

1880.
NEW ZEALAND.

LEGENDARY HISTORY OF THE MAORIS

(EXTRACTS FROM A COMPILATION OF THE).

Presented to both Houses of the General Assembly by Command of His Excellency.

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1.—MEMORANDUM ON MAORI HISTORY, by JOHN WHITE.

IN collating the oral traditions of the tribes who have descended from the different migrations of the Maori, it is first necessary to have a clear idea of their mythology (or religion), for this will be found to underlie all the rules which guide the acts of their daily life. The status of chiefs and rules of war are equally affected by their dread of the power, tapu, and malignity of their gods. Their modes of dressing, cooking, and eating food are influenced by the same dread of transgressing the tapu of the gods.

To collate a history of such a people, we are forced to take as the starting-point that which oral tradition gives as the origin of the world and man. Thence, following through the various stages of man's existence, giving the customs, usages, rites, and incantations for each, a somewhat clear history of the New Zealanders, as it has been handed down by the priests through successive ages, may be obtained.

In taking this course, it is intended to give the oral traditions consecutively, taking those first which relate to actions most remote, giving, as far as practicable in notes, such of the parallel traditions which other Polynesians have preserved as may appear only relating to the same circumstances as those given in the Maori traditions, thus affording to those who may wish to continue the subject a starting-point for further research.

Obsolete or sacerdotal words will be given with the meaning and use appertaining to them in New Zealand, with any meaning or custom relating to such words when used by tribes of other islands of Polynesia.

As considerable differences exist in the customs of the various tribes, it will be necessary to give the history, rites, customs, and incantations of each migration. It will then be seen that the different canoes which came to these Islands were distinct migrations of the same people, all coming originally from one distant home; who, parted on the Pacific Sea, had rested for a time, some in one group and some in another of the different clusters of islands. These various migrations, or parts of a great migration, had evidently met and become partially amalgamated with people of other branches of a race

previously located in those islands. By this contact the Maori had learned words of another language, and had modified and altered his mythology, thereby giving rise to the difference apparent at the reunion of the Maori people in New Zealand. In following this course, a clearer view will be obtained of the origin of the Maori and of the route by which he came hither from the ancient home of his people.

To give the traditions or translations of such oral history it is intended to use those which have been written by the Maori priests themselves, or from the dictation of such priests, by those of their descendants who had learnt to write.

Such translations will be given of the Maori exactly as they were repeated by the priests, despite any apparent childishness in them. A close and strict rendering of the Maori will be given, even to the idiomatic construction of that language, thus affording a view of the many and various lights and shades of the Maori character.

To enable the reader to follow the history in regard to the localities at which the canoes or migrations landed and located themselves, it is intended to give a map of New Zealand, showing the various landing-places and lines of travel on sea or land when the Maori took possession of these Islands.

It is also intended to give an account of the people which some of the Maori migrations found in occupation of districts in New Zealand; what such people were called, how treated by the Maori, and their subsequent history.

The Paikea, Takitumu, Tura, Turi, Nukutawhiti, and Manaia migrations called these people "Toi," and they were, they say, very numerous. Te Arawa called them by a different name. Tainui and Waikato called them "Upoko-toea." These people lived on fern-root, fish, and birds; but did not possess the kumara.

The Moriori of the Chatham Islands also say that a people called "Hiti" occupied those islands when Rangimata landed there; that Kahu took the kumara to the Chatham Islands, but because of the cold it would not grow there.

On receipt of a copy of Circuit Judge Fornander's work, "The Polynesian Race," from my friend, Mr. Gudgeon, R.M., of Waiapu, I see in it a genealogy, given by Fornander, of the kings of Hawaiki, or Sandwich Islands, which was printed by a Native of those islands called David Malo, in 1838, some names in which are identical with those of chiefs given in the genealogy of the New Zealand Takitumu and Arawa migration.

I find many names in the Maori traditions identical with these of islands possibly far distant from New Zealand. These names are given in the Maori traditions, incantations, songs, chants, proverbs, burial-ceremonies, and karakias to the gods. These are,—

<i>Tribes.</i>		<i>Battles.</i>
Atihapai		Kirikiri-wawa
Poporokewa		Ratorua
Pouaturi		Te Ra-Kuinga
Ngatirongotea.		Te Mau-o-te-kuri.
	<i>Islands.</i>	
Wawau-a-tea		Whiti
Wairotu		Tonga
Rarotonga.		Rurutu.
		<i>Kaingas.</i>
<i>Rivers.</i>		Waikorora
Waiharakeke		Pakara.
Waimatuhirangi.		

Names of some of the canoes used in their migrations previous to coming to New Zealand: Ariu-waru, canoe of Rata; Tutepaerangi, canoe of Hoeora; Hotuteihirangi, canoe of Hua; Nukutaimemeha, canoe of Maui.

Canoes in which the Moriori landed at Rekohu: Rangihoua, canoe of Nunuku; Rangimata,* canoe of Mihiti; Orupuke, canoe of Moe.

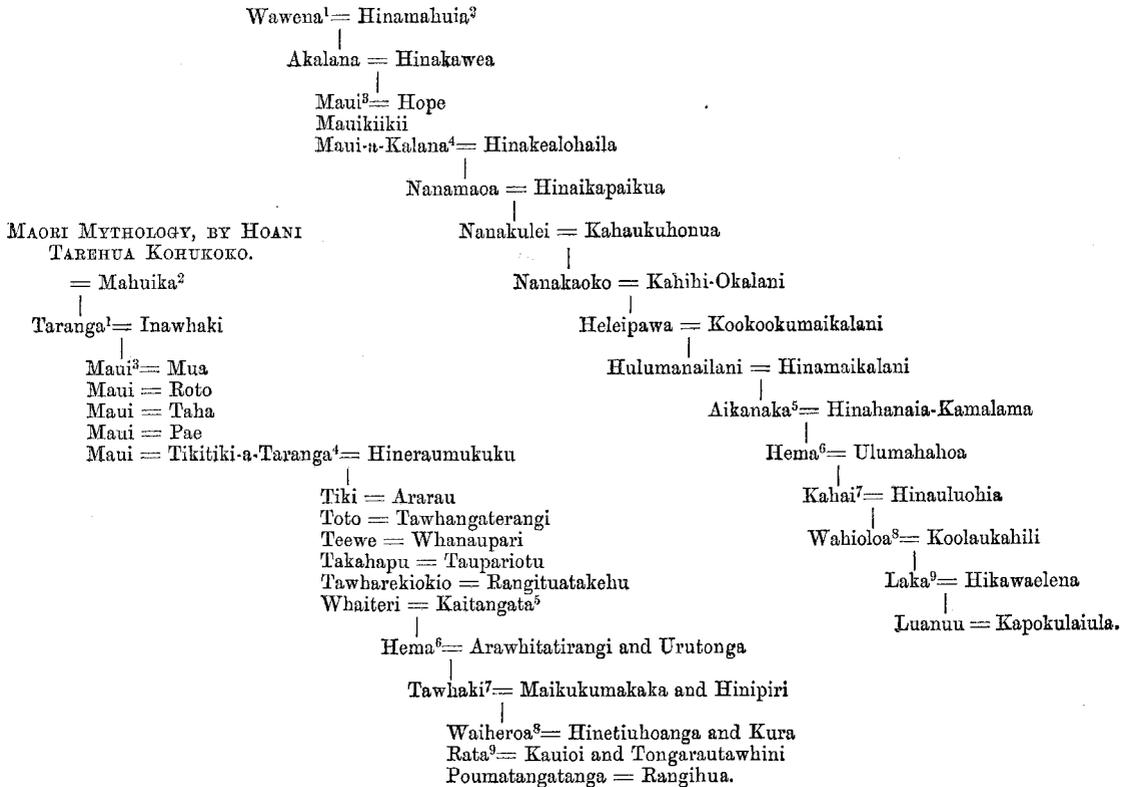
Names of canoes left by the Moriori in the land from which they went to Chatham Islands: Pouariki; Katoko, tender to Pouariki; Poreitua; Momo, tender to Poreitua; Rangituna-kao-kao; Turohe; Tama-koraro; and six others.

Names of some islands and kaingas given in the Moriori traditions, incantations, songs, and ceremonies: Whiti, Tonga, Korokoro, Tau-a-tea, Ohuru, Tauranga, Rungere, Manuka, Aropawa, Aotea, Waiapu, Hikurangi.

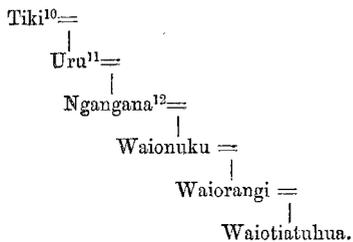
The following table will show the identity of names in the Hawaiki Ulu (genealogy of kings) with names in the Takitumu and Arawa genealogy:—

* Some say that Kimi was the name of this canoe, and was commanded by Rangimata.

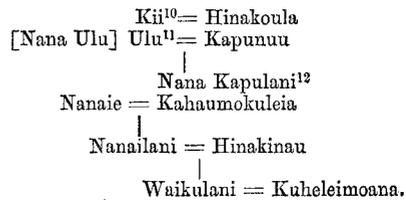
GENEALOGY OF HAWAIIKI (SANDWICH ISLANDS) KINGS, GIVEN BY DAVID MALO IN 1838.



ARAWA MYTHOLOGY.



HAWAIIKI ULU LINE.



NOTE.—Where the descent is claimed from Hawaiiiki the names are correspondingly numbered.

2.—TRANSLATION OF EXTRACT FROM THE HISTORY OF THE TAINUI MIGRATION, BY HOANI NAHE, M.H.R.

WE do not know how long it is since Hotunui came to these Islands in command of the canoe Tainui; but we know the generations (of men since then).

The people (of Hotunui) lived at Hawaiiiki; and made a canoe for themselves in which to go and seek for a new land. They made a canoe and called it Tainui, and when she was afloat in the water they put her stores on board. These were the men who came in her: Hotunui, Hoturoa, Hotuope, Hotupapa, Hotumatapu; but there are names of others who came in Tainui. These are the names of the chief women who came in this canoe: Marama, Whakaotirangi. These women brought seed with them—namely, kumara (sweet potato), and hue (Maori calabash).

