of his wrongs. As he detailed the various circumstances their indignation rose higher and higher, and when he proposed to lead them against the Nga-ti-mamoe young and old shouted with delight.

It was agreed that the close relationship existing between himself and his wives sheltered those wives from punishment, but the insult they had offered must be wiped out by the blood of their tribe. Fearing to go near Tutu-ure-tira, lest the Nga-ti-mamoe should be warned of their danger, the war-party took a very circuitous route, and came upon the doomed *pa* at dawn. Apoka, knowing it was the custom of the inhabitants to go early every day to fish, placed his men in ambush round the *pa*, directing Uri-kore (no offspring), a warrior famed for his bravery,

to lie in wait under the principal chief's canoe. His arrangements were scarcely completed before Paua (*Haliotis*), the chief alluded to, appeared. He was a very tall man, and so powerful that, unaided, he could launch a war-canoe. As he placed his shoulder against the bow of his canoe to push it, as usual, into the water, Uri-kore rose and felled him to the ground with a club. The cry that Paua was killed struck terror into the hearts of the Nga-ti-mamoe, and ere they could recover themselves the *pa* was stormed and taken. A few only escaped; the rest were either eaten or reduced to slavery.

Apoka, whose hatred seemed implacable, resolved to destroy that portion of the Nga-ti-mamoe over whom Tu-te-ure-tira ruled. He accordingly sent Uri-kore, clothed in the spoils of Paua, to inform Tu-te-ure-tira of his danger. As Uri-kore approached the *pa* the garments he wore were recognized by Paua's relations, who bewailed his fate with loud lamentations. Deserted by Tu-te-ure-tira, who returned with Uri-kore to the camp of his victorious countrymen, and dreading an attack, the Nga-ti-mamoe abandoned their settlement, and fled some distance down the coast towards Kai-koura (cat crawfish), where they remained undisturbed for some years.

After selecting a strong position, on which they erected a fortified *pa*, and being joined by other portions of their own tribe, they were emboldened to attack a party of the Nga-i-tahu when out fishing. They succeeded in capturing all the canoes but one—that of Kauae (jaw), which escaped with the loss of most of the crew. This led to a renewal of hostilities between the Nga-i-tahu and Nga-ti-mamoe. A battle ensued, in which the latter were defeated, and retired within their fortifications. The Nga-i-tahu laid siege to the place for months, and tried in vain to effect an entrance. A council of chiefs was held, at which one young man proposed to draw the enemy out by stratagem. His plan was approved of, and he proceeded to carry it out the following morning. Putting on two feather-

mats, and armed with a *mere* or club, before dawn he went down to the beach, and, entering the surf, threw himself down and allowed the waves to carry him backward and forward, occasionally raising his arm that it might appear like the fin of a fish. The sentinels took notice of the dark object in the water, which they concluded must be either a seal or a young whale. The cry of "*He ika moana! he ika moana!*" ("A stranded fish! a stranded fish!") brought the whole people of the *pa* to look at the object, and a general rush followed to secure the prize. The stockade was so close to the beach that the people did not hesitate to open the gate. The foremost man plunged into the surf, but ere he discovered his error the supposed fish rose and gave him a death-blow. An alarm was immediately given, the crowd fell back within the *pa*, and the scheme failed. Weakened and wearied by this perpetual strife, the two tribes laid down their arms and made peace. It was not, however, a peace of long duration. Manawa (heart), a chief of the Nga-i-tabu, demanded Alua-rangi (like heaven), daughter of Tuki-au (beat the smoke), chief of the Nga-ti-mamoe, as a wife for his son. The manner in which the proposal was made gave offence to the tribe, and they refused their assent. In spite of the failure of his first attempt, Manawa renewed his proposal the following year. Accompanied by a hundred of his followers, he sought the Nga-ti-mamoe *pa* at Kai-keura. Messengers were sent forward to announce his approach, and the cause of his visit. On his arrival he was greeted in the usual manner, and his party, as they entered the stronghold, were shown into a large house set apart for their reception. Manawa was the last to enter. The moment he bent his head and stepped through the opening, Tuki-au, who was standing by the gate, struck him a violent blow with a stone axe. Manawa staggered forward, but before he reached his companions he received a more violent blow on the head. Immediately he got into the house the door was closed, and the old chief, after wiping the blood from his face, addressed his men. He told them

that their case was hopeless. Caught in a trap and surrounded by foes, they must prepare to die; all he desired was that an attempt should be made to carry tidings of their fate to the Nga-i-tahu. Many volunteered for the dangerous service: one was chosen from the number. Manawa, after smearing his forehead with blood, charged him to be brave, and, committing him to the care of his *atuas* (gods), sent him forth. Hundreds of spears were aimed at the messenger, who fell transfixed ere he advanced a pace. Again and again the attempt to escape was repeated, but in vain. The imprisoned band grew dispirited, and Manawa failed to obtain a response to his call for more volunteers. At length a youth nearly related to him offered to make the attempt. The moment was propitious—the enemy, certain of success, guarded the door with less vigilance. Smearcd with the blood of the dying chief, and charged with his last message to his family and tribe, the youth sprang out. Warding off the spears hurled at him, and evading his pursuers amongst the houses and enclosures, he reached the outer fence, over which he climbed in safety, and turned to rush down the hill; but the only path bristled with spears. His enemies were pressing upon him. One chance for life remained—the *pa* stood upon a cliff, and by leaping down upon the beach he might escape. He made the attempt, and a shout of triumph rose from his foes when they saw his body extended on the sand; but their rage knew no bounds when he sprang up and in a loud voice defied them to track the swift feet of the son of Tahu.

The Nga-ti-mamoc then proceeded to kill and eat the victims of their treachery. In the meantime the sole survivor of Manawa's party arrived at Wai-papa with the startling intelligence of their fate. The Nga-i-tahu were quite unmanned by this unexpected blow. They resolved, however, to let a year pass ere they avenged the death of their chief, fearing, if they should attack the Nga-ti-mamoc at a place where blood sacred to them had so recently been shed, a panic might seize them, and victory, after all, fall to

their treacherous foes. They waited, therefore, till the grass had grown over the oven in which Manawa was cooked, and had hidden all traces of his fate. The war-party was summoned by the tribe of Manawa, and it was decided to proceed by sea. All except Kauae, the survivor of a former massacre, were ready on the appointed day, and he was told to follow. Vexed at being left behind, he urged the men to hasten the fittings of his canoe. As soon as the work was completed he launched forth and sailed in quest of his friends. On the second day he saw their camp, but, passing by them, landed on a point which served to conceal his canoe, but from which he could discern the Nga-ti-mamoe *pa*. In the morning he saw the enemy leaving the shore to fish. He waited until they anchored, and then, coming from his retreat, charged down upon them, and succeeded in capturing one canoe. Killing the crew, he bound the chief, and paddled back to the place where his comrades were encamped. At first they mistook him for an enemy, and were not a little surprised when they recognized the very man they were waiting for. Seeing he had a prisoner, they called and asked who he was. Kauae replied "Tu-karu-a-toro" (the eye of Toro—to seek). "He is my brother-in-law," shouted Muru, who came running down to the edge of the water with a mat to cover him. (If a chief wished to spare a particular prisoner it was customary to throw one of his (the chief's) garments over him.) Kauae, fearing his prisoner's life would be spared, stooped down and bit off his right ear and ate it. "Oh! oh!" cried the man. "Aha!" said Kauae, "did Manawa cry when he was struck?" and, stooping down, he bit off the other ear. The brother-in-law, seeing Kauae's determination to retaliate the death of Manawa on the prisoner, gave him up to be eaten. The next day the Nga-i-tahu laid siege to the *pa*; but its impregnable position baffled every effort to take it. Food failed besiegers and besieged. The Nga-i-tahu were about to retire when one of the party, named Tu-te-rangi-apiapi (Tu of the closed sky), who was related to persons in the *pa*, devised a plan for its destruction.

Without divulging his design, he asked permission to visit the Nga-ti-mamoe for the ostensible purpose of offering conditions of peace. He was well received by the besieged, and his visits became frequent and long-continued. The Nga-i-tahu grew impatient at the delay, and wanted to know how he was to effect his object. "Wait," he said, "till a north-wester blows, and then seize the opportunity afforded you." When the wind did blow from that quarter Tu-te-rangi-apiapi, as usual, went and seated himself in the doorway of one of the houses near the lower end of the *pa*. Having procured one of the long stones with which the women prepared the fern-root, he fastened one end to a piece of flax, and put the other into the fire, and when it was red-hot he watched his opportunity and slung it into the thatch of an adjoining house. A cry of "Fire" soon arose. The unsuspected perpetrator rushed out to assist the crowd who were trying to extinguish the flames, but in his apparent haste to pull off the burning thatch he threw it in such a manner that the wind blew it to the other houses, and in a few moments the whole place was involved in a conflagration. Under the cover of the smoke the Nga-i-tahu entered, and a general massacre ensued.

The Nga-ti-mamoe, after the destruction of their *pa* at Kai-koura, retreated south as far as Kai-a-poi, in the Canterbury Province, where they were left unmolested for a time, while the Nga-i-tahu were engaged in building fortified *pas* at Kai-koura. As soon, however, as the Nga-i-tahu were fairly established there, they despatched a *tana* (war-party) in canoes to the east coast of Banks Peninsula, where they stormed a *pa* occupied by the Nga-ti-mamoe, called Pare-wakatu (plume made to imitate another). Soon after this the Nga-ti-mamoe were again defeated at a place called Pare-kakariki (plume of the green parrot), and then at Wai-kakai (water of frequent eating), where one of their chiefs, named Tu-te-kawa (Tu the baptised), was killed, and another, named Rangi-ta-mau (day when captured), was taken prisoner.

After this the Nga-i-tahu advanced on Kai-a-poi, to

which Tuki-au had fled after murdering Manawa at Kai-koura, and there killed and drove out the Nga-ti-mamoe, and took possession of the country, killing or keeping as slaves all of the Nga-ti-mamoe who fell into their hands. The Nga-ti-mamoe, weakened and dispirited, retreated south beyond Tau-mutu (last one).

After this the conquered lands were divided amongst the Nga-i-tahu. Te-rua-hikihiki (nursed in a pit), a son of Manawa, who had gone back to the parent tribe in the North Island to raise fresh forces among his relations to avenge the death of his father, returned about this time, and settled at Tau-mutu. This, being the most southerly point of the newly-acquired territory, was the place where he would be most likely to encounter his foe, and obtain the *utu* or satisfaction he desired. Fighting-parties were sent against the Nga-ti-mamoe from time to time, but for many years no advantage was gained by either side.

Also, about this time a division of the Nga-i-tahu proceeded to Ara-hura, on the west coast, to take possession of the *pounamu* (greenstone) country. Although it has been alleged that it was probably the fame of the *pounamu* that induced the Nga-i-tahu to invade the Middle Island, it would seem doubtful, however, whether the tribes of the Northern Island knew of the existence of this stone until many years after the country was in possession of the Nga-i-tahu, and the following account is narrated by some of the Natives of the present generation as the cause that led to its being more generally known: According to Native tradition a chief named Nga-hue (the gourds) was the first to discover the *pounamu*. This chief, it is said, was driven from Hawa-iki through the jealousy of a woman named Hine-tu-a-ohanga (daughter of the nest), and on discovering New Zealand he took up his abode at Arahura, on the west coast of the Middle Island. During his residence there he found a block of the greenstone so much prized by the Maoris, which he took back with him to Hawa-iki. Nga-hue never returned to New Zealand, but his people, hearing of the fame thereof, and being

desirous of emigrating on account of a quarrel with a neighbouring tribe, embarked for that place, and it is said it was out of the *pounamu* taken back to Hawa-iki by Ngahue that the axes were made which were used in constructing the canoes "Arawa" and "Tai-nui," in which the Maori people came to New Zealand. It is supposed also by the Maoris that a small piece of the same stone was fashioned into an ear-ring (*tara pounamu*), and brought back by the crews of the "Arawa" and "Tai-nui," the ancestors of the Nga-ti-toa (descendants of Toa—brave), from whom it has descended as an heirloom through several generations. This ornament was called Kai-tangata (man-eater), and was presented by Te Rangi-hae-ata (day at dawn), the principal chief of the Nga-ti-toa, to Sir George Grey in 1853, on his departure for England, as an assurance of their regard and esteem. In those days the west coast of the Middle Island was inhabited by a tribe called Nga-ti-waerenga (the clearers). A few of this tribe being on a visit to the Nga-i-tahu at Kai-a-poi, a woman amongst the party called Rau-reka, observing the Nga-i-tahu making axes out of a hard black stone, commenced to laugh and make fun of them, saying her people made tools of a better kind and of a more durable material than they, at the same time exhibiting a small adze of greenstone. The Nga-i-tahu were much struck with the beauty of the adze, which was made of the kind of greenstone called *inanga*, and eagerly inquired where it was procured. On being told the locality, it was agreed that three of the Nga-i-tahu should accompany the Nga-ti-waerenga back to the west coast, and see where this coveted stone was. On their return they stated that the greenstone was found at Ara-hura, and existed in large quantities there.

The cupidity of the Nga-i-tahu being excited by the intelligence, a large body of them travelled across the Island to the west coast, where they speedily overcame the Nga-ti-waerenga, most of whom were killed, with the exception of a few women and children, who were spared by and embodied into the Nga-i-tahu Tribe.

After these events a portion of the Nga-i-tahu, designated the Pou-tini (many posts) Nga-i-tahu, to distinguish them from the east coast branch, settled on the west coast, where their descendants have ever since resided.

The Nga-i-tahu had not been long in possession of the west coast before they were attacked by the Nga-ti-tu-mata-kokiri (descendants of Tu-mata-kokiri — shooting-stars); but, as the attacking party were not large, no advantage was gained by them, and they withdrew to Mohua (Native name of the northern portion of the Middle Island). The Nga-i-tahu and Nga-ti-tu-mata-kokiri seem to have had occasional fights about the right of catching the *weka*, *kiwi*, and *kakapo* in the Upper Grey and Buller districts, but nothing of any moment took place between them during the first century of the occupation of the Middle Island by the Nga-i-tahu.

Shortly after the removal of some of the Nga-i-tahu from Kai-a-poi to the west coast, another section of their tribe arrived from Wai-rarapa, and located themselves at O-takou (red ochre) (Otago), and war was again resumed with the Nga-ti-mamoe with increased vigour. For some time it was doubtful which would be the conquering party, owing to some of the Nga-i-tahu refusing to join with their friends in the war. The Nga-ti-mamoe at last begged for peace, which was granted. One of the principal chiefs, named Tara-whai (barb of the sting-ray), having been invited with his followers to visit the Nga-ti-mamoe, at a *pu* south of Ti-maru (*tii* that shelters), were treacherously entrapped by the Nga-ti-mamoe into an ambuscade, and the whole of them slain except the chief, who, after a desperate struggle, was made prisoner. As Tara-whai had been a great scourge to them, they were determined to cut him to pieces alive: he was accordingly laid on his back on the ground, and a Native began to cut him down the breast and stomach with a sharp stone. The attention of the four Natives who were holding Tara-whai being directed at that moment to the arrival of some visitors at the *pu*, he, noticing their inattention, sprang to his feet, and succeeded

in making his escape into the bush. Being much distressed at the loss of his *patu-paraoa* (whalebone club), he determined to attempt its recovery, and accordingly took advantage of the shades of evening to approach the camp of the Nga-ti-mamoe. Arriving near the place, he noticed a number of Natives seated round a fire. Drawing near he saw them examining his lost weapon, and talking of the bravery of its owner. Noticing the absence of one Nga-ti-mamoe who had a defect in his speech, he walked up to the outer circle, and, seating himself on the ground, asked (feigning the voice of the man of defective speech) to be allowed to look at the celebrated *patu*. It was handed to him by the unsuspecting Nga-ti-mamoe, when, jumping suddenly up, he struck the two nearest him on the head with the weapon, exclaiming, "The brave Tara-whai has recovered his weapon;" which so astonished his enemies that it was some time before any pursuit was made, and he succeeded in again reaching the cover of the woods in safety. The following morning a large party of the Nga-ti-mamoe formed an ambuscade near the Nga-itahu *pa*, which they supposed Tara-whai would attempt to reach. He had, however, perceived their design, and, instead of proceeding direct to the *pa* by the inland route, he walked along the beach, and, coming to a point within half a mile of it, he made signs with his club to his friends to make a sortie from the *pa* on the Nga-ti-mamoe, which was done, and under cover of it he joined his own tribe.

Messengers were at once despatched to the Nga-ti-tu-ahuriri at Kai-a-poi, and to other portions of the tribe residing further north, to inform them of the mishap which had befallen the followers of Tara-whai, and requesting them to assemble as quickly as possible, and take revenge for the death of their friends. These divisions of the tribe at once combined with their southern friends, and the doomed Nga-ti-mamoe were attacked and many slaughtered, and those who escaped were driven south. They took refuge in the fastnesses of the southern forests.

This was the last time the Nga-ti-mamoe made any stand against the conquering Nga-i-tahu. Weakened by successive defeats, and terrified at the treatment they met with from the dominant tribe, they ceased to build *pas*, secreted themselves in caverns, and fled upon the approach of strangers. In Lyttelton Harbour there is a cave which formed the retreat of a small tribe; near Ti-maru there are several, the sides of which are covered with rude images of men, fishes, &c., which in like manner afforded shelter to this unhappy people. In course of time, however, peace was again renewed between the remnant of the Nga-ti-mamoe and their conquerors, and a partial incorporation with the latter may be inferred from the existence of a *hapu* of that name amongst the Nga-i-tahu of the present time.

The pursuit of bird-hunting and eel-fishing at the sources of the Ma-ruia (plant again and again), Clarence, and Wai-an-uwha (Wai-anha—water where the fish leap out), led to frequent skirmishes between the east and west coast Nga-i-tahu and the Nga-ti-tu-mata-kokiri. This tribe held undisturbed possession of the country to the north of the Buller for over a century after the first settlement of the Nga-i-tahu in the Middle Island, when their territory was invaded by a division of the Nga-ti-apa (descendants of Apa—company of workmen) Tribe from the neighbourhood of Whaunga-mui in the North Island, who partially conquered them, but after a time withdrew again to their own district. The Nga-ti-tu-mata-kokiri, with a view to avenge themselves on the Nga-ti-apa, determined to cross the Strait and attack them at Kapiti (gorge, or narrow pass), where they then resided; but in attempting to cross over large numbers were drowned, and the remainder who landed were so few in number that they fell easy victims to their enemies. No further attempt at conquest appears to have been made by the Nga-ti-apa until about sixty years ago, when, taking advantage of a war then raging between the Nga-i-tahu and Nga-ti-tu-mata-kokiri, they crossed over to Massacre Bay, and again attacked the Nga-ti-tu-mata-kokiri. The Nga-ti-

tu-mata-kokiri having about this time unfortunately killed a Nga-i-tahu chief named Pakeke (hard) at Ma-ruia, it was determined by both the Nga-ti-tu-ahuriri and Pou-tini Nga-i-tahu to take revenge. Two fighting-parties started unknown to each other, almost simultaneously, one from Kai-a-poi and one from Ara-hura. The former, headed by Te-ware-kino (bad gum), travelled by the Huru-nui (great dog-skin mat) to Lake Sumner; thence, by the sources of the most northerly branch of the Wai-au-uwha and the pass of Kai-tangata (man-eater), to Ma-ruia; following that river until its junction with the Kawa-tiri (repeat again and again the ceremonies whilst planting a crop) (or Buller). After crossing the Buller they proceeded in a northerly direction by the valley of the Matiri (offerings to the gods), a tributary of the Buller, to the source of the River Karamea, down which they proceeded to the coast, where they remained some days eel-fishing. The party who went from Ara-hura, consisting of Pou-tini Natives, headed by their principal chief, Tuhuru (stand in a dog-skin mat) (father of the late chief Tara-puhi-te-kaukihi—plume on the peak of a hill—of Mawhera—opened), travelled by the coast, and reached Karamea at the time that Ware-kino and his people were engaged in eel-fishing. The party of Tuhuru, seeing tracks of men on the sand at Karamea, supposed these were the footprints of some of the Nga-ti-tu-mata-kokiri, of whom they were in quest. Tuhuru and another man cautiously approached the Nga-ti-tu-ahuriri encampment. Tuhuru's companion, being in advance, came suddenly on Te-ware-kino, who was engaged baiting an eel-basket, and, taking one another for enemies, a scuffle ensued. The Pou-tini Native was thrown down, and would have been killed by Te-ware-kino but for the timely arrival of Tuhuru at the scene, who made a thrust at Te-ware-kino with his spear, and ran him through the arm, at the same time giving him a push forward on his face. Before Ware-kino could rise he was seized by the hair of the head by Tuhuru, who intended to give him a final blow with his club, when he suddenly recognized

him as Te-ware-kino, and a cousin of his own. The Nga-ti-tu-ahuriri, attracted by the quarrel, had by this time assembled round their leader, whereupon the mistake was explained, and they at once joined forces and proceeded to West Whanganui, led by Tuhuru. There they attacked the Nga-ti-tu-mata-kokiri, and killed many, but after a time retired to Ara-hura, from whence Ware-kino and his people returned to Kai-a-poi.

The Nga-ti-tu-mata-kokiri were again attacked by the Nga-ti-apa, and driven to the west coast; and the last of them, consisting of Te-pau (the float of a net) and Te-kokilihi (sea-weed bottle), two of the principal chiefs, and a few followers, were killed by Tuhuru and his people on the Papa-roha (trembling space) Range, dividing the valleys of the Grey and Buller. The Nga-ti-apa had now entire possession of the country formerly occupied by the Nga-ti-tu-mata-kokiri; but events were taking place in the North Island amongst the tribes there which eventually led to their being dispossessed of their newly-acquired territory.

NGA-TI-MAMOE. (NGA-I-TAHU.)

The Nga-i-tahu (descendants of Tahu) speak of the Nga-ti-mamoe (descendants of Mamoe—long cooked) as the wild people of the Middle Island. They had been one of the most numerous and powerful of the original tribes of that Island; but from the constant wars between them and the Nga-i-tahu the Nga-ti-mamoe had become so reduced in number that at present [in 1859] they number about thirty people, chiefly men. These had taken up their abode in the mountains of the South Island, to the west of the lakes Hawea (doubt) and Wanaka (Wananga—altar, medium), from which their old enemies could not dislodge them.

The Milford Haven Maoris have often seen them; as also have the crews of the Muri-hiku (tail-end) sealing-boats.

In 1855 the crew of one of these boats captured a woman belonging to this people, who was gathering shell-fish

on the rocks on the coast, who informed the scalers that her people were numerous in the interior. She escaped from her captors, and thus information about her people was not obtained.

The Nga-i-tahu people, when out hunting up in the mountains, have seen *whares* (houses), fireplaces, and Native mats, with whalebone clubs (*patu-paraoa*), baskets, and other things belonging to this people.

Little is known of the original Native occupants of the Middle Island; and, as it was thought that the Nga-i-tahu and Rangi-tane (day of man) were the only people who had inhabited that Island, it may add to the knowledge we possess on the subject to mention some of the tribes who in ancient times were in occupation.

1. Rangi-tane (day of man).—This was a large tribe, who occupied the Pelorus, Wai-rau (gleanings of the crop of *kumara*), and Awa-tere (swift-flowing water in a creek) district.

2. Nga-ti-tu-mata-kokiri (descendants of Mata-kokiri—shooting-star), who were more numerous than the Rangi-tane, occupied the whole of Blind Bay and Massacre Bay districts, and all the west coast as far south as the River Kara-mea (red oehre).

3. The Nga-ti-wairangi (descendants of Wairangi—demented) were not so numerous as the two former. They occupied the west coast from Kara-mea to Tauranga (lay at anchor) (Cape Foulwind).

4. Nga-ti-kopiha (descendants of Kopiha—pit in which to store *taro* or *kumara*) was a small tribe which inhabited the west coast from Tauranga to Foveaux Strait.

5. Nga-ti-mamoe (descendants of Mamoe—long-cooked, sodden) were the most numerous and powerful tribe of the Middle Island. They owned the whole of the south, south-eastern, and eastern portion of the Island, from Jacob's River or Apa-rima (party of five workmen) to Aka-roa (Haka-roa—long *haka* or dance).

6. Wai-taha (side of the water) was a small tribe, and held the country from Aka-roa to the A-muri (behind) Bluff.

7. O-mihi (regret) was not a numerous tribe. They lived on the coast at O-mihi—from which they obtained their name—and at Kai-koura (eat crawfish), and at Te-karaka (*Corynocarpus levigata*) (Cape Campbell).

8. The Nga-i-tahu (descendants of Tahu—set fire to) originally came from the North Island, and were of the tribes Nga-ti-kahu-ngunu and Nga-ti-awa, from the Wai-rarapa district, from whence, many generations ago, they passed across the Strait to the South Island. According to those chiefs and priests who relate the history of this tribe, about seven generations of the Nga-i-tahu have been born on the South Island; which, at thirty years to a generation, would give two hundred years. The Nga-i-tahu landed at Kai-koura, on the east coast, and at once attacked the unsuspecting O-mihi Tribe, whom they nearly exterminated; the remnant fled to the Wai-taha Tribe for protection, who killed them, and exterminated the O-mihi Tribe.

The Nga-i-tahu, having firmly established themselves at Kai-koura, sent a canoe across the Strait back to Wai-rarapa to inform their friends of their success, with a request that others of the Nga-i-tahu should join them on the Middle Island, to enable them to conquer all the Middle Island tribes. To this request the Wai-rarapa people gladly responded, and went in a strong body to Kai-koura, and war was again waged against the Wai-taha, who were conquered. The Nga-i-tahu say the Middle Island tribes were not accustomed to war. Though large and powerful men, they were not warriors. Having (as the Nga-i-tahu say) lived so long in peace, when times of trouble came they were not equal to the occasion.

The lands of the conquered were taken possession of by the invading Nga-i-tahu, and to protect their claim to these the Nga-i-tahu built *pas* at Kai-a-poi (game with balls) and Kai-koura (eat crawfish). Having completed these, the Nga-i-tahu sent war-parties against the Nga-ti-mamoe. After years of war neither tribe gained advan-

tage over the other. The Nga-i-tahu, having learnt of the existence of greenstone (*pounamu*), sent a war-party to Ara-hura (road uncovered) to take possession of the *pounamu* (or greenstone) country.

The Nga-i-tahu became acquainted with the existence of the greenstone from some of the members of the Nga-ti-kopiha (descendants of Kopiha—pool of water) Tribe, who had come from Ara-hura to visit their relatives residing at Kai-a-poi. One of the visitors, a woman called Rau-reka (deceitful), observing some of the Nga-i-tahu people making axes of hard black stone, asked if they made *tokis* (axes) of such material, adding that her people had a better kind of stone, at the same time exhibiting an axe of *pounamu*. This axe was made of the *pounamu* called *iuanga* (light-coloured *pounamu*), and was much praised by the Nga-i-tahu, who inquired where it was obtained. Some of the Nga-i-tahu agreed to accompany the Nga-ti-kopiha back to their district to procure *pounamu*, as it was plentiful in the Ara-hura River.

A large party of the Nga-i-tahu travelled across the Middle Island, and attacked and conquered the Nga-ti-kopiha (pool of water) in their own district. They killed all the men, and some of the women and children became members of the Nga-i-tahu Tribe.

About this time a section of the Nga-i-tahu separated themselves from the parent tribe, and called themselves the Nga-i-tu-ahuriri (descendants of Tu-ahuriri—barrier in a river); and, again, whilst the Nga-i-tu-ahuriri resided at Kai-a-poi, another section separated themselves from this latter sub-tribe. This last section called themselves the Pou-tini-nga-i-tahu (the many posts of the descendants of Tahu). This last sub-tribe attacked and conquered a tribe of the old Middle Island Natives called Nga-ti-wairangi (descendants of the demented), and extinguished the name they bore, took possession of their whole territory, and took up their permanent abode on the west coast; where they were attacked by the Nga-ti-tu-mata-kokiri (descendants of the falling star) people, aided by the Rangi-tane (day

of man). But the war-parties sent by these two tribes were few in number: they did not gain any advantage over their enemy, and withdrew to Mohua (smoulder) (Maori name for the northern portion of the Middle Island).

Though at times the Nga-i-tahu and Nga-ti-tu-mata-kokiri sub-tribes were friendly, and aided each other in their wars against the original people of the Middle Island, yet disputes arose and occasional fights took place between them for the right to catch the birds *weka* (*Ocydromus australis*), *kiwi* (*apteryx*), and *kakapo* (*Strigops habroptilus*) in the upper Grey and Buller districts; but nothing of note disturbed their peaceable relations for at least a century after the occupation of that part of the Middle Island by the generic tribe of Nga-i-tahu.

To return to the Nga-i-tu-ahuriri—Nga-i-tahu who remained at Kaiapoi when a portion of this *hapu*, having called themselves by the new name of Pou-tini, had removed to the West Coast. The Nga-i-tu-ahuriri again sent an invitation to their friends at Wai-rarapa, on the North Island, for aid; in response to which invitation another body of the Nga-i-tahu from Wai-rarapa crossed the Strait and took up their abode at O-takou (the red ochre).

War was again the order of the day; but, as some of the Nga-i-tahu would not join their friends against the Nga-ti-mamoc, it was doubtful who would be the conquerors in this new struggle for supremacy.

The Nga-ti-mamoc were now wearied of war, and offered to make peace, which was accepted by the Nga-i-tahu, and a Nga-i-tahu chief called Tara-whai (Tare-wai) (barb of the sting-ray, or ask for water) was invited, with some of his people, to visit a *pa* of Nga-ti-mamoc situate to the south of Ti-maru (sheltered by a *tii*, or the bruised *tii*). In going to that *pa* this party was murdered by an ambushade, and Tara-whai alone escaped death, but after a desperate struggle was made prisoner by his enemies. As this chief had been the greatest enemy of the Nga-ti-mamoc they determined to cut him to pieces whilst he was alive, and accordingly four men held him outstretched on the ground,

whilst a fifth man began to cut his stomach and chest open with a piece of flint. When in the act of so doing some strangers arrived at the *pa*. The four holding Tara-whai having their attention called to the strangers, Tara-whai sprang to his feet, and escaped to the forest.

At the time he was taken prisoner he had in his possession a very much-prized *hoe-roa* (long spear made of whalebone) (*d*). This was taken by his enemies, and, having escaped, Tara-whai was distressed at the loss of his weapon, and determined if possible to recover it. Accordingly, in the shades of night he took the opportunity to approach the enemy's camp. Seeing a number of Nga-ti-mamoe people sitting round a fire, he approached them, and saw they were examining his *hoe-roa*, and heard them talking of the bravery of its old owner. Noticing the absence of one of the Nga-ti-mamoe who had a defect in his speech, he walked up to the outer circle of these men, and seated himself beside them. Feigning the voice of the man of defective speech, he asked to be allowed to look at the famed weapon. The unsuspecting Nga-ti-mamoe handed it to him. Jumping up suddenly, he struck a blow with the weapon at each of two men who were sitting nearest to him, one on the right and the other on the left, saying,—

Naia te toa o Tara-whai
Kei aia ano tana patu

(“The brave Tara-whai has recovered his weapon”). His enemies were so astonished at this daring act that pursuit was not thought of till he had gone some distance and reached the forest in safety.

The next morning a large party of Nga-ti-mamoe warriors lay in ambush near the Nga-i-tahu *pa* to intercept Tara-whai should he attempt to reach that fort; but Tara-whai was cautious, and, instead of going to the *pa*, he went along the beach. Arriving at a point in sight of the *pa*, he with his *hoe-roa* weapon made signs to his friends in the fort to make a feigned attack on the Nga-ti-mamoe, to create a diversion in his favour. This was done, and he joined his friends and tribe in the fort.

Messengers were at once sent to inform all the other sections of the Nga-i-tahu of the fate of Tara-whai and his party, urging revenge for them to be taken at once. Those to whom the messengers were sent joined with the southern portion of the Nga-i-tahu, and the doomed Nga-ti-mamoe were attacked and indiscriminately slaughtered. A remnant fled southward. The Nga-i-tahu followed up the victory, and overtook them at Apa-rima (Jacob's River), where they were hemmed in by their enemies, and attacked and nearly exterminated; but about thirty escaped. These fled inland to the Lakes Hawea and Wanaka, to which places the Nga-i-tahu thought it unadvisable to follow them.

The rarely-seen Natives of Bligh Sound and of the southwest coast are, no doubt, the descendants of those thirty fugitives from the last battle at Apa-rima, and are the remnant of the once powerful Nga-ti-mamoe.

The Nga-ti-tu-mata-kokiri waged war with the east and west coast Nga-i-tahu whenever they met each other in their bird-catching or eel-fishing excursions at Maruia, Matakītaki (gazing at) (Upper Buller), or at the sources of the Clarence and Wai-aua (water of the herring) Rivers.

The Nga-ti-tu-mata-kokiri held undisturbed possession of these lands for about one hundred and thirty years, dating from the first settlement of the Nga-i-tahu on the Middle Island, at the end of which time they were disturbed by the Nga-ti-apa (descendants of Apa—company), a tribe who came from the North Island. The Nga-ti-apa partially conquered the Nga-ti-tu-mata-kokiri; but after a time the Nga-ti-apa returned to their old home on the North Island.

The Nga-ti-tu-mata-kokiri determined to cross Raukawa (Cook Strait) to Kapiti, in the North Island, and reside with the Nga-ti-apa; but in the attempt many of the Nga-ti-tu-mata-kokiri were drowned. Those who escaped and landed at Kapiti were so few in number that they were slaughtered by their enemies.

Not any further attempt was made by the Nga-ti-apa to conquer the Middle Island tribes till the time when a war was being waged between the Nga-i-tahu and Nga-ti-tu-mata-kokiri Tribes. The Nga-ti-apa took advantage of this, and crossed over to Massacre Bay and attacked these two tribes.

The Nga-ti-tu-mata-kokiri having about this time killed a Nga-i-tahu chief called Pakake (whale) at Maruia (plant the crop), the Nga-ti-tu-ahuriri and Pou-tini *hapus* (sub-tribes) of the Nga-i-tahu Tribe determined to take revenge for that murder. Two parties started on a war-expedition nearly at the same time, one from Kai-a-poi and the other from Ara-hura. Each of these went unknown to the other. The Kai-a-poi party was headed by a chief called Te-whare-kino (evil house). This party went by the way of Huru-nui (great dog-skin mat) to Lake Sumner, then by the most northerly branch of the Wai-aea to the Maruia River, and followed that river to its junction with the Kawa-tiri (Buller), which they crossed, and proceeded up the valley of the Ma-tiri (the cracking noise) in a northerly direction to the source of the Kara-mea (red ochre) River, and down that river to the sea-coast, where they remained some few days eel-fishing.

The party of Pou-tini-nga-i-tahu, headed by their principal chief, Tu-huru—father of the present [1859] chief Tarapuhi—went by the west coast and reached the Kara-mea, where Whare-kino and his party were eel-fishing. The Pou-tini party, seeing footprints of men on the sand of the sea-beach at Kara-mea, supposed them to be tracks of some of the Nga-ti-tu-mata-kokiri people. Tu-huru, the leader of the band, and another chief cautiously approached the Nga-ti-tu-ahuriri encampment. The companion of Tu-huru, who was in advance, suddenly came on Te Whare-kino (who was unknown to him) putting the bait into an eel-basket. Whare-kino and this chief, taking each other for enemies, attacked each other. A scuffle ensued, and the Pou-tini chief was thrown down by Whare-kino. Whare-kino was in the act of killing him when Tu-huru came on

the scene. Tu-huru made a thrust at Whare-kino with his *tao* (spear), which ran through Whare-kino's arm; at the same time Tu-huru gave Whare-kino a push. He fell forward on his face, and before he could rise Tu-huru caught him by the hair of the head, and with his uplifted *mere-pounamu* was in the act of dealing a death-blow; but on a sudden turn of the doomed chief Tu-huru recognized him as Te Whare-kino, a cousin of his own, and thus his life was saved.

The Nga-ti-tu-ahuriri had by this time assembled round their leaders, who had recognized each other. Their forces joined, and under the leadership of Tu-huru they proceeded in one body to West Whanga-nui (great harbour), where they killed many Nga-ti-tu-mata-kokiri, and retired to Ara-hura, from which place Te Whare-kino and his party returned to Kai-a-poi.

Te Nga-ti-tu-mata-kokiri were once more attacked by the Nga-ti-apa. Some of the Nga-ti-tu-mata-kokiri were taken prisoners and made slaves, and those who escaped were driven to the west coast. Up to the year 1859 only two descendants of the Nga-ti-tu-mata-kokiri had been seen in the Nelson Province, and these two had been twice enslaved, once by the Nga-ti-apa and once by the Nga-ti-toa.

The remnant of the Nga-ti-tu-mata-kokiri Tribe, consisting of Te Paoi (fern-pounder) and Te Kokihi (bottle made of sea-weed), their principal chiefs, and about fourteen followers, were killed on the Papa-aroha Range, dividing the valleys of the Grey and the Buller, by Tu-huru and the Pou-tini people.

It was some of the tribe Nga-ti-tu-mata-kokiri who attacked the boat's crew of Tasman on his visit to Te Taitapu (sacred tide), which locality was by Tasman called Massacre or Murderers' Bay, from the disaster. The Taitapu is a sandy cove about half a mile from Tata Island, and is pointed out by the Maori as the locality where the attack was made on Tasman's boats, which was the first hostile meeting between the Maori and Europeans.

The Nga-ti-apa now held possession of the whole of Massacre Bay, where they held as slaves some of the Nga-ti-tu-mata-kokiri people ; but, as the Wai-kato had driven the Nga-ti-awa (descendants of Awa), Nga-ti-toa (descendants of the brave), and Nga-ti-tama (descendants of the son) from their own homes, the Nga-ti-toa and their allies, under the leadership of Te-rau-paraha (*paraha*-leaf), Te Niho (the tooth), Takerei, Kanae (mullet), Koihua (iron pot), and Te Puoho (startling trumpet), crossed the Raukawa (Cook Strait), and attacked the Nga-ti-apa. The allied tribes under Rau-paraha first landed on the Rangitoto (blood-red sky ; scoria) Island (D'Urville's Island) and in Queen Charlotte Sound, and attacked the Rangitane, who were conquered and driven from their homes, and their power and *mana* (fame) from that day never gained its old prestige. The Nga-ti-apa is now represented by the *hapu* Nga-ti-kuia, of the Pelorus.



KO NGA

TATAI KORERO WHAKAPAPA

A TE MAORI

ME NGA KARAKIA O NEHE

A NGA TOHIUNGA

O TAKI-TUMU, ARA O HORO-UTA.

NA HONE WAITI
I MAHI.

PUKAPUKA TUA-TORU.

WERENGITANA :
NA TE KAWANATANGA I KI KIA TAIA E HONI TITIPERE, KAI TA PEREHI
A TE KAWANATANGA.

—
1887.

TAKAROKARO noa ana, te Whetu Maori o runga ;
Ka momoe nga uruahu o Rehua i te rangi,
Mana e whakamana Uenuku-kopako
Te atua tawhanawhana ; mei ahatia hoki ;
Na Wari-a-hau, nana i kapo matamata i te riri
Te whakaaro ai, ka whati nga Rata whakaruru o runga
Hei kawe mohou (mou) ki te Mata-whaura, i.
Te puta tu awatea, i runga te Wai-tawa.
Pae ana te Pakake, i te nui a Te-tu ;
Kei a Rangi-a-te-ama, e rurea te toka mataho
Ka tupoki te waka, e.

Taku awe Kotuku no nga rakau a Te-ru, e.
Puhia mai nei, e te hau muri, pa whakarua ;
Taku mahuri Totara, e tu ki te rakau a Hiue-tapeka ;
Tena ka paea, nga matawai o Roto-ehu ;
Pohehe noa o teina i te ao.

Whakamaui tahi atu te titiro, te pae ka riakina
Ko Rangi-toto e tu kau mai ra,
Ka maunu te Taniwha i te rua,
I murua atu i te Uru.
Nga tuatara no Matea, nau ra iana,
Kei whakangawari nga hau kaha mai o tawhiti ;
O te turanga i takina mai ai.
Ko te ika kino a Tu.

Ko to tupuna kei a Tuku-a-hika e, i.
Rangaranga te hau o te whenua,
Tutu nga tangata. I moea ki te po,
Huri nui e te hiuengaro, e puauu kino ana
Te puauu o te hukarere ;
Kei roto e kani ana, te hau marama mate,
O Te-tama-tea, o Tama-i-te-ngaua,
E moe iho ra i te Whare-rangi.
Tahi au e te hoa, he whakahuru kore
Mo to kiri ; tawharua nei ki te
Muka haroharo o te Ra-whiti.

Tu ake tama i te ata, kaore he korero,
I puaki, kia whatiia i te rara
O te karakia ; kia hirihiri koe,
I te Pouawhi, i te Wharangi
I te Awatea-roa, i te Manuka, i Whaka-tano ;
Ko te ara tena o to Tupuna
O Wai-ra-kewa i kau mai ai i tawhiti e, i.

*He tangi tawhito mo Te-rakau, a he tangi ma te iwi
katoa mo nga tupapaku ariki.*

NGA KAUHAU MAORI O NEHE.

UPOKO I.