When this canoe was leaving the shores of Hawaiiiki, the people (who remained behind) called to Hotunui, "O, Hotu, it is a tamatea." Hotu called to them, "What of that! let tamatea and me go out on to the ocean, where we can fight." The tamatea is the new moon, and, according to the Maori belief, when the new moon comes, that is a time of high wind, as the wind is filling up the pit of the moon.

The canoe Tainui came on until she arrived at this Island (the North Island of New Zealand). When they saw the red bloom of the rata, Tainiwhi exclaimed, "What a waste of care on my part to bring the red things which I have brought from Hawaiiiki, as there is so much red here in this island." Then he threw his red things into the sea. The land first touched by this canoe was Whangaparaoa on the East (near the East Cape). The red things of Tainiwhi floated on to the shore, and were found by Mahina, from which has come this proverb, "The red which drifted on (shore of) Mahina." This is for anything which is lost, which is not given back to the owner. This is now a custom with all the people of these Islands.

When the people landed, Tainiwhi went to get some rata bloom for a wreath (for his head), as the kura which he had brought from Hawaiiiki were intended to be used as wreaths. He put the rata (flower in his head) as a wreath, but he had not worn them long before they faded. Then did his thoughts go back to his red (wreath) which he had thrown into the sea. He went to search for them

on the sea coast, but he did not see them, as Mahina had found them (some time before). He went to Mahina to obtain his wreath, but Mahina would not give them up, but said, "I will not give your wreath to you, as it is the stranded wreath found by Mahina." This has now become a custom with the Maori. Though the (much-prized) greenstone may be lost and found, it will not be given to the owner, but this proverb will be spoken, "The red wreath (which was stranded and) found by Mahina." Mahina was one who was of other canoes, of the canoes which had landed (in these Islands) long before Tainui.

Now great was the act of deceit practised by the Tainui people on the people of the other canoes. When all the canoes had landed at Whangaparaoa, they found a whale which had been cast on shore there, and they tied ropes to that fish of the ocean; at the same time each people in the different canoes asserted they had landed first.

Now was seen the work of Hotunui, the leader of the Tainui migration. Hotunui and his people cut flax to make a rope with which to tie the whale. They scorched the flax in the fire and made the rope, and when it was dry, they went and tied their rope inside of all the other ropes which the people of the other canoes had tied to the fish, and then tied the end to something which was in the sand.

Tainui had landed in the evening, and this rope was tied to the whale in the night. When they returned to their canoe Tainui, after tying the rope, Hotunui said, "Let the leaves of the boughs of the trees used at our Tuahu be scorched in fire, so that they may be withered, as a sign to us; I can then say, these things which are dry (the rope and leaves of the Tuahu), the people to whom such boughs are those who landed first." These orders were obeyed. It was now day; then the dispute began. The people of Te Arawa canoe said they had landed first: the Matatua, the Kurawhaupo, the Tokomaru, each in succession claimed to be the first canoe which landed. Then Hotunui said to all the people of these four canoes, "Hearken, Oh, my friends! ours was the canoe which arrived before your canoes; but let this be a sign to us all—let us each look at the ropes each put on the whale; also (let us look) at the leaves on the boughs of the trees used on our Tuahus, and let the rope which is dry, and the leaves which have become withered, be the sign that the owner of such is the canoe which landed first in these islands in which we now rest."

At once did the people of Tamatekapua and the people of the other canoes give their consent to this proposition of Hotunui. Then they looked at the ropes which had been tied to the whale, and found the rope of the Tainui people was that of all the ropes which was the most dry. They also looked at the leaves of the boughs on the Tuahus, and the leaves of the Tuahu of Hotonui were the most withered. Then was it fully admitted that Tainui was the first of all these five canoes which landed on these Islands. This has been admitted ever since, and, whenever the canoes are named, this is the order in which they are given: Tainui, Te Arawa, Matatua, Kurawhaupo, Tokomaru; also, when mentioned in song, Tainui is first named.

That which is now to be related is in respect to Tainui only.

And (they) called the name of that land Whangaparaoa (waiting for the whale); and they came down (north) and sailed on to Whitianga, where they left their sail, which is still sticking to the cliff. This, seen from the sea, is exactly like the sail of a Maori canoe. The name of that place is called Te-ra-o-Tainui (the sail of Tainui).

They came on and landed a little below (to the north of) Whitianga, at Wharenga, where the people of the Tainui amused themselves by taking a large stone (which we now think is about five tons weight). This they lifted on to the top of another stone, which was large at the bottom and small at the top, like this Δ . This stone excites wonder when looked at, and the name of that stone and the locality where it was put up is Te Pohatu-whakairi (the stone hung up). Some say this stone was a man of the Tainui crew who was turned into stone; but others give it as we have stated.

Tainui came on and passed Moehau (Cape Colville), and entered Hauraki (the Thames). Coming on, she landed at Te-ana-puta. This is a hole in a rock which passes from side to side of the point. To this the Tainui was tied. It is a little below (to the north of) Tararu, at the north end of Grahamstown; but in the year the Ngatimaru people were drowned in crossing the Thames to Tamaki, this point fell down. The people say it was an omen of the death of the Ngatimaru. These people were drowned three weeks after this fell in.

Tainui came on, and when half-way between the Waihou and Piako Rivers they left their anchor, which is a very large stone. It is there to this day, and is called Pungapunga. Sailing on, she went westward in Hauraki, and crossed over to Wakatiwai, and went close by Wharekawa, where Marama (one of the chief women of Tainui) went on shore with her slave. Going on, Tainui landed at Takapuna (North Heads).

The people went to view the land, and ascended the Takapuna Hill, from which they saw seabirds coming from the Manuka. They went to see, and discerned the sea (on the West Coast). In searching for a place where they might easily get (their canoe) to the water seen, they found Tamaki River to be the nearest point to that sea. They pulled up the Tamaki River to Otahuhu, where they attempted to pull their canoe across the portage to Manuka; but they were unable to move the canoe. The reason was that Marama, on her journey on shore, had misbehaved with her slave.

As the people were doing all they could to drag the canoe across to Manuka, Marama and her slave came and joined them. The woman, seeing the futile attempts of the people to move the canoe, jumped up on to the deck of the canoe and sung this song, to enable the people to obtain their object:—

Pull Tainui to the sea;
Who shall drag her? &c.

The above song was composed by Marama; but there are other songs which were used when Tainui was dragged out of the forest when she was made in Hawaiki.

Some say that Tainui was taken across the portage at Tamaki to the West Coast; but others say that she did not cross the portage at Otahuhu, because the people were not able to drag her over, on account of the conduct of Marama with her slave while on her journey overland from Wharekawa.

But there is another matter which is a sign that Tainui did not pass over the Otahuhu portage to

Manuka: All the tokens left by that canoe are at the entrance of the river, and not at the portage of **Manuka**.

Tainui went northward to the Ngapuhi District. Some say that the Ngapuhi people are descended from the Tainui migration, and hence the name Ngapuhi (the plume), or the plume of the bow of Tainui. But Ngapuhi know their own history.

Tainui went on to the Muriwhenua, towards the West Coast, and on the south, perhaps, of Muriwhenua, they landed, where again the people amused themselves by making a large mound of stones in the shape of a whale—in shape of that whale which they had tied at Whangaparaoa when they first landed on these islands. They called this place Tohora-nui (big whale). The Ngapuhi will be able to corroborate or not this account of the mound of stones resembling a whale.

Tainui came on along the West Coast, and at the mouth of the Manuka harbour they left a sign. If Tainui had been taken across the Otahuhu portage, there would have been tokens left there in the harbour of Manuka. The token left at the entrance of Manuka is, one of the crew stuck his paddle into the cliff; this was done by those coming from the sea, hence it is fully known that Tainui came round Muriwhenua.

At Awhitu, at the Manuka heads, are the skids of Tainui, which have grown: these are karaka trees, and are growing there to this day.

Tainui went on and landed at Hea-hea, at Kawhia, where she remained, and is still there to this day. The canoe is a stone, and is called Tainui. The people of Tainui went on shore and stayed there, and planted the seed which they had brought from Hawaiki. Marama and Whakaotirangi (the chief women of Tainui) planted the seed they had (brought with them). Each of these women had two plots of ground planted, one with kumara (sweet potato), and one with hue (calabash). In that plot planted by Marama with kumara, instead of the kumara, pohue (*convolvulus*) came up, and from the plot of ground planted with the hue seed came up the mawhai (*Sicyos angulatus*). Marama was ashamed because her seed had not produced what she expected. The plots of ground of Whakaotirangi produced the crops which she expected; this made her glad, and in joy she exclaimed, "Well done, the small baskets of seed brought by Whakaotirangi from Hawaiki! You have grown well." Hence this saying by women who are careful of food, and this is the proverb: "The small basket of Whakaotirangi." All the Maori people know these proverbs.

This is all that will be said of the whole of the crew of Tainui; but the history of Hotonui alone will be given in the following account, as he was the leader of the Tainui migration.

Hotonui took to wife the daughter of Mahanga. Mahanga was one of the people of the canoes which came before Tainui had come to these Islands.

3.—TRANSLATION of EXTRACT from the HISTORY of the MIGRATION of TAINUI, by HOANI NAHE, M.H.R.

THIS is the account of the coming of the Maori ancestors from Hawaiki, which we shall commence at that part which the old Maori chiefs still remember.

The reason for man coming to these Islands is on account of a very severe war at Hawaiki. Many were the men collected together at those battles, and many were those who fell in those conflicts. The name of this war is Te-ra-to-rua, and the men who headed the two contending parties were Heta and Ue-nuku. The war between these two was waged for a long time, and peace was not made; hence one of them came here, and the other stayed yonder. These are they who came here, that is, the Maori; and those who stayed yonder are, perhaps, the Wa-hu people.