Mei penei ana te riri a Tu raua nei ko Papa
Ki ta raua nei maara, ko Uhea, Pohutukawa, e i
Ka patua te tai, kei a Moana-kura
Ka patua te tai, kei a Moana-toto
Aea (rawa) ano ka he i te riri.
Ka tikina ki waho ki a Marere-o-tonga
Ki a Tumuhakairia; e ora ana te Wananga;
Mauria mai nei ko te Rongo-a-whare
Ko te Rongo-taketake, ki Mua ki te atua,
Ka whakaoti te riri e, i.

He tangi na Nga-ti-kahu-ngunu.

UE-NUKU RAUA KO WIENA.

(NGA-TI-KAHU-NGUNU.)

Ko Te Popo-taunga-i-tua, Te Popo-taunga-i-waho, Te Kapa-whiti, Te Kapa-rere, Te Rara-taunga-rere, Te Mata-tini-o-te-rangi, Mounu-ma-wawae, Tira-a-rangi, Te-pahure-o-te-rangi, Tura, Kopu-nui, Kopu-roa, Te-kitea, Te-whe-iro, Te-kara-ka-tuha, To-tino-i-te-ata-kai, Mili-kai, Auau-kai, Te-whe-iro, Te-kitea, Taumaha-piro, Tahu-makaka-nui, ko Ira, ko Eo-roa, ko Iwi, ko O-ono-ono, ko Ue-roa, ia Te-we, ana ko Tahito-ta-rere, Na Ta-whaki i moe i a Mai-kuku-makaka, tana ko Wahie-roa i moe i tana wahine, tana ko Rata.

Heoi haere ana a Rata ki te ngaki i te mate o tona papa i mate ia Matuku-tangotango raua ko Pou-a-hao-kai. Ka whakatika a Rata ki te tua rakau hei waka i te ngahere,

ka oti te tua ka waiho atu mo te ata ka tarai ai ; tac rawa atu i te ata kua tu te rakau ra ki runga, ka tuaina ano e tangata ra ka hinga ka tahi tangata ra ka whanga (tatari) atu ki te mea nana i whakaara ki runga ; ka roa ka kitea atu e haere ana mai te tini o te Haku-turi o te Roro-tini, o te Pona-ua, ka tac mai ki te rakau ra ka timata te karakia i ta^ratou karakia koia tenei,—

Ko Rata, ko Rata, ko Rata,
Nana i tuatua te wao tapu o Taane.
Ihu maota e Taane,
Rere maota mai e Taane,
Rere mai nga kongakonga o Taane,
Koia piri koia tau,
Rere mai nga maramara o Taane,
Koia piri koi che tau.
Rere mai nga rara o Taane,
Koia piri koia tau.
Torotika, e tu te maota,
Whakaarahia, e tu te maota.

Heoi ka tu tana rakau ki runga, ka karanga atu a Rata, “ He aha koutou i whakaara ai i taku rakau ; na, naku te rakau na,” ka ki mai tini o Haku-turi kia Rata. “ E, he kore ou, kaore koe i kii mai kia matou e tuaia (tuaina) ana e koe to tipuna (tupuna) ki raro kia mohio ai matou, ma matou e whakaae atu kia kotia e koe te kaki o to tipuna (tupuna) o Taane-mahuta ki raro e pai ana.” Heoi ka tahi a Rata ka kii atu, “ E pai ana, e hiahia ana au kia tuaia (tuaina) hei waka moku ki te ngaki i te mate o toku matua i mate ia Pou-a-hao-kai raua ko Matuku-taugotaungo.” Ka kii mai te iwi ra, “ E pai ana tuaia (tuaina) to rakau, ka hinga ki raro, ka tiki e koe i te Paretao hei te putake uhi ai, ka-tahi koe ka tarai i te tinana,” ka tahi a Rata ka tahuri ki te tua ka hinga ka mahia cia nga tohutolu katoa i kiia atu ra e ratou kia Rata, ka oti te waka ra ka tahi ano ka tapania (tapaa) te ingoa o te waka ra ko A-niu-waru te ingoa, ka riro tonu ko Rata te tino tangata tohutolu o te waka ra ; ka tac ki te moana ka tohutolu a Rata ki tona taua, “ Ki te puta mai a Pou-a-hao-kai ki te whawhai kia tatou e karanga ia ‘ Upoko rikiriki e, upoko rikiriki e,’ me karanga e au ere mata nui horahia ki tahatu o te rangi.” Heoi pena

tonu te haere o ta raua whawhai a u noa atu ki uta, ka tu ratou i te one tu ai, puta noa ki tetahi pito, puta noa ki tetahi pito, Heoi hamama noa te waha o Pou-a-hao-kai kaore hoki i kaha ki te hamama te waha (mangai) ka ora te iwi ra i tenei patu a te atua ra, waiho kia tootoo ana i nga waka ki uta, ka haere a Pou-a-hao-kai ki te whariki i te whare, ki te taka kai mai hoki ma te taua ra, ka ako a Rata ki tana ope, “Ki te karanga a Pou-a-hao-kai Upoko-rikiriki e, maku e karanga tere matanui, wahia i te paatu o te whare,” ka tac te ope ra ka karanga mai te atua ra, “Upoko rikiriki e.” Ka karanga a Rata “Tere matanui wahia i te paatu o te whare,” ka wahia te paatu o te whare ra ka tomo te ope ra ki roto noho ai ka karanga ano a Pou-a-hao-kai “Upoko rikiriki hei tarawhariki.” Ka karanga ano a Rata “Tere mauu e, hei tara whariki kore noho ai.” Ka mahora te kai a te atua ra ma te taua ra, ka kai, ko te kai whakaari kau ai te kai, ka kii atu a Rata ki te atua ra “Tikiua atu he wai maku.” Ka haere te atua ra ki te tiki wai ka karakiatia atu e Rata kia kore ai e mau i aia te wai, kia ua hoki, haere noa ra kaore hoki i mau te wai, hoki noa mai i te ngenge ona i te makuu hoki, ka tac mai ka kii mai. “Kaore he wai mau, e haere atu ana au, e mimiti haere atu ana te wai,” ka kii atu a Rata “E pai ana, kua makona au i te ua o te rangi, engari e noho kia takaia (tahuua) e au he kai mau.” Ka whakaae te atua ra, ka makaa e Rata nga kowhatu ki runga (o te) ahi, ka wera kaha rawa nei, ka kii atu tangata ra “Hamama to waha (mangai)” ka hamama te waha o te atua ra, ka tahi ka makaia (makaa) atu te kowhatu wera ra ka whakapakari mai hoki te waha ka ki atu a Rata “Anci ano etahi.” Ka hoatu ano tetahi; tino papatanga o te puku o te atua ra, mate tonu ilho te atua ra ia Rata; no te matenga ka kitea te waka me te tangata i roto i te puku o te atua ra e takoto ana, na ko tetahi o ana atua nei ko Tama-uri-uri i waiho e Rata kia noho ana, hei atua mona. Ka ui atu a Rata “A whea a Matuku-tangotango tac mai ai, a kaiwhea (keiwhea) aia e ngaro nei.” Ka kii mai a Tama-uri-uri, “Kai (kei) raro e kai ana i te tangata. Kei te eanga mai o te

Marama ka puta ia ki runga nei pure ai i aia." Ka tahi ka nukarantia e Tama-uriuri a Matuku-tangotango ka karangatia a Tama-uriuri, "Matuku e, Matuku e. O, piki ake kai runga te Marama, he toru whiti tenci, Matuku e, e he ana pea i nga po tango uriuri e Tama-uriuri, e kaore piki ake kua rite nga po, kake ake Matuku-tangotango e." Ka whakatakototia (whakatakotoria) nga taura (whakabeke), ki te waha (puta) o te rua ka kii atu a Tama-uriuri, "Kia wha nga taiepa ki (te) tahi taha o te rua, kia wha ki (te) tahi taha o te rua." Ko nga ingoa o nga taiepa ra ko te "Pahau-waiapu" tetahi ko Tepaihau-tuhua tetahi. Ka puta ake a Matuku-tangotango ka kite ia Rata e takoto ana ka kata ka koa ki ana kai; ka tahi ka haua e Tama-uriuri te rakau ki runga ia Rata kia kumea nga taura, ka tahi ka kumea nga taura ka mau a Matuku, ka patua te tahi o nga paihau ka whati tetahi, ka patua te tahi ka mate a Matuku-tangotango ia Rata. Heoi ka ora te tangata i konei te patu, ka mauria mai hoki e Rata a Tama-uriuri hei atua mona me nga iwi o Waihie-roa. Ka noho a Rata ia Kani-o-wai, tana ko Pou-matangatanga, ia Rangi-ahua, tana ko Pai-hu-tanga, ka noho ia Ue-nuku, ka noho a Ue-nuku ia Ranga-toro, tana ko Kahu-tia-te-rangi, Maputu-terangi, Mahina-te-ata, Ropa-nui, Whati-ua, Ina-nga-mata-mea, Rongo-ue-roa.

Akuanei ka whakatika mai nga tamariki a Whena ka tahactai nga kai a Kahu-tia ratou ko nga tuahine, ka tohu a Uenuku ki te hanga whata mo nga kai a te whanau, oho rawa ake i te ata ka pau ano te tiki mai ki runga ki nga whata tahae ai nga kai, katahi ano ka tiakina i tenci po e nga mokai a Uenuku; ko aua mokai he manu Ruru nei ko Ruru-wareware tetahi ko Ruru-atamai tetahi ka puta atu nga tahae ra i te po ki te tahae ano i nga whata ra, katahi ka rere mai aua mokai ra i te tuarongo o te whata ka mate nga tahae ra, ko nga ingoa o aua tahae ra ko Wha-tino ko Wharo; ka rongo a Whena ka mate tona whanau ia Uenuku ka paa te pouri kia Whena kaore i roa ka haere nga tamariki a Uenuku ki te kainga ia Whena, koia nei nga ingoa o nga mea i haere ko Maputu-ki-te-rangi ko Mahina-

i-te-ata ko Ropa-nui ko Inanga-mata-mea ko Rongo-ue-roa. Ka tae atu ka whaka takotoria e Pou te korero kia Whena kia patua ana tamariki a Uenuku, ka patua ka mate, ka whakatika mai a Whena ka haupuria, ko Rongo-ue-roa to ratou tungane ka ore i mate rawa e takoto ana i roto i te putu o nga tuahine, kia kotahi ano te haupuranga; ka tahi a Rongo-ue-roa ka whakarongo ake kia Whena e tohu ana kia tikina kia patua a Uenuku koi (kei) tae te rongo ona tamariki ka (kua) mate. Kaore i ata mate rawa a Rongo-ue-roa, ka tahi ka haere i te po ki raro o te karaho o te waka peke, ai takoto ai. I te ata ka hoc te waka o Whena ra ka tae ki te tauranga ki Aotea-roa, ka haere te taua ra ki te kainga noho ai, ka haere atu tangata ra a Rongo-ue-roa ki te taha o te putoctoe noho ai, ka whakatika mai te wahine a Uenuku ki te takiri toctoe hei rourou (kono) kai ma te ope ra, ka kite ia Rongo-ue-roa e noho ana i roto i te toctoe ka kitea e te wahine ra, ka oti te kari ki te patu, ka ui mai a Rongo ki aia "Kei whea a Whena" ki atu te wahine ra "Kei ro (roto o te) whare e noho ana" ka kii atu a Rongo, "Haere atu kia Uenuku, ka kii puku atu kia haere mai ki au" ka tae te wahine ra ka kii atu kia Uenuku, ka haere mai a Uenuku, ka tae atu ki tangata ra, ka oti te upoko te kari rawa ki te patu, ka ui atu te matua "Kei whea ou tuahine" ka kii atu a Rongo, "Kua mate matou ko au anake te morehu, ko aku tuahine kua mate ia Whena, ko au i mahara kua mate rawa au, ka takoto au i roto i te putu o aku tuahine ka rongo ake au e kiia ana kia tikina mai koe kia patua; na ko Whena i haere mai na he patu i a koe; ka haere mai au ki raro i te koraho o te waka a Whena, na reira au i tae mai ai." Ka mauria atu a Rongo e Uenuku ki roto i ona kahu huna ai, ka haere atu ki te roro o te whare ki reira ui atu ai; ka tahi ka ui atu e Uenuku. "E Whena kei whea a taua tamariki" ka kii mai a Whena "Kei tawahi tonu e taka ana i te henga; kei te rehia, e teka ana, e ku ana, e whai ana, kei te harakoa i nga mahi a o ratou tipuna (tupuna) a Taka-taka-putea a More-o-tonga, kei te kare potaka." Ka kii atu a Uenuku. "E taa he parau (tito) nau, kua mate i a koe," ka kii mai

ano a Whena, "E taa kaore kei reira tonu" ka kii ano a Ue, "E taa he parau (teka) nau ina te morehu mai ina." Ka tahi ano ka whakaatutia atu a Rongo e te papa, ka tahi ano ka makaia te tamaiti ra eia ki te roro o te whare takoto ai, heoi ka wawau noa iho te tana ra, ka karanga atu a Ue, "Kia mau marire kia maoa marire he kai ka haere ai koe. Maku ano koe e tiki ki te kainga patu ai, maku ano e whiti atu ki tera taha tatou whawhai ai apopo, e noho kia maoa marire he kai ma kouton ka haere ai." Ka tahi ka u te noho o te tana ra ka mutu te kai ka puta te iwi ra ki waho, ka toto i ana waka ka maanu ka haere te iwi ra ka ki atu, ka karanga a Ue-nuku, "Haere mai haere ki tou kainga, e Whena e nau mai haere maku e whiti atu ki te toro atu i a taua tamariki," ka karanga mai a Whena, "Ma te aha koe e kawe ake ki reira ki te kainga o te wiwi o te wawa o te tumatakuru o te ongaonga." Ka karanga atu a Ue "Haere e po rauhati, e rehua e au, tena au te whanatu na." Ka noho a Ue-nuku i tana noho pouri ka tahuri a Uenuku ki te whatu i etahi kahu taua mona; nga tino kahu o tangata ra ko Rangi-tuituia, ko Rangi-kaupapa, ka tonoa e Ue-nuku a Mahi-rua kia Pawa kia whakaatutia (whakaaturia) nga korero (rawa) (te ingoa o te karere ko Mahi-rua) ka haere a Mahi-rua ka tae ki a Pawa, rokohanga atu e tunu ana i tana ika, he Paara te ika na ka whakatitiko haere atu a Mahi-rua ki a Pawa a ka whakaaria mai te ika ra kia Mahi-rua e Pawa, ka karanga te iwi a Paoa "Ka mate" ka hinga a Mahi-rua, ka karanga mai tangata ra a Pawa "Waiho i kona takoto ai kia mariri iho te hau o Tupua," ka kai marire a Pawa i te ika ra, ka mutu tangata ra te kai ka tahi ano ka mau e Pawa te kohiku o te ika ra, ara te toenga, ka whakatakotoria ki runga ki a Mahi-rua, ka ora tangata ra a Mahi-rua, ka ui atu a Pawa "He aha te korero o to haere mai?" ka kii mai a Mahi-rua "Na Uenuku au i tono mai ki a koe ki te niui korero ki a koe kia whakina mai nga korero e koe." Ka ki atu a Pawa "Kaore he mea kei au, kotahi tonu ko Teapu me te Toetoe whare i Maketu, e ngari e koe, me tiki e koe kia Pou-ma-tangatanga, kei aia nga korero." Ka hoki

a Mahi-rua ki a Ue-nuku ka tae ka ui mai aia a Ue-nuku "Pehea" ka kii atu a Mahi-rua "E ki ana mai kahore he korero i aia kei a Pou-ma-tangatanga te korero." Ka tonoa e Ue-nuku a Tara-i-tuia a Tara-apua a Tara-kakao kia Pou-ma-tangatanga ka tae atu ka ui atu kia Pou, ka ki mai aia "Kei te ara ki te hamuti," ka haere nga tangata ra ki te kimi (rapu), kaore rawa i kitea ka ui atu ano, ka ki atu ano te kaumatua ra "Kei te ara ki te mianga" ka haere ano ki te kimi (rapu) kaore i kitea ka ui atu ano "Kei whea" ka kii mai "Kei te pou roro o te whare," kaore ano i kitea ka ui atu ano, ka kii mai "Kei te taku ahi o te ahi, ara kei te paepae o te ahi," ka tali ka kitea ka mauria hoki e ratou ka hoki ki a Ue-nuku ka hoatu ko te whatu, ko te komata o Maputu-te-rangi ratou ko ona teina, ka whakaponohia e Ue-nuku ka whangaitia (whangainga) te komata ki tetahi ona tamariki, ka mutu ka hui (rangaia) te taua ra ka karanga a Whatuia "Ki au te whaka-haere o te riri." Ka tukua e Ue-nuku ki tana tamaiti ki a Whatuia te whakahaere ki tona tamaiti, ka puritia e Whatuia te taua ra kia pakari (wera) te kumara ka tali ka utaina te waka ra, kapi tonu i ona taua ra, ko te hokowhiti ia Whatuia raua ko Paikea, tu tonu atu i uta, ka karanga mai a Ue, "E taa ma, me pewhea korua," ka kii atu a Whatuia, "Haere ma maua e pokai ki taha-tu-o-te-rangi," ka mea atu ano a Ue. "Haere ra e pono te tamahine a Pou-ma-tangatanga kia korna kia ora hei wahine maku." Heoi ka pikitia te tuahiwi o Aro-whena e te hokowhiti nei, pono atu e tu ana te whare o Rangi-kapiti e tu ana, e uru ana te atua, e kii ana te atua "Kaore he taua tahi" e korero ana ki te tangata whenua. Ao rawa ake ka hinga te whare ra a Rangi-kapiti ka mate a Rangi-hapopo (Hapopo), no konei (reira) tenei whakatauki

Atua haurakiraki

Waiho te mate (aru) mo Hapopo.

Ka mate a Hapopo ka mau a Pai-mahu-tanga i reira, ka mauria ka hoki te hokowhiti nei ka tae ki Ao-tea-roa.

Na ka haere te taua a Ue-nuku ra te moana ka tae ki te ara ka tutaki (ngaro) a uta ka kahu ia i ona kahu taua ra,

ka eke ki te puku o te ngaru, a ka whakarereca te punga i waho, ka eke te waka ra ki uta, ka kokiritia e te tangata whenua, ka apititia e te taua ra, ka mau a Putua-ki-te-rangi, ka utaina ki runga (i te) waka, ka hutia te punga o te waka ka hoe ki waho noho (tau), ai, ka patua tera ka mate ka tunua te manawa ki te alii, i waho (i te) moana ka whaowhia ki te tahaa; ko taua tahaa ko Aotca-nui-omaunga te ingoa, ka tukua te kohu ki Raro-tonga, ka ngau a Whena ki aia, ko "Te-ra-kungia" tenei; ka hua-kina e Ue-nuku, e ora ana ano, ka tukua ano e Ue-nuku te kohu me ona kuri ki uta hei ngau tangata ia Whena ma, ka roa e ngau tangata ana ka takiritia ano te kohu e Ue-nuku ka kumea ano te waka ra ki waho manu ai, a roa noa e riri ana a Whena ki aia me nga kuri a Ue-nuku ki te ngau, ka huakina ano te kohu ra, e whai morehu ana ano, ka aranga tenei ko "Te-mau-a-te-kararhe" (kuri) i te Ra-to-rua, ka kungia ano e Ue-nuku, na te mea no ano ka ngaro te tatara-wau (rau) o te waha o te tangata te kiki, a ka ngaro noa ka tahi ano ka pehia (kowherahia) te kohu ki Raro-tonga matata rawa ake, ka ngaro te tini te mano o Whena noho ai, ka mate (te) tini o Whena i konei, ka aranga tenei matenga ko "Te-moana-waipu" tenei. Heoi ka tahukungiatia i konei ka hoki a Ue-nuku ki Ao-tea noho ai, tae rawa atu, e noho ana a Pai-mahutanga ko te potiki a Pou-ma-tangatanga i te kainga, ka moea e Ue-nuku a Pai-mahutanga, ka puta ta raua tamaiti a Rua-tapu ki waho. E noho ana a Ue-nuku ratou ko te whanau (tamariki) i roto i tona whare i Rangikapiti ko te whare tenei i whakahawea ai a Nuku (Ue-nuku) kia kaua a Rua-tapu e wauia (waruhia te mahunga) ki te heru o Kahu-tia-te-rangi, o tangata i aitia ki runga ki te Takapan-whara-nui, i titia ki Titi-reia, ka mate a Rua-tapu i te whakama. Haere ana aia kia Haere-ora kia homai tona waka a Tu-te-pae-rangi a ko Te-huri-pure-i-ata te tahi ona ingoa; no te po ka wiria e tangata ra te takere kia puare, ka whiriwhiria nga tangata mo runga i te waka ra ko nga tama anake, kaore nga potiki e tukua ki runga; hokowhitu te iwi ra tino tangata.

anake ; ka hunaia nga tao a tangata ra ki raro i te koraho o te waka, e whitu te kau nga tangata e whitu te kau ano nga tokotoko, ka tahi ano ka hoe te waka ra, ka ngaro a uta ka hoe tonu a po noa te ra, ka tahi ka unuhia te puru, ka hunaia te tata o te waka e Rua-tapu, ka kii te waka ra i te wai ka tahuri, ka maanu a Rua-tapu i runga i te Tata, roa noa e pohutuhutu ana i ro (roto o te) wai, ka tahi a Rua-tapu ka timata te patupatu, ko (nga) tangata tonu i whakahaweatia ai ia kua rumakina mate rawa ia Rua-tapu, ka tahi ka ronaki tona patu, ka rua te kau ka mate ka patua e Rua-tapu nga tangata katoa, ka puta a Paikea ka karanga a Hae-ora “ E tama ko wai he morehu mo tatau ki uta ” ka karanga mai a Paikea “ Ko au, ko au ” ka karanga atu a Hae-ora, “ Me pehea e koe e tac ai koe ki uta, ” ka kii mai a Paikea “ Ki te kore au e u, kei runga kei te ara i taku koka (papa) (whaca) he ara moku ki uta kai a te Petipeti kei a Ranga-hua kei a Rongo-mai-taha-nui, ko au ka u ki uta, ” ko te matenga hoki tenei i te hokowhitu tama, ka mau taua waka, i pepehatia hoki ki koei. “ Toki-nui-a-hoe-roa, ” ka karanga atu a Hae-ora ka mea. “ E Pai e pohane (hamama) mai to kumu, ” ka pohane atu te kumu o Paikea ka pairu (purua) atu te kupu korero ki roto ki te kumu o Paikea ka karanga atu a Hae-ora. “ E Pai e, naumai haere e tac ki uta, kei a Wehi kei a Kahu-tua-nui te tau ; horahia te tau kia Kahu-tua-nui kia noho rawa ake ai i te taha o te ahi, e rahi ana te tarauma o te poho, hai (hei) panga mo Takurna (hotoke) hei panga mo te wai ika, hei panga mo tau kotore-tahi (tau kotore). ” Mate rawa ake a Hae-ora ka puta nga korero kia Paikea koia anake hoki te morehu, whai noa a Rua-tapu, a kaore aia i mau, ora tonu a Paikea. Ka tahi a Rua-tapu ka karanga. “ E Pai e, nau mai haere e tac ki uta e koe, e roa te po o te makariri tena au te whanatu (haere atu) na ki uta, ki te ngaro au, he tama meamea au na to tatou papa, hei Hiku-rangi te morehu o te tangata noho ai e ora ai i au. ” Ka ia atu a Paikea ka mea atu “ Ko tehea ra te ra mohon (mou) e u mai ai ki uta ? ” Ka ki mai a Rua-tapu “ Ko nga po nūnui o te waru ko au tena. ” Heoi ano ka

haere a Rua-tapu i tona ara i tona tata hei waka mona ka
 haere a Paikea i tona ara ka tahi ano ka tukua eia ki
 runga ki tona koka, ka whakaaluru i aia ka tahi a Paikea
 ka karakia i tana karakia e u ai aia ki uta i runga i te
 taha o tona koka.

Ka hura, ka hura, ka hura,
 Tu manawa wiri.
 Ka hura tu manawa pore.
 Ka hura tu manawa auha,
 Tere ana te ika i te moana,
 Te Pipipi-a-whakaea.
 Whakahotu nuku,
 Whakahotu rangi,
 He poupou he taketake,
 He huru manu, he roki hau.
 Ko to manawa, ko te manawa ;
 Ko taku manawa nui no Rangi,
 Ka whakaputa ki te whai ao
 Ki te ao marama
 He ora tamai, tamai,
 Tama i tama i runga
 Tama i waho
 Tama i ki te hirihiringa
 Tama ki te maramarama a taha rangi
 Ki waho te riaki mai ai
 To raiki tu (toro aki tu)
 Tenei te rango ka heke (kake)
 Ko te rango o Hou-taiki
 Rongo-tatu, Rongo-ta-mai (tama i)
 Kataina te rangi
 Te hau makariri
 Te hau mataotao
 Te anuanu
 Te anuheca
 Tenei te rango ka heke
 Ko te rango o Hou-taiki
 Ka (nei koa) ruarua tuatahi
 Tuarua, tuatoru tuawha
 Tuarima, tuaono tuawhitu
 Tuawaru tuaiwa tua hia (rea).
 Ko tipu taane koi wetea e koe
 Pua i (puoi) o aitu taane kai (koi) wetea e koe
 Pu (puai) a i o tangata kia puta kia rea
 Ki te whai ao ki te ao marama.
 E tangohia te iho nei,
 Heoti kakau kakau ei.
 Whainga (whainu) ariki e whauake nei

Kei te kakau (kapu) kakau e i (Tane ua ariki)
 Whakataka ariki e whanake nei
 Kei te kakau, kakau ei
 Ka kau e hiki ka kau
 Hiki ka kau, pati takotako
 Tane uariki (ariki) e whanake nei
 Kai te kakau kakau ei
 Ruariki e whanake nei
 Kei te kakau kakau ei,
 Paikea ariki e whanake nei
 Kai te kau kakau ei
 Hiki kakau, hiki kakau
 Oti takotako
 Ko te uranga o Taane ki uta e
 E haramai (haere-mai) ana me te ngaru nui;
 Tuaia ki te toki taka huri whenua
 Ka puta tona rongo marua
 Whatu koia i tahuti
 E tu te titi mauri (mourea)
 E tu te puru mauri (mourea)
 E kia hikitia mauri (mourea)
 E kia hapainga mauri (mourea)
 Kia Tari-anga mourea
 E ki waenga te moana mauri (mourea)
 E ki te pukapuka o Ao-tea mourea
 E tutaki taku manu ki runga
 Me te wharaunga, koia rae Rua-tapu
 E ki waenga te tahora mauri (mourea)
 E taku mate whakakau, whakakau
 Koia rae whakau he atua,
 Koia rae whakau he tangata
 Koia rae ki waenga te moana
 Koia rae ki te Hukahuka o Ao-tea
 Koia rae tutaki taku manu
 Mai te wharaunga
 Koia rae Rua-tapu
 Tu mai ki runga ra te i ere
 Te Panipani moe ia Ka-lutia-te-rangi
 He tama whakapurupuru
 No whanga-ra te tere
 Ahu noa tu ki Maro-te-ika
 Ki Tai-o-rutua
 Rere mai te waka o Paikea
 Tau mai te rangi ka roro e i.

Heoi ano tenei

Takahua, Takahua e Taane
 Ki te Kahu (Kohu) o Wairau
 Hoatu te Kauhau tangata ki uta.

Heoi ano ka u a Paikea ki uta ki Ahuahu.

OUE-NUKU. (NGA-PUHI.)

He tama a Rua-tapu, na Oue-nuku-nui, na tana wahine na Pai-mahutanga. He tangata tino whakahihi a Rua-tapu, a he mea na Oue-nuku kia whakaitia te tupu a Rua-tapu. Koia a Oue-nuku i mea atu ai ki aia, "E tama, e kore e tika, kia haere koe ki te whare a to tuakana, e hara hoki koe i te tino tangata." I puta ai taua kupu nei, "Tino tangata" ara i te kakano ariki, he mea ki te whaea o Rua-tapu, i mau herehere aia i roto i te pakanga.

Ka pouri te ngakau a Rua-tapu mo aua kupu a Oue-nuku, a te papa a Rua-tapu, a ka tupu te ngakau whakakaitoa a Rua-tapu ki a Oue-nuku, kia patua eia e Rua-tapu etahi o nga tino tangata o te iwi o tana matua kia taea ai te hui o Oue-nuku.

Ka mea atu a Rua-tapu ki nga tangata o te iwi o tana papa. Kia mahia he waka mana ma Rua-tapu e ratou. Ano ka oti taua waka ra te hanga. Ka tapaa e Rua-tapu te ingoa o taua waka ko Te-huri-pure-i-ata. A ka mahia te waka ra kia hoca ki te moana, ano ka rite nga mea mo te waka ra, ka mea atu a Rua-tapu ki nga tama a nga tino rangatira o te iwi o tana Papa o Oue-nuku. Kia hoc ratou ki te moana. Hoko-whitu nga hoa o Rua-tapu i eke ki taua waka, he tino tangata anake. I mea a Rua-tapu kia hoc ratou ki te tahi motu ke otu o te moana, kia kite ratou i o reira tangata, me o reira mea, me nga kai o tera whenua.

I te wa ano o te waka ra e takoto ana i te akau o te whenua e nohoia ra e Rua-tapu ma, ka wiria e Rua-tapu te takere o te waka ra, a hamama ana te puta i te takere o Te-huri-pure-i-ata, ka hoc te waka ra ka takahia taua puta e Rua-tapu ki te tahi o ana waewae, ka hoc te iwi nei, ano ka tawhiti noa atu ki te moana, ka unuhia tana waewae e Rua-tapu i te puta ra, a ka kii te waka i te mama ka tahuri, ka mate te iwi ra ko Paikea te morehu a koia anake i ora, ka whakaika aia i a ia he atua hoki a ia, a ka kau aia i te moana, a ka u aia ki Ao-tea-roa, ara ki Ahuahu; ano ka u aia ki uta ka whakatangata ano aia i a ia, a ka noho aia i te tai Toke-rau o enei motu. A ko

nga uri o Paikea, koia nga iwi e noho marara nei i enci motu ; ina hoki te kupu pepaha, “Nga mahi a Paikea whaka Tanga-roa.”

PAIKEA RAUA KO UE-NUKU. (NGA-I-TAHU.)

Ko Ue-nuku no Maru, Te Taurira no Rangi me Papa, Ko Rongo-mai-tau te tane. Te-mara-o-kai-ora na Taki-ra ko te matua wahine o Kahu-kura, me ana whanaunga toko rima (toru), a Ra-kai-ora, a Pehu-ta-tere a Rua-tapu. Ko Ra-kai-ora te puwheke mai ko Taki-rae te wahine, ko Te Taurira te upoko o tenci Hapu, a ko tona ingoa te ingoa e whakahuatia whakamutungatia ana i roto i nga karakia katoa.

Ka noho a Whati-tata, ka haere na te takutai ka pono ki te Paraoa, ka mauria mai nga iwi hei patu, a ka manaakitia e Ue-nuku hei heru ma hana (mana), ka haere a Ue-nuku ki waho ki Huka-o-te-rangi, a ka hoki mai aia i reira, hoki rawa mai kua he te iringa o taua heru ; ka ui a Ue-nuku “Nawai i kōkōu taku heru,” ka ki atu a Rua-tapu “Na Paikea i kōkōu tau heru,” ka mea a Ue-nuku “Ka tahi nei ra ma poroiro (poriro) tira mako e kōkōu taku heru, ka mea au mau e kōkōu ma te tangata i moea ki runga ki te Takapan-whara-nui.” Ka mate a Paikea i te whakama ka hinga (rapu) ki te waka kia Tu-te-poua-rangi ka haere ki te whakarunga (haere noa) a kae tae ki waho ki te moana ka unuhia te karemu, na ka utuhia ki te wai, ka mate a Pipi, a Te-ra-tu-ma-hewa a Ta-hao, ka ora i reira a Paikea raua ko Rua-tapu, ka ui a Rua-tapu kia Paikea, “Mawai e kawē nga tohi ora ki uta.” Ka ki atu a Paikea “Mahaku (maku) e kawē nga tohi ora ki uta,” ka ki atu a Rua-tapu “E kore e tae i a koe,” ka ki atu ano a Paikea “Tera ano e tae i au, e tae te ahinga, e tae te aure,” na ka hoatu e Rua-tapu te tohi ora, ka kau tera a Paikea ki uta a ka ki atu te tuakana a Rua-tapu kia Paikea, “Nau mai ra haere e koe, kauranga (kauaka, kua) e noho mai i Parara-uri, kauranga e noho mai i Parara-te-ao, kauranga e noho mai i Raro-hana, hei te puke ki Hiku-rangi hei reira noho mai ai ; nau mai ra haere e koe

whakaaroa mai e koe, ekore au e tac atu i te ngahuru matamua, na he i te ngahuru potiki ahau ka whaua atu ai." Na ka kau tera a Rua-tapu, ki waho ki Te-kapua-whakatautu, ki Te-kapua-whakara-ra, kia Hua i reira e tohu ana mai, ka whakakahatia e Rua-tapu, ka meatia e Rua-tapu Punua-ao-toku kia Tui kia Marangai-a-tinaku, na reira i homai te moana na te hau; na ka tac mai i mua he hau iti, ka taka tenei Pa, a Parara-uri, ka taka a Parara-te-ao, na ka tangi te hau nui ka taka a Raro-hana ka whai ki te puke o Hiku-rangi, ka whanatu ki te puke o Hiku-rangi ka tata te hinga ka turuturutia e Marere-ao ka ai (i toe ai) he morehu, ka inumia e Hine-makura te tai, ka ora nga tangata.

PAIKEA. (NGA-TI-KAHU-NGUNU.)

Ka u a Paikea ki Ahu-ahu ka noho a Paikea ia Te Ahuru-moa-i-raka ka whanau a rana tamariki ko Maru-nui, Maru-papa-nui, Maru-whaka-aweawe, na Maru-nui, ko Maru-tu, tana ko Maru-hinga-atu, tana ko Maru-hingamai, tana ko Maru-takoto, tana ko Toi-ora-a-kahu-tu-anui, tana ko Uira-kanapanapa, tana ko Rongo-ai-kino, tana ko Hine-pua-ki-rangi, tana ko Rongo-whaka-ata, tana ko Rongo-kauwai; tana ko Kalu-tapere tenei; nana nei nga mahanga nei a Tara-ki-uta a Tara-ki-tai, i patua ana mahanga e Tu-purupuru te kai kino e Ra-kai-huku-roa ka ora te potiki, a Ra-kai-hakeke, i moe ia Hine-tama-tea ka puta, ko Tu-te-rangi-ka-tipu, ka puta ana ko Te Rangi-ka-tau-ki-waho, tana ko Parua-o-taina tenei, tana ko Te-ao-pu-angiangi, tana ko Toko-rakan, Te-kainga-kiore, tana ko Te-whaka-tatare-o-te-rangi, tana ko Te-rongo-tua-mao, tana ko Te Kuru-napu, tana ko Kingi Hori. Ko te teina o Hine-tama-tea, ko Hine-pare tana ko Tu-te-huru-tea, tana ko Kuku, ko Te-rangi-ta-waea, tana ko Te-whio-te-rangi, tana ko Hine-mania, tana ko Rongo-tu-ki-waho, tana ko Po-rou-rangi, tana ko Potae, ko Henare Potae, ko Wiremu Potae heoi ano tenei. Ko Tawhaki, tona teina ko Te Hihiri, tana ko Te Amo-tawa, tana ko Hori Waiti, tana ko Hirini Moe-roa, tana ko Te Ruru; tona taina

ko Te-kohu-koko Heoi ano tenei. Na Rongo-kau-ai ano ko Tawake-rahui, tana ko Tama-te-rongo, tana ko Hinetu, tana ko Te-taawhi, tana ko Mokai-tuatini, tana ko Hine-kahu-kura, tana ko Te-rangi-ta-waea, tana ko Manupokai, tana ko Peha, taua ko Te-pohoi-tahi, tana ko Pakura-a-hoi-a, tana ko Te-mokena Kohere, tana ko Hone Kohere. Heoi ano.

Ka mahue atu ia Paikea a Ahuahū, noho rawa mai a Paikea i Whakataane ka moe ia Te-manawa-tina; no Whakataane tenei wahine i moea ai eia e Paikea ko Manawatina, tana ko Whati-ua-whatiwhati-kauamo (he roanga atu no te ingoa), tana ko Whati-ua-roa, tana ko Ue-kai-ahu, tana ko Ue-taha, tana ko Rongo-tai-hi-ao, tana ko Ra-kai-roa, tana ko Mariri, tana ko Te-akau, tana ko Hui-whenua; ka mahue Whakataane, a i te ara ka whanau ko Rongo-tuki-waho, ko Ta-whaki, ko Te Ruru: noho rawa mai a Paikea ko Wai-apu; ka moe ia Hutu-rangi i te tamahine a Te-whiro-nui, ka puta ta raua ko Pou-heni, ko Nana-ia, ko Po-rou-rangi, ko Ue-roa ia Takoto-ai-mua ko Rua-pani ko Rua-rau-whanga ka moe aia ia Ra-kai-hiku-roa, ana ko Rangi-tawhi-ao ko Hine-te-raraku me etahi atu. Hoiano tenei.

Na Ue-roa ano ko Tahi-to-ta-rere, ma ratou ko etahi atu a Ue-roa, a, Po-rou-rangi ano. Heoi ano tenei.

Ka whakatika mai a Paikea raua ko tona wahine a Hutu-rangi me ona hungarei me ona taokete, me te iwi o tona wahine tae mai ki Ana-ura, ka timata tona whakanoho haere i etahi o nga tangata o te iwi o tona wahine tae noa mai ki Puke-hore, ko ona maatua hungawai i kawea eia ki roto ki te Roto-o-tahe noho ai, me te tuna ano me Tangotango-rau ka hangaia eia Tatau-o-rangi-riri, he Pa mo ona maatua hungoi (hungawai) hei arai atu ki roto noho ai, ka tikina nga wahie he puriri ma ona hungarei mo Te-whiro-nui rana ko tona wahine ko Arai-ara. Waiho tonu hei whakatauki "Nga motumotu o te ahi a Whiro-nui."

Ka whakatika mai ano, noho rawa mai te ope ra ko Whanga-ra: i te haerenga mai ka tae mai ki Koutu-a-moa,

ki Toro-uka ka hangai mai te titiro ki Whanga-ra ka tahi a Paikea ka whakaatu i nga ingoa o tona kainga: ko te take hoki tera i haere mai ai, he kimi (rapu) i Whanga-ra; ka kii aia ki tona ope, “Ko Paka-rae tera, ko Wai-ngutu tenei, ko Toka-kuku tera, ko Rangi-toto tenei, ko Te-uhi-a-ira-kau tenei, ko Puke-hapopo tera, ko Wai-pae-pae tenei, ko Te-ahi-rara-riki tera, ko Te-ahi-rara-ihe tenei, ko Whaka-kino tenei, ko Tu-tapu-ninihi tera, ko Taha-tu-o-te-rangi tenei, ko Te-waru-hanga-a-hine tera, ko Puke-hore ko Te-rere-nga tera.” Ka kii ano ia a Paikea “Ko nga ingoa tenei me te ahua ano tenei o taku kainga; ko Whanga-ra tonu ano tenei, ko tahi rawa te he, ko Waimoko (Wai-o-moko) he rere whakatuara i Puke-hapopo, mehemea kia rere i Te-ahi-rara-riki penci ko Whanga-ra motu hake tenei.” Ka mea ano ia “Otira ko Whanga-ra tonu ano tenei.” Ka tahi ano ia ka haere ki Whanga-ra noho ai a mate iho ki reira; kawea ana ki roto ki te aua takoto ai, waiho tonu iho hei Toma (urupa) tana ana, huaina ana te ingoa o tana ana “Ko te ana o Paikea” tae noa mai ki tenei ra. Heoi ano tenei korero i konei.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

He korero tenei mo Ue-nuku. Na Horana a Ue-nuku, ka moe aia i tana wahine, ka puta ki waho ko Ka-lutia-te-rangi, he tokomaha ana tamariki. Ka tahi ka mahia he kura mo ana tamariki, ka oti ka noho aua tamariki me ta ratou kura ka haerere aua tamariki: muri iho ka makere (marere) te kura ra, ka tahuri ratou ki te kimi (rapu) kimi noa kihai i kitea, ka hoki ratou ki te kainga me te pouri ki ta ratou kura i ngaro nei, ka tae ratou kia Ue-nuku, ka ki atu kia Ue-nuku, “Kua ngaro te kura,” ka pouri a Ue-nuku mo nga kura ka ngaro nei. I muri ia ratou ka kitea e Mahina, ka tonoa ki aia kia homai, kihai a Mahina i whakaac, ki mai ana “E kore e hoatu he mea kura pae na Mahina,” kihai i homai: te kaati ko tera ka mau atu ra hoki nga kura; ka tonoa ano te karere ki te tiki i nga kura te taenga atu, hopukia mai ana patua ana, ko te kohuru tenei o Whena (Wena) i patua ai ko



Mapu-te-rangi ka mate, ka mate katoa nga tamariki a Ue-nuku ka rere kotahi, ka tae kia Ue-nuku ka tahi ka ki atu aia, "Na hoki maua pau katoa," ka tahi ano ka tupu te whakatakariri a Ue-nuku, ka tahi ka tahuri ki te hanga tangata mo runga i ana waka i te rakau, ka mate ra hoki ona tangata i a Whena. Ka oti ana tangata ka tahi ka utaina ki runga i nga waka noho noho ia ona mea i hanga ra hei tangata mana mo runga i ana waka, ka tahi ka haere ki te riri, ka eke ano aia ki runga ka hoe atu ki te kainga ia Wena (Whena) ka kitea mai e hoe atu ana ka utaina mai nga waka a Whena ka hoe mai ki te riri i te moana hoe atu ana, hoe mai ana, ka tata tetahi ki tetahi ka riri, ka mate ko Whena mate katoa ko "Te-ra-kungia" tenei parekura. Ka whakapaea ki uta ko "Tai-paripari" tenei parekura, ka whakarauoratia ko Manu-rau-taka; ka noho ia Ue-nuku ka aitia ki runga ki te Takapau-whara-nui ko Rua-tapu.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

He korero tara tenei. Noho ana tetahi tangata ko Ue-nuku te ingoa, ka moe i ana wahine tokorua he wahine rangatira te tahi, he wahine taurekareka tetahi, whanau ake a raua tamariki tokorua, ko Ka-hutia-te-rangi ta te wahine rangatira, ko Rua-tapu ta te wahine taurekareka, ka tahi ka tupu aua tamariki ka whakanui, ko te tahi ko Ka-hutia-te-rangi ka whakatupuria te tahi kuri cia, a kiia ana ko Ka-hutia-te-rangi te ingoa mo taua kuri; ano ka nui taua kuri, ka tahi ka patua e Rua-tapu tana kuri, ka tangi a Ka-hutia-te-rangi mo tana kuri, ka ui atu a Ue-nuku kia Ka-hutia-te-rangi "He aha tau e tangi" ka ki atu a Kahu "Ko taku kuri kua mate ia Rua-tapu," ka riri a Ue-nuku, a ka mea atu a Ue-nuku kia Rua-tapu, "Kaore koe e pai hei patu i te ingoa a to tuakana no te mea ia, ko Ka-hutia-te-rangi, ko taku titirea (titirei) tena; tena ko koe he tamaiti mea mea noa iho koe naku." Ka mate a Rua-tapu i te whakama, ka kimi (rapu) aia i tetahi mahi mana a ka kitea, ka tahuri a Rua ki te tarai waka mana ka oti, ka aukahatia ka oti, ka taraia he hoe, ka taraia he ma-

nuka (tao), ka whaoa he puare ki te takere o te waka; hokowhitu nga manuka, ka tahi ka takua te karere, ki tena kainga ki tena kainga, ka kohikohia nga tamariki rangatira; aia tangata, aia tangata, ae (haere) rawa atu kia Whehi kaore i haramai, noho tonu atu oti tonu ake nga tangata hokowhitu; ka tae kia Rua-tapu nga tangata ka pouri a Rua-tapu mo Whehi kaore i haere atu, te mea i pouri ai a Rua-tapu kia Whehi kei aia te motanga (matauranga tapu) mo nga tau (mo nga wa mahi kai). Ka tahi ano ka toia te waka, ka maanu ki te wai ka unuhia te puru o te waka ka tu aia i tai nga wai ka takahia te puare ki te waewae, ka whakahau a Rua-tapu, "Hoea," ka tahi ka hoe te kai hoe, a no te hoenga ka takiritia te waewae ka haere ake te wai, ka karangu te iwi ra "E Rua-tapu ka kii te waka i te wai," ka ki atu a Rua, "Hoea hoea, he aru kowhao," ka hoea ano, nawai ra, nawai ra ka tae ki waenganni o te moana, ka mahara te iwi ra, "E haere ana ra ki whea?" Kaore e haere ana ki te mate, tu tonu ano te maia ra a Rua-tapu i waenganui o te waka whakahau ai, "Hoea hoea" ka au noa atu te waka ra ki waenganni o te moana ka kii noa ano te waka ra i te wai, a tahuri ana, ka eke a Rua-tapu ki te takere o te waka ka tiweratia nga kula a Rua ki tetahi taha ki te tahi taha o te waka, ka mau ki ana tira (tao) manuka ka tahuri ki te patu (wero) i aua tangata i roto i te wai, pau rawa ake ana manuka ka mate katoa hoki ana hoa i aia te wero wero ki ana tao manuka, ka ora te mea kotahi ko Paikea, wero rawa atu a Rua kia Paikea, ruku ana a Paikea, na reira a Paikea i ora ai, ka karanga atu a Rua kia Paikea "Ko te moana koe?" Kaore i kii mai te waha o Paikea, ka karanga atu ano a Rua, "Ko uta koe" ka tungou mai a Paikea ka ki atu a Rua ki aia, "Nau mai e tae koe kia Wahi-nui-omamao, whakina te tau, tirohia ki te humacko o te manu." Ka tahi ano ka ki atu ano a Rua-tapu. "E tae koe ki uta me hui katoa ki Hiku-rangi; popo roroa o te makariri tena au te hoki atu na." Ka tahi ka noho, ki hai i roa ka hoki a Ruatapu, ka ngaro katoa te whenua i te tai a Ruatapu. Katali ka whakakareka ko Hiku-rangi ka ngaro,

ka whakatika ake te tama a Te-ra-ara-kai-ora hai aha mimiti ana te tai ki tona wahi ano i haere mai ai.

Ko te eanga tenei o te kii a tona matua mona, "Ki te tama mea mea i aia."

UE-NUKU ME RUA-TAPU. (NGA-TI-KAHU-NGUNU.)

Mo Te-whiri-pure-i-ata tenei korero. Whanau ake nga tamariki a Ue-nuku ko Ka-hutia-te-rangi na Ranga-toro; ko Rua-tapu na Pai-mahunga. Tena ka tahuri a Ue-nuku ki te wani (wani) i te mahunga a Ka-hutia-te-rangi ka oti, ka ki atu a Rua-tapu kia wania hoki aia e to raua papa, ka ki mai a Ue-nuku "Kaore ra he karau (heru) mohou." Ka kii atu a Rua-tapu "He aha ia no te karau na" ka ki atu a Ue-nuku "Kaore ra koe e tau hei wani i te karau a to tuakana" ka ki atu a Rua-tapu "He aha ia no te karau na, hei wani i au," ka ki atu a Ue-nuku, "Kaore, he tama mea-mea noa iho hoki koe naku, ka pa ko to tuakana ko Ka-hutia-te-rangi ko tangata i aitia e au ki runga ki Takapau-wharanui; i titia hoki ki Titi-reia." Heoi ano te kupu a Ue-nuku, mo te wahine matamua te ritenga o tenei kupu a Ue-nuku ko te Here te Titi-reia; he whariki whakapaipai te Takapau-wharanui. Heoi ka pa te pouri ki a Rua-tapu, ka haere a Rua-tapu ki a Hoe-ora kia homai a Tu-te-pewa-a-rangi hei waka hoehoe mana ka whakahoki atu ai ano. Ka whakaae a Hoe-ora kia riro mai te waka ia Rua-tapu; i te po ka pokaia e Rua-tapu te takere o te waka; i te ata ka kia e tangata ra ko nga tuakana me nga tama anake hei hoa hoehoe mona, ka whiriwhiria ta e atu ki te kainga o Hoe-ora e whiriwhiri haere ana, ka tonu te waka ra, hoko-whitu te iwi nei, hokowhitu hoki nga rakau (tao) a Rua-tapu, ko Rua-tapu tonu te kai tiaki o te puru o te waka nei, ka maanu te waka nei ki te moana, ka tahi ano te iwi nei ka hoe i to ratou waka na ka kitea te tere o taua waka ra i konci ka whakataukitia e ratou "Ka hanga toki matanui a Hoe-ora" mo te pai o te taraitanga a Hoe-ora i te waka nei, ka mau ki tawhiti ka ki atu te iwi nei "Kia hoki ratou" ka ki atu a Rua-tapu, "Kaore kei au te ritenga kia ngaro nga maunga ki roto (ki te) wai

ka hoki ai tatou," ka huri ki tua ki te po ka unuhia e Rua-tapu te puru o te waka nei ka hunaia (huna) eia te tataa, ka kitea ka kii te waka nei i te wai ka rapa (rapu) ratou a kore noa iho e kitea te tata, ka tata tonu ka totolu te waka ka eke a Rua-tapu ki runga ki te tataa maanu ai, ka huihui nga tangata ki runga ki te takere o te waka pachanga ai, ka kau atu a Rua-tapu ka patua a Ka-hutia-te-rangi ko tena tonu te tuatahi, no muri etahi katoa i patua ai, ka kite a Hoe-ora e patu ana a Rua-tapu ka ni a Hoe-ora "Kowai he morehu mo tatou ki uta e," ka karanga mai a Paikea "Ko au, ko au ko Paikea," ka karanga atu a Hoe-ora "Me pehea koe e u ai ki uta" ka ki atu a Paikea "Ki te kore au e u i runga i a Taane-ua-rangi, ma runga an ia Rongo-mai-taha-nui hei kawe ki uta, e kua ana ma Te-petipeti ma Te-ranga-hua" ka tahi a Hoe-ora ka karanga atu "Mauria atu nga korero ki Whanga-ra e tac koe ki uta korerotia atu" katahi te oha kia Hoe-ora ka hoatu kia Paikea hei korero atu kia Kahu-tu-a-nui "Nau mai ra e Pai haere e tac koe ki uta horahia te tau ki a Kahu-tu-a-nui kia noho rawa ake ai i roto i nga whare korero ta taua tamaiti, e rahi te poho i kua ai hoki aia hei wehe i nga tau hei panga mo toku roa, hei wehe i taua ika, hei whakahangai mo tau kotore tahi," mate rawa ake a Hoe-ora ka oti atu nga kupu kia Paikea. Heoi ka mate nga tangata i konci ia Rua-tapu ko Paikea anake te morehu, he toa nona i ora ai aia; tena ia mate katoa ia Rua-tapu, ko te eanga tenei o te kii mokai nei mona i roto o Rangi-kapiti o te whare o Whena i mau ai a Pai-mahutanga me etahi hoki o nga puta o Te-ra-kungia o Te-ra-to-rua o Te-moana-waipu, kotahi tonu a Rua-tapu nana i ngaki tenei mate, ko te oranga tera o roto o Rangi-kapiti. Ko te ingoa o tera matenga i te moana ra ko Te Puru-unuhia. Whai noa a Rua-tapu ia Paekoa kaore i mau ka tahi a Rua-tapu ka karanga mai kia Paikea "Haere e koe e tac ki uta tena ahau te haere atu na; ki te ngaro mai ahau, he tama mea mea noa ahau na to tatou papa; ka puta atu ahau, e hara ahau i te tama mea mea na to tatou papa" ka patai atu a Paikea ki te ra ki te marama hei hoki ake

mona ki uta, ka kii atu a Rua-tapu kia Paikea “ Kei nga popo mumu o te waru, tena au te haere atu na, ko nga tangata hei Puke-hapopo hei Rangi-toto kia ai ai he morehu.”

Ka haere a Ruatapu i tana haere i runga i te tataa me te hoe ano, ka haere, a Paikea i tana haere, ka u a Paikea ki uta i u totika a Paikea. Ko Rua-tapu tona ahua he tai te hokinga mai ki uta nei i whati tonu mai i tawhiti ngaro tonu atu. Ko Paikea, ko tona tinana tonu, no reira hoki a Te-whiro-nui i mohio tonu ai kia Paikea i te taenga mai o Paikea ki Wai-apu : no Te-whiro-nui tenci unga, ko Paikea i u mea ki Ahuahu i tona matenga nei.

Ko Nuku-tere te waka o Te-whiro-nui, he ngarara he tuatara nga utanga.

Ka puta te rongo o Paikea kia Te-whiro-nui me te matenga ra, he waru te marama ; ka u a Rua-tapu ara ka puta taua tai e kii nei ko Tai-a-rua-tapu nana i tari (mau) te kirikiri me te tahoata me te pipi ki uta takoto ai. Heoi-tenci.

NUKU-TERE. (NGA-TI-POROU.)

He tauhou matou ki te waka, ki ta te motu titiro mai, heoi hoki te waka kua rangona e te motu ko Horo-uta.

Ko Nga-ti-porou te iwi kua rangona e te motu, heoi ka hoe atu nei a Porou-rangi i runga i tena waka i a Nuku-tere.

Ko Nuku-tere te waka o Porou-rangi ara o tona tu-puna o Whiro-nui, me tana wahine me Arai-ara. Nga Tohunga o runga o taua waka o Nuku-tere ko Takatakapu-tonga ko Marere-o-tonga, a he tokomaha ano hoki nga tangata o runga o taua waka.

Ka noho a Whiro-nui i tana wahine i a Arai-ara ka puta ki waho ko Hutu-rangi, ka noho a Hutu-rangi i a Paikea ka puta ki waho ko Pou-heni, ka noho a Pou-heni i a Nanaia ka puta ko Porou-rangi, no tenci Porou-rangi te ingoa e karangatia nei kia matou, ki enci iwi, ko Porou-rangi.

Nei ta matou pepelia ka tukua ata kia kite koe

Tihe mauri ora,
 Ki te ao marama.
 Ka mama ra tara ki uta,
 Ka mama ra tara ki tae,
 Ka mama ra kai-ariki,
 Tihe, tohi ora.

RUA-WHARO. (NGA-TI-KAHU-NGUNU.)

He korero tara tenei na o matou nei tipuna (tupuna), mo Rua-wharo tenei korero, ko te nohoanga o Rua-wharo kei runga i te ili o te whare, ka tahi (ka) titiro ki te aria ka haoa te kupenga ki roto ki te awa ko te ingoa o taua aria ko Rangi-riri, ka haoa te kupenga a Aue-nuku (Ue-nuku) ratou ko tona iwi me tona whanau, ka raua te kupenga ka whakatika atu tera a Rua-wharo ka haere ki te muru haere i nga ika papai; i ia ra i ia ra, nawai a ka he te manawa o te iwi nana te kupenga, ka tahi ka huihui ka runanga, ta te mea ka he o ratou manawa, ta te mea kaore ratou e mohio ki taua tangata; ka ki etahi o ratou. "E hoa ma taku mahara ko Rua-warō (Rua-wharo)" ka tahi ka mea etahi o ratou "Me pehea ra, me titiro i te haonga o te kupenga ka tahi ka hopu ai ka rumaki ai, kia kitea ai ka tahi ka kukume i te karihi ka whaka rewa i te kaha runga ka potae ai ki runga ki te upoko kia whai haere rawa ake taua tahae i penei hoki te mahi a taua tangata i ahua tahae nei." Ka tahi ka whanga (taria), i te ata ka haoa te kupenga ka karanga atu a Aue-nuku (Ue-nuku) ki te tangata i runga i te waka "Whakarewaia te taha tu, kumea te karihi." Ka tahi te tangata o runga i te waka (ka mea) "Ina e haere nei" ka mea tetahi "Kumea te karihi kia maro ka whakarewarewaia te taha tu, ka rumaki ki ro (roto ki te) wai kia ki tona puku i te wai, maranga rawa ake te ai he putanga ki waho, tamia tonutia ki roto ki te kupenga, nawai a ka ki te puku i te wai ka tukua kia haere ki uta, mo taua tahae," ka tahi ka kitea ko Rua-wharo tonu.

Ka tahi a Rua-wharo ka haere ki te kimi (rapu) i te

Wananga i a Timu-whakairihia (Tunu-whakairihia), ka tata atu ki te kainga ka tupono atu ko te wahine a Timu-whakairihia i te parae e hi ihi toctoc ana hei rongoua (retao) mo tana umu kai, mahi kinotia iho e taua (tai) tangata, tera te mahia kinotia mai ra ka taka poteketeke iho ki te marae o tana whare ko ana manu he Komiroiro, ka tac mai tana wahine ka ui atu aia "Kowai te tangata," kaore aia i mohio, engari ko nga tohu ka whakaatu (whakaaturia) atu aia nga tohu, kua mohio a Tumuhakairihia ka ki atu aia "Kaore ranei he mea o te tukinotanga i a koe," ka ki atu te wahine "Tenei ano" ka ki atu a Tumuhakairihia "Homai ki au," a pania ana eia ki te tomokanga o te whare hei whakamokai i a Rua-wharo, ta te mea he ariki aia kia Tumuhakairihia.

Ka puta mai ana tangata ki te kainga o Tumuhakairihia ko Rua-wharo te tahi, ko Tu-pai te tahi, ka karanga atu a Tumuhakairihia, "Tomo mai ra ki ro whare nei tumai waho he waka i aia, tu no i waho," ka tomo mai ki ro whare, ka ki atu Tumuhakairihia ki tana wahine "Tikina he kai ma nga tangata nei," ka ki atu te wahine, "I te aha," "I te Tohora, i te Hakura, i te Upoko-hue." Ka mauria mai ka taona ki te umu ka maoa ka hoatu ki a rana, ka kai ka makona ka moe rana, ka takitaro (roa kau iho) e moe ana ka rangona ake e heke ana te hinu i o rana kumu, paru katoa o rana kakahu; ka tahi ka ea te hara ki te wahine a Tumuhakairihia ka hoatu eia nga ika papai, te Puni-puni te Ati-rere te Ati-hakona te Paraa, te Maomao, hei tohu pai mana kia rana ka ora, ka ki atu aia kia rana, "He aha te take i kitea mai ai korua," ka ki atu rana "He rapa (rapu) mai ta maua i te Wananga he mate noku, i rumaakina ahan ki ro kupenga" ka ui atu aia "Nohea to hoa," kiia atu aia "He tangata ke noa atu," kaore ko tona taina (teina) tonu tera; ka kii atu a Tu-pai kia haere aia kia whakaako, ki atu a Tumuhakairihia, "Me haere koe ki waho," ka ki puku atu a Rua-wharo kia Tu-pai "Hei waho tonu nei koe, kei tawhiti atu koe ia maua, kia kore rawa ake e matau i au kia matau ko koe." I te po ka timata te korero a Tumuhakairihia a kaore i mohio

ia Rua-wharo riro ana ia Tu-pai te matauranga, huaina iho tana ingoa ko, "Tu-pai-whakarongo-wananga," ka homai e Tumū-whakairihia ko Te-mahia-mai-tawhiti, Purakau-mai-tawhiti, Koma-koro-mai-tawhiti, ko Pou-tama-mai-tawhiti, Wai-kokopu-mai-tawhiti, ka homai ko te Tohora, ko Te Hakura, ko Te-upoko-hue, ko Te Maomao, ko Te-paraa, ko Te-wai-hewera (hewa), ko Te-tutu, ko Te-kopuni, ko nga ika katoa, me te kirikiri o Te-mahia, ka homai kia Rua-wharo, ka mauria mai ki tenei moutere. Ka ki atu a Tumū-whakairihia kia raua, "Kaua e haere ma tatahi koi (kei) mate korna, eugari me haere ma uta." Otira kihai raua i whakarongo ki te ako o tana kupu, a haere tonu raua ra reira ra tatahi, a titiro rawa atu a Tumū-whakairihia e poka (pokia) ana mai e ana atua maori o Tumū-whakairihia; riria ana eia ona atua maori a rongo tonu ki tana reo: ka haere raua ki to raua kainga. Ka tahi ka haere ka tae atu raua ki te kainga o te tahi iwi e too ana i tana waka ia Taki-tumu, tinihangatia e raua, a te taea hoki te too, ka mahue, ka mea atu a Rua-wharo, "Tukua mai hoki te ritenga (ki au)" kaore he mea kia riro ai te ritenga o Taki-tumu ki aia, ko te waka ia na Takahina-hina, na Te-manga-manga-i-o-atua. Ka tahi a Rua-wharo ka tau i Tai-ngarue tipua, Ngarue-tahito:—

Tauake tauake hoki au i taku tau,
 Ko Rua ko Rua-tahito.
 Ngarue i runga, ngarue i raro,
 Ngarue i te iho o Tane.
 Ko taku waka ko Taki-timu,
 Rere mai te marama,
 Ko ihi nui, ko ihi roa,
 Ko Te-awhio-rangi.
 E tu parai ae,
 E Rata, e Rata,
 Heaha tau hanga.
 E tupa, whai ake.
 E tangi koriri ana,
 Te tangi o te wao.
 E Tupa, whai ake
 E tangi ana ki tona iho,
 I maka ki te moana.
 E tupa, whai ake,
 E tupa, whai ake.

Katali ano a Taki-timu ka manu ki te wai ka riro koia tohunga mo runga, ko Rongo-kako, ko Tama-tea, ko Kahu-nunu. Ko te waka tenei nana i kotikoti tenei taha, te taha ki te marangai o te motu nei, kaore he waka i tere ia Taki-timu, a kei Patea te rohe kia Taki-timu, ka tutaki ki a Turi, ka hoki mai i reira, ka kokiri ki tera motu, nana katoa i kotikoti, a takoto rawa atu ko O-takou, ko tona mokopuna ko Taia-roa (Taiaha-roa) no reira tenei ona ingoa ko "Ro-uta," ko "Horo-uta."

Ko te tangata o runga i tena takiwa, ko Rua-wharo ko Rongo-kako, ko Tama-tea, ko Kahu-ngunu, i noho i Wharo i Kai-taia i Rangi-awhia i O-ruru.



UPOKO II.

E Rangi, o Papa,
Ka wehe ra te makau i au,
E mei pewhea te tan,
I mawehe atu ai o tatou kiri,
Pipiri ai, e whakatae ana pea koe
I taku kanga kia taea.
E no mua ra nga hara
Whakapiri touu, ka tahi nei ka puaki.
Tini ki te Uru,
Kaore noa iho ano.
Tini ki te Tonga,
Kaore noa iho aho.
Tana hokinga mai
Waiho kino ana i au.

*He ngeri no namata. He ngeri taua, a he tau
too waka ano hoki.*

UE-NUKU.

(NGA-I-POROU.)

HE heru na Mara-paua i ta aua heru, te take i pono ai i mate ai i te whakama, nana i heru i tana upoko ki te heru o tana hakoro (matua tane) ka riri te hakoro no te mea he heru tapu, ma Ka-hutia-te-raki(rangi) e heru ka tika, no te mea na Ue-nuku taua heru. Ka mate a Rua-tapu i te whakama, ka haere ki waho ki te kainga o tona hakui (matua wahine) ka korero te hakui kia haere aia ki nga tupuna kia Tau-koto, kia Tau-nui-a-tara, i te mea kei reira nga tai o te moana, me haere aia i runga i te waka. Ko Nuku-te-pewa-raki te ingoa o te waka, a tetahi ingoa ko Te-o-te-poa-raki o tana waka, ko tona rekereke ia te puru o te waka, ka tae ki waho i te moana, ka takirihia tana rekereke kia mama mai ai te wai ki roto ki te waka kia to-

tohu ai kia mate ai nga tangata o runga, ko Pipi, ko Te-ara-tamahine, ko Runga-tapu, ko Tahao, ko Waki(Whaki)-tata, ko Mata-tiki, ko Paikea, me te nui noa atu o te tangata i runga i taua waka, ora ake ko Paikea, ko Rua-tapu hoki, ko Paikea i tere mai ki uta ka korero mai ki te hakoro, ko Rua-tapu i haere ki te kainga o tana hakui, nana i ki kia Paikea, "Mau e whakaaro mai ki au, hei te whitu, hei te waru, hei te iwa, hei te ngahuru ko au pea ka tae atu." I te whitu me te waru i kumea ai te moana eia, i te iwa i te ngahuru, a no te matali i puke ai te wai ki uta, na te hau i wero, na te ua hoki, ko Pu-nui, ko Mara-kai-a-tinaku, ko Te-ope-rua-riki nga hau, ka mate katoa nga pa, ko Paroro-uri, ko Paroro-tea nga pa me era atu i mate, ko te Puke-ki-hiku-raki te pa i whati ai i ora ai nga morehu. Na Moa-kura-manu i inu nga toto o te tai a Rua-tapu. I haere a Rua-tapu ki ana Tupuna ki Makara, kia Tau-nui-a-tara, kia Hika-iti, kia Hua, i reira hoki nga tai e penapena (ara e noho) ana na ratou hoki i homai ki uta i mate ai nga tangata. I paremo katoa te whenua i te moana, ko Puke-hiku-raki anake i purero i te wai, muri iho ka hoki te moana ki tona takotoranga a i oma te hakoro me Paikea ki Puke-hiku-raki i ora ai.

UE-NUKU. (NGA-I-TAHU.)

No te hokinga mai a Ue-nuku i waho nei ka porangi (rapu) ki tana heru, a ka ui aia "Kei hea taku heru," ka ki atu nga tangata, "Na Rua-tapu i heru tou heru," ka ki te waha a Ue-nuku "I hua au ma Ka-hutia-te-raki, e heru toku heru, ma te tangata i moea ki runga ki te Takapau-hara(whara)-nui, tena ma Rua-tapu e heru i taku heru, ma te tama meamea nei, moenga ahaku nei, poriro tirau moko nei, rau kawakawa nei." Ka turia i reira te wharaunga (riri) a Rua-tapu ka hoki ki tona waka kia Tu-te-poa-raki, ka whakamanu ki waho ka rere ki ona tupuna, kia Tau-kato-raua ko Tau-nui-a-tara, a kia Tama-ra-kai-ora hoki i reira te hiwitanga o te moana, i reira te Hiwiringa i reira Te Wanaka, i reira a Hine-o-hua, i reira a Hine-apohia, i reira a Hine-raka-tai, i reira a Te-warenga, i reira Te

Maili, i reira Te-horongā, ka pae ki uta a Hine-motiti, a Hine-motata, a Pou-ho-ata.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

Ko Ue-nuku te hakoro o Rua-tapu, he heru te take i pono ai i mate ai i te whakama, na Ue-nuku te heru, he heru tapu, no te haerenga a Ue-nuku ki era kainga, wahia atu e Rua-tapu heru ai i tona upoko ki te heru o tona matua, a ka mutu te heru o tana upoko titia ana eia tana heru he wahi ke, ano ka hoki mai te hakoro, ka ui "Keihea taku heru nei," ka kiia atu e etahi o taua iwi, "Ara kua herua tou heru e Rua-tapu." Ka riri a Ue-nuku a ka ki aia, "E, ma te tama poriro te rau moko nei, moenga ahau nei, raukawakawa nei, ma te tama mea nei e heru i taku heru, i hua ahau ma Ka-hutia-te-raki ma te tama i moea e ahau ki te takapau (w)hara-nui e kou taku heru." A ka mate a Rua-tapu i te whakama, ka tu te wharauka (riri) a Rua-tapu ka hiko ka to i tona waka ia Tu-te-poa-raki kia rere ki ona tupuna kia Tau-kato raua ko Tau-nui-a-tara kei reira nga tai e takoto ana, ka maanu te waka, i hua ratou he waka haere noa, ka peke atu a Paikea ki te waka o tona teina, na ka tae te waka ki waho ki te moana, ka anga tonu atu ki waho, ka mahara a Paikea, "Kohea rawa ra te waka nei," ka ki a Rua-tapu "He waka heke tonu ki raro," a ka tae ki te Moana-torenga (tikatia) ka anga te ihu o te waka ki runga ka tere atu ki te Moana-toto ara whero nei ka takiritia e Rua-tapu tana rekereke ka pupu mai te wai ki te waka, a ka tahuri tana waka. Ko te ingoa o te wahi i tahuri ai taua waka ko Te-wai-a-rua-makia, i te Rae-mate, a ka mate te nuinga o nga kaulhoe, ko Paikea i ora, i ora ai i karakia aia ki tona atua. E rua nga marama ona o Paikea ki te moana ka u mai ki uta, no tona haerenga mai, ka wehe mai ia Rua-tapu, ka ki mai a Rua-tapu ki aia, "Haere ki Puke-hiku-raki, ki Turuturu-a-marae-re-a-tango kia whai morehu ai, e kore au e tae atu i te whitu, e kore i te waru, e kore i te iwa, e kore i te ngahuru, hei te matahi ahau ka haere atu, a hei te Marua-roa." A ka haere a Paikea,

a Ua-nuku (Ue-nuku), a Ka-hutia ki Hiku-raki tatari ai, no te Marua-roa ka puke mai te moana ki uta, na Te-pu-nui-o-tonga i homai, ngaro katoa nga pa, mate katoa nga pa, me nga tangata tonu, ko nga tangata i oma ki Hiku-raki i ora, ko nga pa i whakapeka hore rawa he morehu i ora, na Moa-kura i inu te tai i hoki ai te moana ki tona wahi. He tuahine a Moa-kura na Rua-tapu. Na Rua-mano a Paikea i kawē ki uta, he ika a Rua-mano.

RUA-TAPU. (TE ARAWA.)

Ko Rua-tapu te tama a Ue-nuku-nui, na te wahine na Pai-mahutanga. He tangata whakakake a Rua-tapu, na reira te kupu a Ue-nuku nui i ki atu ai ki aia “E kore e tika kia haere koe ki te whare a to tuakana, he mea hoki he tama meamea noa koe naku.” Te tikanga o taua kupu nei, mo te whaea o Rua-tapu, e hara hoki taua wahine i te Rangatira.

Ka noho mauahara taua kupu a Ue-nuku-nui i roto i a Rua-tapu, a ka rapurapu mahara a Rua-tapu mo taua kupu, kia patua eia etahi o nga uri Rangatira o te iwi kia na ai tana puku whakatariri mo taua kupu. A ka whakahan aia kia hanga he waka, ka hanga te waka ko Huri-pure-i-ata te ingoa o taua waka, ano ka maanu taua waka ki te wai, ka tonoa e Rua-tapu nga tai tamariki tino rangatira e whitu te kanu topu, hei hoa mona hei hoe i taua waka, i mea hoki taua hunga. “E hoe ana ratou ki etahi moutere o te moana, i nga moutere i mamao noa atu.” Kua oti noa atu i a Rua-tapu te ore he puta i te takere o taua waka, a he mea takahi ki tana waewae.

Ka hoe te waka ra, a waho riro o te moana, ka takiritia eia tana waewae e takahi ra i te kowhao ra, ka puta te wai, ka kii te riu o te waka, a ka huri tanpoki. Kotahi te maunu (mohio ki te kanu) o te waka ra ko Paikea, a he taniwha a Paikea; ano ka tahuri te waka ra ka whakaahua a Paikea i aia, ki te ahua ika, a ka tere aia ki uta; maha noa nga ra ka tae aia ki te moutere i Ao-tea-roa, ko ana hoa kua mate katoa era, ka u aia ki uta, ka noho a ahua tangata ana ano aia, a ka noho aia i te taha marangai o taua motu ra

o Ao-tea-roa, a e ki ana etahi o nga iwi o te taha marangai, o enci motu, he tupuna a Paikea no ratou, a e mau tonu nei ana iwi ki nga kupu o te pepcha nei. “Ano te mahi a Paikea, te tangata i whaka ahua i aia ki te ngohi (ika) moana.”

RUA-TAPU. (NGA-TI-IAU.)

I mua atu o te tai a Rua-tapu, kahore he ngawha o Papa, na te tai a Rua-tapu i pakarukaru ai te whenua, i motu ke ai, i tu ai he whenua he moutere.

E kiia ana, ko Ara-hura ara ko te whenua i te moutere i Kai-koura e tu a moutere ana i mua atu o te wa i hiia ai te whenua e Maui. Ko te whenua i Ao-tea-roa, e kiia ana ko Te-ika-a-Maui, a ko te upoko koia kei te pito ki runga, ko te karu matau ko Te-whanga-nui-a-tara, ko Wai-rarapa te karu mau, ko te moana i Tau-po te tero, ko Muri-whenua te hiku.

I tautotohe ano nga Tolunga o nehe o enci moutere mo Maui, he kore kihai i tino tika te kupu a ratou katoa ki te Pora (waka) i eke ai a Maui i te wa i hiia ai te whenua, me te whenua i haere mai ai a Maui ki te hii i taua whenua. I mea etahi i rere mai a Maui i Hawa-iki, i mea etahi he Pora (waka) atua te waka a Maui, a ko te matau a Maui he kauae no te tahi o ana tupuna, a ko te maunu (parangia) he toto no te ilu a Maui, a ko te wahi i mau ai te matau a Maui ki te whenua, i te wa i hiia ai te whenua, ko te wahi i ahua tata ake ki runga te wahi i mau ai taua matau, a i tana hutinga i te whenua ki runga, tutu ana te moana, a puehu ana te rangi i te heihei o te moana, na reira i wehi ai nga hoa a Maui, kei horomia ratou e te moana.

RUA-TAPU. (NGA-TI-POROU.)

I Hawa-iki a Rua-tapu e noho ana. He tama aia na Ue-nuku, na tana waiine mokai na Pai-mahutanga.

I te tahi rangi ka whakahorohoro a Rua-tapu i tana manu taratahi (pakau), a ka tupou taua manu, ka tiu iho ki runga ki te whare o tona matua tane o Ue-nuku, a ka piki a

Rua-tapu ki runga ki te whare ki te tiki i taua manu pakaukau; i roto a Ue-nuku i te whare, a ka rongo ake aia i te ngache o nga waewae o Rua-tapu e takahi ana i runga o taua whare, ka patai (ui) ake a Ue-nuku ka mea "Ko wai tenei e takahi i taku whare?" Ka ki iho a Rua-tapu "Ko au" ka ui ake ano a Ue-nuku ka mea "Ko koe, ko-wai" Ka ki iho ano a Rua-tapu "Ko au ra ko Rua-tapu." Ka ki ake a Ue-nuku "E tama tu atu ki-raro, haere atu i taku whare, mau rawa e kake taku uru tapu, ka pa ano ra ma Ka-hutia-te-rangi, ma te tangata i aitia ki runga ki te Takapau-whara-nui; tena mau, he tama mea mea noa ra koe naku" ka pouiri te ngakan a Rua-tapu ki nga kupu a tana matua a Ue-nuku, a ka noho te ngakan mauhara i roto i a Rua-tapu, a ka mahi ka tarai aia i te waka nui mana; te ingoa o taua waka ko Tere-hapua. He tohunga ano e mea ana ko te ingoa o taua waka ko Tu-te-pewa-rangi, a he tohunga ano e mea ana ko Rangi-patoroa te ingoa o taua waka.

Ka mahia te waka e Rua-tapu ano ka oti ka tahi aia ka kohikohi i nga tama rangatira hei hoa mona, hei hoe i taua waka ki te moana kia kitea ai te tere o taua waka. Hokowhitu te kai hoe, he tama ariki anake, ano, ka eke taua tini ki te waka, ka tu a Rua-tapu i te tanga wai, ka hoe te waka ra a waho rawa o te moana, ka unuhia te puru o te waka e Rua-tapu, a ka takahia te kowhau cia ki te rekereke o tana waewae, a ka patai aia ki te nuinga, ka ki atu, "Te wai o to tatou waka, tirohia mai e koutou, kei nui te mama, a ka kii te riu, ma koutou e tiaki kei tahluri tatou." Roa rawa iho ka kitea te wai i te riu o te waka ra, nawai a ka nui haere ake, a ka pua te ihu o te waka kia anga ki uta, a ka uekaha te hoe o te kai hoe kia wawe ai te u. Ko Rua-tapu e tiheru ana i te wai, he ta hiana ia te ta o taua tangata, a ka nui haere ake te wai ki te waka, a tata rawa ake te waka ra ki te akau o uta, kua eke te wai ki te luri-purei-ata a ka tahluri te waka, a ka pohutuhutu te tini ra i ro wai, ka hopuhopukia e Rua-tapu ka rumakina ki te wai, ano ka kite a Hae-ora kua mate katoa ana hoa, ka karanga aia ka mea "Kowai hei

morehu mo tatou ki uta.” Ka utua e Paikea ka mea “Ko au, ko te tama a te Petipeti a te Ranga-hua, hei morehu mo tatou ki uta.” Ko te tikanga o te ui a Hae-ora, he mea nana ko telia ranei o ratou hei ora kia tae ai ki uta ki Ao-tea-roa, he mea hoki e mohio ana aia, ki te mea ka u atu te tahi o ratou hei morehu i te mate, a ka tae atu taua morehu ki uta ki te akau o Hawa-iki, ka whakamatea aia e nga maatua a te hokowhitu kua mate ra. He ture hoki te ture o Hawa-iki, a o Ao-tea-roa ano hoki i taua wa, e kore te morehu a Tanga-roa i patu ai, ana u ki uta e ora i te tangata whenua, ka patua e ratou kia mate, kei tupu he uri a taua morehu ka whakatete ki te tangata whenua, a ka toro te whenua i te whawhai.

I tana wa, kua tae mai nga tangata o Hawa-iki ki enei motu, a kua hoki ano ki Hawa-iki kua tae mai hoki nga waka o Hawa-iki ki enei motu, a kua hoca te moana katoa nei e aua waka, kopiko atu kopiko mai, a koia nei te tikanga o te ui a Hae-ora. A ka karanga atu ano a Hae-ora kia Paikea ka mea atu. “Haere ra, e tae koe ki uta, horahia te tau ki a Kahu-tu-a-nui kia noho rawa ake ai i te taha o te ahi e nui ana te tara uma hei riri mo te tau wai-ika, mo te tau tuku-roa, a kuhua e koe ma raro te tau wehe, me te tau makato, me te tau ruru.”

Ka tahi ka whaia a Paikea e Rua-tapu kia patua kia mate, a kihai noake a Paikea i mau i aia; ano ka mate katoa nga tangata o te waka o Rua-tapu, ka karanga atu aia ki a Paikea ka mea atu “Haere ra e koe, e tae ki uta ki Ao-tea-roa, huhiuia nga morehu ki Puke-hapopo, a ma nga po nunui au o te waru e kawe atu, ki te kore au e tae atu, e hara au i te tatea (parahaka) no to tatou matua.”

Koia nei te whakamaoritanga o tana kupu i ki nei “Ki te kore au e tae atu” ara ki te kore e tukua atu eia te tahi ngaru nui hei whakangaro i te whenua, a na reira ano hoki tana kupu i mea ai kia huhiuia, nga tangata ki runga ki te maunga ki Puke-hapopo, kia ora ai etahi tangata, kia kore e mate te iwi katoa i taua ngaru nui.

E kiia ana e te korero a nga tohunga, i mate ano a Rua-tapu i te tauritanga o tana waka ano ona, a i mate tahi

ano aia i ana hoa i patupatua ra eia, a no muri iho ona i mate ai, ka pahu, ara ka pakaru tana puku me ana whekau, a na te kaha o te pahu o te pakarutanga o tana puku, nana i tu ai te ngaru nui, a i tae rawa mai te amai o tana ngaru ra ki te akau o tenei whenua i Ao-tea-roa nei, a na taua ngaru i huri te kowhatu, te kirikiri me te tahoata ki uta ki te tua-whenua, a i tae ano hoki taua ngaru ano ki te akau o Hawa-iki.

I u mai a Paikea ki enei motu, i te wa e koia ana te Kumara, ara i te wa i tupuketia ai te ahuahua, a i tiria ai te Kumara, i te wa e rere ai te kano o te Pere-hia e te ainga a te hau ki te moana, a e rima marama o Paikea ki uta nei, ka puta te tai a Rua-tapu, a huri katoa taua ngaru, ara taupoki katoa ki nga motu nei, ko te tihi anake o nga maunga i purero ake i te wai, a ko nga pungapunga o Kainga-roa i Taupo, na taua ngaru i kawe ki reira.

I whakamana ano te kupu a Rua-tapu e Paikea, a huihuia ana nga tangata ki te maunga i Puke-hapopo, a i ora ratou, kihai i mate i taua tai a Rua-tapu. Otira ko nga tangata katoa o te nuku o te whenua, ara ko nga mea kihai i haere ki Puke-hapopo, i mate katoa era i taua tai a Rua-tapu.

I karakiatia e Paikea ana karakia, a ka tae aia ki te tata Pere-hia ka werohia taua tata Pere-hia ki taua ngaru, a ka ruhi te heihei o taua ngaru, na reira i ora ai nga tihi o nga maunga i kore ai e ngaro katoa i te wai.

Nga Maremare-tai, o te moana, he whekau no Rua-tapu, no te pahutanga o tana puku, i matata haere ai ki ia wahi ki ia wahi.

Ka hokia ano te korero ki a Paikea, i muri iho ona i haere ke ai i a Rua-tapu.

Ka ruruku a Paikea i aia, a ka whaka-ahuru i tona manawa, ko tana karakia ahuru (whakamahana) tenei :—

Ka hura, ka hura,
 Ka hura te moana ;
 Ka hura te moana uwaha (uha),
 Ka hura te moana kore.
 Ko to manawa,
 Ko taku manawa,

Ko Hou-tina ;
 Ko Hou-taiki.
 Te ripia, rei ana,
 Whaka-hotu-nuku,
 Whaka-hotu-rangi.
 He ripo he ripo hau,
 He take take,
 He huru manu.
 Te moana i rohia.
 Hoatu te Kauwhau tangata
 Ki uta.

A ka karanga a Paikea i ona tipua Tauiwaha ; i a Pai-
 kea-ariki, i a Whaingariki, i a Huru-manu-ariki, hei waha
 (kawe) i aia ki uta, a koia nei tana karakia i whakatau ai.

Paikea-ariki e, whanake nei,
 Kei te kau, ka kau, ka kau e.
 Whaingariki e, whanake nei,
 Kei te kau, ka kau, ka kau, e.
 Huru-manu-ariki e, whanake nei,
 Kei te kau, ka kau, ka kau, e.
 Hiki ka kau, hiki ka kau,
 Roti tako tako,
 Te unga i a,
 O Tane ki uta, e.
 Haramai ana
 Me te ngaru nui
 Tuaina ki te toki
 "Taka-huri-whenua,"
 Ka puta "Tonga-ariki,"
 Ko "Maru-whatu,"
 Koia i tahuti e i.
 Tu te titi,
 Mou rei e.
 Tu te puru,
 Mou rei e.
 Kia hikitia,
 Mou rei e.
 Kia hapainga,
 Mou rei e.
 Kia Tari-anga,
 Mou rei e.
 Mou rei e, taku mata e, i.
 Whakakau, whakakau
 He tipua.
 Whakakau, whakakau
 He atua.