When the people arrived here they composed a song of lament for that long war Te-ra-to-rua.

The people lived at Hawaiki, but they had a desire to make a canoe for themselves, in which they could go and find a new land for themselves. They made a canoe, and, when finished, they called her Tainui. They put her into the water, and put their cargo on board.

These are the names of the men who came in her: Hotonui, Hoturua, Hotupapa, Hotumatapu. And these are the names of the women: Marama, Whakaotirangi.

When the people of Tainui were putting her cargo on board, the people on the shore called to Hotonui, "O, Hotu, it is a Tamatea." Hotu called to them, "What of that! Let me with Tamatea go out on to the ocean and fight." Hotu then went through the ceremonies, and repeated the incantation which is the custom of those going on a voyage.

The canoe came on, and crossed to these islands. When the red of the pohutukawa bloom was seen by the Tainui people, Tainihibi threw his kura into the sea; that kura was cast on shore by the tide at Whangaparaoa, where that weed is still growing. Mahia found the kura of Tainihibi; hence the proverb, "The kura cast on shore (found by) Mahia."

Tainui then came on towards the north, and landed at Whitianga, where they left their sail; sailing on they passed Moehau and entered Hauraki (the Thames); continuing on they landed at Ana-puta, a little south of Grahamstown, at Tararu. This was a hole in a point, which hole went right through the point; to this Tainui was tied. They went from that; going on they arrived at Te-wai-whaka-ruku-hanga, which is half-way between the Rivers Wai-hou and Piako, where they left the anchor of Tainui, which was a large stone, and is to be seen there to this day. This is called Tepungapunga.

Tainui went outward by the west shore of Hauraki, and when she arrived at Whakatiwai, at Wharepawa, at that place Marama and her slave went on shore. Tainui went on to Tamaki, and sailed up that river, and landed at Otahuhu, where the people wished to drag their canoe over into the Manuka Harbour, but they could not succeed; the reason of this was that Marama had slept with her slave man.

Marama and her slave came on and found the people attempting to drag the Tainui across the portage, when Marama got on to the canoe and repeated this song:—

Drag Tainui to strike on the ocean.
Who will drag her?
Those who listen
To the side of Heaven, &c.

Then was the canoe dragged to the sea, when this song by Marama had been sung. It was from the words of the song of the woman that the people knew that she had allowed her slave to come near to her.

Tainui was in the water, and they went on till they landed at Awhitu, where they left the rollers, which were of kopi—that is, the karaka tree. The Tainui went on from that part until they landed at Heahea, at Kawhia, where they went on shore; and to this day Tainui is still there turned into a stone. Tainui is the name of that stone canoe. The people remained there.

Hotunui alone will form the subject of this history. Hotunui took to wife a woman of Kawhia, who was of the people who had migrated to these lands ages before.

4.—TRANSLATION of EXTRACT from the HISTORY of the MIGRATION of TAINUI, by WIREMU TE WHEORO, M.H.R.

TAINUI was the canoe, and Hoturoa was the chief man in her. She came from Hawaiki and landed at Tamaki. She was dragged over the Otahuhu portage and sailed to the mouth of the Manukau Harbour, and when sailing on the West Coast a paddle was thrown on shore at Awhitu. The paddle was of karaka wood, and it grew.

When the Tainui arrived at Kawhia nearly all the kumaras had been consumed, and only a small basketful still remained, which had been saved by Whakaotirangi. These kumara seeds were set at Kawhia, where they grew, and hence the proverb, "The small basket of Whakaotirangi," which proverb has been used by her offspring; and when the property, goods, or what not is small in size, it is called "The small basket of Whakaotirangi."

Tainui was pulled on shore at Paringatai, and is at the root of a pohutukawa tree, where the hold is seen open, even like a canoe, even the stem and stern are there, but it has become stone called pakeho, and there is not any other stone there but the stone Tainui. This is a proverb in respect to Tainui: "Tainui, the canoe, Hoturoa the man."

He (Hoturoa) was the ancestor of the Waikato, Ngatimaniapoto, Ngatiraukawa, Ngatituwharetoa, and Te Atiawa.

5.—TRANSLATION of EXTRACT from the MANAIA or TOKOMARU MIGRATION, from "Nga Tupuna Maori," by Sir G. GREY.

THE reason why Manaia came in the canoe Tokomaru to these islands was on account of the wrong committed on the wife of Manaia, called Rongotiki, by a company of spear-makers who went to hold Manaia to make spears.

It came to pass on a certain day that Manaia thought he would send and invite a party of people to help him to make (or scrape) his spears. Manaia sent to the people of the tribe of Tupenu to ask them to come, as Tupenu was their chief. Tupenu and his people consented, and the people came to the settlement of Manaia. Manaia thought he must provide some fish for his party of workmen. He and some of those people went out to fish, to procure some for the working-party. They left, and when they had gone the people at the settlement took liberties with the wife of Manaia. Manaia did not catch a fish for a long time; but at last one was caught on his hook. When pulled up it was found to have been caught by the hook in its stomach. Manaia said, "Evil has befallen my wife," and they came on shore. He tied the fish as it had been caught on the line, with the line and all, to the thwart of the canoe, so that his wife Rongotiki might see that he was aware of the insult offered to him through her by the workmen.

Rongotiki had seen Manaia coming on shore, so that she had time to make a fire and roast some fern-root. When he had arrived he said, "O, mother, go and bring the fish I have caught." When she returned with it, he said, "That is the fish I sent you for, so that you might know that I am aware of the evil which has befallen you."

Manaia thought how he might kill those people in revenge for the evil done by them to him, so he went to those people and said, "Make the spears big, so that the blow from them may be given with power." Now, Manaia said this to them so that the spears might be unwieldy and heavy, and that they could not be used with any effect in battle, such was the deceit practised on them to obtain revenge. He also went to his own people and secretly told them to go and kill the body of workmen who had been asked to come and make his spears. The people of Manaia arose and came from their own place to where the body of workmen were at work, when (after Manaia had divided his people into bodies like an army ready for battle) he nudged his son with his elbow to go and kill the first man; but his son did not go to kill the first man—the name of that son was Tuurenui. When Manaia was urging his son, another child of Manaia heard the command of his father, whose name was Kahukuranui-a-Manaia; but Manaia did not know that Kahu was his child.

Kahu rose and went, and when he was making a blow at the first man he called out, "I, Kahukuranui-a-Manaia, have killed the first man." Then, for the first time, did Manaia know that this young man was his son also, and he loved him.

Those people were attacked and beaten, and their chief Tupenu fled, and Manaia followed him along the sandy shore of Pikopikowhiti; but Manaia was not so swift of foot as that man. Then Manaia called to his wife, Rongotiki, to repeat her incantations to make him (Manaia) run fast. She repeated the incantations to make him run, also to make the fleeing man stumble. The doomed man became weak and was caught by Manaia.

The news of the death of Tupenu and the defeat of his tribe was heard by other tribes of Tupenu, who rose and came to attack Manaia, when many of Manaia's people were killed. Manaia then thought, "I and my people will become extinct, and I also shall be killed. Maybe it will be best for me to go elsewhere, and seek for some distant land, where I can be safe."

Then did he commence to build up the sides of the canoe belonging to his brother-in-law; and

the name of the canoe was Tokomaru. The canoe was mended and drawn into the sea. Then did Manaia call to his brother-in-law, "O friend, will you not go as a companion with me?"

His brother-in-law said, "As a friend to what place?"

Manaia said, "As a friend to go with me, to look for another land for us far away in the distance."

His brother-in-law answered, "I will not; no, I will not go!"

Manaia answered, "Yes! You then must stay."

When the canoe had her side-boards put on, and she had been dragged into the water, Manaia put his children and wife and people on board. Then did Manaia say to his people, "My brother-in-law must be killed, as an offering to propitiate the gods for our canoe while out at sea."

Manaia called to his brother-in-law, "O friend, wade out here that I may speak to you, so that I may say a farewell to you; as I am going elsewhere, and you are to be left."

Then did his brother-in-law go towards Manaia. At first his knees were in the water, then his waist, and at last he was out of his depth. He called, "O Manaia, bring the canoe a little in to me; I am covered with water."

Now Manaia had told his people to push the canoe out into deep water, so that his brother-in-law would have to swim, and that Manaia could just put out his hand and take hold of the head of his brother-in-law, and strike him on the head and kill him.

Manaia said to his brother-in-law, "Come on, it is not deep water." At the same time Manaia with his paddle acted as if he was putting it on the ground in the water, by lifting it up and down as if hitting the bottom. He (the brother-in-law) came on. His feet lost the bottom; he was now swimming. Manaia put down his hand and caught his brother-in-law by the hair of his head, and with one blow of his meremere Manaia killed him. When he was dead Manaia took the dog belonging to his brother-in-law and put it into the canoe.

Manaia sailed on to find new land for himself, and when they had come a great way that dog smelt the scent of land, and barked, and tried to jump into the sea. The people of the canoe did not understand, but said, "What is the matter with the dog?" Others said, "Do not hold him, let him go where he likes." The dog was loosed and he jumped into the sea; he swam barking; the canoe followed on after him, and at night the canoe followed in the wake of the dog guided by the sound of his bark; but they at last lost the sound of his bark, and the dog swam until he reached the shore, but the canoe followed as well as they could in the direction the dog had taken.

It was night, but now it became the dawn of day, and again they heard the noise of the dog howling for them. The dog had landed on shore near to a whale which had been stranded there. The canoe landed there also, and saw the whale and the dog lying near to it.

Now that they had landed, perhaps they were gratified and content, as they had found the thing they had been seeking for. They then began to divide the whale, but Manaia said to the people, "Wait, do not cut the whale up yet, but rather turn and build houses for us all." They built houses and cultivated some parts of the land. Some were building houses, while others were saying, "Here let a pa be built;" others said, "Oh, yonder let us build a pa." Thus were they going from place to place until they got scattered far from the spot where they had landed; and by such work some got far away in the distance.