Whakakau, whakakau
 He taniwha.
 Whakakau, whakakau,
 He tangata.
 Koia ra e
 Ki waenga te moana.
 Koia ra e
 Ki waenga te tahora.
 Koia ra e,
 Ki te bukahuka awatea.
 Koia ra e,
 Tu taku manu ki te wharaunga (parekura).
 Koia ra, e, i.
 Rua-tapu turia mai te hoe
 I ere te panipani moe.
 I au i a Ka-hutia-te-rangi.
 He tama whaka purupuru,
 No waho no Whanga-ra.
 Te tere ahu noa.
 Tuki mano te ika,
 Ki Tai-o-rutua.
 Bere mai te waka
 O Paikea.
 Nau mai Te-rangi-karoro e, i,
 Takahua, takahua e Tane,
 Ki te Kahu-o-wai-rau,
 Te moana i rohia.
 Heatu to kauhau tangata
 Ki uta e.

Ka mutu te karakia a Paikea ka u hoki aia ki uta, i te kawenga e ana tupuna taniwha, u atu aia ka aluahua eia te onepu hei whakamahana mona, a tapa tonutia iho te ingoa o taua wahi ko Te-ahuahu, a e mau tonu aua taua ingoa ki taua wahi i enei ra.

Te taenga o Paikea ki Wai-apu ka moe aia i a Hotu-rangi, ka puta ko Pou-heni, tana ko Porou-rangi, a koia te tupuna e karangatia nei ki tenei iwi kia Nga-i-porou.

UE-NUKU. (NGA-TI-KAHU-NGUNU.)

Te-maru-nui-o-rangi; na te wahine tuatahi a Te-a-maru a Timu-whakairia i aia hoki te wananga; ko Rua-wharo ko Tu-pai; he wahiue ke nana. Hei teina mo Ue-nuku a Rua-wharo raua ko Tu-pai; ko Timu-whakairihia to ratou tuakana. Ka taa a Ue-nuku i tana kupenga ka noho a

Rua-wharo a Tu-pai, kahore i taa i tetahi mata ma raua, ka oti te kupenga a Ue-nuku ka kawea ki te moana, ka mau mai nga ika, ka tangohia e Rua-wharo nga Mango, me nga Whai me nga Haku ko nga ika puharu (pai nui) hoki tera o te kupenga. He rangi e tango nga tangata ra, he rangi e tango, ka kii atu a Ue-nuku ki te teina kia Rua-wharo "Kati ra te takahi i te kupenga nei koi (kei) kii to puku i te wai." Aoake te ra ka tukua ano te kaharoa (kupenga) ka u ano ki uta, ka peke ano tangata ra ki te koho i nga ika nunui o roto, ka karanga a Ue-nuku kia Pou-tama kia whitia te kupenga, whitia ana e Pou-tama, ka hinga a Rua-wharo ki roto i te kupenga, ka werowerohia te kiri e te ika ka mate a Rua-wharo i konei ka whakama a Rua-wharo i konei ka tangi, ka kii atu e tona hakui "Kati a tangi, me haere koe ki to tuakana kia Timu-whakairihia, ki te pae he ika mau ki uta era e mate to tuakana i a koe." Ka haere a Rua-wharo rana ko Tu-pai ki te kainga a Timu-whakairihia, kei te huanui (ara) e haere atu ana nga tangata ra, ka kii atu a Timu-whakairihia ki tona wahine kia Hine-hehei-rangi, "Tikina atu he whariki kia rua, make (meake) puta mai nga tangata tokorua," ka haere te wahine ra ki te tiki whariki mo raro i nga tie-nga (tapau) ra, ka tutaki nga tangata ra i te wahine ra, ka peke mai nga tangata ra aitia ana a Hine-hehei-rangi kei te ai nga tangata ra katahi nga mokaikai a tangata ra ka titakataka, kai runga kei raro, ana mokai nei he Miro-miro ko Hine-pipi-wai tetahi, ko Hine-papa-wai tetahi, ka tae mai te wahine ra ki te kainga ka kii atu ki te taane, "E koro i tutaki i au nga tangata tokorua," ka mea atu te taane "Kei whea," ka kii atu ano e te wahine ra "Kei te haramai" kaa kii atu ano e tangata ra "Kua taea pea koe?" ka kii atu te wahine "Ae," ka kii atu tangata ra, "Tena te tohu" ka kii mai te wahine ra "Ina te tatea o ta raua aitanga i au," ka tahi ka mauria atu e tangata ra ka parua ki runga ki te tomokanga o te whare kia tomo ai nga tangata ra i raro o to raua tatea ano, ka tae mai ki te whare ka ki atu tangata ra ki te wahine, kia tikina he ika, ka homai te ika ka kai nga tangata ra, toroli nga

tangata ra, ka paru nga whariki i nga tangata ra ka whakama nga tangata ra ; ka kii atu tangata ra, “ Na korua i haere hianga mai i mate ai korua.” Heoi tonu te riri a to raua tuakana kia raua, ka tahi ano a Timu-whakairihia ka kii atu “ E taa ma, he aha ta korua korero,” ka kii atu a Tu-pai “ He whitianga na Ue-nuku ia Rua-wharo ki roto ki te kupenga koia te take i haere mai ai maua,” ka ki atu a Timu-whakairihia “ He whakataka ta korua hei patu i ta korua tuakana,” ka ki atu a Tu-pai “ Kaore ko te Pakake kia riro mai ia maua kia pae ai ki uta kia eke ai hoki aia ki runga kotikoti ai ka whakataka ai e maua ki roto kia ea ai hoki to maua mate i aia ” ka kii atu a Timu-whakairihia “ Hei apopo ka hoki ka mau atu e korua i te kirikiri hei taki mai ki uta.” Ka tae ka pae mai te Pakake ki uta, ka tahi ka mahara a Ue-nuku era e riro mai ia raua te Pakake, ka karakiatia e Ue-nuku kia kore e riro ake ia raua. Mana ana ta Ue-nuku karakia, kore ana e pae o te Pakake ki uta ia raua ; ka roa e noho ana ka whakatomokia te whare tapu kia akona ai te wananga me nga karakia, ka tomo ko Rua-wharo ka waiho ko Tu-pai hei tumau (hei pononga) mo ratou ki waho. Ka akona nga korero kia Rua-wharo me nga karakia, ka po ka haere atu a Tu-pai ki te whakarongo i nga korero o te whare ra ka akona a Rua-wharo ka roa ka patai atu a Timu-whakairihia kia karakia atu a Rua-wharo ki aia, ka karakia atu a Rua-wharo ka tae ki waenganui ka hapa, ka tahi a Timu ka ui atu kia Tu-pai ki te mea i waho o te whare. “ E taa tena karakia mai kia mohio atu ahau ” karakia atu a Tu-pai oti noa aua karakia katoa me te wananga, ka tono a Timu kia hoki raua, ka hoki nga tangata nei, ka ki atu a Timu, “ E tutaki ia korua te kuri me te manu whakamatautia ; ki te mate ia korua, ka riro te wananga ia korua, ka kite korua i te rakau nui whakamatauria e korua, ki te hianga te rakau ia korua ka riro te wananga, ki te maroke ranei ka riro ia korua te wananga,” ka kii atu a Tu-pai “ Me patu to taua Pukenga ” ka ki atu a Rua-wharo “ Kaua taua e tahuri atu ki te patu i to taua tuakana.” Ka puta raua ki waho ka ki atu ano tangata ra a Tu-pai. “ E taa me patu e taua ko te Ooi hei taanga ika ma

taua," ka patua ka mate te Ooi ia raua te patu ka rongona (rangona) ki te harurutanga o te rango ka puta atu a Timu-whakairihia ki waho titiro, tiro rawa atu e tu ana mai i runga i te wahi tapu, ka riri atu ia kia ratou ka kata mai raua ki aia, koia te take i kaha kore ai te Ooi kua mate mai i tawahi, ko te Tutu, ko te Karaka ko te Kotukutuku he iti nei te mana kei te man ia ratou. Ka riro mai te wana-nga ia raua ka ki atu tetahi "Me aha taua," ka ki atu tetahi "Me haere taua ki te whakamatau korero kia Whakara-rau, kia Tu-taka-hinahina, kia Tu-taka-oreore, kia tukua mai a Taki-timu."

Ka ki atu nga tangata ra kia homai te waka ra, ka ki atu hoki nga tangata, "E hara i te hanga me te pere tera te waka nei" ka ki mai ratou "Ma te aha e hahau te tama a Mumu-whango," ka ui mai nga tangata ra "I haere mai korua ki te aha," ka ki atu nga tangata ra, "Ki te tiki mai i te waka nei kia whakamatauria ki te hochoe," ka whakaae mai nga tangata ra, ka kii iho nga tangata ra "Ma koutou e mau ake, me mau ake ano o koutou kahu." Ka tae nga tangata ki te kainga, ka tahuri ki te whakawhaiti i o raua taonga me te kirikiri ano, ka whaiti ka tae atu te waka ra ka utaina te waka ra e rua rau tangata ki runga, ko nga kahu i waiho i uta, kaore he kai i utaina ki taua waka, ka whakanohia to raua atua a Kahu-kura ki te taa o te waka hei whakatika i te waka. Ko Kahu-kura he kai tiaki ano ona, ka wehi a Rua-wharo ki te tiki i taua atua, ka kii atu a Tu-pai, "Kaore me tiki e taua, me patu e taua nga kai tiaki," ka tahi ka haere a Tu-pai ka patua a Tara-kumukumu, a Tara-tu-a-neimeci, a Tara-mongamonga, a Tara-hiku-mutu, a Te-ao-whanoke, a Te-ao-hiku-mutu, a Te-mote-pua ko nga kai tiaki tena o Kahu-kura e kore ai e tae te whanako, taka rawa ake kia Tu-pai ka riro i aia a Kahu-kura ki runga ia Taki-tumu.

Ka toia a Taki-tumu ki te wai ka tapatapa a Rua-wharo i tana tapatapa.

Ko Peka, ko Peka i Whiti,
 Ko Peka, i Tonga,
 Ko taua hanga,

Ko taua waka,
 Ko taua waka. Ko Te-papa o Te-rangi,
 Ko Te-papa o Te-rangi,
 Kaore au i te Mokimoki
 Kaore au i te Mokimoki
 Te ara o Tu-taka-hinahina.
 Ko Peka, e Iki ;
 E Iki turoua Hiki,
 E Hiki e te turou Hiki,
 Hiki Nuku e,
 Hiki Rangi e,
 Hiki Nuku e,
 Hiki Rangi e,
 Ka hikitia tona ure,
 Ka hapainga tona ure
 Ia, ia, ia, ia.

Heoi kaore te iwi nei i molio ki te ngari (tautapa) nei taea noatia tona mutunga, ka tac te waka nei ki te moana ka roa e hoe ana ka kii atu te iwi ra, "Me hoki ra tatou ki uta" ka kii atu a Tu-pai "Kaore kia ngaro te maunga ka hoki ai tatou ki uta ; he waka tere hoki e kore e taro (roa) ka u tatou ki uta." No te ngaromanga o te whenua ka po ka ngana te iwi ra e te luaka i te po, hoatu ai tenci i tona kahu ka hoatu tenci i tona kahu ka mahana ratou te taka i te moana, ko Pito, tu tonu ai i te taketake o te ra me te mere hei patu tangata hei o (kai) ma ratou. Ka mate kai ratou ka tu a Pito ki te patu tangata ka mau te ringa o Pito ki te upoko o te tangata ka kii ake te tangata ra "Auaka au e patua ina he utu;" takoto ana te ika Hapuku i runga waka, pena tonu a u noa mai ki uta nei ta ratou waka. Ko nga waka katoa i noa katoa te ihu ko te taa anake i tapu ; ko Taki-tumu i tapu katoa te taa puta noa ki te ihu o te waka, ko nga waka katoa ko Horo-uta, ko Te-arawa, ko Tai-mui, ko Mata-tua, ko Toko-maru, ko Kura-hau-po, ko Nuku-tere, me etahi atu waka, e noa ana etahi wahi o nga waka katoa. Ko nga ika i kohia haeretia mai ra te ora o te waka nei o Taki-tumu, koia te take i nui ai te ingoa o Taki-timu i nga waka katoa, ka u mai te waka ra ki Muri-whenua. Ka roa, ka tahi ano Taki-timu ka rere mai i te

taku-tai-roa nei, kimi haere mai ai i Te-mahia-mai-tawhiti ka puta i 'Foro-uka i Te-ika-a-tauira ka kitea a Wai-kawa me Kalu-tara-riakina ki runga, ka tu a Rua-wharo ki runga, ka mea " Ko Te-mahia tenci ;" ka tata ki uta, ka kukume a Nuku-tau-rua ki waho, ka u te waka o Rua-wharo raua ko tana taina ki Te-mahia me o raua na tangata tonu, ka titiro arau (hawe), kaore i ata rite ki Te-mahia ; ka whakanohia e raua tena wahi ; wetekia te pokai oneone ka ringitia te kirikiri i kapua mai i tawahi i Te-mahia-mai-i-tawhiti, ka mahia e raua nga ritenga katoa e oti ai, i akona ai kia raua, oho rawa ake i te ata ka pae tera te Pakake ki uta. I kiia atu ano e to raua koka (whaea) " Hei te wahi e pae ai te Pakake ki uta hei kona korua noho ai." Heoi ko te take i mahue ai Te-mahia ia raua kei te patunga a Rua-wharo ia Ngongo-tu-a-rangi. Oma ana a Ngongo-tu-a-rangi ki runga nei, ka moe i tana wahine ka puta ko Ranga-tira, ka rongu a Rua-wharo kua puta tana moko-puna ka hari a Rua-wharo tae rawa mai ki Ahu-riri nei ka mate taua tamaiti, ka makaia (maka) e raua ki roto ki te wai i Ahu-riri : waiho iho ana e Rua-wharo ko te kuku i Ahu-riri hei kai ma Ranga-tira. Ka tono a Rua-wharo kia hoki a Ngongo-tu-a-rangi kaore i whakaac a Ngongo-tu-a-rangi ka hoki te papa ka tukua e Ngongo-tu-a-rangi te Apu-heihei hei huri i te waka o te papa, na te mohio tonu ano o te papa ki te mahi ka u ki uta ki Te-mahia ; ano ka roa e noho ana ka whakatika mai a Rua-wharo ki te upoko o te motu nei oti mai ki konei, kaore hoki i hoki ake ano ki Te-mahia, ka mahue a Te-mahia ki ona tamariki kia Matiu-kia, Makaro ; i muri iho ka tae mai a Paikea ki Te-mahia, kaore a Taki-timu i kitea i reira, ka roa ka rongu a Rua-wharo kua tae mai a Paikea ki Te-mahia ka whakatika a Rua-wharo raua ko Tu-pai ka tae ki Te-mahia me nga kumara hei tiri (whakato) ki Te-mahia, ka tae ki Te-mahia ka kiia a Ira kia tikina kia patua hei whariki mo a raua kumara, ka kii atu a Paikea " E taa ma te toatoa ake korua ki te kii, kia patua to tatou tuakana, no tawahi mai nga take mau rawea mai ki enei rangi nei utu ai, whakarerea atu tena kupu." Ka mutu te pure (karakia) ka hoki mai ratou noho

rawa ake i Te-whanganui-a-roto, ko Pori-rua, ko Pa-tea, ko Ara-paoa ona kainga i noho ai. Heoti oti mai a Taki-timu ki te upoko o te ika nei, ko te take i kiia ai kia patua a Ira mo te kaha-whiti te take e mau tonu ana te tautauhea (riri puku) i runga ia Rua-wharo o taua matenga. Heoi tenei.



UPOKO III.

E kui ma e, ka tahi hanga kino e,
Hara mai ki au, whakaiwi kore ai,
Kia kotahi te mate, mo roto i au,
Kia au iho ai taku noho, ki raro ra,
He rau maharatanga e te ngakau e,
Kia inumia atu i te ika tai heke,
Ko te toka tapu au, ki O-rua-nga ra e.
Uhia atu ai, e te rehu tai-toko
Hei whiu i au i konei, manioro noa ai e.
Tu ai ki te riri, ko wai e rongu ake,
Kua mate noa atu maua nei ki te wai.
Kia kaha e te ori (hau) tau pupuhi mai e,
Hei whiu i au, ki runga ki te rangi e,
Ki kona koutou tupekepeke ai, e,
Kapokapo kau ai o koutou ringaringa, i.

Ko te waiata a Ka-hoki mo Tai-timu.

KO POU-HIENI, RAUA KO HIINE-KAU-I-RANGI.

(NGA-TI-KAHU-NGUNU.)

NGA korero mo te taha kia Nga-ti-ira, tenei ka timata nei. Ka whawhai a Nga-ti-ira mo a ratou Maara kumara me a ratou rakan, ka pa te pouri kia Nga-ti-ira ka tahi ano ka tikina ka tangohia mai a Horo-uta, ko taua waka no Tama-a-kawa mo Hiki-tapu mo Tu-a-kari-kawa, ka riro mai te waka ra ka utaina mai a Nga-ti-ira ka eke mai a Pou-heni, ka mauria mai te kumara me te kowhai, u noa mai te waka ra ko O-hiwa nei ka eke ki runga ki te Rae-okanawa, ka wara te iwi ra ki te tauawhi i ta ratou waka i te tahuritanga; tahuri rawa ake ona tungaane kua kore a Hine-kau-i-rangi, ka mahue te waka ra ka whai mai i to ratou tuahine, ko nga mea tenei i whai mai. Ko Hou-nuku, ko Hou-rangi, ko Taki-whenua, ko Taki-rangi, ko Pawa, ko Rongu-tope, ko Tai-kehu, ko Tari-toronga, ko

Tapuke, ko Waha-paka, ko Koneke, ko Tane-here-pi, ko Karo-taha, ko Whio-roa, ko Tao-roa, ko Tapuke, ko Hiwara, ko Te-hatoitoi, ko Ta-hore, ko Kura, ko Tu-te-pakihirangi, ko Taia-roa, me a ratou wahine ano, me Mauawa-roa, me Hine-mataotao, me Te-ra-kume, me Mapu-hiarangi, me Koia, me Waha-puku, me Tangihia-wai-tutu, me Ta-poto, me Tanga-roa-kai-tahi, me Hine-kapua-a-rangi, me Ia-ki-te-rangi, me Nenewha, me Wai-taramca, me Wha-kite, me Hine-huhunu-rangi, me Hau-ki-te-rangi, me Hina, me Whiti-anaunau, me etahi atu wahine. Koia to ratou tuahine, me to ratou tuakana hoki, ka tae mai ratou ki Te-mahinga, ko te mahinga a Hine-kau-i-rangi ka huaina e ratou nga ingoa mo nga mahinga a Hine-kau-i-rangi me nga wahi i noho ai aia, i haere ai hoki ia; koia nei aua ingoa me ona ritenga ano ko Te-horahanga i tona maro ko Te-horahanga-marotena, ko te miringa i tona Hei, tapaia ana ko Te-miringa-a-hei, ko tona whakauranga (karakiatanga) tapaia ana ko Te-whaka-uranga, ko te hokahokanga ko Te-hokahoka ano, ko te roa o tana tapuwae, ko Tapuwae-roa tena, ko te riritanga ko Raparapa-ririki tena, ko tona tirohanga, tapaia ana ko Tirohanga tena, ko te wahi i tangi ai ia, tapaia ana ko Tangihanga tena, nona anake enei ingoa katoa, puta rawa mai ratou ki Tipa-roa (Tuparoa) nei ka taona te umu kai ma te ara (te hunga i haere) ki tatahi, heoi kaore i hukea tana umu ra, e tao na ano, aranga (tapaa) tonu iho tena wahi, ko Umu-tao-roa, ka haere ano ratou ma ro (roto i te) ngahere puta noa mai nei ko Tai-harakeke, wharona tonu te kai manu e wharona tonu na te kai tahaa a Wai-paka, me te kai (nga) tahaa. Ka hoki ano ki ro (roto ki te) ngahere mahi ai, puta rawa atu ko Maunga-tapere, ko Maunga-haumi, mo Horo-uta tana haumi ka tahi ka miia e Pawa tena mimi ka karanga a Pawa i te hekenga o tona mimi.

Tawhai mimi, tawhai roa,
 Ka heke te wai o motu;
 Hei ara mo tohona haumi.
 Tawhaiwhai mimi,
 Tawhai roa,
 Ka heke te wai o Te-wai-roa.

Heoi ka poka mai ano ratou ki tatahi nei puta rawa mai ratou ko Whanga-ra nei rokohanga mai e tawheta (oke) ana tera te hokowhitu mau mahiti (topuni) a Pou-hei, ka kapiti nga niho i te mau mahiti, ka tahi ka miia e Nga-ti-ira o ratou mimi ka hualhuaia kia wera tana wai, ka oarea nga waha, ka kowhakia ki te rakau ka riringi ai ki roto ka ora ka tahi ano ka haere ka tae ki Te-muri-wai; i Wherowhero, ka kite ratou i te Pua i Whaka-manu, ka tahi ka ki "E ko to tatou kainga tenci, ko Te-kuri tenci, ko Whaka tenci." Na ko Te-pua to tera e riri ra ratou, ko taua waka i reira e takoto ana, ka tahi ano ratou ka tau ki raro ka noho ratou i reira, ka mahi kai ma ratou ka tiria (ngakia) te kumara a Hine-hakiri-rangi ko te maara i tiria ai, ko Manawa-ru; ko Mata-pia te kowhatu hei tao, ka tipu tana no te mea i aia te mohiotanga ki te Kowhai tohu mo tana maara, ko ta nga tungane, ko Papaka te ingoa, takoto tonu ka mate ta etahi no te mea i aia te kowhai ara te mohiotanga ki te wa e rere ai tana, ko ta nga tungane papa, takoto tonu ko Papaka te maara. Ko etahi o uga kumara o runga ia Horonuta he Pohue-waha-roa he Koiwi, e tipu na ano i te akau i tatali.

Ka noho ko Ira i Turanga-nui, ka roa ka mahue ia Ira a kona tu rawa mai tana whare, a noho rawa mai i Pakarae, ka tae mai a Paikea ki Whanga-ra noho ai, ka tae te korero kia Rua-wharo, ko Tu-pai i Pori-rua, i Aro-pawa, i Pa-tea, ka haere (hoe) ake raua i runga ia Taki-timu ki te kawe i nga kumara whakahere kia Paikea ki Whanga-ra, ka tae ki Whanga-ra a Rua-wharo a Tu-pai, ka kiia a Ira kia patua e raua hei whariki mo a raua kumara, mo te whitinga a Ue-nuku ia Rua-wharo kia hinga ki roto ki te kaharoa (kupenga); ka kii atu a Paikea "E taa ma e hara ake korua i te toto pu ki te toatoa puku korua ki te kupukupu ki te tatou tuakana; no rawahi (tawahi) mai nga take (hara) ka mau rawa mai ki konei (ki tenci motu) whakarite ai." Heoi ka kore te kii patu ia Ira i kona ka ora a Ira, te take, mo te whitinga a Ue-nuku i a Rua-wharo, kia hinga ki roto ki te kaharoa (kupenga). E tika ana ano tona ingoa "Kote-kaha-whitia." Heoi ka hoki a Rua-wharo raua ko Tu-pai

ki o raua nei kainga noho ai, ka haere hoki a Paikea raua ko Ira ki U-awa noho ai, ka tu te whare o Ira ko Te-mata-te-ahu (mata-tuaahu) te ingoa, ka oti katahi ano nga rawa (taonga), nga atua i utaina mai i runga ia Horo-uta ka kawea ki roto ki taua whare takoto ai, ko aua atua me nga karakia i utaina mai i runga ia Taki-timu ko te tino waka tapu tera o te manutanga mai i tawahi, ka tahi ano ka whaakina te kete (putea) o nga korero, ki U-awa ka tukua e Ira kia Whare-patari, hei tiaki. Heoi ka tipu (tupu) haere mai nei a tae noa mai nei ki tenei ao. Heoi ano enei korero i konei mo tenei taha.

KO RONGO-KAKO, KO TAMA-TEA. (NGA-TI-KAHU-NGUNU.)

I noho o matou tipuna (tupuna) i Hawa-iki i te tuatahi tanga o te noho ki te whenua, ko nga ingoa o aua tipuna a matou ko Rongo-kako, ko Tama-tea, ko Rua-wharo, ko Kupe, ko Ngake. Te take i maunu mai ai etahi o ratou ki te teretere haere, he whawhai na ratou ki a ratou ano, mo te tahi whenua, me etahi maara kai, ko te ingoa o aua maara kai (kumara) ko Tawa-runga, ko Tawa-raro, ano ka kino te whakatete a ratou mo aua maara ka tu ka whawhai, a ka mate i reira, ko Moenga-kura ko Moenga-toto. Ko enei tangata te tuatahi o te tangata i patua ki te turanga riri o mua.

Ko te take o taua whawhai, na te Hapu ki a Pou-nawa, a ko te hunga na ratou i hohou te rongo i mutu ai taua pakanga, ko Riri-noa, ko Muka-noa, ko Kai-pia, ko Kai whanaunga, ko Tama-tau-enga, ko Nuku-marac-roa, ko Rongo-marac-roa, ko Takataka-putea, ko Marere-a-touga, ko Moha-nui-o-te-rangi, a mutu ana taua pakanga a noho pai ana te iwi. Muri iho ka putakea ano he pakanga, te take o tenei he wahine, ko te ingoa o taua wahine ko Are, kihai i roa ka mau ano te rongo a mutu ana tenei.

Koia ra nga take i mahue atu ai a Hawa-iki i o matou Tupuna, a aliu mai ana te hoe mai ka tenei wahi, ki te rapu whenua ma ratou.

Ko Taki-timu te ingoa o te waka i eke nui ai te hoko-whitu o te Hapu ki a Tata, a rere mai ana ratou i te

moana nui a u noa mai ki enei motu ki te Ika-a-maui, ki Ao-tea-roa.

He tere no te rere o te waka nei no Taki-timu a he napi (tere) no tana rere i te akau o nga motu nei i tapa ai ano he ingoa mona ko Horo-uta.

I a ratou e rere mai ana i te moana, he nui ta ratou mate i te kai kore. A he mea kii e ratou, ko te tahi ano o ratou me patu hei kai ma etahi ano o ratou, ka kii e te kii ko Mоторo te tangata hei (me) mate, a ka tae aia ki tana tamaiti ka homia eia kia patua; te ingoa o taua tamaiti raka (ra) ko Kaha-wai a ora ana a Mоторo, ka kainga ko Kaha-wai, ka kainga ra a Kaha-wai a ka pau, ka noho roa noa ka hiakai ano te iwi ra, a ka kii ano ko te tahi o ratou me mate hei kai ma ana hoa, ka kii ko Te-angi me mate ka tae aia ki tana tamaiti ka homai kia patua; te ingoa o te tamaiti ra ko Koukou, ka patua a Koukou, a ka ora a Te-angi.

Ka rere ano a ka pau tera, ka hiakai ano te iwi, ra a ka kii ko Te-ao-marō me mate, ka tae aia ka homai ana tamariki ko Tore-tore, ko Tu-angi, ko Tu-a-iwa, ko Kuku a ka homai kia patua hei kai ma te iwi i te waka ra, ka patua era a ka ora a Te-ao-marō.

Ka rere tonu mai a ka u mai ki uta nei: me mate kai ano te iwi ra, me pau ana tamariki a Te-ao-marō, a hiakai ai ano te iwi ra a me karangatia ki a Toi kia patua, aia a Toi penci kua tohungia e Toi ko te Ti, ko te Mamaku e patua kia ora ai te iwi e mate ra i te kai.

Ka u te waka nei a Taki-timu ki Tauranga a ka noho a Tama-tea i reira a ka rere tonu a Kupe, a Ngake, a Rua-wharo i runga ano i te waka.

Ka moe a Tama-tea i a Iwi-pupu, ka puta ki waho ko Kahu-ngunu.

Tama-tea = Iwi-pupu
|
Kahu-ngunu.

Ka rere te waka ra i Turanga a ka tae ki Wai-apu, U-awa, Nuku-tau-rua, a noho ana a Makaro te tamahine

a Rua-wharo i reira, i u ratou ki waho atu o te Wera a ka waiho i reira he kai mana.

A i u ano te waka ra ki Te-wai-roa, ki Mohaka, a noho ana i reira ko te tahi ano o nga tamahine a Rua-wharo. Ka rere atu ra i reira, a pae noa atu i Maunga-rahiri a ko Maunga-rahiri te punga ki uta, ki Ruku-moana te punga ki te moana, a ka tukua ki uta i reira te tahi ano o nga tamahine ano o Rua-wharo ko Rangatira te ingoa o taua wahine, a ka waiho i reira etahi o nga kai i kai ai ratou i a ratou e rere mai ana i te moana i waiho etahi o aua kai ra i te wahi i u atu ai a Rangatira ki uta, hei kai mana ki tera wahi, te ingoa o aua kai ko te Kaha-wai, ko te Kuku, ko te Toretore, ko te Tu-a-iwa, ko te Tu-angi, ko te Pakake, ka rere ano te waka ra a ka tac ki Kopu-tau-aki a ka noho i reira ko te tahi ano o nga tamahine a Rua-wharo ko O-maku te ingoa, a ko te kai a tenei wahine ko Te-whangai-o-tama, te Pakake ko te Koro-ama, ko te Kaka, ka rere ano te waka ra, a Po-ranga-hau, a ka u atu ki uta i reira, ko te tahi ano o nga tamahine o Rua-wharo ko Tai-raka, a ko te kai a tenei wahine he Pipi he Tai-raki; ka rere ano te waka ra a u rawa atu i Rangi-whaka-oma a ka takoto i reira i a Kupe tana Waka-whenua-kapua-rangi. Ko te ingoa ko Ma-iri-rangi, a ka hoki mai ano a Ma-iri-rangi i tana haere ki Rangi-whakaoma, he mea hoki i haere aia a Ma-iri-rangi ki te tiki wai i reira, ma tana tamaiti ma Moko-tu-a-rangi i haere, ara i tonoa kia haere ki te tiki i taua wai, a haere ana aia i te akau o te moana a tac noa ki Ahi-tio, ka tu aia i te one, a kohatu tonutia iho aia, me te kiaka (ipn, tahaa) ano i te ringa.

Ka haere tonu a Kupe a ka whiti i te moana o Rau-kawa, a noho atu ana aia i tera tarawahi (taha). Koia nei etahi o nga waka i u mai ki enci motu Te-arawa, Tai-nui, Mata-tua, Kura-whau-po, Aotca.

TAMA-TEA-POKAI-WHENUA. (NGA-TI-HAU.)

Ko Rongo-kaka te matua o Tama-tea-pokai-whenua, he tupuna aia no nga iwi katoa o nga motu o Ao-tea-roa nei me te Wai-pounamu, i haere mai aia i Hawa-iki, ko tona

waka ko Taki-tumu(tupu), ko te rua o ona ingoa ko Horo-uta : ko tona unga mai ki tenei whenua ko Turanga, ko te ika i hiia e tona tupuna e Maui, ka mahue atu a Taki-tumu i reira, ka haere mai aia ma uta, ka na te takutai o taua moana o Turanga ka haere mai a tae noa mai ki Ahu-riri, ka rere tana mokai ngarara ki roto ki Ahu-riri, ko te ingoa o taua ngarara ko Tapu-te-rangi, ka haere ano a Tama-tea ka ahu ki nga maunga i Ruahine ka tae aia ki reira ka poua tana rakau ki te whenua hei tohu mo te hokinga o tana tamaiti (tama) o Kahu-ngunu ko te ingoa o taua rakau ko Rakau-taonga i poua ki runga ki Te-onepu ; ko te take i hoki ai tana tamaiti a Kahu-ngunu, i kite aia i nga karoro i whai mai i muri ia raua i runga o Rua-hine, e rere ana aua manu i runga tata ake ia raua a he kitenga no Kahu-ngunu i aua manu ka puta te whakatauki a Kahu-ngunu ka mea “ Te karoro tangi tararau i runga o Tapu-te-rangi.” A tenei ano hoki te tahi o ana whakatauki “ Te patiki taha nui o te Whanga-nui-o-rotu ” ka puaki te kupu a Tama-tea kia Kahu-ngunu. “ E aroha ana koc ki ta taua kainga?” Ka mea atu a Kahu. “ E hara, he mihi noa ake naku” ka mea atu a Tama-tea “ Ki te mea e aroha ana koc ki ta taua kainga, naumai e hoki ” ka tahi a Kahu ka hoki ki Here-taunga(taonga) ka haere tonu ko Tama-tea, ka tae atu aia ki te tahi maunga nui, ka rere ano tetahi o ana mokai ngarara, ko Poho-kura te ingoa o taua mokai, a he ngarara ano hoki taua mokai nei. A ko Puke-o-kahu te ingoa o tetahi o nga mokai a Tama : ka haere tonu a Tama a ka tae aia ki te tahi awa nui ko Moa-whanga (Moe-wanga) te ingoa o taua awa, maiki (iti), ka tahi ka poua nga motumotu o tana kapura ki roto, koia te pounga o te motumotu o te kapura a Tama-tea, waiho ana hei Taniwha. Ka haere a Tama ka tae ki Whanga-nui, tae atu aia ki reira ka noho ki raro, ka tahi ka heru i aia ka putiki i nga makawe (mahunga) o tona matenga, koia te take o te ingoa o Putiki-whara-nui-a-tama-tea. Heoi ano taku kaha i mohio ai o te haerenga o Tama o te tahi o nga tupuna o tatou o te maori e kiia nei “ Ko Tama-tea-pokai-whenua ” na te tangi o te karoro koia i puta ai enei kupu i a Kahu-ngunu

“ E koro me haere koe ka hoki ahau i konei, kei te aroha ahau ki te karoro e tangi mai ra i te ngutu awa o Ngaru-roro.”

He waiata na Tama-tea-pokai-whenua :—

Kaore te whakama, e taia mai nei te ahi
 A Tama-tea kai runga i au ;
 Tikina mai taia ki te patu, kai (kei) noho i te ao.
 Maunga nui ai whakawai ai koutou i au.

TAMA-TEA-POKAI-WHENUA. (NGA-TI-MAHUTA.)

Ko Te-arawa te waka a Tama-tea, ka haere mai aia ki Te-awa-o-te-atua ki Rangi-taiki ki O-potiki ki Niu-waka, ki Whare-kahika ki U-awa, ki Turanga ki te Wai-roa, ki Ahu-riri, ki Here-taunga, ki te Matau-a-maui, ki Nguru-roro ki Parapara ki Poho-kura, te hokinga o Tama-tea o Kahu-ngunu i reira ko te rakau i whatiia he Tawai hei tohu mo tona hokinga. Ka kite a Kahu-ngunu i te karoro i roto i te awa o Ngaru-roro, ka mihi aia, he aroha tona ki tena kainga, ka mea atu a Tama-tea, “ Me hoki koe i konei,” ka mea atu a Kahu-ngunu, “ Ae haere koe ka hoki ahau i konei,” whakaae ana a Tama-tea, ka haere mai a Tama-tea ka tae ki Rangi-tikei ki Tura-kina, ki Whanga-chu, ki Whanganui, ka heru aia i tona mahunga. Ka mau tona tikitiki, ka tohia te ingoa mo te whenua ko Putiki-whara-nui-o-tama-tea-pokai-whenua. Ka hoe aia i roto i te awa o Whanganui, a ka tae aia ki te awa o Tara-roa ka whiua te pua (korito) ki te pari mau ai ka whakatupuria te harakeke ki runga ki te rakau kotukutuku (kohutuhutu) ka tae aia ki O-maka ka kore he taunga mo tana waka ka whakapikoa te kohatu koia “ Te-kohatu-piko.” Ka tae aia ki Tau-po ka eke ki te waka. Ka hoe i te awa o Wai-kato ka tae aia ki te rere (ko O-rakei-korako pea taua rere) ka mate aia ki reira.

Ko ana tamariki ko Mahine-rangi, ko Rau-kawa, ko Waka-rere. Ko Tu-ronga te taane o Mahine rangi.

KAHU-NGUNU. (NGA-TI-MAHUTA.)

Ko Rongo-kako, tana ko Tama-tea, ko Whacne te tuakana, ko Kahu-ngunu te teina,—

Rongo-kako=
 |
 Tama-tea=
 |
 Whaene
 Kahu-ngunu.

Ko nga tangata katoa i a Whaene anake o te iwi o ta raua matua, a hokowhitu tonu i a Kahu-ngunu; he tangata kaipouu a Whaene a he tangata mangere ano hoki.

Ko Whaene to raua rangatira, ma te iwi e mahi atu he kai mana, he ika, he aha he aha, a ko nga ika kikino ma te iwi katoa, ko nga ika papai mana ma Whaene, he pena tonu tana mahi ki nga kai katoa e mahia atu e te iwi ma ratou tahi, me te titiro tonu atu tana teina a Kahu-ngunu (Kahu-unuunu) a ka tahi a Kahu-unuunu ka whakatakoto i te whakaaro mana ka taia te kupenga a ka oti, ka whiua ki te moana a ka karangatia e Kahu-unuunu te iwi katoa kia haere atu ratou ki te too i te kupenga ki uta, he tini te ika i te paenga mai; a ka wehewehea aua ika ra e Kahu-unuunu ma te iwi katoa, apitia atu nga ika kino me nga ika pai ma ia Hapu ma ia Hapu, a ma Whaene he pera ano hoki: ko nga mea pai ko nga mea kino, a ka rongo te tangata raka a Whaene ka haere mai ka patai (ui) ki te nuinga "Nawai i wehewehe nga ika nei." Ka mea atu te iwi "Na Kahu-unuunu," a ka mau a Whaene ki te ika, a taia atu ana te hiku o te ika ra cia ki te paparinga o Kahu-unuunu, he riri hoki nana mo aua ika i peratia ra te tula e Kahu-unuunu, ka tahi nga tangata a Kahu-unuunu te toko whitu i aia ka haere, a ka mahue tona tuakana i aia, noho rawa atu ratou i te iwi ra ia Nga-ti-porou, moe tonu atu a Kahu-unuunu i to reira wahine, a whanau ake nga tamariki a raua tokorua, a whakarerece ake aua tamariki me te wahine e Kahu-unuunu i reira, no aua tamariki nga tupuna o Nga-ti-porou.

A haere ana a Kahu-unuunu ratou ko tana hokowhitu tangata noho rawa atu i Nuku-tau-rua(roa), rokohanga atu ko tera iwi ra e noho ana i reira me ta ratou rangatira ano. Ko te wahine o taua rangatira he wahine pai, ko Rongo-

mai-wahine te ingoa o tana wahine ; ko te tane he mangere, he pera ano me Whaene, tae atu ra ratou ki taua kainga, a ka po ka haere atu a Kahu-unuunu ma, ara ana tangata ki te tahi whare i whakaritea ma ratou ; ko Kahu-unuunu i ngarea (tonoa) e te rangatira o te kainga ki to raua whare ko tana wahine moe ai, ka moe a Kahu-unuunu ka titiro ki te wahine a te tangata ra, ko te tangata ra raua ko tana wahine i te tahi taha o te whare ra moe ai, ko Kahu-unuunu ki te tahi taha o te whare ra moe ai, i ia po i ia po, a ka toko tonu ake te hiahia a Kahu-unuunu ki te wahine ra, a ka rapu whakaaro aia, mona e tata atu ai ki te wahine ra, a ka mea puku aia ki aia ano “Me mahi e au ki te kai,” a ka whakahau aia ki tana hoko whitu ra kia haere ratou ki te kerī roi, a i haere tahi ano a Kahu-unuunu i tana iwi ki taua mahi ; haere ana ratou ki nga parae i runga i te mauunga i nga wahi ururua e tupu momona ai te roi, i nga wahi koraha i nga whenua momona i nga ngahere ; a hoko-whitu te hunga ra, a hoko whitu hoki paihere roi, ka pikau te hunga ra i a ratou paiere (paihere) roi, a ka tae mai ki te puke-puke i runga ake a te kainga e nohoia ra e te wahine ra raua ko tana tane mangere, ka mea atu a Kahu-unuunu, “Me huilui a tatou paiere roi kia kotahi ano te paiere,” a ka whakaae te iwi a Kahu-unuunu, ka paherea nga roi ra, a ko te tiketike o te paiere ra kotahi me te hamanga, ka tahi ka tukua iho te paihere roi raka kia taka iho i taua pari, ka rere iho ra te paihere ra a ka tae iho ki te marae o te kainga ra, ki te kainga o te iwi mate kai ra, ki te kainga o te iwi ra ratou ko te wahine ra ; tana koheretanga o te paiere ra, kapi katoa waenga marae, tana whakatikanga o te iwi ra ki te kōhi roi, ka kite hoki i te kai mana, he iwi hemo kai hoki taua iwi, a ka mea ratou, “Ka tahi ano te tangata uaua ki te mahi kai.” A ka kai te iwi ra i te roi, a he Paua te kinaki, ruku ai te Paua i te moana, a kahore e maha e riro ake i te hohonu o te wai.

Ka noho ano te tangata nei a Kahu-unuunu, a toko tonu tana hiahia ki te wahine ra, a ka patai (ui) atu a Kahu-unuunu ki te tangata whenua ka mea atu, “Nohea nga paua e kainga nei e koutou.” Ka mea atu te tangata

whenua, “He mea ruku ki te moana he lohono noa atu, ma te manawa roa anake ka riro ake te tahi paua mana.”

Ka whakaaro ano a Kahu-unuunu, me whakatatae eia ki te ruku paua ; ka haere aia ka noho i te pareparenga o te moana, ara ki te hiwi whenua e titiro iho ai ko te moana, a ka kite atu aia i te kawau raka e ruku ana i te moana, a ka whakataetae aia ki taua kawau, me kore aia e rite te toko o tana manawa ki to te kawau ra, ka ruku te kawau ra ki te wai ka whakahua puku a Kahu-unuunu i tana whakataetae: ka ki puku aia ki aia ano i nga kupu nei,—

Pepe tahi,
 Pepe rua,
 Pepe toru,
 Pepe wha,
 Pepe rima,
 Pepe ono,
 Pepe whitu,
 Pepe waru,
 Pepe iwa,
 Ka ngahuru,
 Ka ea ea
 Ka eke kei uta.

Ka kumua (whakakopi tonu) te manawa o te tangata nei, ka puea te kowau ra, e kumu tonu ana te manawa o Kahu-unuunu, e toru rukunga o te kawau ra, e toru pueatanga, ka tahi ka taa te manawa o Kahu-unuunu.

Ka tahi ka whakaaro a Kahu-unuunu, ka taea eia te ruku te toka paua a te iwi nei : me kotahi ano rukunga o te kawau ra, a ka taa te manawa o te tangata nei, kua whakaaro aia, e kore e taea eia te ruku te toka paua nei.

Ka tahi aia ka whakahau i tana hokowhitu kia taia he kori kupenga nei hei kete paua, a ka oti te kori, tona teitei na o taua kori, ka mea ano te tangata nei, whiria he taura (whakaheke), a ka oti ana taura, ka haere aia me tana hoko-whitu, me etahi o te tangata whenua, hei whakaatu i te toka paua, tae atu ka hoe te waka ra, a ka rere a Kahu-unuunu ki te wai a ka kau aia, ka paiherea nga taura ra ki te kori, a ka mea atu aia ki tana nuinga “Ki te kumekume au i te taura, kumea e koutou nga taura.” Katahi te tangata ra ka ruku, ka tatu aia, ka

opehia te paua a ki noa te kori ra, a ka tatari te nuinga ki te roa ona te kukume i te taura hei tohu mona kia kumea ake, ka mea ratou "Kua mate pea," a no tana kumekumenga i te taura, ka mohio ratou kei te ora ano aia, ka tahi ka kumea nga taura e te iwi ra, a kihai ano i tata mai te kori ra ki uta, kua puta tera te kori paua ra ki runga i te moana, a kihai i taea te too ki uta: a kau atu ana a Kahu-unuunu ki uta, tona haerenga mai o tera o te tangata whenua, ki te harihari (mau) paua hei kai mana, a kihai i taea te hari (kawe) pirau noa iho, a ka whakamoemiti te iwi tangata whenua ki te uaua o Kahu-unuunu ki te mahi o te kai. Tera hoki pea kua titiro te wahine ra ki te mahi a te tangata nei a ka whakaaro pea a Kahu-unuunu kaore e tata wawe te wahine ra ki aia, e riro ai i aia, a ka mea atu aia ki tona nuinga. "Ki te kai koutou i te paua, ko te hua me homai maku," a ka penatia e te nuinga ko te hua o te paua ka tiakina ka hoatu ma Kahu-unuunu, ka kai aia i ana hua, a ka ki tana puku, ka po ka haere ano aia ki te moe, ki tana moenga ra ano i te whare a te tangata mangere ra raua ko tana wahine, ka moe ano aia i te tahi taha o te whare, ko te tangata raua ko tana wahine ra ano i te tahi taha o te whare moe ai, ka moe whakatorouka a Kahu-ngunu; uawai a ka warea te tangata ra, raua ko tana wahine e te moe, ka kokona te hau o roto i te puku o Kahu-ngunu, na nga hua o te paua, i koko ai te hau i roto i te puku, he mea hoki e rua nga kai a te maori e koko ai te hau i te puku ana kainga aua kai; he Tawa tetahi, ko te tawa he mea topa ki te hangi ona hua, he mea pera te tahu me te tahu hangi karaka nei, otira e kore e roa te hua tawa ki te wai ka kainga, a he hua paua te tahi, e kore te tou e noho i te hengo tonu i te roa o te po ana kainga aua kai nei. Ano ka rongoa a Kahu-ngunu ki te hau o ana hua i kai ra kua koko ake, ka maranga aia ki runga, te kaha ano tana haere atu ki te taha o nga waewae o te tangata raua ko tana wahine, hurahia ake te remu o to raua kakahu moe, pihia atu te pihia o tana tou ki roto ki tana kakahu i hurahia ra eia, a kopia iho ano nga remu o te kakahu ra: e moe taupoki

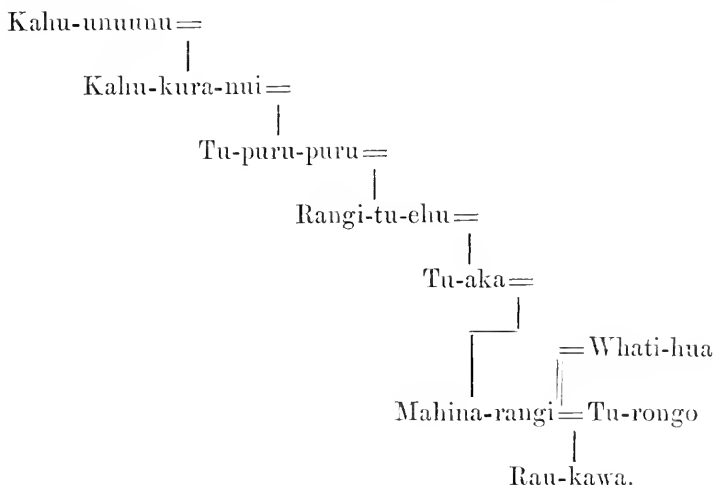
ana te tangata ra raua ko tana wahine i roto i nga kakahu, te tino haerenga o te piro o te tou o Kahu-ngunu i pihia atu ra, tana putanga atu ki te ihu o te tangata ra raua ko tana wahine, anana ta te roke kai hua paua pai hoki, na te piro no ano i patu i nga ihu o te tokorua e moe ra; te ohonga i oho ai, ka ngangare te tangata ra raua ko tana wahine, ka mea atu te tane ki tana wahine "E Hika nou te kumu e hau ra" ka mea atu te wahine "E Hika nou ra," ka mutu te ngangare ka moe ano raua.

Kei te kata puku tera a Kahu-ngunu, a ka warea ano te tangata ra raua ko tana wahine e te moe ano, ka haere atu ano aia ko taua mahi ano ana i mahi ra, a i rangona e te tangata ra raua ko tana wahine ki te piro a te mahi a Kahu-ngunu e patu ana ki o raua ihu, ka oho ano raua, ka ngangare ano, ka patua te wahine ra e tana hoa, a ka kohukohu (kanga) atu aia ki tana wahine, ka kupu kino ki nga matua ki nga tungane o te wahine ra, a kihai hoki raua i moliio na Kahu-ngunu taua pihia tou ra e piro nei raua. E kata puku mai ra taua nanakia ra ki ana hoa e ngangare mai ra.

A na te patu me te kanga o taua tangata ra ki tana wahine ka haere te wahine ra ki ana matua korero ai, a ka pouri te whaea o te wahine ra, me ana whanaunga ki te kanga a tana tane ki aia, ka pouri nga whanaunga o te wahine nei ki ta ratou kotiro, ka mea atu te whaea ki tana tamahine "Me haere koe ki a Kahu-unuunu hei tane mou, kua e hoki ki to tane he mangere aia, ko Kahu-unuunu hei tane mau, ko te tangata uaua ki te mahi kai." I penei ai koa te kupu a te kuia ra, no tana kitenga i te pahihere roi ra, me te kori paua ra.

Ka whakaae te wahine ra ki te kupu a tana whaea, ka herua te mahunga o te kotiro ra e te whaea, tiaina iho nga raukura, me te Toroa, me te Amo-kura, ona raukura. A whakakakahuria iho ki te kaitaka haere ana ki te moe i a Kahu-unuunu, a moe tonu iho hei wahine mana, tiro-tiro kau ano te tane tuatahi, ara te tane tupu kua riro ra tana wahine i te tangata ke, na taua tainanakia nei i mahi nukarau ki te piro o tana tou.

Ka moc nei a Kahu-unuuuu i taua wahine, a ka hapu ta raua tamaiti, a ka whanau, tapa iho te ingoa ko Kahu-kura-nui, ta Kahu-kura-nui, ko Tu-puru-puru, ta Tu-puru-puru ko Te Rangi-tu-chu, ta te Rangi-tu-chu ko Tu-aka, ta Tu-aka ko Ma-hina-rangi. Ka moc a Ma-hina-rangi a Tu-rongo ka puta ki waho ko Rau-kawa.



TAMA-TEA-POKAI-WHENUA. (NGA-TI-KAHU-NGUNU.)

Na i ana, kia mohio mai. Ko Rongo-kako te matua tane o Tama-tea, a koia te tupuna o nga iwi katoa o euei motu i Ao-tea-roa nei. I rere mai a Tama-tea i runga i tana waka i a Taki-tumu ara i a Horo-uta i Hawa-iki a u mai ana aia ki Turanga, i te tahi wahi o te ika o tana tupuna a Maui i huti ai i te moana. Ka mahue i aia tana waka ki reira ki Turanga a ka haere mai aia ma uta, ka na te takutai a tae noa aia ki Ahu-riri, a ka oma tana mokai ngarara, a Tapu-te-ranga i reira, ka ahu ki uta ki nga maunga. Ka haere tonu a Tama-tea a tae noa ki Rua-hine, a i whakaturia eia tana toko, ko Rakau-taonga te ingoa ki te wahi e kiia nei ko Te-onepu, hei tohu mo te wahi i hoki ai tana tama a Kahu-ngunu. Te take i hoki ai a Kahu-ngunu, i kite aia i nga Karoro e rere ana i

runga i Rua-hine, a e tangi ilho ana, a ka mea atu a Kahu-ngunu ki tana papa ki a Tama-tea “E hoa, haere koe i tau haere, ka hoki au i konei, he mea naku ki te tangi o nga Karoro o te ngutu awa o Ngaru-roro.” Ka mea atu a Tama-tea ki tana tama ki a Kahu-ngunumatangi-rau “E aroha ana koe ki to kainga?” Ka mea atu a Kahu-ngunu “Kahore, he mapu (kuha) noa na taku manawa.” Ka mea atu ano te papa “Ki te mea he aroha tau ki to kainga, haere mai, haere e hoki.” A ka hoki a Kahu-ngunu ki Here-taunga, a ka haere tonu a Tama-tea a tae noa ki nga pae maunga o uta, a ka rere ano te tahi o ana mokai ngarara i reira ko Poho-kura te ingoa o tenei. Otira i toe mai ano te tahi o aua mokai ngarara ki aia, te ingoa o tenei ko Puke-o-kahu. Ka haere tonu a Tama-tea, a ka tae aia ki te awa i Moa-whanga, ka poua eia nga motumotu o tana ahi ki roto ki taua awa; na reira tenei whakatauki “Nga motumotu o te ahi a Tama-tea.” He mea i poua ai aua motumotu ahi ra, kia tupu taniwha ai aua rakau. Ka haere aia ma te akau o te moana, a rere ana tana kuri ki te moana, a whakataniwha tonu atu. Ka haere tonu a Tama-tea a ka tae aia ki Whanga-nui. Ka noho aia ka heru i tana mahunga, a he mea putiki eia; na reira te ingoa o taua wahi i kiia ai ko “Te putiki-wharanui-a Tama-tea.” Koia na nga korero e mohiotia ana o tera tupuna o matou o Tama-tea-pokai-whenua.

Nga wahine a Tama-tea, ko Iwi-rau, ko ia te matua wahine o Kahu-ngunumatangi-rau. A ko Mahaki-roa te tua rua o ana wahine, a nana enci tamariki, (1) ko Ko-autama-aki-roa, (2) ko Kahu-nui, (3) ko Apa, koia te tupuna o Ngati-apa o Rangi-tikei.

KAHU-NGUNU. (NGA-TI-KAHU-NGUNU.)

Ka haere mai a Kahu-ngunu i Tauranga he kakari te take ana, a o Paoa raua ko Whaene ki aia i haere mai ano hoki a Ira-nui i taua heke ka tae ki U-awa ka moe ia Hinga-roa, ka haere mai a Kahu-ngunu ka tae mai ki Titi-rangi. Kei Turanga-nui i Wai-pawa a Rua-pani e noho ana. Ka po ka patai a Kahu-ngunu, “No wai te ahi e

ka mai," ka kia atu, "Na Rua-pani." Ao ake te ra ka arahina a Kahu-ngunu ki te pa o Rua-pani, no te taenga atu ka moe ia Rua-rere-tai; ko Rua-herewhere-tieke ia Rongo-mai-wananga, ko Rua-roa ia Rahiri-momori, ko Kahu-noke ia Kahu-kirokiro, ko Tama-tea-kuku ia Hine-te-ra, ko Tutete-kohi ia Hine-te-wai. Ka puta atu nga rongo o Rongo-mai-wahine ka haere mai a Kahu-ngunu ki Te-wai-roa ki te wahi totara, tae mai ki Te-mahanga ka moe ia Hine-puariari, ka ore i o te ure o tera ki roto ia Hine-puariari, a ka tae te rongo kia Rongo-mai-wahine o te atahua o Kahu-ngunu me te nui o te ure, ka whakatanki a Rongo-mai-wahine. "Nana i haere mai ka whakapaepae noa; tenci te kopua rahi tawhiti waha nui a Te-ati-hau," ka haere atu a Kahu-ngunu ka tae ki Kahu-tara, i reira a Rongo-mai-wahine ia Tama-takutai; ko Rapua-i-te-rangi i tana hoa, ko Moc-te-kakara, ko Hine-kunu ko Whaka-ruru-a-nuku, ko Tu-kapua-rangi ko Te-aio-rangi ia Hine-tua, ko Tawhi ia Tu-te-wana-a-tai, ko Mokai-tua-tini ia Tau-kiekie, ko Hine-kahu-kura ia Kuku, ko Rangi-ta-wau ia Kiri-mamae, ko Manu-pokai ia Whai-ta, ko Hine-waka ia Taki-moana, ko Hine-auta ia Te-ulu, ko Tama-i-ua-te-rangi ia Matahina-te-rangi, ko Rangi-mata-moana ia Mai-ranga, ko Rangi-katia ia Hine-maire-rangi, ko Mate-roa ia Tematenga, ko Mangumangu i tana wahine.

Ka rua nga ra e noho ana a Kahu ratou ko tana ope e toru te kau, ka ki a Kahu-ngunu "Ka haere tatou ki te kari (keri) aruhe," ka oti te kari te aruhe, ka mea etahi kia tirahatia, ka ki tera "Kaori kia kotahi tonu te tiraha," he aka torotoro te whitiki, a ka oti te tiraha (paihene) ka hurihurihia, a ka hangai ake ki ranga o te kainga ka hurihia kia taka atu ki te kainga, ka kapi tonu nga whare katoa o te kainga ra i te paihene aruhe nei, ko te kohi auake a te wahine ki tona whare ki tona whare, ka whakamoemiti te wahine o te kainga ra ki a Kahu-ngunu, ka kawa i te aruhe. Kaore nga wahine e haere ana ki te mahi paua, ka ki a Kahu-ngunu "Haere tatou ki tatali." Ka tae ki tatali ka uoho i te taumata ka kite i te kawau e ruku ana ka ki atu a Kahu-ngunu "E pepa koutou ki te kawau ra," a ka pepa te

iwi ra kaore rawa i taca, ka ki atu tera a Kahu “ Maku hoki e pepa ” a ka rima nga canga o te kawau ra kaore ano tangata ra i nga i te ono ka nga, ka mea “ Era toku manawa e roa atu, ” ka pepa ano ia, a te kau ma rua nga canga o te kawau ra katahi ano ka nga te manawa o Kahu-ngunu ; ka ki a Kahu “ E noho koutou maku e ruku he paua ma tatou, ” ka riro te kupenga ra ko te taura i waiho i uta kotahi tonu te tupoutanga o Kahu ka ki te kupenga ka kau mai ki uta, ka kumea mai e ona hoa taua kupenga ki uta ka mauria nga paua ki te kainga ; ka taute tena wahine tera wahine kapi tonu te pa ra, ka kai te tini i te paua, ka noho tonu a Kahu-ngunu, ko nga hua anake tana e kai ai, no te marutanga o te hua paua katahi ano ka kainga cia. Ko Tama-taku-tai i te Mata-ao, ko muri mai ko Kahu-ngunu. Ka moe a Taku raua ko tana wahine, a ka tae a Kahu ki raro i te remu o nga kakahu whaka kikihi ai i tana kumu ; ka mahue te wahine i a Tama-taku-tai ka moe ia Kahu-ngunu ; ka puta ki waho enei tamariki ko Kahu-kura-nui, ko Rongo-mai-papa, ko Tama-tea-kota o raro iho, ko Tau-hei-kuri. Nga uri a Tama-taku-tai, ko Rapua, ko Hine-rauwiri. Ka too (hapu) a Hine-rau-wiri i roto i te kopu o Rongo-mai-wahine, ka tae mai te rongo kia Tama-tea i Tauranga, ka whakatika mai me tana ope ko Te-ponga-tawhao he kainga, he kainga i te ponga tena, ko te rerenga o te Pare-tao i te waewae koia te Pare-ta-ugahuehue ; haere noa ka kopae, i te wahi ra nei i te patunga a te kai, kopae ai ; Ko-te-ngarara-whakaware, ka tupuhitia te tangata i te kainga i te manu ko Te-matuku-tai-here-koti. Ka tapa enei hei ingoa e Tama-tea ; ka tae mai ki Te-wai-roa ka kitea, he wahine ia te tamaiti i awlhitia ra e Kahu-ngunu ka tapania ko Hine-rau-wiri, na Tama-taku-tai ano ia taua tamaiti. Ka hoki a Tama-tea ma tatahi whakataki ai ia Ira-nui, ka roa mai a Tama-tea ka whakatika mai a Rangi-nui ma uta ma te ara o tona papa, ka tika ke atu ia te Papa ma tatahi ka tae atu ki U-awa ki te kainga ia Hinganga-roa ki Mangakuku ka tangi ki tana tamaiti me tana tamahine, ko Taua te tamaiti a Ira-nui. Ka waiho nga tangata, ko Te-ahowaiwai, ko Te-marokora-hunga ko te Puputaka ko Ngati-

hine ko Te-ngutu-au, ko nga Hapu enci i waiho hei mahi kai ma tona mokopuna, ka haere a Tama-tea ka tae ki Tauranga tae rawa atu kua riro mai a Rangi-nui ki te whakataki i tera ka aroha, ka aroha ano tera ki a Tama ka noho ra tera mate tonu atu ki reira. Ka tae mai ra a Rangi-nui ki Haunga-roa i te Wai-roa (he peka no te Mimi-o-pawa) e hanga ana e Ha-moko-rau i te whare o Tama-tea-a-moa ka tohutohu atu a Rangi-nui ka karanga atu "Neke mai neke mai to toki," a neke atu a neke mai, ka mahue te toki, ka tae atu ki te kainga ka ki atu "Tahuna he umu mo a tatou tangata kei te hanga rau ki au" ka ka te umu ra kei te tarai a Rangi-nui i nga kaho ra e wha nga kaho kotahi tonu te toki ka oti ena, takoto atu e wha pena tonu te mahi oti nea nga kaho o te whare nei, ka whakahau a Rangi-nui ki tona iwi "E ta ma tatou ka haere ka mate tatou kei te akiaki a Tama-tea-a-moa tikina atu a tatou tangata totoia mai patua" Ka ki atu etahi "Taihoa e patu tikina torona te mahi a tangata ra" whakaputa rawa ake e takoto ana nga kaho ra ka atahua tera, ka au atu a Rangi-nui ka tikina ka whaia kaore i hoki mai, ka tonoa atu e Tama-tea-a-moa a Kura-pori hei whai haere, whaia to tungane kaore e mau, ka haere a Kura-pori mau rawa atu he kainga ke e noho ana. Ka moe a Kura-pori, tana ko Ue-nuku-whare-kuta ka rongu mai a Tama-tea-nui kua whanau te tamahine a te tama ka homai nga tangata hei mahi kai ma te mokopuna; ka homai hoki nga tangata mo Ra-kai-hiku-roa hoki na Ue-nuku-whare-kuta; ko Te Rau-tangata, ko Puku, ko Kalu-tapere. I tupu te kumara he "Au-titi" te ingoa, me "Te-kura-o-kupe," me etahi atu i tupu ki Rata-nui i ko atu o Wai-apu.



UPOKO IV.

E muri koe ahiabi ra,
Tango mai te korero o namata,
O nehe rawa, o nga kahika.
E kei runga riro,
Kei a Kahu-ngunu,
Ko te manu hou nei e, te Moa
Hei tia iho mo taku rangi.

He waiata.

TAMA-TEA, RAUA KO RONGO-KAKO.

(NGA-TI-HAU.)

TE rerenga mai o Taki-tumu ka u ana ki Tauranga ka mahue atu a Tama-tea i Tauranga a ka riro mai te waka ia Rongo-kako, ia Kupe, ia Rua-wharo, ia Ngake, ka tahi ka rere mai ka u ki Turanga ka waiho etahi tangata i reira me ana kai, ka rere mai ano ka u ki Te-mahia, ka noho etahi tangata i reira ka whakapaca te Pakake ki uta hei kai ma ona tangata o tana wahi; ka rere mai ka u ki Ahu-riri ka waiho ko te tama a Rua-wharo i reira ko Ranga-tira te ingoa, me ana pipi hei kai mana; ka rere ano te waka ka u ki Kopu-tau-aki, ka whakarerea iho i reira ko Maku he wahine, he tamahine ano na ana tangata, ka waiho i reira he kai mana he Whangai-o-tama, he Pakake he Moki, ka rere ano te waka ra ka u ana ko Po-ranga-hau, ka tahi ka waiho he pipi, tona ingoa he Tiraki, ka rere ano te waka ra ka u ki Te-wai-nui, ka waiho i reira tana tama a Mata-ngi-a-whiowhio tana kai he karengo; ka rere ano ka u ki Aki-tio ka waiho i reira ko Moko-tu-a-rangi he wahine he tamahine na Kupe, tana kai he korokoro; ka rere ano ka u

ki Rangi-whakaoma ka noho i reira e rua nga ra i whakata ai te ngenge i a ratou i te hoenga atu i te moana, ka tahi nga tangata ra ka korero kia whakataetae raua ki te hanga waka ma raua, ka ki atu te tahi " Ae, waiho kia ahi-ahi ka whakataetae ai taua." Nga tangata nei ko Kupe te tahi, ko Ngake te tahi, po iho ano ka tahi ka whaka-tae-tae nga tangata nei, ka kawe tetahi kia oti wawe tana, ka kawe te tahi kia oti wawe ko tana, no te tu a pouri i timata ai raua i ta raua mahi whakataetae a tae noa atu ki waenganui po, kua oti ta Kupe, kua tikarotia tera kua awatea, kaore ta tetahi i oti; ka hane tetahi, koia i aranga (tapa) ai te ingoa o ena waka ko Rangi-whaka-oma te tahi ko Kapua-rangi te tahi. Ka rere ano te waka nei a Taki-timu ka u ana ko Matakītaki, ka waiho ana tamariki i reira, tokorua ko Rere-whaka-itu, ko Mata-o-peru, ko nga kai ma ena tamariki a ratou he taro anake, ko te kinaki he powhata, no ta ratou nohoanga ki taua wahi ka tahi ka matakītaki atu ki tera motu, ka aranga te ingoa o taua wahi ko Matakītaki, kai (kei) reira. Ka rere u rawa atu ko Te-rimu-rapa kai reira ano tona ure (toki kowhatu) e tu ana kai (kei) te ngutu awa o Whanga-nui-a-tara (Poneke), ka tahi ka rere ki tera motu ki O-takou ka tae ki Raukawa ka wharere (whakarere) iho te Whatu-kai-ponu ki reira, koia e uaua na te waka ki te hoc ki tera motu.

PAWA RAUA KO HOU-NUKU. (NGA-TI-KAHU-NGUNU.)

Mo Horo-uta enei korero. He waka tango o Horo-uta. Ko taua waka, na Tama-kawa, na Hiki-tapua, na Tuakari-kawa, na Pawa i tango mai ki ai hei ara mai mo ratou. Ko nga tangata tenei i eke mai i runga i taua waka nei ko Hou-nuku, ko Hou-rangi, ko Hou-atea, ko Hou-arero, ko Hou-taketake, ko Taaki-rangi, ko Taki-whenua, ko Pawa, ko Tari-toronga, ko Koneke, ko Tanehere-pi, ko Te-paki, ko Te-kura, ko Waha-paka, ko Whioroa, ko Tao-roa, ko Tapuke, ko Rere-pari, ko Tai-kehu, ko Tu-tapa-kihirangi, ko Karo-taha, ko Tai-a-roa, ko Te-hirea, ko Manu-rewa, ko Tu-mata-haia, ko Mahau-tu-tea, ko Tahore, ko Tane-whai-kai, ko Pa-rutu, ko Rangi-tu-

roua, ko Tahu-karanga, ko Ta-raua, ko Toki-puanga, ko Te-a-maru, ko Ira, ko Te-iki-rangi, ko Hiki-te-pa, ko Hiiwara, ko Te-ha-toitoti, ko Rourou-a-tea, ko Rongo-topea, ko Nga-rangi-ka-ihia, ko Taane-toko-rangi, ko Timurangi, me etahi atu. Ko nga tino wahine enei o taua waka katoa, haunga te mano nei. Ko Makawe-uru-rangi, ko Mapu-hia-a-rangi, ko Hauhau-i-te-rangi, ko Te-roku, ko Te-manawa-roa, ko Hine-mataotao, ko Hine-hau-ki-te-rangi, ko Hine-huhu-rangi, ko Kite-rangi, ko Hineruruli-rangi, ko Hine-hehei-rangi, ko Whiti-anauau, ko Koia, ko Tangi-wai-tutu, ko Hine-kapua-rangi, ko Tangaroa-kai-tahi, ko Ta-poto, ko Hine-raukura, ko Takapaheke, ko Matangi-rau-angina, me etahi atu.

Ko te wahi i u ai ratou ko O-hiwa. Ko te kowhatu i eke ai a Horo-uta ko Tukerae-o-kanawa te ingoa, ka mau te waka nei i konei ka rere a Hine-kau-i-rangi, ki uta me te tini o te wahine, e kiia ana e rua rau hokowhitu. Ka tahuri ratou ki te mahi i to ratou waka, tahuri rawa ake kua kore to ratou tuahana a Hine-kau-i-rangi. Ka rewa etahi o ratou ki te whai i to ratou tuahine, ka tac ki nga wahi i noho ai to ratou tuahine ka tapaa e ratou te ingoa, pena tonu ta ratou mahi ki te tapatapa haere i nga nohoanga i nga ngakinga i nga taumata, ko ratou tonu ki muri ko to ratou tuahine tonu ki mua haere ai, tac rawa atu ratou ki Tupa-roa, kaore ano te hokowhitu o Pou-heni, mau Mahiti, mau Pu-ahi, mau Paepae-roa, mau Kakahu-maori. Ko to ratou ara i tika ma tatali haere ai ko tera (te ara) tapu tenei o Pou-heni, kaore he mau kai, kaore e mau ahi, kaore he tangata noa tahi, tapu katoa te tangata, haere noa ai, ka noho noa ilho, ka tuohu noa ilho tapaaia (luaina ilho) ana o ratou nohoanga ko Po-ure-tua, ka ngaro ano ratou ki ro (roto o te) ngahere haere ai puta rawa atu ratou ko Tai-harakeke, i taua takiwa ano ko te wahi tera i tu ai te kai taha hiiu a Awapaka, e wharona ana i enei ra. Ka ngaro ano te iwi ra ki ro ngahere haere ai puta rawa mai te iwi ra ko, Anaura ka takoto ano ena umu kai a ratou, ka ngaro ano te iwi nei ki ro ngahere haere ai puta rawa mai ko Whanga-

ra, no te taenga mai ki reira ka noho ano tira tapu o Pou-heni kua mate, e muia ana e te Rango, he mate kai te take, kua kati noa atu nga niho, ka tahi ano ka hikaia te ahi tapu, ka miia nga mimi o te iwi nei ki roto i nga Ipu, ka whakaweraweratia ki te ahi ka werawera ka wherahia ki te rakau nga waha, ka tuwhera ka ringitia te luahua mimi nei ki roto ki nga waha, ka werawera a roto o nga tinana ka ora te iwi nei i koei: ka haere ano te iwi mahi, ka waiho he ahi ma (inc) te tahua kai, me nga mea hei patu kai ma ratou.

Ka tahi ano ka rewa te ope nei, ko nga tangata i aia nga mea patu kai; ko te kuri ia Te-paki, ia Ko-neke te tao, ia Taane-harepi te here manu nei, ia Kahu-tore te Koropa tuna kai; ia Kura te Hinaki tuna: me te fini noa atu o te tangata hei mahi kai ma ratou ko etahi hei mau i nga atua o te ope nei. Heoi ano te iwi ora ko Nga-ti-ira auake, tae rawa mai ki Turanga nei i reira a Ira a Kei-wa, e noho ana, takoto rawa ake a Horo-uta i Te-muriwai, ka noho ratou i reira noho ai ka kitea a Whakamanu, he pua manu tera no tawahi mai ano tera pua, me Te-kuri-a-pawa, he kowhatu tera: ka pumau ta ratou noho, ka roa ka hoki ano ratou ki nga wahi ano i haere mai ai ratou tae noa atu ki Te-kere-u ki te wahi i tomo mai ai ratou ki ro ngahere ki te whai i to ratou tuahine ki te rapa (rapu) haumi hoki mo Horo-uta; koia a Maunga-haumi, a Kai-kamakama he maunga tenei: ka miia a Pawa tona mimi hei kawē mo Maunga-haumi. Ka tawhai mimitia e Pawa tona mimi tona kupu i reira:—

Tawhai mimi, tawhai roa,
 Ko heke Motu tenei awa.
 Tawhai mimi, tawhai roa,
 Ka heke ko te Wai-roa tenei.

Heoi awa e rua a Te-motu, a te Wai-roa, he mimi no Pawa. Ka malue atu taua haumi, kaore hoki i tae kua riro mai nei hoki te waka kei te Wai-roa. Tae mai ki Turanga nei he mea mahi e ratou ki te hanga i te wa i pakaru ai ka oti.

Heoi tenei.

PAWA RAUA KO TAI-PUPUNI. (NGA-I-POROU.)

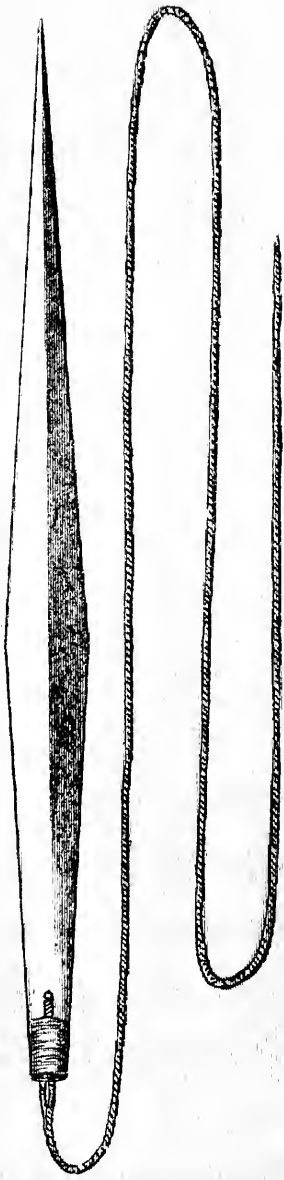
Te take i tahuri ai te waka o a tatou tupuna, ara te waka nei a Horo-uta, koia tenci, me whakamarama ake e au kia tatou.

Ko Horo-uta te waka o a tatou tupuna o mua, nana i mau mai te kumara i Hawa-iki ki enei motu, a ko te kupu tohutolu enei a Kahu-kura ki a Pawa, ki a Tai-pupuni, ki a Tai-wawana, ki a Rangi-tu-roua, ki a Hou-taketake, a ki era atu tohunga hoki o taua waka, i mea atu a Kahu-kura ki a ratou. "Haere ra e hoe. Kua e apitia a Rongo-marae-roa ki a Ariki-noanoa, kei riri a Rongo-marae-roa a ka mate koutou, engari kia kotahi tonu o aua atua nei ki runga ki ta koutou waka, ko Rongo-marae-roa anake, ko te atua o te kumara. E kore e tika kia utaina tahitia hoki a Ariki-noanoa, te atua o te aruhe i a Rongo-marae-roa."

He atua ano te atua o te Aruhe, a ko nga he e kore ai taua atua nei e utaina tahitia ki te atua o te kumara, ko te tununga o te aruhe ki te ahi, me te titohea i roto i aia, a ko taua titohea ona te take o nga pepcha e ki nei mo te kawa o te kai, "Te titohea o te aruhe," "Te mangedo o te taro," "Te kawa o te tae harakeke," "Te kawa o te au karearea." I turi ana tini tohunga ki te ako a Kahu-kura, i rongo ano ia ratou i ana kupu, a tera hoki te tahi wahine o runga i a Horo-uta, ko Kanawa te ingoa, a no te unga mai o Horo-uta ki Te-ahua ka utaina e taua wahine te rahu aruhe o taua moutere, ki a Horo-uta, kihai i mohiotia e aua tini tohunga ra te mahi a taua wahine, a ka rere mai te waka ra, ka tae ki waenga moana, ka riri a Rongo-marae-roa, ka puta nga hau nui, te Uru-hanga, me te Tu-a-whio-rangi, a ka ruku haere te waka ra i roto i te tuatea me te kanika o te moana, titiro kau ana nga tohunga ra i te take i puta mai ai aua hau aitua ki a ratou, tae rawa ake te waka ra ki waho ake o O-hiwa ka tahuri a Horo-uta, a ka pae ki uta.

Ka hanga nga pakaru o te waka ra ka oti, a ka utaina ano nga taouga o Rongo-marae-roa, a ka rere ano te waka ra, ka u ana ki nga tini wahi o nga motu nei, tuha haere ai i te kumara ki aua wahi.

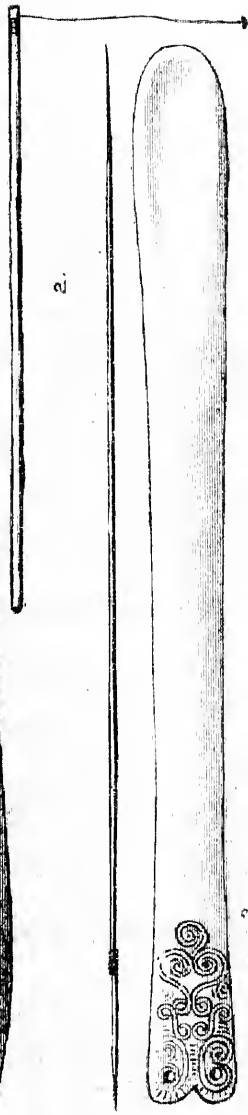
1.



1.



2.



3.



A.

KAHU-KURA RAUA KO TOI. (NGA-I-POROU.)

Ka korero tupua ahau mo nga ritenga o ta korua taonga e takoto nei, koia tenei, heoi me ata whakamarama. Ko Toi ma nga tangata i rokohanga mai e Kahu-kura i uta nei e noho ana, a ka taka a Toi i te kai ma Kahu-kura raua ko tana hoa, ko te kai he ti he ponga he aruhe: ka kai a Kahu-kura raua ko tona hoa a ka mutu, ka takaa hoki e Kahu-kura he kai ma Toi, ara ma te tangata whenua, a ka whakahoroa nga kao i roto i te tatua o tana hoa o Rongo-i-amo, hokowhitu nga ipu i rapua ai nga kao, a ka hoatu ma Toi ma ratou ko ana tamariki, te tunga ano ki te aroaro o Toi ka puta atu te kakara ki tona ihu, a tana kainga kua reka ki te waha. Ka tahi a Toi ka patai ki a Kahu-kura ka mea atu "He aha te ingoa o te kai nei." Ka ki atu a Kahu-kura "He Kumara." Ka ki atu a Toi "Kaore pea e taea te mau mai i tenei kai ki konei." Ka ki atu a Kahu-kura "Ka taea ano" ka ui ano a Toi ki aia ka mea "Me pehea e taea ai." Ka ki atu a Kahu-kura "He aha oti tenei e tawharau nei." Ka ki atu a Toi "He waka" ka ki atu a Kahu-kura "Kati ra ma kona e taea ai te tiki." Ko taua waka ko Horo-uta te ingoa na Toi ratou ko ana tamariki me tona iwi, ka tahi ka whakaaetia kia tikina te kumara i Hawa-iki. I te po ka nohoia a wharetia ara ka runangatia, a ka tonoa nga atua hei puru i nga hau me nga tuatea o te moana, a hei awahi i te waka, hei whakamama, hei hoe hoki kia tere ai. Ka tahi ka toia a Horo-uta ki te wai ka utaina nga kai hoe, hokowhitu ki te tahi taha, hokowhitu ki te tahi taha, a ka eke ano a Kahu-kura ki runga ki taua waka a ka hoe i te waka ra ki Hawa-iki ka tikina he kumara; tae rawa atu te waka ra ki Hawa-iki kua oti ke te kumara te hauhake kua takoto ke ki te rua, ka tahi ka tapuhia e Kahu-kura i te pari o Hawa-iki a ka karakiatia eia kia horo iho ai. Koia nei tana karakia.

Te ko,
 Te ua nui, te ua roa,
 Te ua whatu, te ua tara,
 Te ua patapata awaha.

Rangi tukia,
 Rangi whaka-ihoa,
 Te wherere iho ai,
 Tae o Pani.
 Te wherere iho ai,
 Tae o Matuku ;
 He tapa taku kiri,
 Te ripiripi o te Rangi,
 Te whakarongona atu,
 Te ati Tipua.
 Te whakarongona atu.
 Te ati Tahito.

Ka horo te pari o Hawa-iki, ara te kumara, horo tonu iho ki runga ki te waka ra ki a Horo-uta, ka tali ka kara-kiatia ano e Kahu-kura kia mutu te horo iho o te kumara ka mea.

Tina toku rarau,
 Te Wheke nui
 A Mata-rangi.
 Tina te pari
 Ki Hawa-iki.

Mutu tonu te horo iho o te kumara, kua tomo hoki a Horo-uta i te kai ra i te kumara, a ka whai turetia e nga tohunga kia kua e utaina mai he kai ke atu i te kumara ki taua waka ra, he tapu hoki no te waka ra i te kumara.

Ko Kahu-kura i noho atu i Hawa-iki, ka hoe mai te waka ra a ka u ki Ahuahu, a no te hoenga mai o te waka ra i Ahuahu, ka whanakotia e te tahi o te ope o te waka ra te rahui (pupu) aruhe whakapekea ana aua aruhe ki roto ki aia huna ai, a ka eke aia ki runga ki te waka ra ki a Horo-uta, a kihai i mohiotia ana aruhe e maua ra e te tokomaha o te ope e hoe ra i a Horo-uta ; ka hoe te waka ra a ka tae ki Whaka-tane, te tino riringa o te atua tiaki i te kumara mo te rahui aruhe ra, a te tino putanga mai o te hau.

Ko hau nui,
 Ko hau roa,
 Ko apu hau,
 Ko Tu-awhio-rangi.

Ka tahi ka whiua te wahine o runga o taua waka ra ki te wai, te pucanga ake o te wahine ra ki runga ka mau

ana ringa ke te ihu o te waka ra a ka karanga atu nga tangata o ringa i te waka "Tukua ou ringa, akuanei ka tahuri te waka." Kihai i tukua ona ringa eia a tahuri ana a Horo-uta i reira. He wahine te mea nana i tahae taua rahui aruhe, te ingoa o taua wahine ko Kanawa, a tapa iho te wahi i tahuri ai a Horo-uta ko "Te-tuke-rac-okanawa." Ka unuhia te haumi o te waka ra o Horo-uta ka pakaru, a ka paea ki uta ka tangi te iwi ra ki taua waka, mutu kau ano te tangi ka rimaugatia te korero e ratou kia haere ki te tarai haumi mo te waka ra, a ka wehea, hokowhitu ki te tiaki i ta ratou waka, hokowhitu e haere ki te ngahere ki te tarai haumi. Ko Pawa to ratou rangatira a ka wehea ano hoki te tahi taanga o ratou hei here manu. Ko Koneke, nana te tao, ko Tane-here-pi, nana te Here. Ko Te-paki, nana te kuri hei whakangau kiwi, weka, Tara-po (Kaka-po). Ko ta ratou rangatira ko Awa-paka. Ko era ki te patu i nga manu, ko Awa-paka to ratou rangatira koia te kai whakahau kia tunua ki roto ki te tahaa.