While the party were doing this, there were other canoes coming on after them, and these also landed where Tokomaru landed. These canoes landed and saw the houses and cultivations and took possession of them at once, with the whale also; but the people of the last landed canoes went in search of the people who built the houses, and who had cultivated the patches of land. They met them, and each party greeted the other.

Manaia asked of the newly arrived canoes, "When did you arrive?" They, in turn, asked, "And when did you arrive?"

Manaia said, "A long time since." Those of the last arrived said, "And we also arrived a long time since."

Manaia said, "We arrived before you." The others said, "No; but we were the first to arrive."

Then did they all dispute, and Manaia asked of them, "Well, what is the sign of your landing here?" They said, "And what is the sign of your landing here?"

Manaia said, "My sign is a fish of the sea" (a whale). They said, "That fish is ours."

Manaia said, "No; look at my houses, my camp, and my cultivations." They said to Manaia, "All these things are ours; let us all go and look."

Manaia said, "These things are mine." They said, "You are beside yourself."

Manaia said, "All the things are mine." They said, "Well, then, where is your Tuahu?"

Manaia said, "And where is your Tuahu?" They said, "Let us go and see."

They went and looked, and Manaia was deceived by them, and he believed the lie that was practised on him: thus was he beaten by those people. He rose and left the place, and went to search for another place for himself, and his children and wife and people. He left, and sailed round this Island, and when they had passed Muriwhenua (North Cape) they went on in a direct line for Taranaki, and came and landed at Tongaporutu, where they lived and left the god named Rakeiora.

But Tokomaru went backward from Tongaporutu to Mokau, some of the crew going overland and some going in the canoe. When the canoe arrived at Mokau they left the anchor of the canoe there, and it is called Tepungaamatori. They paddled the canoe "Tokomaru" again to Tongaporutu, where they left the canoe; and they went on to Pukearuhe, and on to Papatiki, and on the sandy beach of Kukuriki, and then they arrived at Onaero. They swam across a river and went on by Motunui, Kaweka, and Urenui; but that river had a name given in olden times before they came there, but on the arrival of Manaia and his son, Tuurenui, Manaia called that river by the name of his son, Urenui. The people swam across that river and went on to Rowhitu, at the mouth of the Waitara River, where they stayed.

Now there were people there, the original people of these Islands, but they were killed by Manaia, and Manaia and his people took their land. The reason Manaia and his people killed these original inhabitants was that he and his tribe might possess their land.

Now, I, the Ngatiawa, say our ancestor was Manaia and his wife, Rongotiki, and he was the warrior of two great battles in Hawaiki: one called Kirikiriwawa and the other Te Ratorua, where the spears of my ancestor, Manaia, obtained these names—Kihia, Rakea, Aururangi, Tamatama-a-rangi.

And it was there where the fame of one of his sons was heard, his son Kahukuranui-a-manaia, the child who was baptised with the baptism of Raukena.

6.—TRANSLATION of EXTRACT of AOTEA MIGRATION from “Nga Tupuna Maori,” by Sir
GEORGE GREY.

Now, this is the reason why Turi came in the canoe “Aotea” to these Islands.

Potikiroroa, the son of Hoi-matua, went to take an offering of cooked food to Uenuku. Potiki fell on the doorstep of the house of Uenuku, called Wharekura, who was caught by Uenuku and swallowed alive, and died. Thence Turi sought for payment for his son.

Now, Turi thought, and found how he might take Hawepotiki, the son of Uenuku. He commanded the children of his own house to amuse themselves, to play with the whipping-top, to play with the hoop; but Hawepotiki did not evince any desire to join in such games with the children, but when the time of summer came, and the skin of man was warm, then did Turi command the children of his house to go and bathe in the Waimatuhanga River. The children went, and Hawepotiki went with them; and, when they were bathing, Turi caught Hawepotiki and killed him: then was satisfaction obtained for the death of Potikiroroa.

When the boy had been killed, Turi opened his chest and took his heart out; and when the food offering of Hotukura was taken to his lord Uenuku, Turi put the heart of Hae into the basket of food which was being taken for Uenuku—kumara was the food in that basket. The kumara were all besmeared (over the heart), and it was taken to be eaten by his father, Uenuku. When Uenuku was eating that good meal he sighed for his child, and said, “O, Hawepotiki, thou dost not now appear at the home when food is ready.” He asked the people for his child. Some of them answered, “That is he who has been eaten by you.” Then, when he heard, he said, “Then, leave it, it is now hidden in the great stomach of Toitehuatahi:” such was the proverb he repeated to them.

The name of the house of Turi was Rangiatea, and was the house in which were born Turangaimua and Taneroroa. And Turi and his wife Rongorongo lived in that house, and in the evening Rongorongo went out of the house to find Taneroroa, and heard a song which was being sung in the house Wharekura, in the house of Uenuku, which said,—

Rise (those who are) above here,
Prepare (collect) those below here,
Collect Ngatiranui and Ngatirongotea
To hide and extinguish.
O (he was given) as food in the first offering,
Draw Rongo together,
It will be drawn together;
My stomach rumbles with Hawepotiki,
Who was lifted on to the carried stage (of sacred food).

Draw Rongo together,
It will be drawn together,
Your waist, the waist which was cut, cooked, and eaten.
Lifted once on to the carried offering (of sacred food).
Collect (gather together),
Collect Rongo here,
(They will) collect.

This is a second version of part of the song of Uenuku:—

Go! bring the many of Ngatirongotea!
Collect them together, let them be many thousands;
To obtain satisfaction for the death of Hawepotiki!

(That the) first food may be sweet.
Collect Rongo, O collect!
They will collect.

When that woman had heard the song of Uenuku, she returned to the house where Turi was, and said to him, her husband, “O Turi, this is the song which I heard chanted in Wharekura.”

Turi asked, “What was it like?” Then did Rongo teach the song to Turi; and when he knew (had heard the song) he said to his wife, “That song is for me” (or I learn from that that I am to be killed), as he knew of his murder of the son of Uenuku; hence he understood the meaning of the song of Uenuku, that he was to be killed as payment for the death of Hawepotiki.

He (Turi) then arose and went to his father-in-law, Toto, to the father of Rongorongo, that Toto should give a canoe to him by which he might escape death in another distant land. Toto gave the canoe “Aotea,” by which he might be saved.

Now, Waiharakeke was the name of the river, on the bank of which grew the tree of which “Aotea” was built. Toto cut the tree down, and made the canoe; he split the tree into two; from one slab he made the canoe “Matatua,” from the other “Aotea.”

Now, “Aotea” was dragged from the forest in the night, and when she had been dragged near to the beach, Kupe heard (the noise of her being dragged), and went to look, and Kupe said to Turi, “O, Turi, when you go, look at the rising of the star and the sun, and keep the prow of your canoe to it.”

Turi said to him, “Come and let us two go.”

Kupe again said, “Kupe return?” And Kupe spoke to Turi and said, “When you have crossed to the other side, you go in a straight direction to see the river which I saw; the mouth is toward the west; the men are there which were seen by me, there are [two of them, and, when you stand on one side (of the river) and call, they will answer, that is (the river I mean).”

Then came Tuau and called to Turi, “O, Turi, look here (hearken): when you paddle (sail on your voyage) let there be two out and two in.”

Turi said, “Come (with me) a little way out yonder, and you can come back.”

Tuau went on board, and took with him two paddles, and the names of the paddles were Rangiporona and Kautukiterangi; and the name of the bailer was Tipuahoronuku, and the name of another bailer was Terangikawheriko.

When the canoe was afloat, then they put the kumara called kaukau on board, with rats, and pukeko, and karaka, and many other things. Hence the proverb of Aotea, “Aotea of great cargo.”

Now, when the canoe was cast off from the shore, Tuau sat in the stern and took hold of a paddle, and, when the canoe had got out to sea, Turi said to Tuau, "Come you and sit in the middle of the canoe, that I may go and try how I can paddle." Tuau went to the middle of the canoe and sat down, and Turi paddled (the canoe). Turi pulled until the canoe was a distance out to sea. Then did Tuau turn and look for the land; but, lo! it was far away, and the canoe was quite out at sea. Tuau called to Turi, "O Turi! Turi! take me back to the shore;" but Turi did not answer him or take any notice of his wish, but persisted in taking Tuau away with him.

Then did Tuau weep and lament, and said, "O, what shall I do for my children and wife?" Now it was night when the canoe left the shore.

When the dawn of day came Tapo began his acts of annoyance, and Turi was angry with him, and Turi threw him into the sea. While Tapo was swimming in the water he amused himself with jeering at Turi, and said, "O, son! leave me at Hikurangi." Then did the crew of the canoe know that this man Tapo was the god Maru; and Tapo was again taken into the canoe.

When it was again dawn of day the canoe became dry in her timbers and began to leak, and much water came into her. The people bailed her, and took the bailer of Turi to do so; and while they threw the water out, Turi repeated this incantation for bailing a canoe:—

The bailer (called) Tipuahoronuku,
(And) Tipuahororangi.
I will carry this my paddle
(Called) Kautukiterangi.

And while the people continued bailing, Turi kept repeating his bailing incantation; and when the hold of the canoe was dry, the Aotea went on until she landed at the Island of Rangitahua, which island is in the midst of the ocean. Aotea was here put on shore and mended, and while they were at work, the canoe of Potoru, called Te Ririno, also landed at the island; and they killed two dogs. One they cooked, and one they ate raw. The dog called Whakapapatuakura they cooked in a hangi, and the dog called Tangakakariki they ate raw.

When all things had been cleared (for their sacred ceremonies), they erected the Tuahu; also they put the poles up for the gods, that the poles might be fully used by the gods; and the waist-mat of the god they laid down as a floor-mat, and the god was invoked. These words they said,—

Come, O god (reveal the future):
Shall I cross (safely) to the other side?
Come, O god! I shall cross safely.

When the dog was cooked they repeated the ceremony of lifting it up to the gods, and also made the offering to the god for war; and they put up the sacred poles and repeated this incantation:—

The pole is up,
The pole, O Rangi,
With Atutahi-ma-rehua.