Ko te kainga i mahia ai nga hinu me nga manu nei, ko Te-pua-o-te-roku, ara ko Po-rutu-ru, ka oti nga hinu te mahi ki roto ki nga tahaa, ka puta te ao-rere (karere) a Pawa ki a Awa-paka ko nga kupu enei a taua karere. "E Awa-paka mauria au tahaa ki waho, kua ora a Horo-uta, tena e n ki Wai-apu kia rokohanga ai koe ki reira."

Ka whakatika mai a Awa-paka me tona iwi me a ratou tahaa hinu huahua, a ka tac mai ratou ki Tau-mata ka kainga te hinu, tapa iho te ingoa ko Tau-mata-kai-hinu, ka tukua te rongo o te kai hinu a Awa-paka, kotahi te tahaa i mauria hei rongo ki a Horo-uta, ko Toctoc te ingoa o taua taha; tac rawa atu ratou ki Awa-nui, kua taha (pahure) ke a Horo-uta ko te punganga o taua waka e tu ana, me te tata, me te mahi, me te kumara mo Wai-apu, mahue tonu iho te tahaa manu ra i te kai kawae, a e tu na ano he kowhatu, ka hoki te ao-rere (karere) ra ki a Awa-paka, a tutaki pu ki wacuganui o Wai-piro o Mata-ahu, tu tonu nga tahaa ra a whakakowhatu tonu iho, a tapa tonutia iho te ingoa ko "Te-kai-hinu-a-awa-paka," a e tu na ano,

kihahi i tutuki ki a Horo-uta i tona pakarutanga ai : kua ora hoki a Horo-uta kihahi hoki i taca te haumi a Pawa, ko te tangata nana i mahi a Horo-uta ko Rangi-tu-roua, i tikina eia ki te titoki mahia ana eia te titoki hei whiti kia ara ki runga a ka karakiatia te karakia nei :—

E iki,
 E iki,
 E Tu-roua-whiti.
 E iki,
 E iki,
 E Tu-roua-whiti.
 Hiki Nuku e,
 Hiki Rangi e,
 Hiki Nuku e,
 Hiki Rangi e,
 Ha ha.
 Ka hikitia
 E tona ure,
 Ha ha.
 Ka hapainga
 E tona ure,
 Ia, ia, iaia,
 Ha ia, ha ia.

Ka ara te waka ra ki runga, a ka tali ka toia ki uta, whai-hanga ai i ona pakaru, a ka oti nei te whakaara ki runga ko te karakia too tenei ki uta,—

Paneko i a wai?
 Paneko i a.
 Tu-te-rangi-aitu.
 Hau hau
 Te toki Mata-po,
 Ia Mata-po;
 Ia Huri-te-po.
 Moi marie mai,
 Moi marie mai,
 E tu a ure.
 Moi marie mai,
 E tu a ure.
 Moi marie mai.

Ka mahia te waka ra ka oti, ka utaina ano te kumara ki runga ka hoe mai ra a ka u ki Whanga-paraoa, ki Waiapu, ki Turanga, ki Nuku-tau-rua, ki Here-taunga, ki te Whaka-whitinga, ki Kai-koura, a puta noa i enci motu nana

katoa te kumara i tuha, no reira ngu kupu o te karakia o Horo-uta mo te mahinga o te kumara, koia tenei :—

Ahuahu whenua i tupu ai te kai,
 I ri taua i te ngaru, e.
 Whakatau whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.
 Wai-apu whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.
 Whanga-pāraoa whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.
 Turanga whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.
 Nuku-tau-rua whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.
 Here-taunga whenua, i tupu ai te kai,
 I ri taua i te ngaru, e.

Me eia atu wahi katoa, he pera ano te whakalua o nga ingoa o aua whenua katoa i nga kupu o taua karakia.

Te take i kore ai e apititia te kumara ki te aruhe koia tenei me ata whakamarama atu. Te kumara ko Rongomarae-roa. Te Aruhe ko Ariki-noa-noa he tamariki rana na Rangī raua ko Papa. Ko Rongomarae-roa i waiho hei atua mo Tu-mata-u-enga, ara mo te tangata. Ki te haere mai te hoa riri, ka matua kawea te kumara, ki te ara e haere mai ai te taua, a ka karakiatia, koia nei te karakia.

Whatu mahunu,
 Whatu marara,
 Pūchu nuku,
 Pūchu rangi.

Kake rawa mai hoki te taua, ka whati ; te mea i whati ai te tana, kua oti hoki te karakia, koia i whati ai te taua.

Ko tetahi, kei nga onoononga kai, ka kawea nga marere ki te wai whakaatu ai, ka whangainga ki te tangata nana tana kai ki a Kalm-kura, ka takutakuma e te tohunga nga kai ka mahia ra ki te whenua, a ma te taua ranei e hutiluti ana kai ; ma te waipuke ranei, ma te tini noa iho ranei o nga atua. Ki te korikori a Kahu-kura, ka tahi ka mohio-tia e arnaru ana i nga whakaaro o nga tohunga, e kore e pūta he taua ki te toko kai, ka tahi te iwi katoa ka tūhū ki te mahi kai ki te whenua. Ko tera kai ko te aruhe, ko

Ariki-noanoa he atua ano no Tu-mata-u-enga, ka kotia te makawe (mahunga) tangata ka apititia ki te aruhe, ka tunna ki te ali, ka waiho hei pitopito ma nga tangata hei arai atu i nga mate. E ngari ko te mauahara o Rongomarae-roa e kore e mutu. Ko te tino kino i roto o te aruhe, ko te titohea, kawa atu i nga kawa katoa, no reira nga whakatauki nei: 1. "Te au kakara i te moana." 2. "Te tae i te harakeke." 3. "Te au karearea." 4. "Te mango i te Taro." 5. "Te titohea i te Aruhe." Ki te kore he arero hei whakarongo i te kawa i enei kai ka pehea? Ka mitikia nga kawa katoa.



UPOKO V.

Pikoi Nuku, pikoi Rangi,
Tenei te tangata, ka riro ki Wiwi
Ki Wawa, ta te humi kawenga.
Te waea te ara ki tona whare,
Ta te mate kai hanga.
Ka aliahi te ra i te nohoanga.
Ka wherori au ki raro ra,
Wherori ana ki te unu hurori,
Na Pare-korau, a he whakama kei roto.
He whakama kei roto; ko te haerenga atu
Te hamumu mai te waha.
Hamumu mai te waha.
Kia tika au i te ara, ki Puhau ra,
Ka hoki mai ai, e.

He waiata nonamata.

RONGO-I-TUA ME TE KAHUI-TUPUA.

(NGA-I-TAHU.)

KA haere mai a Rongo-i-tua i Hawa-iki ka u mai ki te Kahui-tupua, rokohina mai e kai ana i te kauru (titi). I haere mai a Rongo-i-tua ki Ao-tea-roa, he Aniwaniwa tana ahua i haere mai ai, ka tae mai a Rongo-i-tua rokohina mai taua iwi ra, ka taka ratou i te kai ma Rongo-i-tua, ka taka mai e Te-kahui te kai waitau maua, ka ara ake ia, rakahau (rapu) eia i roto mo te mea kahore hoki pakaina (panga) eia te wai i tona ringaringa, ka taea te ware (whare) i te wai ka ki atu aia "Homai he wai moku" homai e ratou te wai maori, whaia atu eia tona tatua ringihia ai ki roto ki te wai, waiho takoto ai a ka ngawari ka hoatu ki te hunga o te ware (whare) hei kai ma

ratou, ka mihi ratou ki te reka ka ui atu ratou ki a Rongo-i-tua “He aha tenei kai” ka ki atu aia “Ko te kai tena ma tatou, e hara te kauru (tii maroke) hei taumata tenei no matou.”

I te atatu ka haere a Rongo-i-tua ki te mimi, e he rakau e takoto ana no Hawa-iki i tere mai, ka tataitia (whangangatia) eia ka ngahuru nga kumi (maro ringaringa) ka rua kumi, ka tikona eia a waenganui o aua kumi hei kotinga. Ko Arai-te-uru te puweke (te putake) ko Manuka te kauru, ka taraia te waka e te Kahui-tupua ka oti, ka haere ratou i runga me Rongo-i-tua hei tantohito (ariki), ka tae ratou ki Hawa-iki, ko ratou i haere ki uta koia ko Rongo-i-tua i noho i runga i te Pora (waka). I te po ka whakapahatia (whakapaea) te whare ka hopukia te iwi a Kawakawa-pakiaki ka mau, a Paka-rangi, a Tau-mai-rangi, a Whe-urn, ka mau a Ti-koro, tetahi ingoa ona ko Makaro, ka mau a Whai-ata, a Pokere-kahu, ka mau a Pipiko tetahi ona ingoa ko Waitahanga, he tangata enei, waiho hei kumara. A ka u mai a Rongo-i-tua ki uta ka ui atu “Keihia ta koutou patunga,” ka ki ratou, “Naia e pu nei,” ka ki atu tera, “E ko te hapu iti tenei i mate mai nei, ko te hapu matua kua peti (poto) atu, kua puta ia” ka mea aia “Utaina kia wawe te puta tatou ki waho,” ka uta e ratou a ka kokiritia e ratou te waka ki waho, a ka maanu ratou, kihai i roa te manutanga i waho ka tangi te hauma (umere) karakia ka hongiri i te toto o Kahu-kura ma, a koia nei te karakia o ratou i umere ai :—

No Rangi ra te matenga e takoto nei.
 Homai koe kia hukia i te ata nei.
 He toto maringiringi, he toto matahetahe.
 Ko ilho kia toto to Raki, e, e.

A ko tetahi tenei o a ratou karakia umere

Na tou patunga te toto e takote nei.
 Homai koe kia hukia i te ata nei.
 He toto maringiringi he toto matahetahe.
 Ko ihu kia toto to Raki
 Apoapoā atu, te apoapoā mai, te tai a Paoa, e, e.

RONGO-I-TUA ME PO-TIKI. (NGA-I-TAHU.)

No Hawa-iki te kumara, he mea mau mai e Rongo-i-tua, he mea mau mai eia i roto i tana whitiki, patua ana eia te hapu Potiki ka riro mai te kumara, a ora ana whati atu ana, a kihai i mau i aia te hapu matua, a ko taua Hapu matua i rere ki runga ki te rakau piri ai hei taumata maratou, a ko etahi a taua iwi matua i rere ki te rangi kia A-niwaniwa noho ai.

RONGO-I-TUA ME TOI. (NGA-I-POROU.)

Ka noho a Rongo-i-tua i Hawa-iki i te ratou kainga ka hanga i te rara kao kumara (whata) ka tukitukia e Rongo-i-tua ka ki atu nga tangata, "He aha koe i tukituki ai i te rara, akua nei ka pu nga kai ki raro, mawai hoki e whaihanganga ano," ka mate tera i te whakama ka riri, a ka haere ki tatahi o te moana, a rokohina atu te poro rakau e takoto ana ka tomo aia ki roto ki taua rakau ka hurihia ki te wai ka pulia e te hau, ka paca ki O-tea-rawa (Ao-tea-rawa) ka karahiti (mowhiti) ake ka puta ki waho ka haere aia ka tae ki te kainga o Te-kahui-tupu i a Toi, ia Tai-whakatupu, ia Tai-whakatawhito ka noho i reira ka whakarongo aia ki te haruru o te patu o te kauru, e patu ana i te aruhe, e patu ana i te whinau (hinau) ka ki atu a Rongo-i-tua, "He aha tenei," ka ki mai nga tangata, "Na ia ae ka rongu koe ko tuki o te whenua," na ka noho a Rongo-i-tua ka puta mai te kai ipu (kai tahu kai) ka tu ki ro o te whare ko onga (ona) nga ringaringa o tera ka oake (hoake) ki ro o te waha, ka whakamatau ia kahore rawa kia rite, ka mahue kahore hoki i kainga takoto tonu, ka ahiahi ka waitanungia te kauru ka oake nga waitau kia waiho hoki ka homai ki ro o te whare ka whakamatau kahore hoki i kai noho tou (tonu), ka moe ka ao ake i te ata ka haere aia ki te tiko ka hori mai aia ki ro o te whare, ka haere atu nga tangata ka matakitaki i tana tutae ka tirohia ka ki, "He aha te kai a te manuwahiri nei, kei te takoto te kiri o te tutae." Ka ki atu a Rongo-i-tua, "Kawea he wai." Ka homai nga wai e rua nga ipu ka tu nga ipu ka ruia nga

kumara ki roto ki aua ipu e Rongo-i-tua, i roto aua kumara e huua ana i te tatua, ko Mau-hope te ingoa o taua tatua ka takoto nga kumara ki roto ki te ipu ka rapua ka eke ka parea atu ki nga tangata ka kainga ka mihi ki te reka ka ui nga tangata ki a Rongo-i-tua, "Kei whea tenei kai?" Ka ki atu aia, "Aua noa," ka uia atu ano e nga tangata, "Kei hea tenei kai?" Ka mea atu ano aia, "Aua noa," ka ahiali te ra ka moe ka ao ake i te ata ka awatea ka puta te Ra ka karanga atu a Rongo-i-tua ki nga tangata. "E puta ki waho," ka puta nga tangata ki waho ki te matakitaki, ka ui atu nga tangata, "He aha" ka ki atu a Rongo-i-tua. "E kai a koutou kanohi ki te hurunga mai o te Ra kia Kawakawa-nui kia Pipiko-nui," ka mea atu nga tangata, "Kei reira," ka ki atu aia, "Ae kei reira," ka ui atu ratou, "He aha te mea e tae ai ki reira," ka ki atu aia, "Aua noa, he aha koia tera," ka mea atu nga tangata, "He rakau," ka mea atu aia, "Taraitia (taraia) ki te waka," ka porangitia (rapua) ka kitea te rakau paepae hamuti ko Arai-te-uru te puhanga (putake) ko Manuka te kauru ka topea (tapahia) te puhanga (putake) o Arai-te-uru ko Manuka te waiho ka taraikia (taraia) ka oti ka utaina ka manu atu nga tangata ka hori atu ka ki atu a Rongo-i-tua ki nga tangata e manu atu ra, "Koi (kei) he koutou ka rokohina atu e koutou ko ena e paea e te tai na, e hara tena he matua tena e ngari kia tae koutou ki te whare, na kia mau mai ia koutou i te Kahui-rango." Ka manu atu ratou ka u ka manuwaru (hari) ka utaina nga matuarua nga kopura me nga papauhua me nga kauariki. Ka noho tera a Rongo-i-tua ka whakaaro ki taua waka ra kahore ano kia hoki mai ka ki atu aia, "Tikina horoia te rakau o te paepae ia Manuka," a ka tikina ka horoia a Manuka te kauru paepae tutae, ka ma te horoi ka topea (tapahia) te tauru (kauru) ka taraikia (taraia) ka oti ka utaina nga tangata ka haere ka hoe ka rere a ka tae ki waho ki te moana nui ka tutaki ki taua waka kia Arai-te-uru e hoe ana mai, ka tata mai tera waka ka karanga atu a Rongo-i-tua "Tena?" Ka karanga mai te kauhoe "Tenei

anake, tenei anake.” Ka mea atu ano aia “Tena anake?” Ka ki mai ano ratou “Tenei anake,” ka mea atu ano a Rongo-i-tua “Tena anake o te whare nei ka taka mai?” Ka karanga mai te kauhoe “Tenei anake,” ka piri mai te waka ki te taha o Manuka ka titiro a Rongo-i-tua ki runga kia Arai-te-uru. Ka kite aia ka mea e hara ia he poupouhna, he kawa-riki, he matua, he kopura, ka ki atu a Rongo-i-tua “Haere koutou e hoe ki te kainga,” a ka hoe tonu te waka a Rongo-i-tua a ka tae ki te kainga i Hawa-iki ka manuwaru (hari) ratou ka ngahe i nga matua ka ki atu a Rongo-i-tua ki te kauhoe. “E hara he matua tena, nau mai ra haere kia tae ki te whare i te Kahui-rongo kia mau katoa ia koutou kia mau te roro kia mau te matao,” ka whakapahakia (whakapaea) ka hopukia ka mate ko Pipiko, ko Kawakawa, ko Tama-i-rangi, ko Papa-rangi, ko O-ti-koro, ko Heurn, ko Popo-hae-ata, Pakiaki, ka mate i kona mahiti (pau) katoa ka puta etahi ko nga Kahu-kura, ko Te-kahui-rongo. Ka haere mai te taua nga tangata tae mai kia Rongo-i-tua ka ki atu aia “Tena anake?” ka ki mai nga tangata “Tenei anake tenei anake” ka ki atu ano a Rongo-i-tua “Keiwha koe, na ra koutou e tatau mai ra: keiwha te Kahui-rongo” “Na, ka rapa,” ka ki atu ano a Rongo-i-tua, “Mau katoa ia koutou?” ka ki mai te kauhoe, “Ae mau katoa” ka whakaaro a Rongo-i-tua kahore te tahi o te whare nei kia taka mai, ka puta ka haere a Rongo-i-tua ki uta ka tae ki te whare ka titiro nga kanohi ki runga ki te matao o te tuanui a ka ki atu tera “Utaina ta koutou patunga,” a ka utaina ki runga ki te waka, na te waka ano ka tomo ka ki atu a Rongo-i-tua, “Hoatu tatou ka maanu kurapa,” ka maanu atu ratou ka rongo mai ka tangi te haumere (umere) ka ki atu a Rongo-i-tua, “Na whaka-rongo ake, i ki mai na koutou kua mate katoa te iwi ra ia koutou, e rongo na hoki koutou e tangi mai nei te haumere (umere) ano o taua iwi,” ka ki atu nga tangata “Kei te aha?” ka ki atu a Rongo-i-tua “Kei te huki i nga toto,” ka tangi te haumere ka ki atu nga tangata “Kei te aha?” ka ki atu a Rongo-i-tua “Kei te roko i kei te auaa,” ka

tangi te haumere, “Kei te aha?” kei te ko: ka tangi te haumere “Kei te aha?” kei te whakato, ka tangi te haumere “Kei te aha?” kei te hu o nga mamore, ka tangi te haumere “Kei te aha?” kei te whati te ko, ka tangi te haumere “Kei te aha?” kei te whakatakoto, kei te whakamama, ka mutu. Na ka hoe ratou po tou (tonu) te ra ka ao ake ko taua wahi ano, po tou te ra oho ake ko taua wahi ra ano kahore kia tika te tere, te mea i kore ai ratou e tika te tere, kua kai te kauhoe i te kai, a ka whakapokaikahatia ratou ka porangi, ka ki atu a Rongo-i-tua “Kei te aha koutou? tikina mai au patua kia puta ai koutou ki ai ai he morehu mo koutou,” a ka patua a Rongo-i-tua ka ika talmatia; na i te tunga ake o tera i ruuga i te waka mau rawa ki te rangi, ka whakatipa mau rawa ki te ao te rangi, ka hiuga tau atu ano ki taua kainga o ratou i Hawa-iki, no te tapikonga tae rawa ki to ratou kainga i Hawa-iki, no te humenctanga (taenga) ki te rangi ko Rongo-tike, ko Rongo-i-tua tona ingoa, no tona matenga ano ko Rongo-tike. Na ka tahi ano ka tika te tere o te waka ka u ki uta ka tae nga tangata ki to ratou kainga ki Ao-tea-rawa(rona).



UPOKO VI.

Kauraka ra nge au (ahau),
Hei rore rautia ki te korero,
Waiho kia noho ana,
Kia roa ai ra i te hurihanga,
I te whakaarotanga,
Waiho kia waiwa,
Kia mariri ai
Te hau o te Tupua.
Te awa o te atua,
E nanape kino nei i au.

He tau no namata.

WHARE-PATARI.

(NGA-TI-KAHU-NGUNU.)

HE korero tenci no mua. I haere mai te tahi tangata i te rawhiti, ka tae atu te rongo o te tahi iwi Whaka-moe-hau. Ko Nga-ti-rua-roa te ingoa, ka haere mai aia kia kite i te matauranga o taua iwi mohio. Ka tae aia ki te ngahere ka kite aia i te tahi rakau ka whatiia eia taua rakau kinitia ana eia nga kiri o tana rakau, ko te ingoa o tana rakau he Tawa, a he mea haehae eia taua rakan. Kotahi te kau ma rua nga haehae, ka poua eia ki te taha o te ahi ka takoto aia ki raro a i te ata po ano i te mea e alua pouri ana ano ka ara aia ki runga ka timata aia i tana matauranga (ara ka whakahua i tana karakia) koia nei nga kupu :—

Ko Pi, ko Paa, ka noke te rae,
Te tukemata, koia anake,
Te karinga a toku ure.
Whai ana rua kia whakatahe
Te mate o te Ahu-rangi.

Tu atu koe ; pera
 Ko au matua kino
 Ka rere mai ro (roto) te wai kuri
 Ka mate i te whakama,
 Ka hupeke, he peke ngarara,
 Ka peke mai ro te rua kuri.
 Moi(ac)hau hapara mai te ata,
 Tai o te moana ra ko te po roa
 Aha ra i, ko te po kikino.
 E tu (tiu) ki te ma anau (whanau) oroaka (Ro-aka),
 Na tara ware e tu ki te whanau,
 Na tara a whare.
 Ka paea kau ki tenei whenua.
 He kura, he kura, he kura kai atu,
 Ra ki turaki uta,
 Turaki mata a tara whare tai,
 Turaki uta turaki matatora whare.
 Me ui ki a wai ?
 Me ui kia Whare-patari
 He tau ruru he tau kai.
 Taka ringaringa te tama ;
 Te ai te Kowhai ka ngawha,
 Ka whaka winiwini,
 Ka whaka wanawana,
 Te tangi mai a te manu,
 Nei a te Totoroiere.
 Puhikereru miromiro
 Kai noke whakawiria
 Te tangata nana tenei tara
 Ko Whare-patari.

Ka tahi ka mohio tana iwi ki tona ingoa, ka ui atu ratou. “Ko koe a Whare-patari?” ka ki atu aia “Kua korero atu ano ahau kia koutou.” Ka tahi ka pororaru noa iho kia ratou ano, ka mea “I rongotatou i te ingoa o tenei tangata me tona mohiotanga kia tatou, a kuare noa iho ano tatou i tona taenga mai.”

Ka ki atu etahi “Me patai kia korerotia mai te matauranga kia tatou” ka mea atu etahi; “E me pehea he patai ma tatou me ui atu e hia nga marama o te tau ki a koe?” Ka tahi ka uia e etahi i ratou taua patai i whiriwhiria ra e ratou, ka ui atu. “E hia nga marama o te tau ki a koe?” te ki te waho o Whare-patari ki taua patai, titiro tonu atu ona kanohi kia ratou, ka tahi ka mau tana ringa ki te rakau i topea mai eia i te ngahere ka

hoatu ki a ratou, ka tahi ratou ka tatau ; rere ana e rua nga marama, ka tahi ka mea ratou “Ko ta tatou i he, kotahi te kau toun o teuci” ka mea atu a Whare-patari kia ratou, “Kaore koutou i mohio ki nga humareveko o te manu, nga tuma o te humaeko o te manu, whai hoki e rua nga tuma o te tau” ka ki atu ratou ki aia, “E he ana ranei ta matou hauhake i a matou kumara i runga i te waru?” Ka mea atu aia “Ae, me waiho nga porohanga kia tupu ana, kai (kei) au te ritenga mo nga poro hanga,” ka whakaaetia eia tae noa ki te ngahuru, ka ki atu aia “Tena whakamatauria e koutou,” ka tahi ka hauhakea, na te taea te mahi, ka tahi ano ka kite i te mangaro o te kumara, ka waiho hei matauranga mo Nga-ti-rua-roa a taea noatia eci whakaturanga tangata.



UPOKO VII.

Kati e tama, te noho i to whare,
E puta ki waho ra, ka haere taua
Nga mata-rae i waho Whakaari,
Kia uiuia mai "Ko wai to ingoa" ?
Mau e ki atu, "Ko Te-rara-o-te-rangi."
Kei ki mai te wareware
Ka pau te whakanoa, e te tini, e te mano,
Moku i a nei mo Kahui-pepeke
Te-roa-wai-rerewha,
Kei whea to tupuna ?
Kia whakaputa mai ;
I muri ano Whakatau-potiki ;
Nana i toko te rangi i runga nei,
Ka puta koe, ki te ao marama.
Hikaka te haere, ki runga Tai-koria.
Pukana o karu ki roto Manawa-tu
Kia powhiri mai, koia, i to whaea,
E Rau, a Te-waka, ki paa to rangi,
Te rau o te Huia ; he noa te tinana.
Tenei to piki, he Hokioi i runga,
Nga manu hunahuna ;
Kahore i kitea e te tini, e te mano.
Kia takaro koe, nga takutai
E takoto i waho Wai-wiri, i roto Wai-kawa
Ka eke koe ki runga o Puke-hou,
Ka whakanaau e tama, ki waho Rau-kawa.
Ko nga moana ra, e whakawhana noa ra,
O tupuna i te kakau o te hoe,
Ngaro rawa atu ki Hawa-iki.

He waiata popo na Te-hakeke.

MO NGA-TI-ERA.

(NGA-TI-POROU.)

Ko Pakau-rangi i waiho ai hei korero, ko te whatinga mai o etahi o Nga-ti-ira ki runga nei, ko te whatinga atu ki raro, ko nga mea i noho kaore i tika, he mea waiho marire hei mahi kai ma nga mea i Whanga-ra. Ko te

take i mate ai a Pakau-rangi he inoi kumara na Tawhi-pari ki te tiki ia Nga-ti-ira. Ko nga ingoa o ana kumara he Pu-whatawhata, he Turanga-patupatu, he Hina-more-more, he Kakari-kura; tetahi he Pu-nui-arata, he Takirirau-rangi. Ka tae te wahine nei ki Pakau-rangi, me ana hoa; i te po ka tu te Haka a Nga-ti-pona-tarewa a Ra-kai-whakairi. He mahi na nehe ra te Haka, ka whakapaca taua Haka hei putake korero parau e whawhai ai: ko taua Haka hokowhitu a Nga-ti-pona-tarewa a Nga-ti-ra-kai-whakairi. Ko te rakau he tawa pokinikinitia ai, tataitia ai ki te huru huru manu, he Toi te ingoa o taua rakau. Ko te Haka tenei:—

Titi e tore whakaua,
 Whakanoho ke to karakia,
 Ki te tihī tapu hoki.
 Te kapua ko te ra, tohoku kariakina;
 Ka hakahaka ki raro, ha, ha.
 Poi-tahi Poi-rua,
 E kai whakakoa ana Pare-huia
 I te huruhuru tipua,
 Kei te heni,
 Kei raro te taku naihī,
 Hibi, aha, aha.
 Hapai rawa ake nei te kahika,
 E hara na to hoa i tiki mai,
 I whakamoe te riri,
 Te rongo te taua,
 A ka pupu ka papa,
 Ka puru rakau atu ai,
 Heni koromaki na te ahi ka tore,
 Kei whea? Kei runga,
 E kei whea? Kai (kei) raro,
 E kia whakapuwhetotia ito.
 Puta kotore, ara ra, e.
 Ko Hine ki teka
 Uru te kauniho ara, ra, e.
 Ko Hine rapa te whai, e.
 Ko Hine rapa te whai, e.
 Makatiti, makatata
 E makatiti ha.
 E toko e toko,
 Kawea ka taona ki te umu,
 O te puhīpuhi,
 A kia wharaurua,
 Ki uta ki te ngahorehere.

E tu te tira o Moe-tara,
 O Moe-tara taku tara.
 E ka pupu ka pupu,
 E kai whakapara ana te wahine,
 Ki te riri ki te ai,
 Ki te tahariki.
 A he tawa he tahariki,
 A he awa kehe te taha riki,
 Kihai i ata tutuki,
 Kihai i ata tapatu.
 Puhake ra puhakehake,
 Puhia e te matangi te hue,
 A tera te toro, a tera te maka kauare,
 A te wahine, te maka kauare a te taane.
 Kia kai taku hika,
 Ka whiu ka makona.
 He atua koe e toka pounamu
 Katikati rawa te harahara.
 Tu ana te tai o tokataniwha,
 Whati ana ki runga ki te pari o Hine-tai.
 Ka huaranga mai te rangi tuanni.
 Koe e taratali ana
 Tutakitaki pakirakira ana.
 Te uhia te tawhi a taku rau ariki
 Hokotahi nei, he merero mai
 Ki runga ki te taumata.
 Pukainga kakahu tau-miri ai,
 E, uhe, uhe, e.

Ka hinga te wahine nei a Tawhi-pari, ka whakapaea e taua wahine mona taua haka, ka hoki mai ki tona kainga ka korero atu ki tona taane, ka kiia e te taane kia tikina kia ngakia te mate o tona wahine, ka whakatakaia te whakahoki mo nga kumara, haere (ake) hokotoru, ko te taua ki muri mai, ka ngo (ngaro) te whakahoki i nga kumara ki ro pa, ka tae te taua ki te (Pa) ka noho i te take o te Pa, ka ao te ra ka hoki mai te kawe kai ra, ka heke iho te tangata whenua ki te raro (raora) ra ki te patu kakahu, i roto i te whanga (awa) e takoto ana te taua nei, ka patua a Ngati-ira i konci ka pau tonu iho i konci ka awhitia te pa nei a Pakau-rangi i konci; akuanei i roto a Hinc-tau-piri i te pa nei e moc taane ana, no U-awa taua wahine no te Aitanga-a-hauiti, ka heke iho taua wahine ka tae iho ki te taua, ka ui atu te taua, "Me pewhea e mate ai to Pa" ka

ki atu te wahine ra “Me tuku e koutou ki te koura kia mate ai i te wai ka tiki ka tapuke (tanu) i te wai o te iwi nei,” ka ui atu te taua “Keiwha te wai.” Ka ki atu a Hine-tau-piri “Kei te taha ki te parera (Hauraro),” ka hoki te wahine ra ka tikina he hakari ma te iwi nei i te koura moana nui nei, ka tikina ka tapukina (taupokia) te wai, ahu rawa atu te iwi nei ki te wai kua oti te tapuke (tanu) e te taua ra, ka mate a Pakau-rangi i konei ka ngaua nga tangata e te mate wai, ka ngaua nga Toa e te mauka (tao) ka ora tokorua nga toa o Pakau-rangi ko Rua-roa tetahi, ko Whakatau-a-rchu tetahi. Taka marire ki tetahi ra ka mate taua tokorua ka kawea ka tapuketia (nehua) ki ro ngahere huna ai, ka ui iho te taua “Kei te aha ra nga kopara (korimako, manu) kai tarewarewa o Pakau-rangi” ka karanga iho te tangata whenua “Kei te whakatoto marohirohi” te kaha a Hine-tau-piri ki te whakaatu ki te taua nei te aha, no te po ka tikina e Hine-tau-piri ka korerotia ki te taua te wahi i takoto ai nga toa nei, whakarongo rawa ake te Pa nei e ngaria (haria, ngarahu) ake ana i te pikitanga i Kinaki-patete ka mohiotia “E ko a tatou tupapaku kua riro,” ka tahi ano ka tikina a Te-ao-puhara i runga i te wahi tapu e tapuke ana kainga ana ka rite ratou, na te kainga pirautia (pirautanga) ka pakaru a Pakau-rangi i konei ka horo ki ro ngahere haere ai nga tangata o Pakau-rangi, hokowhitu te ope o Tuakoto, o Raparapa, ka noho i roto i te ana pohatu (kowhatu) ka hokimai i te pikitanga i Tu-wiriwiri, kotahi mano tu rawa ake te pa o te iwi nei ki Manga-matukutuku, kaore ano i oti ka tikina e te Aitanga-a-hauiti ka hurihia ka mate ano te iwi nei a Nga-ti-ira ka tahi ano ka puputia nga morehu e Mahora ka tahi ano ka hoatu; ko Takatakahanga tenci, ka hinga Te-aitanga-a-hauiti he mano te hinganga o Nga-ti-hau-iti ka mau a Hine-tau-piri i reira kainga rawatia e Nga-ti-ira taua wahine; tapaia ana te pua tahere manu nei ko Hine-tau-piri ia Hare Waiti taua pua. Noho tonu a Nga-ti-ira ki te kai i tana patunga, ka roa ka puta te taua a Hau-iti te pekenga atu ano o Nga-ti-ira ka hinga ano a Hau-iti

ka kainga ano : ko Taro-whakawiri tenei puta Hei rua tenei mo nga utu o Pakau-rangi ka puta te mahara o Nga-ti-ira kia kawea a ratou wahine me a ratou tamariki ki roto ki Huia-rua, he maunga, kotahi tonu te ara tangata ki roto, kotahi tonu hoki te tangata hei tiaki i te waha ngutu, ka tikina mai ki te raorao tiaki ai, ka puta te hoa riri ka u te patu ka linga ano a Nga-ti-hau-iti ia Nga-ti-ira ; ko Ngakau-pakoa tenei puta, ka patu atu ki Maunga-rake patu atu ra ki Te-kauru patu mai nei ki Wai-o-hine (Kerei-Taone) nei te nui o taua patunga nei ka pikautia ko ro (roto ki te) Pa hei kai ma te tamariki ; muri mai ko Tomo-hiku tenei, ko Te-whaka-hautu tenei, ko Te-wai-horahora tenei, ko Kura-wharua, tenei ko Te-koutu tenei, i Taumata-patiti, ko te whakamutunga tenei o nga riri, mo Pakau-rangi. Ka tohetohē a Rua-taretare, a Wharawhara me to rana hokowhitu kia haere ratou ki tatahi whawhai ai, ka ki atu a Ta-hania “Kauaka tatou e kawea ki waho, waiho ma ratou e tiki mai tatou ki konei, he toko iti noa hoki tatou, he tokomaha ratou waiho tatou i konei kia whaiti ai tatou” ka ki atu a Taretare, a Wharawhara “Tukua atu au te upoko ora kia kawea atu ki Tahora-nui-a-tea.” Heoi ka kawea mai te iwi nei ka noho ia Ta-hania me tona iwi katoa me Tau-tupu-peru, me tona iwi ano, ka haere mai te iwi nei ka tac mai ki tetahi wahi, ka u te patu ka mate a Wharawhara, a Taretare, i reira, kotahi rawa te whakautu ko te tahi rangatira. Ka houhia te rongo. Kaore i roa ka timata ano te whawhai a Nga-ti-ira ka mate ano a Nga-ti-ira ; ka hua a Hine-ika (he whakaara no Nga-ti-ira tenei wahine) ka aroha te tungane ka haere ki te whakataki i te tuahine, ka whai te kai whai i te wahine ra, he tomo anake te wahine ma raro i te Kotukutuku, e tomo ana ano te upoko o tangata e whai ra ia Hine-ika ka tahi ano ka tahuri mai te wahine ra ka mau ki te upoko ka pa te patu ka karanga ai “Aha ha Tama-rahi kei au te ika i te ati,” ka karanga atu te tungane “Kia mau mai,” ka patua i konei te taua nei a Hau-iti, ko Te-wai-au tenei puta. Heoi tonu tona he o te whakaara rahui hanga he mate, na Hau-iti ano te mau-

ngarongo raua ko Ira, nana ano i takahi ano me tona mate ano ; ka houhia te rongo ka oti ka haere a Angiangi-te-rangi ka tae ki te kainga i tetahi wahanga o Nga-ti-ira, ka tunua te ahi kiore ma tangata ra ma Angiangi-te-rangi ka pau te kai ma tangata ra, ka haere tangata ra me tona ope ka tae ki Manga-tokerau ka patua a Maru-tuna he takahi rongo ano tenei. Ka whakatika a Nga-ti-ira ki te ngaki mate ko Te-kai-korohe te utu o tera, ko Kopua-tarakihi tenei. Ka whawhai ano Te-aitanga-a-hau-iti ki Te-wai-au ka tae te morehu o Nga-ti-ira ki Manga-o-atua tekau nga morehu, i reira a Paka-koriri, ko Te-uru-waharoa, ko Kalu-noke e wha te kau tera iwi e noho ra, ka mea a Paka-koriri

Tai ake aku papa,
Kia tu rawa ake au,
Nga-awa o Manga-o-atua :
Haha-uri haha-tea.

Heoi ka taia (ki te moko o te) tangata nei i konei, toko-rua nana i taa, e taa ana ano ka pnta te taua a te Aitanga-a-hauiti i tetahi piko (o te awa) ka whakatika a Paka-koriri tu noa atu ko roto i te wai, u te patu a Paka-koriri a Kalu-noke me nga morehu nei ka hinga te Aitanga-a-hau-iti i konei ; ko Te-wai-au ano tenei puta tae noa atu te patunga ra ki taua wahi ano, ka mau ia Paka-koriri he punarua ; waiho tonu hei ingoa mo taua wahi ko Puna-rua. Heoi tenei ka mate a Tau-tini no te Aitanga-ano-o-hauiti na te Aitanga-ano-o-hauiti i patu. Ka whakatika mai a Nga-ti-porou ki te ngaki i te mate o Tau-tini ka taluri te pa, ko O-toi-roa te ingoa o te Pa ka rere nga morehu noho rawa atu ko Te-uru-a-koura, te pa i noho ai nga morehu o te Aitanga-a-hauiti kia ai ai a Nga-ti-ira hei hoa kia Tu-te-rangi-kati-pu ; ka rongoa Tu-te-rangi-katipu ka tukua te karere kia Nga-ti-ira kia tikina mai kia patua te Aitanga-a-hauiti, ka whakatika mai a Nga-ti-ira patua ana ki runga ki te aruhe, hokotoru tenei patunga, kotahi rawa te morehu, ko Whango te ingoa ; ka korero atu kia Tu-te-kohi i roto i te Rua-koura he ki atu " Kaore na hoki matau a po " ka kii mai a Tu-te-kohi " Kowai te taua na " ka ki atu a Whango " Kaore,"

karanga atu a Tu-te-kohi "Uia atu kowai te taua," ka ui a Whango "Ko waiwaka e" ka karanga mai te taua "ko au tenei ko Hau-ruia, ko au tenei ko Whare-toroa, ko au tenei ko Te-ao-moe-roa, ko au tenei ko Tau-tu-te-panu, ko au tenei ko Mahora, ko au tenei ko Tama-tea-kaokao: ka tahuri hoki te Whango ra ka korero atu kia Tu-te-kohi "Ko Nga-ti-ira tenei" ka kii a Tu-te-kohi "E hua no au i whakamanuawa noa mai ai kia Ira e tika." Ka noho a Nga-ti-ira ki te tao i tana puta. He mamao no te pa alu rawa atu ki te pa ka riro ia ka heke te Aitanga-a-hauiti, noho rawa atu i O-rete i Hau-ko-kore nga morehu, ka mau ano te rongu a te Aitanga-a-hauiti kia Nga-ti-ra, mei kore taua maungarongo ko te Aitanga-a-hauiti e mate ia Nga-ti-ira. Ko Rau-peke-nui tera puta, i mau te rongu ki tena puta.

Ka whakatika a Tu-te-rangi-kati-pu o Nga-ti-hau-iti ka tukua (tukua) te whenua a Nui-whiti me tetahi tarawahi o Toko-maru tae noa ki Motu-karoro, Ta-ngoiro, Mara-hea, Ana-ura, me nga tangata o Nga-ti-hau o Nga-ti-maru, ka mutu ka tukua kia Nga-ti-ra, ka riro ikonei a Nga-ti-ira hei ngaki i nga mate o te Aitanga-a-hauiti kia takitakina he tana ngaki mate e kore rawa e whakatika wawe kia uru ra ano a Nga-ti-ira ka whakatika ai. Huihui a Nga-ti-ira; e waru te kau

Ko nga Pakura tenei a Toko-rakau
Kaore e rongu i te Hie.

Ko Nga-ti-ira he Pakura manu, e rongu i te Hie. Ka mate a Toko-rakau, ka poroporoaki iho kia Hau-iti "I konei kia mau kia Nga-ti-ira kia Nga-ti-maru kia Ngati-hau hei karau (heru) koko kutu mo taton." No Ngati-hau-iti ano a Nga-ti-maru a Nga-ti-hau ka apitia atu ra hei hoa mo Nga-ti-ira, ko Nga-ti-porou ko te Aitanga-a-mahaki ona hoa riri o mua a tae noa mai nei ki tenei wa.

Ko nga rohe o nga whenua ia Ira ko Turanga tetahi paenga, ko Tupa-roa te taha ki te Hau-auru rohe mai, tau rawa atu kei Tara-i-ngae: he rohe pumau enei no Nga-ti-ra tae noa mai ki tenei wa ano. Heoi tenei.

Ko te riri i mate ai a Ra-kai-whakairia, ko te Kaha-whiti i te papa, na te Aitanga-a-hau-iti tenei parekura, i mate a Mahaki, a Tana, he mano te hinganga o te tangata whenua; ko te take he kupenga takahia e te Aitanga-a-mahaki; ka mahi a Te-aitanga-a-mahaki i tana kupenga kaore e mau he ika, ka tuku ko Hau-iti i tana kanui te ika, ka kite te Aitanga-a-mahaki ia Hau-iti e tuku ana i te kupenga ka tikina ka takahia ka murua nga ika, he rangi e pera, he rangi e pera. Ka pa te pouri ia Hau-iti ki te mahi a nga tangata ra a Ra-kai-whakairia, a Mahaki, a Tana, ka tahi ano a Hau-iti ka haere, ka tae mai ki Maki-hoi i reira a Maru-ka-koa e noho ana ka ni atu a Hau-iti, "E koro he aha te patu mo te whanaunga?" Ka kii atu a Maru-ka-koa, "Me penci," ka utaina nga Kaka-riki ki runga te ahi, ka ore i ata maoa ka hoatu (kei te kauru o Turanga taua Pa, kei Maunga-haumi) kia kainga nga manu ra e Hau-iti ka pau ka tikina atu e Maru-ka-koa nga maramara Totara ka utaina ki runga ki te ahi ka tutakina te mata-pili me te whatitoka (tatau) ka tuku tera te paoa o te ahi nei he ana te manawa, ka ki atu a Maru-ka-koa kia Hau-iti, "Koia nei moea rawatia o kanohi, mahara rawa ake ka mate ia." Hcoi ka hoki a Hau-iti i kenei ka tae ki U-awa ki Wai-puna, ka hangaia (hanga) tona takitaki (taiepu) ka oti; ka oti hoki te kupenga a tera ka tukuna te karere a Hau-iti kia Taurira i Taotao e noho ana i Te-wai-au nei, kia haere mai kia kite i te tukunga o tana kupenga ki te moana, ka tae te tangata ka kii mai a Taurira:—

E ka whanatu ka haere,
He kare to Taurira.