They painted the canoe, and again said,—

The jerkings!	The drinking!
The fallings!	The first cloud!
The shakings!	The cloud united.

These were the words repeated over the bows of all the canoes.

Now, when they were all at that island, Potoru and Turi had a dispute. Turi said, "We two must go to the east." Potoru said, "Let us two go to the setting sun."

Turi again said, "Potoru, Kupe said to me not to allow the bow of the canoe to go from that part (of heaven) where the sun comes up."

But Potoru still persisted, and Turi allowed him to have his own way; and Potoru went in his canoe, Te Ririno, and went on in the stream of Taputapuataea, and was taken by the pulling stream, the strong stream, and the hissing stream—hissing to the darkness. Potoru and his canoe were lost. Hence this proverb is true—"You persist as Potoru did."

Aotea came on eastward, and when in mid-ocean a child, called Tutawa, was born. Then the ninth kumara was taken as part of the ceremony performed over the gums of Tutawawhanaumoana, and there were left only eight kumaras.

When they had come a long way Tuanuatera became very annoying, and Turi was angry with him, and Turi threw him into the sea.

When the Aotea came close to the land, and they could see it, they threw the hutukawa away, as they thought that the red bloom of the rata was hutu. They landed on these Islands, and on landing they saw the footprints of a man on the sand, which they knew to be those of Tuanuatera, who had been thrown overboard, as he had a club-foot.

Turi then went to search for Patea, the river which had been spoken of by Kupe to him, and "Aotea," the canoe, was left at Aotea River, they coming along the sea shore; but they sent Pungarehu on before them to set the karaka berry, and Turi and the body of people followed.

They came to Kawhia, and called the name of that place Kawhia because of the Awhi, embrace, or Kaawhia, the embracing of Turi.

Coming on they arrived at Marokopa. This was Maro, a waist garment, kopa, to fold. Hence Marokopa.

They next came to Mokau. This is where Turi slept.

Coming on, they came to Urenui. This was the greatness of Turi. From this they came to Mangate, where the sacred mat Hunakiko was opened out.

And Matakitaki is called from Matakitaki, to look at, as the people looked in admiration at the sacred mat, Hunakiko.

Coming on, they arrived at Hongihongi, where Turi smelt (hong) the soil, hence the name Hongihongi-a-Turi.

They came on to Tapuwae, the steps (or footmarks) of Turi.

Next they came to Oakura, where the Hunakiko mat was seen so red; hence o-a (of the) kura (red). Thence on to Katikara (this was the name of a sacred incantation of Turi) which he repeated over his weapon of war.

Coming on, they came to Raoa (choke), where Turi was nearly choked by something stopping in his throat.

They next came to Kaupokonui, from upoko (head) of Turi. And near this is Maraekura, marae (courtyard), kura (red), where the mat Hunakiko was a second time opened and spread out, in the (courtyard) marae. On still, until they came to Kapuni, ka (will), puni (a camp), where Turi would encamp.

Still they came on to Waingongoro, wai (water), ngongoro (snore), where Turi in his sleep snored.

When they came to Tangahoe, ta (to slap against the water in paddling), hoe (paddle) of Turi.

Going on, they arrived at Ohingahape-hinga (to fall), hape (club-foot), of Atuanui.

Coming on, they arrived at Whitikau, whiti (to cross), kau (only or swim), being the long swimming of Turi (or the bridge of Turi).

Now they came to the river which Kupe spoke of, where they built a pa, and called it the name Rangitawhi, and set up a post which they called Whakatopea; they built a house, and called it Matangirei; they built a paepae (privy) and called it paepaehakehake; they built a whata, and called it Paeahua, and they called the river Patea; the spring of water they called Pararakite-uru; the plot of ground which they cultivated they called Hekehekepapa. The ko, or spade, used in cultivating they called Tipuiwhenua.

Then they turned the soil in digging to cultivate (the kumara), and this was the incantation repeated then:—

Tremble, O gods! Tremble, O ancients!
That you, O you, make to tremble!
The weed (kumara) of Hawaiki coming in heaps.
O! Maru, give fruit in the plain at Kuratau.

They put the seeds in; there were eight kumara roots. These they broke and set them in the ground; they grew, and they called the place where they grew Te Ahuroa. These kumaras yielded eight hundred roots. These are some of the deeds of our ancestor Turi.

7.—TRANSLATION of EXTRACT of the HISTORY of TE ARAWA MIGRATION, from Sir GEORGE GREY'S "Moteatea."

THESE are the names of some of those who came in Te Arawa:—

Tama te Kapua (son of Houmaitawhiti), Tia, Maka, Hei, Ihenga, Tauninihi, Rongokako, and many others. We do not mention Ngatoroirangi, as he was of the Tainui canoe, and was deceived by Tama and brought away in Te Arawa.

The names of the places from which these ancestors came from Hawaiki are these: Hawaiki is the great name of these islands, but the names of places in these islands are Wairota, Rarotonga, Wairoti, Parima, Manono. We cannot now tell all the names, but the most learned know all the names (of places in Hawaiki).

Rarotonga is the place where all the hair was left when the people had their hair cut, as also the place where the gods were kept.

These were the names of the gods kept there, who were removed and brought away: Maru, Te-iho-o-te-rangi, Rongomai, Hupawa, Hangaroa. These gods were stolen some time after Te Arawa left Hawaiki and came to these Islands.

The canoes which came here had not any gods save the kumara gods, and the gods of fish. The gods of man were left at Hawaiki, but the priests who came to these Islands knew the incantations and brought them to New Zealand in their memories.

Te Arawa was made from a totara tree at Rarotonga—that is from beyond (that place). The tree was felled, the canoe was made, by Rata and others. The canoe was finished, and dragged out and put into the water with all the cargo and people on board. When this was done Tama-te-kapua remembered that he had not any man of knowledge (priest) for his canoe.

He thought it would be best to deceive the chief Ngatoroirangi, the commander of Tainui. When Te Arawa was a little way from the shore, Tama said to Ngatoro, "O Toro, come on board of my canoe and repeat the incantations and perform the ceremonies for my canoe." That priest jumped on board of Te Arawa.

Tama again said to Toro, "O Toro, call your wife Kearoa to come on board of my canoe, to repeat the incantations and perform the ceremonies for the female part, so that my canoe may be exempt from all fear of tapu.

Ngatoro called his wife, and as soon as she was on board Tama called to his crew and said, "Pull the anchor up and let the sails loose, and set them, that we may run off with Ngatoro and his wife, that they may be the knowledge (priest and priestess) for our canoe."

The sails were set; the one at the bow, the one in the centre, and the one at the stern. The canoe sailed away swiftly.

When Ngatoro came up (from the cabin of the canoe), and looked around, he said, "Furl some of the sails, that this canoe may go slowly, so that Tainui (my canoe) may overtake us." Tama did not listen to the words of Toro; and when it became dark the canoes separated, one went one way, and one another.

There were two evil things done by Tama in his canoe, taking Toro and his wife away, and also the wife of Ruaeo was stolen by Tama from Hawaiki.

How the wife of Rua was taken away by Tama was on this wise: Tama said to Rua, "O Rua, go back to the settlement, and bring my axe, called Tutauru, which was put by me, below the window of my house." Rua went to get it, and, on his return to the beach, Te Arawa was far away out on the sea, looking like a speck on the horizon. Rua wept for his wife, Whakaotirangi.

Rua remained (at Hawaiki), and in the evening he went to the water to bathe himself on account of his wife, where he repeated his sacred incantations, and divided the stars of the evening to the place of

those of the morning, and the stars of the morning he put in the place of those of the evening, and this was accomplished.

The Arawa came on over the sea, and Ngatoro thought that they had come a great distance; he said, "I will climb on to the top of the house (upper deck) of the canoe, that I may see the distant land, and know how far or near it is." He therefore went on to the top of the house (upper deck); he had not been long absent, when Tama insulted his wife.

Te Arawa came on, and landed at Whangaparaoa—that is, here, at Aotea. When they had come close to the shore, they saw the bloom of the pohutukawa trees of the coast glowing with a glare of red, which made the water reflect the colour. Then one of the chiefs of Te Arawa said, "There is more kura in this land than there is in Hawaiki; I will throw my kura into the sea." Taininihi was the name of that brave man, and Taiwhakaaea the name of his kura. They landed, but when their hands touched the bloom of the pohutukawa, the blossom fell. Then they said, "Ah! it is only the blossom of trees we thought were kura." And all these people of Te Arawa were grieved for having thrown the kura into the sea. Those kura were found by Mahina, and are kept to this day by Te Whanau-apanui.

The canoe landed at Whangaparaoa, where they threw the kumara on shore, that it might grow, where it is still growing to this day on the cliff of that land.

Some of the people came along the shore while the canoe sailed along the coast. Those on the shore were in number 170 twice told, and were led by the chief Taikehu. These people came on shore along the coast to take possession of or divide the land. This they did, even as far as Tauranga. Te Arawa went from Terangaataikehu across to the island Motiti. The name Motiti was a name from Hawaiki.

Tia called Rangiuuru "The stomach of Tapuikanui-a-Tia." Then Hei rose and named Otawa "The big stomach of Waitahanui-a-Hei." Tama then rose and named Maketu: he said, "The bridge of my nose is the point jutting out from Maketu." And they called the name Motiti-nui-a-Kahu.

When the Arawa landed, Ruao landed before her at Maketu, where he remained.

When Te Arawa had left Hawaiki, Ruao sought for some of the people to come with him in search of his wife, who had been taken away by Tamatekapua.

Rua and his crew came in their canoe, called "Pukateawainui."

Tama was beaten by Rua, and Rua gave his wife to Tama.

8.—TRANSLATION of EXTRACT of the HISTORY of TE ARAWA MIGRATION, from SIR GEORGE GREY'S "Motatea."

WHEN the canoe was finished she was dragged out of the forest: then Tamatekapua thought how he might get a priest for his canoe Te Arawa.

Ngatoroirangi was decoyed by Tama to come on board of Te Arawa with his wife Kearoa, so that he, Toro, might perform the ceremonies for the canoe, and Kearoa to perform the ceremonies for the female part of the canoe. They two came on board, when the sails were spread and the canoe came on, and left the canoe of Ngatoro, the Tainui, behind.

Te Arawa also came away from Hawaiki bringing the wife of Ruao. She was called Whakaotirangi. Tamatekapua stole her.

When the Arawa had got far away on the sea Ruao sought for his wife, but could not find her. He then thought his wife had been stolen, and taken away in Te Arawa by Tamatekapua. Then did Rua go to the water to take his wife (recover his wife by repeating certain incantations and performing certain ceremonies). The morning and its stars were divided, and the evening and its stars were divided. Then did the thoughts of the people of Te Arawa become confused, and all the people of that canoe became bewildered. But there was another evil that the people had done: it was that Tama had insulted the wife of Ngatoroirangi.

This canoe came on till she landed at Whangaparaoa, and they saw that the coast was glowing with the red of the pohutukawa tree bloom, and Tauninihi threw his kura overboard. When they landed they threw the kumara on shore, and it is still growing there on the cliffs to this day.

The kura of Tauninihi were found on the sand of Mahiti by Mahina: hence the proverb for anything which has been lost which the finder will not give back to the owner, "The parekura found by Mahina."

They threw their kura away, as they thought the pohutukawa bloom was kura, which they saw so red on the shore; but when they found the red bloom of the pohutukawa drop so soon, their thoughts were sorrowful for their kura which they had thrown into the sea. They heard that their kura had been found, but on going to recover them they could not obtain possession. These kura are in the custody of Te Whanau-a-apanui even to this day.

Taikehu came from Whangaparaoa by land to take possession of all the land on his line of travel along the coast to Maraenui, Opotiki, Ōhiwa, Whaka-taane, Teawate-atua, Maketu, and Tauranga, where they stayed.

The Arawa came along the coast, sailing past each place; and, when she was off Maketu and Tamatekapua saw the bluff point of the Maketu point, he called it the bridge of his nose. Hei saw, and called Otawa "The stomach of Waitahanui-a-Hei." Tia saw, and he named his place "The stomach-of-tapu-ika-nui-a-Tia." Naki named Motiti, calling it "Motiti-nui-a-Naki."

They put the anchor down, and rested that night and slept. Ruao was at Maketu living; he had landed some time before and had come over in his canoe called Pukateawainui; he had come in quest of his wife, who had been stolen by Tamatekapua. Whakaotirangi was the name of the wife of Ruao. And this canoe, Te Arawa, was anchored at night, and Ruao and his seventy twice told went to act in regard to Te Arawa. They threw a line with a hook attached to the end, and the hook caught on the gunwale of Te Arawa and they dragged her on shore. The people of Ruao had placed rollers on the sandy beach of Maketu, and in the night they dragged Te Arawa up on shore.

Ruao and Tama had a fight, because of the wife of Rua; and Tama was beaten by Rua, so that

Rua gave his wife to Tama. After the fight Tama and his people lived at Maketu, after which they began to scatter all over the district.

Ngatoroirangi went to make water springs in all the plains, and he also went to the tops of the hills and mountains, to put the gods Patupaiarehe; after which he came back to Maketu to reside, so that when Tama and Kahumatamomoe had a fight, Ngatoro came with Tama to reside at Tauranga, where they found Taikehu in occupation and cultivating the land: hence the proverb, "Te Rangi a Taikehu,"—"the lines (or beds) of Taikehu," a little beyond Motuhoa. Tama and his friends went on and rested at Katikati, where they partook of food. His friends had eaten all the food provided for them; but Tama still nibbled at his food: hence the name of that place, "The nibbling of Tama-tekapua." Tama and party went on till they arrived at Whakahau, where they ordered food to be cooked: hence the name "ordered." They went on, and did not stay to partake of the food ordered. They went on and passed many places, and came to Whitiangaairi, where they crossed. They went on passing many places, till they came to Tangiaro, where Ngatoro put a stone up. They came on to Moeahu, at Hauraki, where they permanently resided: where Tama died and was buried—he is still there now.

9.—TRANSLATION of EXTRACT from the HISTORY of the HOROUTA MIGRATION, by PARATENE ORAWHARE.

THESE words relate to the Ngatiira. They had their fights, because of their trees and the kumara cultivations. And then they thought how they might act. Having determined, they went and got Horouta from Tamakawa, Hikitapua, and Tuakarikawa. When the canoe was laden, Puheni also went on board of her; with her were also brought the kumara, mapou, and kowhai.

Horouta landed at Ohiwa, and ran aground on the rocks called Tukarae-o-Kanawa (the bar at the entrance of that river); and, as the people were all engaged in trying to save their canoe, when they had time to look around, their sister, Hinekaurangi, had gone away from them. Some left the canoe and followed after her. Those who came after were Hounuku, Hourangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wapaka, Koneke, Taneherepi, Karotaha, Wioroa, Taoroa, Hiwara, Te Hatoitoi, Tahore, Kura, Tutepakihirangi, Taiaroa. With them also went some women, who were Manawaroa, Hinemataotao, Te Roku, Mapuhiarangi, Koia, Wabapuku, Tangihaiwai-tutu, Tapoto, Tangaroakaitahi, Hinekapiuarangi, Tekiterangi, Nenewha, Waitaramea, Whakite, Hinehuhunurangi, Haukiterangi, Hine, Whitianaunau; and some other women beside those here named.

Hinekaurangi was the elder sister or chief woman. They came on after her, and found a place where she had been working, and they gave names to places where she had done anything. Where she spread out her maro to dry, where she rubbed her greenstone hei, where she repeated the ceremony of a stranger visiting a new place, where she walked, where she rubbed her eyes, and where she had taken long strides. The Raparaparikiriki (little flashes), Tapuwaeroa (long strides), Whakauranga (offering made), Tirohanga (looking), and Tangihanga (crying), were all named in remembrance of her actions.

When they came out at Tuparoa they cooked some food in a hangi for those who were coming by the beach; the food was not taken out of the oven (hangi), but left to cook: hence the name umu (oven), tao (to cook), roa (long).

Again they went into the forest, and came out at Taiharakeke, where they found the bird-catchers stretched out dead, the men of Wapaka who had to do the work of cooking the birds and preserving them in their own fat.

Again they went into the forest, and came out at Maungatapere and Maungahaumi; the haumi (piece to put on to the canoe) was for Horouta, where Pawa, in allowing the water to pass from him, said,—

Let my water rival a stream,
Then descends the water of Motu,
As a road for the haumi.

Let my water rival a stream,
Then descends the Wairoa River.

They then came on towards the coast, and came out at Whangara, where on the coast were rolling the twice seventy of Paihei, whose teeth had become set; then did the Ngatiira make their own water in calabashes, and made it hot; then they opened the jaws of the people with a piece of wood, and poured the warm urine into their mouths, which cured the people.

They then went on and came to Te Muriwai at Werowero, and they saw Tepua at Whakaumu. They said, "O, this is our home; this is Tekuri, and this is Tewhaka." Now, this was the pua (bird-trap) about which they had quarrelled. And that canoe (Horouta) was at that place, and for the first time did they really become settled in that place. Hinchakirangi set her kumaras, and Manawaru was the name of her plot of ground where she set them, and with the stone called matapaia she cooked some. Her kumaras grew, as she had the knowledge given by the kowhai shrub as to the time when the kumara is to be set, but her brothers' cultivations did not thrive; they had cultivated a place called Papaha, where they had planted their kumaras.

One sort of kumara which was brought over in Horouta was the convolvulus called Waharoa te-koikiwi, which now still grows on the sea shore. Ira at that time lived at Turanganui, but he left that place, and at Pakarae he built his house; and when Paikea came to Whangara Paikea lived there.

When the news was heard by Ruaawharo and Tu-pai, who were living at Porirua, Aropawa, and Patea, they came up in the Takitumu to see Paikea, and to bring an offering of kumaras to him, who, when they heard that Paikea was living there, came on to him even to Whangara, where Ira was living. Rua and Tupai wished to murder Ira, and give his body as part of the offering to Paikea with the gift of kumaras they had brought.

When Paikea heard of their intended murder of Ira, he said to them, "O! men, you two do not appear to be blood-relations of Ira, that you should speak such words against our elder brother; the evil was done on the other shore of the sea, at Hawaiki, and you even bring it to this land." Now, these, the words of Paikea, saved the life of Ira. The reason for the intended murder was: Uenuku had thrown Ruaawharo into a fishing-net, and Rua must have revenge. Ruaawharo was also called by

a second name, which was Tehahawhiti (the thrown into a net). Rua and Tu went back to their own place, and Paikea and Ira went and lived at Uawa, where Ira made a house called Matatuahu. Now, for the first time, were all the gods and incantations collected together at Uawa, which had been brought by the "Horouta" migration, as she was the most sacred of all the canoes. These things were at Uawa given by Ira to Wharepatari, which have been kept down to this day.

10.—TRANSLATION of EXTRACT from the HISTORY of the HOROUTA MIGRATION, by NEPIA
POUHUI, of Wairarapa.

"HOROUTA" was a canoe asked for from Tamakawa, Hikitapua, and Tuakarekawa by Pawa, so that they could have something in which to come over here (to New Zealand). These are the names of those who came in that canoe: Hounuku, Hourangi, Houatea, Houarero, Houtaketake, Taakerangi, Takewhenua, Pawa, Taritoronga, Koneke, Taaneherepi, Te Paki, Kura, Wahapaka, Whioroa, Toaroa, Tapuke, Rerepari, Taikehu, Tatapakihirangi, Karotaha, Taiaroa, Te Hirea, Manurewa, Tumatahaia, Mahaututea, Tahore, Taanewhaikai, Parutu, Rangituroa, Tahukaranga, Tarana, Tokipuanga, Te Amaru, Ira, Te Ikirangi, Hikitepa, Hiwara, Te Hatoitoi, Rourouatea, Rongotopea, Ngarangikaihia, Taanetokorangi, Timurangi; and many others. And these are the principal women of this canoe; but there were other women besides these: Makaweururangi, Mapuhiarangi, Hauhauoterangi, Te Roku, Te Manawaroa, Hine Mataotao, Hinehaukiterangi, Hinehuhurangi, Kiterangi, Hineruruhirangi, Hinehuhirangi, Whitianau, Koia, Tangiwaitutu, Hinekapurangi, Tangaroakaitahi, Tapoto, Hine-
raukura, Takapakeke, Matangirauangina; and others.