Ka tae mai ki te kainga ia Hau-iti ka whiua te wahine (kawe) ki Puia-manuka noho ai; ka watea te iwi nei ki te takaro, ka tukua te kupenga ra ki te wai ka rere ano te iwi nei ki te mura, ka karanga te tangata kia whitikia te kupenga, ka tahi ka whitikia te kupenga ka mate nga tangata ki roto, ka pa te patu a te iwi nei ka tu a Hau-iti i roto i te putu, e waru nga tu; ko te wahi i takoto ai tera kia talutahuna ko Kau-neke, ka kitea atu e haere ana

mai te taua ka ki atu “Homai taku taiaha” ka whakatauki atu tera ki te taua,—

Kauneker mai, kauneker mai

Ka karanga atu ano tera ki tana tamaiti kia Rongo-te-hu “E Rongo e, tauwhara i Puke-manuka” tenei whakatauki ko O-hae te mutunga o te patu i mate ai a Ra-kai-whakairia ki te papa. Heoi tenei.

Ka mau a Mahere-tu-ki-te-rangi i Para-riki ka tae mai ki te pikitanga i O-tiki ka tahuri ia ki muri ka whakatauki ia ki tona whenua

Para-riki ka takoto noa.

Ka ngaro a Mahere-tu-te-ra

Ka tahi ka mohiotia ko Mahere tonu tenei, ka patua a Mahere i konci, no te mea he tino tangata tenei: ka hinga te Pa ia Nga-ti-ira, ko te whakatauki ra te take nana i huna te tangata. Ka tikina atu ko Puke-tawai i roto o Manga-heia ka mau te wahine me nga tamariki a Tu-te-aio-rangi; ko Tu-te-aio-rangi i puta tonu atu ano ia: ka tahuri a Nga-ti-ira ki te whakaware ia Tu-te-aio-rangi a ka waiata i te waiata nei kia ware ai:—

Popo, poki runga, popoki raro,
 Popoki te korikoringa,
 O Maru tukua o taiore.
 Tutuana te awhiowhio,
 Takataka ana te pokaikaha.
 Takoto ana te kotore whero,
 Hamama ana te waha o te ure,
 O Wharona, e rae kaka peta,
 Te maro a Whatu ki te whitau,
 Ka whakaheia ki tona mata kupenga.
 Koi ai titoi ake i te ropu matoro,
 E ta kataina e tehe matamaemae,
 Ka oti te huri, tu ana i tatali ra,
 A muri ake nei te tau te ngare,
 Te kitea ai ko Kai-whiria
 I ai nga puraho ki runga o Manga-tapene
 Kia hia mai ai ko te Whatu-raro
 Whakatatutatu whakapepeke
 Pepe, pepeke ha.

Heoi tenei whiti.

Na muri na muri,
 Tau whaaonga manawa,

Pipine tu te kaulou riro ki te uru,
 Te tuorooro te takina maihe,
 Kai herehere whakapureheki.
 Homai he kiri a Upoko whakakeketi.
 Homai he kauwae angoango,
 Ki to tauoro pakinga pakireretia,
 E kai reira Uru-palimu.
 E tu te kohu manu,
 Ki runga ki tou upoko, e.
 E te ao mauri, e.
 Ka tu te umu ki runga ki te upoko.
 E kai tuku e, kai mai to wahine.
 E kai mai to ai tangata,
 Mai o puanganga, hiki marewa.
 Te whenua hiki marewa; nga
 Tangata kai puatai
 Haere i te ra hori te Kahu-kura.
 Pororo te anga mai ki te tito,
 Te whakainumia te tamore.
 Ra whai atu, tu ana i runga,
 O Puke-tawai te riri e,
 Ko Tu-whakamoc-kera (kura).
 Kotoro pukohu Koko.
 No uta no te pua a te Roku
 E tahuti, te tae noa tona matua
 Ko Pake-kumukumu,
 Hai tete nui hai tete roa,
 Upoko kainga e, e te rau aruhe.
 Tuahau puhanga tonga
 Puhanga matangi
 No runga no Tirohanga ra.
 Tikina ki raro ra
 Ki te wai o Mata-tini
 E karanga noa nei
 E ara whiti noa nei.
 Warawara kau te tito,
 I te whakaatea.
 E hara e tama
 I te warawara kau,
 He riri ka puahē,
 Mate kapua raro
 Tukua atu kia whano
 Ki te kapua rumakina,
 Te whanatutanga o te ngutu,
 O Pohea, ka ora ia,
 Te purotu, ka tu i te koiai,
 Ka ore raia ka kitea,
 E au to rua Titi.

To rua Hakoakoa
 To rua whaonga upoko tangata.
 I rotua e te taua, ka herea oratia,
 Ko te ki mai awelhaere ara rua tena,
 I taku matenga tahere waiwai
 I te tukunga ki raro
 Ki kite Papa-o-matangi-au.
 Ki te turi poroporoha,
 Ka eketia, ka tangi te moto,
 Ka turikere, ko te upoko,
 Taringa tipao whae araru.
 Tena i taku matenga,
 I tahere waiwai,
 I te tukunga ki raro,
 Kiki te papa,
 O iro matua,
 E we to ihu,
 E we to mapu.
 E we to kii.
 O kiki ki runga,
 Ki te taumata ra.
 Kowate e tu i wacanganui nei,
 Ko te waka ko wau,
 Ko te waka takoto atu ki reira,
 To niho popo, to waka nui,
 Kaore ra i alia aku, he
 Kura tawhiti kao,
 Kei roto kei te takapu kino,
 Whakariha whakaroronuku,
 Whakarororangi. Homai to tua,
 Kia wetewete atu,
 Ngakau o tangata.
 I piri koe ki te wai o Rotu
 Kahu-tue(tia) te maunga.
 I ora koe i nga pakiaka,
 I te whanawhana ai taua,
 Maunga o atua, mango pakau mate
 Ka hurapa ki tiri-ri,
 Whangainga ia Pinea,
 Ki munga o te hon nui,
 O te hou roa,
 O te hou poto,
 O takoto moremore
 Ki te wa titi.
 E hee tenei au.
 E kowai te maunga,
 E tu mai nei?
 Ko Te-whatu ko Rongo-ta.
 Takoto kino taua ki te riri,

To Mata-wheura
 Na to patu patori rere angaanga.
 Homai he upoko
 Kua kainga, a, a, kai reka

Heoi tenei.

RAKA-WAHA-KURA. (NGA-I-TAHU.)

No tera motu hoki a Raka-waha-kura. Ko ana tamariki enei, ko Raka-wha-kata, ko Maru-hou, ko Tahu-mutu. Na Maru-hou a Kuri, na Kuri a Rangi-tawhio, ko nga tamariki o Rangi-tawhio i haere mai ki runga nei ki tenei whenua ki te Wai-pounamu. Ka noho a Raka-waha-kura, ka aroha ki tona tuahine ki a Te-ahu i noho ra i a Waro. Ka tac atu ki te kainga i a Waro raua ko Te-ahu, ka haere a Waro ki te rau (hao) i te kupenga, ka mate mai nga ika, ka pikautia ki te kainga, ka whanatu (haere atu) a Te-ahu ki te taka i nga ika, ka whiriwhiria e Te-ahu nga ika papai, ka whiriwhiria nga ika kikino, ka haere mai a Waro ka ponoa (uia a) Te-ahu ka ki atu Te-ahu, "Ma tatou enei nga ika kikino, ma o taokete era nga ika papai," ka ki atu a Waro, "Mawai nga ika kikino mawai nga ika papai," ka pakia atu a Te-ahu e Waro, ka tangi Te-ahu, ka kitea atu e nga taokete e nga tungane o Te-ahu, ka haere mai a Te-ahu, ka tomo mai ki ro o te whare, ka uia atu e nga tungane e Raka-waha-kura ma, "He aha tau e tangi mai." Ka ki atu e Te-ahu, "Kaore ko ta koutou taokete e ki ana mai ki au mawai nga ika turoto (pai) ma wai nga ika tupakakea (kino) e aha koe i whiri (whiriwhiri) ai" ka mate nga tungane i te whakama, ka haere ki to ratou kainga, ka hoki ka ki atu to ratou tuahine, "Haere ka tarai mai i te tahi nga(ka)-heru (kaheru) maku."

A ka haere nga tungane ka tac ki to ratou kainga, ka taraia e nga tungane ka koreroatia ki nga tangata katea, ka tikina ka tamakia (tomokia) te wao tapu o Tane, he tama karaki. (Ko te karakia tenei.)

He tomo whaka (waka) a Nuku,
 He tomo whaka (waka) a Rangi.
 He putanga (pitanga),
 He reanga,
 Kei te reanga mui no Rangi.

Ka wahia te rakau, he maire te rakau ; ko te tahi wahi o te rakau i wahia mai mauria mai, ko te tahi wahi i waiho atu, ka mauria mai ki te kainga ka tac mai ki waho o te kainga ki talaki ka moe i reira, ka hoake i te ata ka parapara ire tia (poroporo-iretia) (he karakia) a ka tac mai ki te kainga ka taraia taua rakau he maipi ko Pai-okaoka te ingoa o taua maipi, a ka karangatia katoatia kia haere nga tangata ki ro (roto) o ngaherehere, ka tac ki ro o nga herehere ka wahi katoa nga tangata i nga ngaheru (kaheru) ma taua wahine ma Te-ahu mo tana korero i ki atu ai ki nga tungaue, ka taraia e nga tangata katoa ka whakaturia katoatia ki nga tangata, a ka oti nga ngaheru (kaheru) ka hapainga te tana mo Waro, ka haere he taua, ka tac ki te Pa o Waro, ka waiho i talaki nga rau katoa ; ko tahi te rau i haere ai ki te kainga ki waenga, ka tac atu ki waeka (waenga) ka tukari (keria) a waenga, a ka takaina te kai e nga tangata katoa o Waro, ka maoka (maoa) te kai ka kawea kia kai te ohu, ka kai te ohu, ka mutu te kai ka timatatia e te hunga tamariki te para (takaro) nawai ra i para tamariki a ka para tangata matua, a ka patua katoatia nga tangata o Waro, ka whati nga morehu o te ohu ka haere ki ro ngaherehere ka whai nga tangata o te Pa o Waro, ka haere ki runga ki nga matua, ka whakaarahia mai te tana, ka patua katoatia ka mahiti (poto) katoa, nga tangata o Waro i a Raka-waha-kura ; ko Tara-paikoa tana pita (parekura) ta Raka-waha-kura, ka whakaponohia (karakiatia) e Waro ka whakatakaina hoki te whakaariki (taua), a Waro ka haere hoki a Waro ki te kaki (ngaki) i te mate o nga tangata o tona Pa i patua katoatia ra hoki e Raka-waha-kura, na ka haere hoki a Waro ka kaki (ngaki) i te mate o ona tangata ; ka tac atu ki te Pa i a Raka-waha-kura, ka kakari a Waro raua ko Raka-waha-kura ka patua katoatia nga tangata, o to Raka-waha-kura Pa e Waro, ka mahiti (pau) te patu e Waro nga tangata o taua Pa, ko Te-kewa tana pita (puta, parekura) a ka toe he morehu, toko iti uoa atu nga toenga o to Raka-waha-kura Pa.

Ka kiia atu e Raka-waha-kura, “ Haere atu karangatia

atu to koutou taokete, kia korero mai ki a koutou, me mea kowhea tona ara e kai nuku nei, kia karanga mai ki a koutou.”

Ka haere atu aua tangata ka karanga atu ki a Waro, “E Waro e, kowhea tou ara e kai nuku nei i a matou, ka mahiti (poto) nei matou.”

Ka karanga mai a Waro “Wakahakaa (hakahaka) te rangi i runga nei, ko te Po kua tupu.”

Ka hoki mai aua tangata ka tae mai ki a Raka-waha-kura, ka ui atu aia ka mea atu, “E pehea mai ana (ana mai) ta koutou taokete ki a koutou.”

Ka ki atu aua tangata ra “I karanga mai a Waro ki a matou hakahakaa te rangi i runga nei, ko te Po kua tupu.”

Ka ki atu a Raka-waha-kura “Hua atu ai au ko whea tana tikanga e kai nuku nei i a tatou, ka pau nei tatou, tera marie atu, kaore koia tou (tonu) hoki tenei.” A ka mauria atu e Raka-waha-kura ko te ohonga o te waha o Waro, ko te ohonga o nga rakau a Waro, ka rumakina ki te rua, na ka kawea (te) tahi ki te wai, ka kawea (te) tahi ki te waewae o te atua.

Ka rewa te taua a Raka-waha-kura, hoko whitu te rakau, hoko whitu te tangata, na ko te hoko whitu rakau i tapikitia i whakakakahutia ki nga whara (he tiaka) a ka tohungia e Raka-waha-kura ka tu te tohu; tana tohu rakau, ka tu te tohu tangata, ka matakau a Waro, na ka tikina a Waro ka patua e Raka-waha-kura, a ka mate a Waro i a Raka-waha-kura. Ka mutu.

TANE-NUI-A-RANGI. (NGA-TI-KAHU-NGUNU.)

He whakapapa no Nga-ti-apa, no Rangi-tane, no Hamua, no etahi atu. Ko Tane-nui-a-rangi, te tupuna o Rangi-tane i Hawa-iki, i whai ingoa taua iwi ki aia, ara ko Rangi-tane. Na ka whanau ana uri a ka nui haere i te ao tae noa mai ki a Wha-tonga, i te rua te kau pea o nga whakapupuranga, ko Tama-tea, ko Apa-nui, ko Apa-roa, ko Apatika, ko Apa-koki, ko Apa-hapai-takitaki. No taua takywa ano o Wha-tonga, ko Tane-nui-a-rangi ano te tupuna.

Ko Tiki te tupuna a Tane-nui-a-rangi i heke iho i te rangi i runga; kaore ana he wahine mana, ka tahi ka pōkepōkea ki te oneone he wahine mana, ko te putake mai tenei o Tane-nui-a-rangi. Heoi ka rere mai i Hawa-iki a Wha-tonga, a Kahu-ngunu, a Apa-nui, a Apa-roa, a Apa-tika, a Apa-kōki, i runga i nga waka, me to ratou nuinga katoa ki uta ki tenei motu nei; ka u ki Turanga. Kua whawhai noa mai i Hawa-iki, a whawhai haere mai i te moaua, a u noa mai ki uta ki Turanga; ka tahi ka wehea, ka noho atu a Tama-tea i reira i Turanga. No muri ka tupu a Nga-ti-kahu-ngunu i tona tama i a Kahu-ngunu, koia hoki i haere mai i roto i era ki tenei motu, ka haere a Wha-tonga ko tona iwi ko Rangi-tane, ka haere ki Tamaki, ki Manawa-tu hoki, ka noho i reira, kahore hoki he tangata i tana whenua i taua takiwa. No muri rawa mai ka rere atu etahi ki Ara-paoa, a e noho mai nei ano raua ko Nga-i-tahu; ko Apa-hapai-takitaki ratou ko tona nuinga i haere ki Rangi-tikei noho ai. No reira a Nga-ti-apa i whai ingoa ai, ko Nga-ti-apa. Ko era Apa i noho atu i Turanga a e noho mai nei ano o ratou uri, ko Nga-ti-apa ano i tera pito o te whenua.

Heoi ka noho a Rangi-tane ka whakatupu a tae noa ki a Hamua, he tama na Ue-nga-raho-pango i te ono o nga whakatupuranga i muri mai o Wha-tonga, ka wehea i-kōnei, ka whai hapu, ka huaina ko Hamua, a e noho mai nei i Rua-mahanga puta noa ki te takutai i roto i era iwi. Heoi ka noho ano a Rangi-tane, tae nca ki a Rangi-whakaewa i te rima o nga whakatupuranga i muri i a Hamua, na ka wehea he hapu ano ko Nga-ti-te-rangi-whakaewa, e noho mai nei i Tamaki, i Puchu-tai. Heoi e rima whakatupuranga ki muri mai, ka tae mai ki a Ngana-hau, ka rere i kōnei te tahi hapu ko Nga-ti-ngana-hau, a e noho mai nei nga uri i Puchu-tai, i Rau-kawa, He maha ke nga wehenga o tenei hapu, i muri nei, a i huaina aia wehenga aia wehenga no runga i ona matenga i ona tupuna, i ona aha atu. E toru nga whakatupuranga i muri mai, ka tae ki te takiwa o te kaumatua o Te-hi-rawa-nui.

Ko Kau-whata te tupuna o Nga-ti-kan-whata he uri aia na Taue-nui-a-rangi, ko tetahi o nga tamariki o Kau-whata ko Wehiwehi, no reira a Nga-ti-te-ihiihi, ko te tikanga hoki o tenei kupu o te ihiihi, e rite ana ki te wehi, ki te mataku, na reira i kiia ai ko Nga-ti-te-ihiihi, ko euei i muri nei kei Manawa-tu anake.

Ko Rauru hoki te tahi tangata i haere mai i runga i nga waka ki Turanga, he teina aia na Wha-tonga, a ko ia te tupuna o Nga-rauru e noho mai i Wai-totara.

KO TAREWAI. (NGA-I-TAHU.)

E rua o nga pa. Ko Puke-kura tetahi, ko Papa-nui tetahi. No Ka-i-tahu (Nga-i-tahu) a Puke-kura no Nga-ti-mamao a Papa-nui. Ko Maru raua. Ko te Apa-rangi nga rangatira nui o Puke-kura. Ko Tare-wai hoki, he toa no Puke-kura. Ko Rangi-a-moa te rangatira nui o Papa-nui, ko te Whaka-taka-newha hoki he tangata nui o Papa-nui.

Ka noho a te Whaka-taka-newha ki Papa-nui, ka aro te moana, ka haere ki te hi ika, ka rangona e nga tangata o Puke-kura, "Ina te wahi ika." Ka haere te kai moana a Maru raua ko Apa-rangi ki te kainga i a te Whaka-taka-newha, ki Papa-nui, ka haere ki te moana, ka kaina a te Whaka-taka-newha i te moana, ka ta te tai. "Ekore e tae e te kai moana, i te kino o te moana, kati ano te ngariri te rarahi." Ka noho i reira. Ka whakaara a ratou i reira. Kahore hoki kia mate te tai ka houea mai nga kaore pa, nga matire. Ka hoki mai ki to ratou kainga ano ki Puke-kura. Ka hia kai ika hoki. Ka hoki ano ki te kainga i a te Whaka-taka-newha. Ka tikina te rimu o ro o te wai ka mauria ki runga ki nga ahi rarara. Ka pakaina te karehu (ngarahu) o taua ahi ki runga ki te moana, ka tu te tai. Ka noho te kai moana. Kahore hoki kia mate te tai. Ka whawhai ki te tuitui o te waka, ka whatiwhatia, me nga rauawa katira ka hoki ratou, ka mea atu nga tangata o te Whaka-taka-newha kia patua. Ka mea atu ia, "Kati ra whaihangatia kei (ki) o koutou ringaringa."

Ka moe a te Whaka-taka-newha. Ka rapira (rapua) he tikanga mona ka kimia he whare mona. Ka tararia (taraia) he heke, he kaho ka tutohu te atua ko toki whakaruru, ko te mate, ka ki atu hoki a te Whaka-taka-newha ki tona atua, "Kahore hoki he toki ke atu, ko toki a tata wahie ano, a kekeno ano."

Ka whakaaro a te Whaka-taka-newha. Ka rapua he tikanga mona. Ka kimia (rapua), he whare mona. Ka tararia (taraia), he heke, he kaho, he poupu ka whaihangatia, ka tikina te ahu o Puke-kura hei kai Pukakaho, mo te whare, ka tare (tono) mai te tangata tangenge, ka ki atu, "Noho atu koe ko te mea maroro ka haere mai ko te mea tangenge, ka waiho atu, te mea maroro ka haere mai," ka haere mai te ahu (mo te Puke-kura) he kia Pukakaho mo te whare o te Whaka-taka-newha; ka tae mai, ka haere ki te pakihī, ka pawhatiia nga Pukakaho, ka rakohina atu nga tangata e whakatu rakau ana, ka ki atu a Tare-wai "E alia tera." Ka mea atu ia, "Ehara." Ka pawhatiia nga Pukakaho. Ka takaina te hakari a te Whaka-taka-newha, ma te kai Pukakaho, ka kai te kai Pukakaho, ka mutu te kai, ka timatatia ki te para e te hunga tamariki. Ka ta hoki te hunga tangata matua. Nawai ra i para tamariki, a ka para tangata matua. No te tunga he para tangata matua, ka patua te kai Pukakaho, nga tangata o Maru raua ko te Apa-rangi. Ko etahi i puta i ora. Ka hopukina a Tare-wai, tokowharu te hunga nana i hopu, ka kawea he wai. Ka whaia atu tokowha i tetahi ringa tokowha i tetahi ringa o Tare-wai. Pupuri ana nga tokowharu. Ko te tangata, nana te tangata, te tokoiwha. A ka haca a Tare-wai ki te mata, ka hae iho ki raro o te popaki, kotahi te mata i hae te puku o Tare-wai. Ko te rua o nga mata kahore kia hae ka whakatika a Tare-wai ki runga. Kahore kia kaha te kai hopu i a ia. I a Tare-wai te kaha i te tangata kotahi, ka mahue kino te tokomaha, kua riro i te tangata kotahi te kaha. Ka matakū nga tangata ka oma tera a Tare-wai, ka whaia kahore kia mau, ka haere ia ki ro o ngaherchere. Ka tae ia ki roto ki te ana, ka rakohina atu te kahoe weruweru, e takoto ana, ka kakahuria ai.

Ka noho tera a Tare-wai, ka whakaaro ka po te ra, ka hoki mai ki roto ki Nga-ti-mamoe, ka rakohina atu e ka ana nga ahi e noho ana nga tangata e matakitaki ana i tana rakau, ka whiti atu a Tare-wai ki te wahi pouri noho ai, e matakitaki ana nga tangata katoa ki tona rakau, ka taka mai ki waenganui, ka tae mai ki te tangata e noho ana i tona aroaro, ka ki atu a Tare-wai, "Homai kia matakitaki au i te rakau a te toa nei a Tare-wai." Ka homai. I ora, matakitaki, e ta, te homaitanga, karanga ia, "Ko au ia tenei ko Tare-wai," ka tu nga tangata ki runga, kua riro tera a Tare-wai.

Ka noho a Tare-wai i ro e ngaherehere ka manawaru ki tana rakau, kua hoki mai ki a ia, ka tatua a Tare-wai i a ia i tona haenga. Ka mau te tatua ka tahuna he ahi mona ka, ka te ahi, ka tautohu i a ia. A ka ora tona haenga. Ka haere ki te wai, te taenga mai a te kai wai o Nga-ti-mamoe ka patua e Tare-wai, he kai mona. A ka tumau ia te noho i ro o ngaherehere, ka mahue (mahu) ana nawe.

No te patunga mai o te kai pukakaho, ka whakarerea e Nga-ti-mamoe to ratou kainga a Papa-nui. Ka whakama nawa ki Puke-kura, ki te kainga o to ratou tangata nui, i a te Rangi-a-moa, kei Puke-kura e noho ana. Ka tae atu nga tangata a Nga-ti-mamoe. Ka whakamanawa ki a te Rangi-a-moa, ke pepcha te Rangi-a-moa. "Oma mai koutou ki konei hei aha? He parimata a konei ekore ai e tae mai e te kai patu? Ehua ana, na Tihī-o-ai-ari (he maunga) i ki ai, he wehi to te tangata whai noa?" Ka aruaruatia atu nga tangata katoa o Nga-ti-mamoe, ki waho, ka whaihangatia he pa mo ratou, whaihangatia letia ki rawahi ake o Puke-kura, i tata tou ki Puke-kura; ko te Rangi-pipi-kao taua pa. A ka noho ratou i roto i o ratou pa.

Na, ka noho a Tare-wai ka mahue (mahu) ona nawe ka maharatia e ia, he pae mona. Ka haere a Tare-wai ki tona kainga ki Puke-kura, ka tata ki te kainga ka noho ia i ro ngaherehere. Ka noho i te wai i Kalu-ariki. Ka haere mai te kai wai o Nga-ti-ma-mao. Ka whai atu

ai, patua rawatia e Tarewai. Tokotoro i haere mai ka tuku atu kia haere ki te kainga, tokorua te haere mai ka patua, tokotahi te haere mai ka patua, ka mahue i a Tarewai a reira. Ka whitikina e tera ki Waiwai-ka-eke, ka haere mai he tangata ki te wai ka patua. Na te toto tonu i puta i tatahi, ka mahue i a Tarewai a reira. Ka whitikina ki O-teki-he. Ka tac mai te kai wai ka patua, tokotoru te haere mai ka tukua atu kia haere ki te kainga, penci tonu a tera a Tarewai i reira na, te toto tonu ka puta i tetahi.

Ka aroha a Tarewai ki nga hakoro, ki a Maru raua ko te Apa-rangi. Ka pikitia ki runga ki te rakau (kua awlitia e Nga-ti-mamoe te pa, a Puke-kura) ka tawhiri ia ki nga hakoro, kia ki atu ki nga tangata, kia whakatan he haka. Ka tu te haka, i a Ka-i-tahu, ka haere mai a Nga-ti-mamoe ki te matakitaki, ka warea nga tangata ki te matakitaki, na te rarururunga o te haka ka haere mai a Tarewai ki tatahi ki Taki-haruru, roa iho ka kitea a Tarewai e ana tangata tokorua e aukaha ana i te waka, ko tetahi i roto i te waka, ko tetahi i waho e kauaha ana. Ka karangatia e ana tangata, "Kowai tenei, ko Tarewai?" Ka kitea e Nga-ti-mamoe katoa. Ka whai mai, kahore kia mau. Ka puta tera a Tarewai ki ro o te pa.

Ka karanga atu a Tarewai ki Nga-ti-ma-mao. "Ko taku matenga ano tena i a koutou. Ko tenei ekore an e mate i a koutou. Haere, e moe korua ko tou wahine. Apopo taua kakari ai."

Ka kiia atu e Tarewai ki nga hokoro "Tikina, patua a te Rangi-a-moa, hei utu mohoku." Ka tikina, ka patua te rangatira o Nga-ti-mamoe. I noho hoki taua rangatira i Puke-kura.

Ka ki atu a Tarewai, kia patua he kuri he kai maua, ka patua te kuri, ka taona ka maako, ka kaingia warorotia e Tarewai, ka ki atu ki a Maru raua ko te Apa-rangi. Kia pani (whakawahi) nga tangata ka oti te pani, ka moe, ka o ake i te ata ka haere ki te kakari.

Na, wero atu ana a Ka-i-tahu, wero ana mai a Nga-ti-mamoe. Na wai ra i tawhiti, a ka tata nei, ka mau

te kita, ka hemo a Tare-wai ki te ahi, ka hemo a Kata-ma-kuao ki te ahi, ka homai nga rakau, ka werohia mai, ka kowhititia nga rakau e Tare-wai ka whakaaki a Tare-wai te parahi. "Naku te ika i te whakawaha" (ko to muringa patunga he mea noa ia). Na, kotahi te patu a Tare-wai, a te tangata o mua puta tou to muri, ka whiti to muri ki taua tangata ano, kua hinga, ka patua e to muri, kia mate. Na, ka whati tera, a Nga-ti-mamoe, ka oma, ka haere tou a Tare-wai raua ko Kata-ma-kuao, ka whai tou ka patu haere. A ka tac ki te Pori-a-haunia, ka hoki mai a Tare-wai hoki rawa mai ka po te ra (he ra makariri hoki), ka haere mai ka tac mai ki O-hine-tu. Ka hae te atua ki a Tare-wai, nga wairua tangata i mate i a Tare-wai. Ka patua e Tare-wai, ka mate te atua, ka haere a Tare-wai, ka tac ki tangata i te waka, ka hae ki a Tare-wai, ka patua hoki e Tare-wai, ka haere tera a Tare-wai ki ro o te pa. Anua ake ka tikina tirohia, ka kitea e nga tangata katoa ana wairua i patu ai me reperepe moana nui. Ka mutu ia, ko Makiri te hakoro o Tare-wai.

TARE-WAI. (NGA-I-TAHU.)

Ka haere nga kai moana o Maru raua ko Te-apa-rangi no Kai-tahu (Nga-i-tahu) raua, ki te kainga i a Whaka-taka-newha ki Papa-nui, a ka haere ki te moana ka kaina (he karakia) e Te-whaka-taka-newha i te moana, ka tu te tai, e kore e tac te kai moana i te kino o te moana, ka horea mai nga koere, pa, nga matira, ka hoki mai ka tac mai ki te kainga i a Maru raua ko Te-apa-rangi ka hiakai ika hoki ka hoki ano ki te kainga i a Te-whaka-taka-newha ka kaina e Te-whaka-taka-newha, ka tikina te rima o ro te wai ka mauria ki runga ki nga ahu rara, ka tu te tai, a ka hoki mai ano, ka honoa mai ano nga koere a ka tuman ka maharatia e Te-whaka-taka-newha, "Me aha, me aha," ka rapua he tikanga mana ka kimia he whare mana, ka taraia he heke, he kaho, he pou pou ka whai-hangatia, ka oti te whai hanga ka whakatakaini he olu (he kaipukakaho) kia peti (poto, mene) katoa mai nga

tangata katoa, ka ki atu Te-whaka-taka-newhia “ Kia haere atu nga tangata, ka tare (tono) mai te tangata tukeke (kohoi) ka ki atu kia noho atu koc, ko te mea maro ka haere mai ko te mea tukeke me waiho atu, te mea maroro ka haere mai.” A ka haere mai nga tangata ka tae mai ki te pukakaho ka pawhatia nga pukakaho ka takaina (takaa) te hakari a Te-whaka-taka-newhia ma te kai pukakaho, ka kai te kai pukakaho, ka mutu te kai ka timataia ki te para (takaro) e te hunga tamariki, ka para te hunga tamariki, ka tu atu hoki te hunga tangata matua, nawai ra i para tamariki a ka para tangata matua, no te tunga he para tangata matua, ka patua te kei pukakaho, te poro (hunga) o Maru raua ko Te-apa-rangi, a ka mate, kotahi te rau i haere ki te pukakaho, hoko-ono i mate o taua rau ra, hoko-wha i ora.

Ka hopukia a Tare-wai, toko-wha te hunga nana i hopu, e wha i te tahi ringa, e wha hoki i te tahi ringa o Tara-wai pupuri ai, toko-waru nana i pupuri taua maia nei, ka haca a Tare-wai ki te mata, kotahi te mata i haca ki te puku o Tare-wai, ko te rua o nga mata kahore kia hae, ka whakatika a Tare-wai ki runga, kahore kia kaha te kai hopu i ai a i te kaha o Tare-wai i te tangata kotahi, ka malue kino i te toko-maha, kua riro i te tangata kotahi te kaha, a ka oma a Tare-wai ki ro o ngahere, ka noho mai i ro o ngahere, ka po te ra ka hoki mai ki roto ki Nga-ti-mamoe (No Nga-i-tahu a Tare-wai) ka tae mai i te po, ka rokohina atu nga tangata e matakitaki ana i tana rakau (patu), ka matakitakia haeretia mai i te tahi pito a ka tae mai ki te pito o te kapa tangata e noho ana i te taha ali ki a Tare-wai, i te wahi pouiri a Tare-wai e noho ana, ka ki atu a Tare-wai ki a Nga-ti-mamoe “ Ko te rakau tana a te toa na” ka ki atu a Nga-ti-mamoe. “ Ae” ka ki atu a Tare-wai “ Homai ki au te rakau a te toa na, kia matakitaki hoki au” ka homai e Nga-ti-mamoe, ka whai atu a Tare-wai a ka riro ano i aia tana rakau a ka oma a Tare-wai ki ro o ngahere, a ka tae ki ro o ngahere ka manawareka aia ki tana rakau ka hoki atu ano ki aia.

Ka tatua a Tare-wai i aia ka mau te tatua ka tahluna he ahi mana ka ka te ahi ka tautahu (tahutahu) i aia, ka oti te tautahu i aia a ka tumau te noho i aia i ro o ngaherehere, ka mahue ana nawa, ka maharatia eia he pae (utu) mona; ka haere a Tare-wai ki te kainga ka tata ki te kainga, ka noho i ro o te ngaherehere kia patua he pae (utu) mona, ka here mai nga kai wai o Te-whaka-takanewha, ka tokorua ka tukua atu e Tare-wai kia hoki atu ki te kainga, ka haere mai kia kotahi te tangata ki te wai ka patua ka kai mokemoketia e Tare-wai a Nga-ti-mamoe mano noa atu i mate i a Tare-wai o Te-whaka-takanewha.

Ka aroha a Tare-wai ki nga hakoro ki a Maru raua ko Te-apa-rangi, ka pikitia ki runga ki te rakau (kua awhitia e Nga-ti-mamoe te pa) ka whakaaria ki te rakau, ka poi tawhiri, ka kitea mai e Maru raua ko Apa-rangi, ka ki atu raua ki nga tangata kia whakatau he hanga (haka) kia haere mai a Nga-ti-mamoe kia matakitaki ki te haka, he whakarururu i a Nga-ti-mamoe, ka haere mai a Tare-wai ka tae mai ki tatahi ka kitea e Nga-ti-mamoe, ka whaia (arumia) e Nga-ti-mamoe ka rere a Tare-wai ki ro te Pa ka manawareka ka tae atu a Tare-wai ki ro o te Pa, ka mema (mene) nga hakoro, na ka ki atu kia patua he kuri ma Tare-wai, ka taona te kuri ma Tare-wai ka maonga (maoa) ka whangainga a Tare-wai ka kai warorotia e Tare-wai te kuri, ka kiia atu e Maru raua ko Te-apa-rangi kia pania (huilui) nga tangata ka oti te pani (whakawahi) ka whakatakotoria nga matua ka haere mai a Nga-ti-mamoe ki te ngangare ki Ka-i-tahu ka hawhakatia te pita, na ka mau te pita ka hemo a Tare-wai ki te ahi ka hemo a Ngatama-kuao.

No te patunga mai o te kai pukakaho ka whakarere e Nga-ti-mamoe to ratou kainga a Papa-mui ka whakamauawa ki Puke-kura ki te kainga o to ratou tangata mui i a Te-rangi-a-moa, ka tae atu nga tangata o Nga-ti-mamoe ka whakamanawa ki a Te-rangi-a-moa ka pepaha a Te-rangi-a-moa ka mea

Oma mai koutou ki konei hei aha?
 He pari mata a konei,
 E kore ai e tae mai e te kai patu?
 E hua ana na tihī o Ai-ari (he maunga)
 I ki ai he weli to te tangata whai noa?

Ka aruarutia atu nga tangata katoa o Nga-ti-mamoe ki waho, a ka whaihangatia he pa ma ratou, ka whaihangatia ketia ki rawahi ake o Puke-kura, i tata tou (tonu) ki Puke-kura: ko Te-rangi-piki-kae taua Pa, a ka noho ratou i roto i to ratou Pa, ka haere nga kai wai, ka tokorua ki te haere ki te wai ka tukua mai e Tare-wai, ka kotahi te tangata te haere ki te wai ka patua e Tare-wai hei kai mana, ko Te-kihe taua wai, ko Nga-hua-riki te tahi.

Ka mahara katoa nga tangata ka haere a Tare-wai ki ro te Pa, ka makere atu (heke atu) ki te one (tatali) ko Taki-haruru te ingoa o taua one, ka kitea e ana tangata tokorua, ko Nga-pa-teketoke te tahi, e aukaha ana i ro te waka, ka karangatia e ana tangata. "Kowai tera ko Tare-wai?" a ka kitea mai e nga tangata katoa a ka whui mai i a Tare-wai, ka puta a Tare-wai ka ro o te Pa, ka tae a Tare-wai ki ro o te pa, ka noho iho ki raro ka karanga iho ki nga tangata katoa, "Ko taku matenga ano tena i a koutou, ko tenei e kore au e mate i a koutou i Nga-ti-mamoe: na haere whangai i a koutou tamariki, haere moe korua ko ton wahine apopo taua ka riri ai."

Ka kiia atu e Tare-wai ki nga hakoro, "Tikina patua a Te-rangi-a-moa hei utu mohoku," ka tikina e Maru ki ro o te whare ka patua te rangatira a Nga-ti-mamoe. Ka ao ake i te ata kua pita ka ngangare, na wero atu ana Kai-tahu wero ana mai Nga-ti-mamoe, uawai, ra i tawhiti a ka tu tata nei ka mau te pita (pakanga) ka hemo a Tare-wai ki te ahi, ka hemo a Nga-tama-kuae ki te ahi, ka homai nga rakau ka werohia mai ka kowhititia ka whakaaki a Tare-wai te parahi "Naku te ika i te ati" ka karanga a Nga-tama-kuae "Te parahi naku te ika i te whakaroaha" (ta muri patunga he patu noa) ka mutu te karanga ka whati ka oma ka haere to Tare-wai rana ko Nga-tama-kuae ka whai na ka patu haere na ka tahi te patu a Tare-wai, o te

tangata o mua, puta tou (tonu) to muri, ka whati to muri ki taua tangata ano kua hinga ki raro, ma to muri e patu rawa, kai te patu haere tou (tonu) a ka tae ki te Pari-a-haunia ka hoki mai a Tare-wai, hoki rawa mai ka po te ra, he ra makariri hoki, ka haere mai ka tae mai ki O-hine-tu ka hae te atua nga wairua tangata ki a Tare-wai, ka patua e Tare-wai ka mate, ka haere a Tare-wai ka tae ki Taki-haruru ka rahaka aki ana wairua tangata i te waka, ka hae ki a Tare-wai, ka patua hoki ka haere ki ro te Pa.

Auina ake ka tikina tirohia ka kitea e nga tangata katoa me (he) reperepe moana nui. Ko Makiri te hakoro o Tare-wai.

No te taenga atu o te kai pukakaho ka moe ka uru te atua o te Whaka-taka-newha ka tutuhu ki te mate o te kai pukakaho, ka ki atu te atua ki tona whaka-taka-nawha "Ko toki whakaruru ko te mate." Ka ki atu hoki a Te-whaka-taka-newha ki tona atua "Kahore hoki ra he toki ke atu, ko toki a tata wahie ano a Kekenō.



UPOKO VIII.

Rongo ano au i ra i nahi (nahe) nei o, i
Ko wai te tangata hei whaihanga atu
I te ara e, i. Ka pakaha,
Ai te tu atu ki runga e, i.
Rorea mai au ki nga rora
O nga tangata o te kainga
O Karihi, rana ko Ta-whaki e, i.
Tu te rou, taka te kape.
Ka riro mai te tali
O te kai kuru o te ruahine
Mata-mo-rau (Mata-morari) e, i.
E hua pea, he turi aku taringa,
Ko nga tukianga a Ra-kei-ora,
I nga taringa, o taku taina o Toro-e-i.

He waiata na Tu-tapa-kihi-rangi.

RAU-RIKA(REKA).

(NGA-I-TAHU.)

Ko Rau-rika i haere mai i Pou-tini ka porangi(rapu) mai, ka tae ki runga o te maunga ka kitea mai tenei moana ki te rawhiti ki te tokerau, ka heke mai ki tua nei ka tae mai ki te kainga i a Pu-hou, ko Ra-kaia te ingoa o te awa o tenei kainga. He awa nui a Ra-kaia kei Tau-mutu te ngutu o te awa nei: ka whakakitea ki a Pu-hou, ka kitea, a rokohina Pu-hou e tarai ana ki te uri (he uri te toki ko-whatu) a Pu-hou, ka kitea e Rau-rika e tarai ana a Pu-hou i te uri ka kiiia atu e Rau-rika “Ko tau toki tena?”

Ka ki mai a Pu-hou “Ae ko taku toki tenei.” Na ka ki atu a Rau-rika “E hara ana i tou toki pai?”

Ka ki mai a Pu-hou, “He toki pai toku toki.” Ka ki atu a Rau-rika, “E hara ana i tou toki, na te toki pai nohoku.” Ka hoatu e Rau-rika te toki pounamu, a ka

hoatu e Rau-rika e rua nga toki pai i roto i tona kapa, e rua aua toki i hoatu ai eia ko "Atua-whaka-taratara" te ingoa o te tahi, ko "Atua-whaka-nihoniho" te ingoa o te tahi, he toki pounamu aua toki e rua.

Ano ka kite a Pu-hou i aua toki, ka mau aia ka taraia ki te rakau a kua pai te rakau, a ka manawareka aia, ka hari aia ki te toki pai ki te toki pounamu.