The place where they landed was at Ohiwa, and the rock on which she grounded was called Tukerae-o-Kanawa where she was held fast.

Hinekaurangi went on shore with many other women; it is said there were two hundred and seventy. The rest of the people engaged in mending and getting their canoe off, when they turned to look from their work their sister had gone—that is their elder sister, Hinekaurangi.

Some of them left the canoe and followed their sister, but when they got to where she had sat down she had gone on, so they gave names to each place, hill-top, or mountain-peak where she had rested, also where she had cultivated or set anything. They followed on, but she was ever in advance of them.

When they got to Tuparoa the seventy of Pouhenui, who were carrying mats of all kinds, had not arrived there. They went by the sea-coast. The sacred party of Pouhenui did not take food or fire; all were sacred, and they went on and sat down in hunger, hence the places where they stopped or rested were called Pouretua.

Again they went into the forest, and travelled on and came out at Taiharakeke in the same district. That was the place where Awapoka had collected, cooked, and preserved birds in their own fat, where the calabashes are to be seen to this day.

Again this people went into the forest, and travelled on and came out at Anaura, where they again left the oven (hangi) which they used in cooking.

Again they went into the forest, and travelled on and came out at Whangara, where, on their arrival, they found the band of sacred men of Pouhenui all dead, and being blown by the blowfly. They died for want of food, and their teeth were fast closed together. Then was made a sacred fire, and the people put their own water into calabashes and warmed it at the fire, and then with pieces of wood they opened the clenched jaws of the apparently dead people and poured the warm urine into their mouths down their throats, and when by this their bodies became warm they all recovered.

The working people again went on, but they left food, fire, and implements to procure food for these sick people. Then the troop rose again, and the men who had the implements to obtain food were: Te Paki had a dog, Koneke had a spear, Tanekerepi had the bird-spear, Kahutone had the gridiron, Kura had the eel-pot; but there were a great many others of the people who had to collect food for the host.

Some of the people were set apart to carry the goods of the people; the Ngatiira alone were the sub-tribe who had not much to do. When the troop of people came to Turanga they found Ira and Keiwa already there, and Horouta was put on shore at Te Muriwai, and the people stayed there. They found Whakamanu, a bird-perch, which was from the other side (Hawaiki), where also the dog of Paru is turned into stone. When they had fully established themselves there they again visited the line of route by which they had come there; and, on arrival at Kereu, at the spot where they entered the forest, on the journey to follow and find their sister, also to find a piece of timber to mend the canoe Horouta, hence the name Maunga-Haumi, Maunga (mountain), haumi (piece of wood put in to mend, or to make larger), and Kaikamakama, kai (food), kama (quick).

11.—TRANSLATION of EXTRACT from the HISTORY of NGATIIRA, of the TAKITUMU MIGRATION,
by NEPIA POUHUI.

THAT which refers to Ngatiira (at Hawaiki) is that which will be now given. The Ngatiira had a war for their kumara cultivations (at Hawaiki) and their trees, when the Ngatiira became very much downcast. Then they went and got Horouta, which belonged to Tamakawa, and was made for Hikitapu and Tuakarikawa. When the canoe was obtained they put the cargo on board. Pouhenui also came on board of her. They brought the kumara and kowhai, and landed at Ohiwa, where they were cast on the rocks called Teraeokanawa (the bar at the mouth of the Ohiwa River), and while the people, were trying to get their canoe afloat, they were so occupied with it that when they had time to observe they saw that their elder sister Hinekaurangi had gone, and they left the canoe and followed. These are the names of those who went after Hinekaurangi:—Hounuku, Hourangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wahapaka, Koneke, Taaneherepi, Karotaha, Whioroa, Taoroa, Hiwara, Tehatoitoi, Tahore, Kura, Tutepakihirangi, Taiaroa; and these women, and these are the names of those women: Manawaroa, Hinemataotao, Terakume, Mapuhiarangi, Koia,

Wahapuku, Tangihiawaitutu, Tapoto, Tangaroakaitahi, Hinekapuaarangi. When they came to the place where Hine had worked, they gave names to the places where she had done anything, also where she had rested, or sat down, or had walked; and these are the names given, and their origin or meaning: Where she opened her maro out to dry, that is the Horahangamaro. Where she repeated the incantations and performed the ceremonies performed and repeated by strangers who arrive at a new place, this was called Tewhakauranga. Where she made a screen for herself, they call it Hokahoka. Where she walked with a long step, they called it Tapuwaeroa. Where she was angry, they called it Raparapariki. Where she looked, they called it Tirohanga. Where she wept, they called it Tangihanga. All these names had their origin from Hinekaurangi.

They followed on after her, and came out at Tiparoa, where they cooked some food for those who were coming by the seashore, but that hangi was not uncovered or the food taken out: hence the name of that place Umutaoroa.

They again went into the forest, and came out at Taiharakeke, where the bird-catchers of Wapaka lay down, as also did those of his party whose duty it was to preserve the birds in their (the bird's) own fat.

Again they went into the forest to work (obtain food), and came out at Maungatapere and Maungahaumi, where they had intended to obtain a piece of wood to mend the Horouta, Pawahere, &c., &c. From thence they came towards the sea coast and came out at Whangara, where they found the twice-seventy people of Pouhei lying stretched out with their teeth clenched; these they cured by putting warm urine down their throats after they had opened their mouths with a piece of wood.

They then went on to Muriwai and Wherowhero, where they saw a bird-perch at Whakamanu. Then they said, "O! this is our own place!" where they stayed, and collected food for themselves.

Hinehakerirangi set her kumara roots in the plot of ground called Manawaru, and she used the matapaia stone to cook with. Her kumaras grew, but those of some of the other people did not grow. Hers grew, as she had the knowledge—that is, the kowhai, to give the time when to set them; but the kumara plot of her brother's did not grow, which had been set on the plot of land called Papaka. Some of the kumaras from on board the Horouta were pohue (convolvulus), and are still seen growing on the sea-beach.

After Ira had lived some time at Turanganui (Gisborne) he left that place, and went to Pakarae and built a house.

Paikea was living at Whangara, when the news of which had reached Ruawharo (Tupai), and he were living at Porirua, Arapawa, and Patea, they two came in Takitumu to bring an offering of kumara to Paikea at Whangara. When they two had arrived at Whangara, they proposed to murder Ira, and put his body as part of the offering they were taking to Paikea. This intended murder was revenge for Uenuku having thrown Ruawharo into a fishing-net. When Paikea heard of the intention of these two to murder Ira he said to them, "How silently fierce you two are, to dare to speak such great evil of our elder brother; and when the cause was given on the other side of the sea, you bring the matter here to obtain revenge." This stopped the intended murder of Ira.

Rua and Tu went back to their own places to live, and Paikea and Ira went to Uawa, where Ira built a house called Tematateahu, and when finished, then were the valuables—the gods they had brought in Horouta—taken into that house, and kept there. The gods were brought in Takitumu, as she was the most sacred of all the canoes.

And at Uawa was the rehearsal of all the knowledge given, and Ira gave it to Wharepatari to guard and preserve.

Now things came on till this day, and we will here end this part.

12.—TRANSLATION OF EXTRACT FROM THE HISTORY OF THE PAIKEA MIGRATION, BY NEPIA POHUU.

THEN Paikea landed at Ahuahu, but the name of Paikea when he lived at Hawaiki was Kahutiaterangi; and the reason for his being called by a new name—that is, Paikea—was on account of his coming on the back of a sea monster to these Islands called Aotearoa. Paikea lived at Ahuahu, and took to wife Ahurumowairaka, and their children were Marunui, Marupapa, Maruwakaaweawe. When these were born, Paikea left Ahuahu and went to live at Whakataane, and there took to wife Te Manawatina, who was of the people of that place, when the following children were born of this wife: Whatiakauamo, Whatiuaroa, Uekaiahu, Uetaha, Rongotaiheao, Rakairoa, Mariu, Teakau, Huiwhenui. Paikea then left Whakataane, and he and his wife came towards Waiapu; but on their journey these children were born to them: Rongotukiwaho, Taohaki, Teruru. They came to Waiapu, where Paikea took to wife a woman of that place called Hutorangi, the daughter of Whironui; and these are the names of the children they had: Pouheni, Nanaia, Porourangi, Ueroa-Takotoainui, Ruapani, Ruarauwhanga-Kakaihikuroa, Hineteraraku, Rangitawhia, and others.

Paikea and his wife (the last one), and father- and mother-in-law, brothers- and sisters-in-law, and the tribe of his wife, left Waiapu and came to Anaura, at which place he began to locate the people of his wife at various localities all the way to Pukehore. He took his father- and mother-in-law into the Roto-o-tahe to live with Tetuna and Tangotangorau, where he built the pa called Tataurangiriri, in which they could live, and in which they could be secure. He then went and obtained some puriri timber for firewood for them—(his father-in-law was called Tewhironui, and his mother-in-law was called Araiara)—which puriri timber having been taken by Paikea as firewood for them: hence puriri timber has become a proverb, and is called "The charred pieces of wood of the fire of Whironui."