Ka ui a Pu-hou ki a Rau-rika ka mea, "Kei whea tenci toki te wheuua i kitea ai te pounamu?" A ka whakaaturia te huanui (ara) ki taua wheuua e Rau-rika ki a Pu-hou. A ka hui te iwi o Pu-hou, a ka haere katoa ratou ki te tiki pounamu, e rua rau o nga tangata, i haere, a ka tae ki te huanui (te ara) ki te awa wai e rere ana ka waea (wahia) ko te tahi te rau i haere i te tama i a Whaka-ariki, ko te tahi te rau i haere i te hakora (matua tane) i a Pu-hou ma te tahi awa; ka tika a Pu-hou ko te tahi te rau i te mate katoa; te rua o aua rau ra ko te rau i haere i a Whaka-ariki ka mahiti (pau) a ratou kai, ka mate ratou i te huka, ko te rau i a Pu-hou i ora katoa; a ka tae a Pu-hou ki taua kainga ki Po-tiui (Pou-tini) ka tutaki aia i nga hakoro (matua) o Rau-rika i a Te-ihii, ia Hika-mata-whare, ka kitea mai te kuri a Rau-rika e whanatu (e haere) ana i te aroaro o Pu-hou, ka tangi nga hakoro o Rau-rika, he mea i tangi ai, kei te hua kua mate a Rau-rika. Ka uia mai e nga hakoro o Rau-rika ka mea atu ki a Pu-hou, "Kua mate pea a maua tamariki i a koc e Pu-hou?"

Ka ki atu a Pu-hou, "Kahore kia mate, kei te ara auo, na ano kei tua."

Ka manawareka a Te-ihii raua ko Hika-mata-whare ki ta raua tamaiti kia Rau-rika. I haere mai raua ki te porangi (rapu) i te pounamu, a ka whakaritea (ka hoatu) ki a Pu-hou ta raua pounamu, ko "Whakarewa" te ingoa o te raua pounamu, a ka tukitukia (ka wawahia) taua pounamu e Pu-hou ka whakaratotia (whakaratoa) ki nga tangata katoa o taua ope, a ka hoki a Pu-hou ka haere ki tona kainga, ka tae aia ki te huanui (ara) ka tutaki i te rongu o taua tama o Whaka-ariki kua mate me nga tangata katoa mate iho kotahi te rau, a ka whakarereka

e Pu-hou tona toki ko tana anake i whakarereā, ko a nga tangata katoa i mauria ano e ratou. Ka tae mai a Pu-hou ki tana kainga ki Ra-ngaia(kaia) ka noho aia ka tumou a Pu-hou ki reira, a ka tumou ano hoki a Rau-rika ki reira.

Ka noho a Rau-rika i a Korari ka puta ki waho ko tana tamaiti ko Te-ura-o-meho (I taumutu te ngutu o tana awa o Ra-ngaia(kaia) no Wai-taha, he pori aua tangata katoa, a Wai-taha, a Hawea, a Kopu-ai(wai).

RANGI-TAMA. (NGA-I-TAHU.)

No tera motu no te motu i Ao-tea, ara no moua a Te-rangi-tama, ka haere ki te whaka-ariki (taua patu tangata), ka tae ki te kainga i a Taka-ahi rana ko Pakaha, ka rokohina atu e noho ana i to raua kainga: ka patua e Te-rangi-tama ka mate, a ka haere a Te-rangi-tama ki tua ki Po-tini, a ka rokohina atu nga tangata o taua wahiue ra o Rau-reka e noho marire ana i tua i Po-tini, ka patua e Te-rangi-tama ka hoki mai he kai (kahi) pouamuu hoki, me te pikau pouamuu mai mana ki tana kainga.

UE-ROA. (NGA-I-TAHU.)

Kei ki he reo ke tau to Nga-ti-kahu-ngumu, he reo ke toku to Nga-ti-tahu-potiki, kaore, kotahi tonu to rana reo, me te kainga i noho ai eua tangata a Kahu-ngumu rana ko Tahu-potika, ko "Turanga-nui-a-rua" ko "Te-poroporo-ki-hua-riki." Kei kona te maara a to matou tupuna a Ue-roa e takoto ana, ko Tuara-hana te ngoa. No nga whakatupuranga tangata i muri i a raua, ka tahi ka wehewehe mai etahi o a raua uri ki tenei motu ki te Wai-pouamou. E rua nga take nana i wehewehe. He wahine te tahi he kuri te tahi; na kona a Nga-i-tahu-potiki i wehea mai ai; tona uri ko Nga-ti-kuri, to Kahu-kumu tona uri ko Tu-te-kawa, me aku maiolia mo te manu-whiri i haere mai i kona koia tenei.

He kitenga tangata a Ata (Pata);
He anga tangata,
He kitanga tangata,

He manawanawa,
E whai ao,
He ao marama.

He mea oha ano tenei e karangatia ana te ingoa o te manu-whiri ki roto ki tenei, e mea ana.

E mea e, e, e!
O, o, o,
Ko koe ano.
O, o, o,
Ko koe ano, i haere mai
Ra koe i a Turanga-nui-a-rua
I Te-poroporo-ki-hua-riki.

e ngari nou ana no te pakeha tena reo, e tifiro noa ana koe te mohiotia, kua e kiia nohu no "Nga-i-tahu (potiki)."

TU-AHU-RIRI. (NGA-I-TAHU.)

Na Te-ahu-kurangi a Tu-ahu-riri, na te tuahine a Te-ahu-kurangi na Te-whata-rau a Kahu-patiti, nana a Tutu, (he wahine a Tutu) na Tutu a Horomona Pohia.

Ka noho a Tu-ahu-riri i a Hine-to-wai ka puta ko Tara-kau-tahi, ka noho i a Hine-kakai ka puta ko Kaweriri, ko Hurihia, nana a Taka-rau, nana a Te-wera, a Huruuru, a te Te-rehe, na Te-rehe ko Te-mohena, nana a Te-hope, nana a Haere-roa.

Na Te-ahu-ku-raki (rangi) ano a Hine-te-ao, ka noho i a Raki-nuku ka puta ko Mate-rau ka noho i a Rua-tuwheena ka puta ko Poho-mare, ka noho i a Te-kura-i-waho ka puta ko Pann, ka noho i a Ti-pare ka puta ko Puku-kaikai ka noho i a Raki-pa-taua ka puta ko Hikaka (he tane) ia a Kalu-potiki, ka puta ko Te-wakena-korako.

Na Matua-hai-tiri (whai-tiri) te waka i tahuri ki Wai-taki (Wai-tangi) ko nga utanga enei, ko whi-teko (he ika nonohi) na Mate-wawao o te Roroa, na Tako-roto te kaeo o te rima na Pukapuka(pukupuku)-tawitiwiti.

TU-AHU-RIRI. (NGA-I-TAHU.)

Ka noho nga tangata i Kai-koura ka aroha mai ki tenei hanga kua tae mai ki Moe-raki nei (no Kai-koura) ka tae mai ki te huami (ara) ki O-tau, ka hoki ki Te-ra-

whiti ka tac atu ki Mata-uira, ki te Tau-mutu ki te kainga i a Tu-ahu-riri he rangatira hoki a Mata-uira; he rangatira hoki a Tu-ahu-riri ka nini (hiahia) ai a ka haere a Te-mata-uira ki Haka-roa (Aka-roa) ka whanatu (haere) taua wharaunga (ope) ra ka tac atu ki te kainga i a Tu-ahu-riri ki te Tau-mutu, ka puritia e Tu-ahu-riri taua wharanga ka tonoa e Tu-ahu-riri te karere kia haere ki Kai-a-poi, ko Whana-kai (whaka-kai) te karere ka whakatakaina (turia) mai te whakaarika (taua) ka rewa mai te taua a Ka-i-tu-ahu-riri (Nga-i-tu-ahu-riri) he pori (hunga) na Tu-ahu-riri a ka haere mai ka tac mai ki te Tau-mutu, ka waiho mai i tahaki noho mai ai, a ka tac mai te rongo ki a Tu-ahu-riri ka mea atu “Na i a nga tangata” ka tukua e Tu-ahu-riri te wharaunga (taua) kia haere ki Haka-roa (Aka-roa) ka motu ra ki waho ka karangatia e Tu-ahu-riri ka tawhiri kia whakapahatia (kia haere i tahaki) te taua, ka rewa te taua, ka haere ka whai i taua wharaunga (ope) ra, ka tikina ka patua katoatia. Na Kiore taua wharaunga (ope), ko Kiore i mate hoki, tokotoru nga wahine i whakarauoratia, kotahi te tane ka mutu. Na ka tac mai te rongo ki Moc-raki o tau patunga.

Na ka rangona e Kanapu (no Moc-raki) e Ura-haka, e Tau-marō, ka aroha ki nga tangata, ka pau katoa te patu, ka hapainga hoki te whakaariki (taua), ka haere ka tac ki te Tau-mutu ki taua kainga ra nana i patu nga tangata, ka whakapahitia (ka whakatakatoria) te taua ki nga roro o nga whare; kotahi te tangata i puta ki waho ko Te-ure-pihaunga-iti, ka taia (patua) e Kanapu ki (te) taiaha (he maipi) ka mate, ka mutu te tangata i mate, kati ka whakarauoratia katoatia nga tangata, kahore i patua. Ka mauria a Ku-whare ki waho kia patua e te tamaiti rangarangatira, he mea tapu mana (he patunga tapu) ka tac ki Mua ka kiia atu kia tokowha maua e mau, ka tac ki Mua ka ki atu ki a Korako, “Patua tau tangata, whuia tau rakau” ka whuia te rakau e taua tamaiti, ka oho nga mauri o te kai pupuri, ka rere ki ro o te wai, ki Wai-horo ka puta taua tangata ki Wai-horo, ka kau tupapa ka whiti ki rawahi (tawahi) ka uhu i te wai, ka haere ka

oma, tac tou ki Wai-kakahi, ka haere tou ra te maunga, tac tou ki O-mau-ete (O-ma-neti) (he maunga) ka haere tou i te pakihī ki Oka-poho (pako) (he pakihī) ka tac ki Kai-a-poi, kei reira e noho ana nga tangata : ka puta hoki te tahi, a Te-whaka-rae, ka oma hoki, ka haere ka whaia e te Papa-rae, he tangata hohoro a Te-whaka-rae, he tangata hohoro a Papa-rae; ka karanga a Papa-rae “ Haere e oma kia puta ai koe ” (he pepeha) ka haere ra Wai-kapu (pupu) he wahi no Wai-hora, ka kuta, ka hoki a Papapa-rae i te tahi taha o Wai-hora, ka tac ki Poko-au, ka tac ki Wai-whio, ka tac ki Wai-kirikiri, ka tac ki Paka-ra, ka haere i te pakihī o Oka-pako ka tac ki te Wharo-(hora)-kuri, ka tac ki Here-one (aro), ka tac ki Te-wai-a-tane (he awa nui tenei), ka tac ki O-tane-mana, ka tac ki Kai-a-poi.

Ka kakia (ngakia) te mate o taua whakaariki, na ka kohikohia katoatia nga tangata, ka pau katoa nga iwi ki te huanui (ara), ka haere mai, a ka tac mai ki Moe-raki ka whakatakotoria ngu matua, ka komotia (komutua) nga tapae (he toro) horo, tere ki te oma ka takoto nga tapae, ka haere mai nga tangata o ro te Pa, tokowha, ka whakaraha e nga tapae, ra ka mau tokorua o ana tokowha, tokorua hoki i puta; puta rawa ki ro te pa, na ka hapanga te taua ki ro te pa, a ka rewa katoa te taua ka haere ki ro te pa ka rokohina mai i ro o te pa, ka oho katoa nga tangata o ro te pa ka tahuri o ratou kanohi ki te moana, kei wehi ki te taua he mano, ka tohu a Ra-hui raua ko Tauira ki waho ka whetea te ruru (he karakia) o te taha, ka te whetea te ruru o te taha ka karakiatia a ka oti te karakia, ka ripoa, nga wairua o te taua, kia heke katoa ki roto ki te taha (ipu) pau katoa te taua ki roto, kotahi o ratou ko Te-mata-uira i heke ki roto. Papare rawe ake te hau na ka whiriwhiria e Ra-hui raua ko Tauira-ki-waho nga tangata tino ngahuru hei taki; ka haere ki te tana, ka tutaki i te tana, a ka werohia atu o ratou rakau, a ka wero mai hoki e te taua ka ngaro (karohia) atu e ratou, ka taha nga rakau o te taua, ka werohia ake hoki era ki te taua, ka ngarohia (karohia) mai e te taua ka taha, na ka whakahokia era ka taki era ka

whai te taua, ka tac ki te ngutu o te Pa, ka whakaarahia mai te matua, na ka mau katoa te taua i a Ra-hui raua ko Tanira-ki-waho, ka mate hoki a Te-mata-nira, to ratou nei tangatu nui a ka whati te tana, a ka patua katoatia, a ka whaia haeretia a ka mahiti (poto) katoa te taua, kotahi te mano e wha rau i mate, e rua rau i ora.

Ka tac nga morehu ki Wai-ana-ka-rua (wai-a-nuku-rua), ka hoki mai, ka tac atu te karere ki a Tu-ahu-riri ka rakona (rangona) e Tu-ahu-riri, kua mate taua hakoro a Te-mata-nira, "I kiia mai koe kia hoki atu, kia kite i te matenga o tou hakoro," a ka haere a Tu-ahu-riri ki ro o te pa, ka tu a Tu-ahu-riri kia haere kia hoki, ka ki ake te tangata, "Ko taua te haere," ka ki ake he tangata, "Ko taua te haere," na peti (poto) katoa, hoki tetahi nanganga (hanga) tangata katoa.

Na ka haere na Moe-raki, ka tac ki te kainga i a Kanapu, ka kitea mai e Kanapu ka peti katoa hoki nga tangata ki te hoki atu, ka whakatakototia e Kanapu tona matua, ka tata atu a Tu-ahu-riri ki a Kanapu. Na ka whakahuatia e Kanapu tona waiata :—

Ka mea ranei ka tiki mai,
Ka patu koia ai he wahie,
Hei tao i au; tera atu nui ai,
Nga mata tahuna, ka tuwhera tonu mai;
Ko taku takotoranga ia; akua nei tonu.

Ka ki atu a Kanapu ki a Tu-ahu-riri, "E tu koe ki tahaki, tukua mai tenei mo kau-iro (kai-ure) nei."

Ka patua katoatia nga tangata o Tu-ahu-riri a i waiho mai a Tu-ahu-riri, a ko Tu-ahu-riri i whakaoraraatia.

TE-RUA-PU. (NGA-I-TAHU.)

Ka noho a Te-rua-pu ki te Tau-mutu ka haere mai ki te taua ki Wai-koua-iti i reira a Kanapu i ro (roto) o te pa (uo te Tau-mutu te taua) ka whakapahatia ki Wai-koua-iti, ka puta mai a Kanapu (uo te Pa i Wai-konaiti a te Kanapu) ki waho, whakahau ai ki te kiritai o te pa, i te pakihī te taua ka hoki ki ro o te pa, ka whanaatu hoki te whakaariki (taua) ka piki nga tangata ki runga ki nga

puhara, ka tata te whakaariki ki te ngutu o te pa, ka horo nga pohatu (kohatu) o runga o nga puhara, ka whakareia (whiua), na ka whati (horo) te taua ka noho tou mai i waho, e kore hoki e tae mai: ka whai hanga whare mo ratou i te pakihiki ka po te ra ka kaina (hoaina) e Tara-tu (he tohunga no te taua) te rangi kia ua te awaha, ka ua te awaha nui, ka hapainga hoki te taua, ka whakapahakia mai ki te ngutu o te pa (kei te hua te taua kei te wareware (te pa) i te awaha, ka te noho tou, kei te ara tou nga tangata o ro te pa, kaore kia moe, hoki tou ano te taua ki to ratou hopini (puni) kahore hoki kia tae: ka karanga mai te tamatiaki (kai whakaara, mata-ara) no ro te pa tenei tangata:—

Ma te matua ano te kai,
 Ma te matua ano te wai,
 Ma te matua (e) whakatakoto,
 Ki te ngutu ki a tore (ingoa o te ngutu)
 Kahore ia, kahore ia.

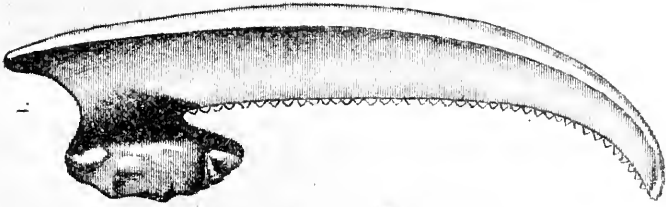
Na ka po te ra, ka maharatia e Te-rua-pu, “E, kahore hoki kia hinga he patunga a te taua.” Ka po te ra, ka tikina e Te-rua-pu te atua ka kaiatia (tahaetia) ka haere ra ro te wai nihihi haere ai: ka tae ki tera pito o te pa ka u ki uta, ka haere ki ro o te pa, ka tae ki ro o te pa ka kaiatia (tahaetia) te atua a Roko-nui-a-tau (Rongo-nui-a-tau) ka riro mai i a Te-rua-pu te atua. Ka moea iho e Tara-i-tu, he Tohunga no taua atua i ro o te Pa a Tara-i-tu e moc ana, ka karangatia ana mai, he moc,—

Tara-i-tu-e, ka riro ia,
 Te rau rakau nei.

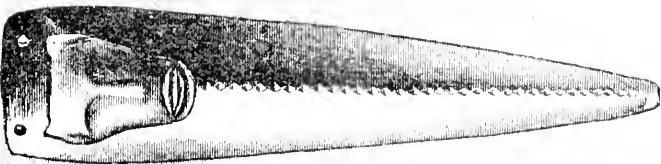
Ka ara ake a Tara-i-tu i te moc, ka awatea, ka tikina ka toronatia (tirohia) e Tara-i-tu o kua rino tera to atua, ka aphia (rapua) i te takotorange o te atua, e kua riro te atua (he tohunga a Tara-i-tu) ka karangarangatia nga tangata katoa kia haere ki Mua kia aphia te takotoranga o te atua. Ka aphia e Tara-i-tu, ka karakiatia, ka whakarongo atu te taua o waho e karakia ana mai a Tara-i-tu i ro (roto) te pa, ka ngakia nga maara (he maara iti mo te harakia) ka ahupuketia (tupukea) ka mutu hoki te ahupuke a Tara-i-tu i te atua. Na ka rewa te taua,

ka hoki atu ka mauria ia te atua, ka karanga atu a Tara-i-tu ki te whakaariki (taua), “Haere ra, haere ra, a Terua-pu, nui patunga, ka riro atu na i a koe, na ko tou tupuna, ka riro atu na i a koe. Haere ka tiki mai i nga toanga nei” ka haere te whaka-ariki (taua) ka mauria te atua, ka tae ki te Tau-mutu ka kawea te atua ki Mua takoto ai i te Tau-mutu. Tae rawa te atua ki te Tau-mutu, ka aroha mai ki nga tangata o Wai-koua-iti, ka aroha hoki a Tara-i-tu ki te atua, ka whakatangitangitia e Tara-i-tu. Na ka moe a Tara-i-tu karangatia ana mai hoki “Tara-i-tu e, kati na moe (kati te moe) matika (whakatika) ki runga, na ia te rau rakau (atua) nei kua hoki mai, na hoki e takoto nei, i tona takotoranga.” Na ka o ake (oho ake) a Tara-i-tu i te moe, ka awatea ka marama, ka haere a Tara-i-tu ka toro, a tenci e takoto nei, ka haere mai nga tangata, ka torona e Tara-i-tu te atua, mo te hokinga mai o te atua.





2.



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UPOKO IX.

Waiho ra ia nei au, e koro ma,
Maku au e haere ki mua o te ara
Whanga (tatari) mai ai. Ka tata ki a koe
Nga taru o Tura, ko te hina
Ko te mate, te whanga iho nei.
Ka poro ra hoki. taku akototanga,
Ka taiapo rawa mai, nga karukaru
No Kalu-tau-ranga.
Waiho noa e raro, kia takoto ana
Hei matakītaki mai ki au, e, i, i.

*He waiata na te tahi kaumatua, mo nga tamariki e
kaha ana ki aia mo te hina o tana mahinga.*

KUI, TUTU-MAI-AO, ME TUREHU.

(NGA-PUHI.)

Ko tenei motu ko Ao-tea-roa, he mea hi na Maui, te canga ki runga he whenua. Koia e kiia nei ko te Ika-a-maui. Waiho atu e Maui te kai tiaki o tana ika ko Kui, ka tupu tena iwi a Nga-ti-kui, hei iwi nui mo runga i te Ika-a-maui. He maha nga tau i noho ai te iwi o Maui i runga i taua ika; tera tetahi iwi kua tere mai i rawahi awa; tona ingoa ko Tutu-mai-ao tae mai ki te Ika-a-maui ka u ki uta timata tonu atu te whawhai patu, me te whawhai tohungatanga, me te moe auo tetahi ki tetahi i nga wahine me nga taane; te mutunga iho o a raua whawhai, ka ngaro atu ko Kui haere ana ki raro ki te whenua noho ai; ka riro te Ika-a-maui i a Tutu-mai-ao, he maha nga tau i riro ai te mana o te Ika-a-maui i a Tutu-mai-ao, tera ano ka maanu mai he ope i rawahi awa ko Turehu tona ingoa; tae mai ka u ki uta ki te

Ika-a-maui, u kau ki uta kua timata te whawhai a Tutu-mai-ao rana ko Turehu, he whawhai patu, he whawhai tohungatanga, me te moe ano nga taane me nga wahine o tetahi ki tetahi, a ka tapu nga uri, ka ngaro a Tutu-mai-ao; ka riro te mana o te Ika-a-maui i a Turehu. Maha noa atu nga tau i noho ai a Turehu, i runga i te Ika-a-maui. Tera ano te ope a nga uri o Maui te haere mai ra ki te rapu haere mai i te ika a to ratou koroua a Maui, ko Maori te ingoa o tenci iwi, a kotahi tekau whakapaparanga o taua iwi i noho ai i runga i te Ika-a-maui, kua whawhai patu me te whawhai tohungatanga a Turehu rana ko Maori, me te moe o nga taane me nga wahine o tetahi ki tetahi, a ka ngaro a Turehu, ka tupu nga uri o te taha ki te Maori. Ka riro ano te mana o te Ika-a-maui i nga uri a Maori, tae noa ki te whatekau ma ono whakatupuranga o nga Maori i noho ai i runga i te Ika-a-maui. Na whakarongo e nga iwi o te motu; titiro atu, kia Kui, kia Tutu-mai-ao, kia Turehu, kua ngaro atu ona uri; hore ake o tatou toenga hei karangatanga mo ratou i te ao nei. Ko Tutu-mai-ao tona putanga, he Whei-ao i mua; i te tirohanga a te kanohi, e kore nei e roa kua ngaro. Ko Turehu tona putanga he Patu-paiarehe, e haere ana i runga i nga maunga korero ai, ano he mangai tangata, kahore ia, he mangai wairua Turehu, kua ngaro tahi atu ana iwi me a ratou tohungatanga.



UPOKO X.

Kei whea nga ringaringa
Nga waewae i hanga ai e Tiki?
Kua riro i te atua.
Tera to hanga e whae,
Ka ki mai ki au,
“E pa, e pa,
Ka kukune au nei.”
Kia noho mai te tohunga
I mua i te Ahu-rewa,
Kia whakatoitoi a whare koiwi.
Ru-nuku e whae, e whae
Homai taku tamaiti,
Kia hikihiki au
Ki runga ki aku turi.
Aue, ka mate au nei te whakaute.

Ko te waiata a Te-whaka-iri-ora.

(Ko nga korero timatanga o tenei upoko, he mea tuhituhi reo Pakaha e Te Taka (Rev. J. W. Stack), na reira i kore ai e tuhia ki konci ki te reo Maori. Nga upoko kii o aua korero mo te “Pa-o-nga-toko-ono,” mo “Para-kaka-riki,” a mo “Tu-te-kawa.”)



UPOKO XI.

Hu au a Kana i huna ai kai ngaro,
He wiwini, he matakū, he ta mairehau,
He kura taka pini, tou tohu
E te Wera, i tahuri ai hoki
Ko te Maka-paruparu.

He waiata mo Te-wera.

KO TE-WERA.

(NGA-I-TAHU.)

Ko noho a te Wera i Wai-koua-iti, ka haere mai ka O-takou, ka tae mai, ka noho i Puke-kura, ka mate a Tu-ki-taha-rangi ka korerotia e nga tangata. Na te Wera i waiwaia (makutu) i mate ai a Tu-ki-taha-rangi. Ka mahue Puke-kura i a te Wera ka haere ki Puraka-nui, noho ai, ka huaina atu te taua mo te Wera. Ka tae ki Puraka-nui ki te kainga i noho ai a te Wera. He po ka whakapahatia te tana. Ka puta a te Wera ka patua te teina, a Patuki. A ka mate a Patuki, ka rere a te Wera ki ro o te wai, ka kau tapapa, ka whiti atu ki rawahi tu mai ai, ka karanga atu te tana ki a te Wera. "Me oma noa koe, ka mate ia tou teina a Patuki. Aua atu koe te oma, ka mate hoki tou teina," ka karanga mai a te Wera ki te taua. "Aua atu te mate atu ai. I mate ko te Wera i ora ko Patuki, kahore he rawa, tena ko tenei ka ora ko te Wera, ka mate ko Patuki. Apopo tangi nonoi ai nga tangata. Kati na ano te mea mana e tono ki te mate. Haere whangainga o koutou tamariki, haere moe korua ko tou wahine."

Na ka haere a te Wera ka tae ki Wai-koua-iti ka noho. Ka hapainga te taua a te Wera te taua taki, te taua huki toto ka utaina ra runga o te waka (kotahi tou te waka) ka hoe mai i te po ka tae ki O-takou. Ka u ki nga Pukepuke, ki rawahi o Puke-kura. Ka rakohina atu te kuri e haere ana ka whaia te kuri, ka patua hei patunga tapu mo Patuki. A ka whakaponohia e te Wera. Ka oti te whakapono ka tuakina te manawa ka tae ka tunua ki te ahi, ka kahinutia, ka ka te ahi ka maoka, ka tukua ki raro. Ka taumahatia. Ka oti te taumaha ka hoatu ki tetahi kaumatua, hei kai. Na ka kainga, ka utaina te kuri ki runga ki te waka ka utaina te whakaariki ka hoe ki rawahi, ka tae ki rawahi ki Puke-kura, ka kitea e Puke-kura. “O, na i te taua a te Wera, na i e manu nei.” Ka whati mai nga tangata o ro o te pa, ka whati mai ki tatali matakitaki ai, ki a te Wera, ka karanga atu nga tangata o uta. “E aha te rawa a te poua (koroheke) ki te haere noa ki kona, he aha tau patunga apopo?”

Na ka karanga mai a te Wera. “Apopo tangi nonoi nga toa ki te reinga heoi ano tona ka whiwhi. He uwaha te manu nana i piki te kaha, apopo tangi nonoi ai nga toa.”

Ka hoe ia a te Wera ka tae ki Wai-koua-iti, ka whakairia taua kuri, ka ahiahi i te ra, ka moe a te Wera ka ao te ra, ka tikina atu hoki taua kuri ra, ka kotia tetahi kuwha, ka taona, ka maoka, hei raupaka, ka kainga te kuwha e te tohunga karakia. Na waiho te tapai (toenga tapu) ka whakairia te tapai (toenga tapu). Na ka ahiahi te ra, ka huihui nga tangata ka korerotia e te Wera kia hapainga ki te taua.

Na ka po te ra, ka toia nga waka ki ro o te wai. Ka rewa te taua. Na, ka haere te tokomaha o nga tangata ka hoe ra i te po, ka tae ki O-takou ka hoea rawatia ki roto ki te Pori-a-haumia. Ka u i te po ki reira, ka toia nga waka ki ro o ngaherere, ka noho a te Wera. Ka o ake i te ata, ka whana (haere) atu te wahine o Puke-kura, ra te takutai, e haere ana ki Papa-nui ki nga kainga patunga kekeno. I reira etahi tangata o Puke-kura, i te Papa-nui, i te patunga kekeno. Whana atu rawa taua wahine ra,

kei te hua kahore te taua, kua mau mai te huanui i a te Wera, ka tae atu taua wahine ra, ka tae atu ki roto i te taua, ka whakapahatia mai e te taua. Na ka patua ka mate taua wahine, ka whakaponohia, ka toia nga waka, ka manu ki ro o te wai, ka utaina taua wahine ra, ki runga te waka takoto ai kua mate, ka hoki te taua a te Wera, ka haere i te awatea, ka hoe ki waho, ka tae ki Puke-kura, ka manu i raro i Puke-kura, i te pa, ka whati mai i ro o te pa nga tangata ki tatahi, ka karanga mai ki a te Wera, ko taua karanga ano mona i mua, ka karanga ake hoki a te Wera, ko taua karanga ano me taua i mua, me tenei hoki i apitia. “Apopo tapai (tapae) au ki te pae o tau umu. Apopo koe tapa, ko au ton tirewa (whata) maka.” Ka whakatipapatia (whakatitahatia) te waka, ka kitea mai e uta taua wahine ra o ratou ano. Na, ka tangi mai i uta, ka aue mai. Ka waiho e te Wera, e aue ana ki te aroaro o taua wahine kua mate ra. Ka haere a te Wera ka tae ki Wai-koua-iti ka nohoia mai a te Wera.

Ka takitaro hoki a te Wera te nohoanga mai, ka wareware ka rewa hoki he taua ke na te Wera, ka tae mai ki O-takou. He po anake te haere mai. Ao rawa ake te ra, i roto rawa o O-takou nei. Ka tutaki i a te Kikiwa ma, e haere ana ra nta, e kite ana i te waka, ka hua mai e te Kikiwa ma, na ratou ano (te waka) na Puke-kura, kaore he taua ia na te Wera. Hoe atu tou a te Wera ki uta. A, ka patua nga tangata, tino ngaluru. Ka mate, ka utaina, ka hoki. Katali moate (ano a te) Wera ka hari. Ka tae atu ki Puke-kura, ka karanga atu a te Wera (I mua na nga tangata o te Pa i karanga mai ki a te Wera, ko tenei na te hari o te Wera ka pepeha atu). “Ko kontou anake tena e noho ana. Na ia, euci o kontou. Tenei ka whiwhi tino ngaluru.” A ka hoe tera ki Wai-koua-iti.

Na, ka noho a te Wera, ka hapainga mai hoki te taua a te Wera, ka haere mai i te po (he taua nui puku ia) ka tae mai ki roto ki O-takou, ka u ano ki te Pori-a-haumia. Ka tukua nga toro. Ka tae atu ki tera moana kakitea atu nga ahi o tera taua o Nga-ti-mamoc. Kei te whanatu a

te Wera, he taua, kei te haere mai hoki Nga-ti-mamoe, he taua hoki, ka tutaki ki te Apita.

Kei te whakaware te taua a Nga-ti-mamoe ki te whai hanga whare mo te awaha. He rangi kino, he awaha, he kohu, kahore hoki he kaho kotahi, ko o ratou huata (tao) ka waiho hei kaho, ka herekia (herea), ka tapatutia ki te rau, ka ngaro, ka haere mai ratou ki ro o te whare, ka tahuna nga ahi, ka ka nga ahi ka warea ai e te moe, kotahi te tangata e ara ana ano.

Na, kei te whanaatu tou a te Wera, me tana taua, ka tohu haere mai. Iho tokotu te tohu a te Wera, he kura-takapini, tetahi tohu. Ka pangaa pakutia ki waho o te poti (he timu no te tai), haere ai, ka tata atu, ka whakarongona te kawhote, te toroti o te paraparuru e taua tangata o Nga-ti-mamoe. Ka titiro mai taua tangata e tohu haere atu ana a te Wera. He taewhapuhia i nga ringaringa o te Wera. A ka kitea mai e taua tangata ra whana atu ai, ka tata, ka pepaha taua tangata nei. "Na te hua o te ki, e iti ana a te Wera, kaore e nui a te Wera." Ka whakaarahia te taua (a Nga-ti-mamao) ka ara ki runga ka paha te whakaariki a te Wera; i te wetewete ano nga huata, ka patua Nga-ti-mamao, ka kahakina te mata, te ripi, a te aruhe, ka puta ki runga, ka whakahokia mai ki te hopini (puui), ka patua Nga-ti-mamao. A mahiti katoa, ahia (aia) ki waho o te pati (tai) ka patua katoatia. Ko te Maka-paruparuru te ingoa o tena patunga a te Wera.

Ka mate taua patunga, ka puria nga tangata, ka poua te pou mo Hika-nui, ka poua te pou mo Hika-hore mo To-waka mo te Moko-nui-aha, mo te Mokemoke. Na, ka karangatia e tera e te Wera nga pou, tohia ki konei ki tona taha. A ka pepaha atu tera a te Wera, ka ki atu, "Waiho te iramutu hei iramutu, waiho te papa hei papa, waiho te hakoro hei hakoro, tahuri tonu mai patu tonu nei. Akuanei mahaku mai ano i runga i tona upoko ona wacwae rawa" (Mana anake e kai). He kakinga (ngakinga) mate mo tona teina mo Patuki.

Ka mutu, ka utaina, ka rere ki tona kainga, ki Wai-kou-aiti, ka noho i reira, ka whakaaro tera a te Wera ka

mahara tera, kei te mea mai hoki a Taonga ki a ia, ka noho ano tera a te Wera, ka oake i te ata, ka aukahatia nga waka o raua ko Tau-marō, ka oti to raua waka, ka whiti ki te aio ki te whakarua. A ka rere mai raua ko Tau-marō, ka hori mai a Tau-marō raua ko te Wera. Ka ki atu nga tangata o Wai-kou-i-iti kia tikina mai, kia whaia ka kiia atu e tetahi tangata. “Kauranga e whaia tukua atu tena hei morehu, hei patunga.” A ka rere mai raua ko Tau-marō, a ka rite ki Papa-nui ka hoki a Tau-marō, ka rere mai ko te Wera anake. Ka tae mai ki Tai-eri(ari), ka whakatau tera he kainga mana a Motu-rata he mautire (moutere) i te nugutu o te awa. A ka mahue tera i a te Wera ma. Ka rere mai ka u ki O-tara (kauranga teni O-tara e tata mai na ki Rua-puke, he O-tara ke ia e tata ana ki More-uaki).

A ka noho a te Wera ma ki O-tara. Ka tuataata pa ka tae ki nga taruwhenua ki te wharu nei ka maoka te karari a, ka pae te pakake, ka pae te Whakaha (whakahoā). A, ka haere a te Wera ki reira, rokohina e tu ana i te Wai-kori. A ka whana atu a te Wera, a ka tata atu ki tana taha e haere mai ana, ka tata atu a te Wera, ka panga atu ki te rakau e te Wera ki te Whakaha. Ko te pakake anake akina mai ai, tae ana mai te maha (wehi) o te whakaha ki te tangata, ka matakū a te Wera, a ka hoki atu ai te Wera, ko te painga anake akina mai ai e te Whakaha. Ka riro a te Wera, ka oma, pena tonu kahore hoki kia mate te Whakaha peti katoa ki te moana. Na ka pepeha a te Wera, “Kahore au kia matakū ki te mata o te rakau, kotahi anake ka matakū i te Whakaha.”

A ka noho ano tera a te Wera ki O-tara ki tona pa. A ka puta mai te taua, ka tae mai ki O-rangi-tuhia. A i reira te taua a noho ana, e whai mai ana ki a te Wera. A, noho ana nga tangata o te kainga a te Wera. A, ka haere te hunga wahine ki O-rangi-tuhia, ki te paua. A tae atu ki reira ka noho, ka whakaaro atu ki te tai kia timu te tai, ka haere ai ki te paua. A, na te tai ano ka timu, ka haere ki runga ki te toka ki te ripi paua, ka hapaiinga atu te taua, ka patua te kai paua, ka puta etahi

wahine, ka oma ki runga o te pa, a karangatia. “Kua mate te kai paua.” A, ka unuhia mai i roto i te pa. A, ka haere a te Wera ka whai i taua taua. A, ka patua taua taua ra e te Wera, a ka mahiti, ka oma nga morehu ki roto o ngaherehere, oma atu. A, ka haere mai tera a te Wera ki tona pa. A, ka tapaina ai taua whenua nei : ko “Kai tangata.”

A noho ano a te Wera ki O-tara, ki tana pa. A ka mahue hoki taua pa, ka mannu nei na ko Hekia. A, ka noho a te Wera i konei. He pakake anake te kai. A na nga piro ka kakoa (pangia e te mate) ka mate. A, ka mate a te Wera hoki, ka whano ka mate a te Wera, ka korero atu ki nga tangata. “Ki konei ra, kati nei ma te pirau ko au : ko koutou ma te whata rakau koutou e oake, kia haere koutou i runga i te moenga kakara, kei waiho koutou ma te pirau e kai, ka pai, ma te tangata e kai.”

Na, ka mate a te Wera, ka noho ano nga tangata, noho ana i Kanu. A nui atu o nga rangi noho ai, na, ka haere nga tangata a taua tangata o te Wera, ka tac ki O-rau-tahi (kei te taha ki Oko-pihi). Na, i reira Nga-ti-mamoe. A, ka haere ai ratou ki roto ki Nga-ti-mamoe. Ka pira ki roto ki Nga-ti-mamoe, ko Te-taho te rangatira o Nga-ti-mamoe. Na, ka patua e Te-taho nga toenga o te Wera, ko nga toenga anake ka puta, ka haere ka whakaputa ano o te Kiri-o-tunoho, ka haere ka torono te kainga, kahore hoki he tangata. Kua peti nga tangata ki te kawē i nga putea kakahu, a, ka hoki mai te karere ki te taua ki te morehu o te Wera, ka kitea e ratou te Papa tapua (te haerenga o tana kai kawē o te putea) ka nohoia e ratou i te taha o te papa. A, ka puta tana kai kawē putea ka kitea e nga tapae, ka tukua kia haere. A ka tac ki te matua. Nō te taenga ka whakaaruhia mai te matua. Na te aranga mai o te matua, whakaaruhia mai nga tapae. Ka patua, ka mate nga tangata o taua kainga.

Ka mutu ia te mea ka matauria.



UPOKO XII.

Taku tapuwae nei e,
Ko Huaki-nuku,
Ko Huaki-rangi,
Ko Rua-i-wehea.
Takitaki tu o riri
E hawa (haere) mai na.
Tatau atu ana te po ki a koe ;
Whiti ana te ra i au nei.
Tatau ana te kohu i a koe,
Whiti ano te ra i au nei.
He po ki a koe, he ao ki au nei.
Poua i o riri, poua i o patu,
Poua i o toa, poua i o kaha,
Poua i o nguha, poua i o waewae.
A, au e haere nei, e pu rere hau,
A, au e haere nei, e pu roro hau
A, au e haere nei, e tuia e te Apu-hau,
E te Apu-matangi.
Totahi atu ana te po i a koe,
Heheu ana mai te ao i a au.
Tena te po ka ruruku,
Tena te rangi ka heneua.

He tapuwae mo, te toa ana haere ki te riri.

(Ko nga korero timatanga o tenei upoko, he mea tuhi-tuhi reo Pakeha e Te Taka (Rev. J. W. Stack) na reira i kore ai e tuhia ki te reo Maori. Nga upoko kii o ana korero mo “Te-heke-i-hataitai,” mo te “Wharauga-purahonui,” mo te “Pounamu i kitea ki tera motu,” a mo te “Heke-a-kura-kau-tahi.”)



UPOKO XIII.

Nau mai e Rupe, taria e haere.
Kia rongu mai koe, e rua tau ruru.
E rua tau wehe, e rua tau mutu,
E rua tau kai.
Nga kai hei papare mau.
E rua o uta, e rua o tai,
Kotahi o te po.
Moea mai nga mata
He tokotoko tao, kotahi te turanga,
He tokotoko rangi, ka ngaro te kai,
Ka ngaro te tangata.
Huna iho ra ki roto Rua-popoki (nrupa
Roto Tu-rei-kura, nga umu o Rehua
Te umu tangotango rua
A Hau-ma-itiiiti,
Ma-rakerake e tama Kurunga hoki.

Ko te tahi wahi, o te tangi a Tu-raukawa.

(Ko nga korero timatanga o tenei upoko he mea tuhii-tuhi reo Pakeha e Te Taka (Rev. J. W. Stack), na reira i kore ai e tuhia ki te reo Maori. Nga upoko kii o aua korero mo "Tama-i-hara-nui," mo "Kai-huanga," mo Te-panau," a mo te "Whaka-rauoratanga-i-a-tama-i-hara-nui.")



UPOKO XIV.

Ko te umu tena o te Ao-kai, e. i.
Kaua e tana e haere nūminūmi;
Aro nui to haere ki roto Te-tatau
Te whare o Miru i rorea ai Kewa.

Ko te tahi wahi o te tangi a Tu-raukawa.

(Ko nga korero timatanga o tenei upoko, he mea tuhituhi reo Pakeha e Te Make (A. Mackay, Esq., Native Commissioner), na reira i kore ai e tuhia ki te reo Maori. Nga upoko kii o aua korero mo “Nga-ti-mamoc.”)

A te tahi ano hoki o nga take korero o tana upoko nei ano, he mea tuhituhi e Te Make (J. Mackay, Esq., Government Native Agent). Na reira ano hoki tana te tuhia ai ki te reo Maori. Te take ano hoki o ana korero ko “Nga-ti-mamoc,” ano o “Te-wai-pounamu.”)



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