The body of people again rose and departed from that place, and came on till they arrived at Whangara, on their way; and when they had come to Koutuamo, at Torouka, where they could have a full view of Whangara, then did Paikea tell to the people the names of his old home, because he had come to find his place, Whangara. Sitting on the line of travel where he could see the land, he said to his band of fellow-travellers, "Yon place is Pakarae, there is Waingutu, yon is Tokaakuku, this is Rangitoto, that is Teuhiairakau, yon is Pukehapopo, this is Tewaipaepae, that is Teahirarariki, yon is Teahiraraihe, there is Waikino, yon is Tutapanihi, there is Tahatuoterangi, yon is Tawarauhangahine,

that is Pukekore, and you is Terenanga." And Paikea said, "This is quite like the appearance of my home, and this is verily Whangara. There is only one thing that makes it different from my old home at Whangara, and that is that the place I now call Waimoko is at the back of the place I now call Pukehapopo. If Waimoko, here, had been near to the place I now call Abirarariki it would have been exactly like my old home at Hawaiki called Whangara." But he said to his people, "Truly this is Whangara," and he went and lived at Whangara.

He died there, and was taken into a cave, where he was left. That cave has been used ever since as a burial-place for man, and that cave was called "The Cave of Paikea," and is to this day.

13.—TRANSLATION of EXTRACT from "Nga Tupuna Maori," by Sir GEORGE GREY.

KUPE.

WAIHARAKEKE (at Hawaiki) was the name of the river, on the bank of which stood the forest out of which was taken the tree to build the canoe Aotea. Toto cut the tree down and then split it in two; Mataatua was made of one slab and Aotea of the other. Matahourua (or Mataatua) was given to Kuramarotini, and Aotea was given to Rongorongo, the daughters of Toto.

Matahourua was the canoe which went over the long face of the sea, and Reti was her commander.

Kupe and Hoturapa went out to sea to fish. When the canoe had gained the fishing-ground Kupe let his line down, and no sooner had it touched the bottom than Kupe thought he would practise some deceit on his companion. Kupe said to Hotu, "O, Hotu! my fishing-line is foul at the bottom; do dive and clear it."

Hotu said, "Let me have your line."

Kupe answered, "Oh, no! you cannot get it loose unless you dive."

Now, this was done by Kupe in deceit to kill Hotu, so that he (Kupe) might have the wife of Hotu, called Kuramarotini.

Hotu dived, and when he was down Kupe cut the cable of the canoe and pulled away. When Hotu came up he saw that Kupe had gone off in the canoe, and he called, "O, Kupe! bring the canoe to me;" but Kupe did not so much as look round, but pulled on. Hotu swam after him until exhausted, and then sank, and was drowned.

Kupe got on shore and took the wife of Hotu; but he was afraid lest evil should come to him, and, to escape vengeance, he and his party embarked in the canoe "Matahourua," and came away to these Islands (of New Zealand), but he did not see man.

Kupe crossed over to the South Island and pulled over the sea of Raukawa, and went on to the Kurateau (French Pass), where he met the Wheke-a-Muturangi (octopus of Muturangi). When it heard the canoe coming it rose to take it, but Kupe killed it.

Kupe did not remain in these Islands, but he went back across the sea to the other side. He left signs here, but his body returned across the sea to those Islands there.

When Kupe arrived again in Hawaiki he found Turi there, which was after four years of absence, and in the year of the death of Hawepotiki.

14.—TRANSLATION of EXTRACT of the HISTORY of the MIGRATION of NUKU-TAWHITI, by
APERAHAMA TAONU.

THIS is the account of the ancestors of the Maori.

Kupe was the man who came to these lands in days of old. He came to search for Tuputupuwhenua; and after going all over this (North) Island (he did not find him in the South) he found him at Hokianga. It was a returning (Hokianga) of Kupe: hence Hokianga-o-Kupe, returning of Kupe, the name of that river.

Tuputupuwhenua and his wife Kui live in the ground. When men sleep, and see Tuputupuwhenua come up out of the ground, then the dreamer says that it is a sign of the land being forsaken; or, as it is interpreted by the word forsaken, all the people will be killed or die of sickness.

Now, when one builds a new house, when the house is finished the builder goes and pulls up some grass and offers it to the little insect which has a lump on its back, and is found in holes in the ground in summer. That insect is called Kui, and that grass is a sacred offering taken to that insect, as it is the original possessor of the land.

Kupe had a son called Matiu. He had Makaro; he had Maea; he had Maahu; he had Nuku-tawhiti.

Now Nuku and his brother-in-law, Ruanui, came from the other side of the sea in the canoe Mamari. Kupe had said that Tuputupuwhenua was at Hokianga; so that when Nuku arrived off the heads of Hokianga Tupu went down into the ground.

Nuku and Ruanui built each a house: the name of that of Ruanui was Ponahi; that of Nuku was called Whatupungapunga. The house of Ruanui was finished first, when a whale was stranded on the beach, and Ruanui rose and cut up the whale to be used as an offering at the completion of his house; but he cut the whale in pieces with the obsidian which had been used in cutting the hair of Nuku's head: hence the anger of Mumu-te-awha (god of the whale), and hence also the non-continuance of the whale being stranded on that part of New Zealand. That whale was a pet of Tutu-nunui, and was stolen by Kae. Kae deceived Tutu-nunui by his promises, and was allowed to come on the whale. When Kae got near the shore the whale shook himself, as an order for Kae to go on shore, and that the whale could go back to his master, but Kae repeated this incantation while sitting still on the back of the whale—

Go where it is shallow,
Go where it is deep.

The meaning of this short song is, "Kae wishes the whale to go on shore."

Hiri-hiri is the name of a short incantation.

Nuku-tawhiti built his house, and, when finished, mats were platted for the floor of the inside, and Nuku-tawhiti repeated this incantation while the mats were being platted, and it was his own incantation:—

Where is the mat platted?
Let it down!
Platted at Wawauatea;
Let the mat down!

Tangaroa is there, stretching out his neck
Towards the Whatupungapunga;
Let it down!
The mat is completed.

Nuku-tawhiti had a son called Papa-tahuri-iho, and Moe-rewa-rewa, a daughter. When Nuku died Moe-rewa-rawa cried for him, and this was her lament:—

Clap, ye thunders, up above yonder,
And flash, ye lightning, it is a calm,
Tu is angry, Rongomai comes down.

Repeat the incantation
Over the spring Waipunatea,
Ru, Ngana, Aparangi, and Kapitiwhano.

Papa-tahuri-iho had a son Papatahuriake. The meaning of Papa-tahuri-iho is the sky is inclined towards the earth; and the meaning of Papatahuriake is the earth is inclined towards the sky. Papatahuriake had a son Mouri-uri; his son was Morake-rake; his son was Morakitu; his son was Whiro; his son was Toe. The tribe of Toe were a numerous tribe, and the proverb for them is "The many of Toe, the thousands of Toe, killed by Rauoatu." Toe had Apa; he had Rau-ru. This man was the ancestor of those who know how to carve in wood, of the Ngatikahungunu Tribe. Rauru had Kanea. This man turned into a sea-god and went underground, and came out from under the earth a little west of the Keri-keri, at the Bay of Islands. Kanea had Te-toko-o-te-rangi; he had Te-rangi-tau-mumuhu; he had Te-rangi-tau-wananga; he had Hekana; he had Poupa; he had Maroro; he had Te-ika-tau-rangi; he had Awa; he had second Awa; he had Awa-nui. This man was the ancestor of Ngatiawa, who live at Taranaki, who owned and occupied this Hokianga District in ancient times. All men know this. Awa-nui had Rakei; he had Tama-ki-te-ra. The descendants of this man, the Ngati-Tama-ki-te-ra, are in the Thames, at Hauraki. Tama-ki-te-ra had Pubi-moana-ariki. This man is the ancestor of the Ngapuhi, and hence the name of Pubi, or Ngapuhi, from this ancestor.

At his name we end the Popoarengarenga, that being the end of the line of the names of our ancestors, which we repeat to take the tapu from the hands of any who have touched the dead, or when they come from attending the sick, or the burial of any one.

The next name after Pubi is that where the tuatangata commences, and is not the sacred part of our genealogy.

15.—TRANSLATION of EXTRACT from the HISTORY of the ANCESTORS of the NGATIWHATUA, by PAORA TUHAERE.

MY ancestor was Tumutumuhenua. This man was from out of the ground, and he was not of this world; his wife was called Repo, who was of this world, of the Tahurangi people. This woman's tribe was of the Patupaearehe, who are a people of this world; common men cannot see them, and they reside on the high hills and mountains; the second-sight seers can see these people, but common persons cannot see them. They go in the fog or in the gentle rain, and from such people came the wife of Tumutumuhenua. The real home of this people, the Ngatiwhatua, is at the North Cape at Muriwhenua, at the Aupouri, at the end of this Island, at the place of departed spirits.

According to what we believe, the reason for our coming to Kaipara was on account of the murder of Ngatikahumateika, who murdered my ancestor Taureka. The Ngatikahumateika were the people who owned the Hokianga District. We, the Ngatiwhatua, revenged the death of our ancestor by killing the people of Hokianga, and we took all the Hokianga District to Maunganui, and possessed the land, as we had killed all the people.

When we had been living in Hokianga a long time, Kawharu commenced a war in Kaipara, and attacked a pa on Moturimu the first; this pa was on an island in the Kaipara River, and there is a cliff on each side; but he, Kaiwharu, was the road by which his people climbed up to that pa. This pa was taken, as Kawharu was a great warrior; he was a long man, he was four spans long, his body was one span round, his face was as long as from the end of the fingers to the elbow. Great was his power to kill (the people) of the East Coast. He took two pas in one day, on the following day he took three pas, in the following day two pas.

He killed (some), and followed the (rest of the) people over to Mahurangi, and even on to Motukaraka, a pa on an island near to Howick, which was the last attacked at that time by him, when he returned to Kaipara.

16.—TRANSLATION of EXTRACT from the MORIORI HISTORY (Chatham Islands), by TAPUTEARA, Chief and Priest of Rekohu.

RONGOMAWENUA was the original owner of the Chatham Islands, and it is in very modern times that the ancestors of the Moriori came from Aote. There were two canoes (in which these ancestors came from Aote), one commanded by Rangihou, and the other by Mihiti. The canoe of Rangihou was called "Kimi," and the name of that of Mihiti was "Rangimata. There were other canoes with Rangihou, but they were lost at sea.

After these canoes, there was also another people who came to the Chatham Islands. The commander of this migration was called Moe, who came in a canoe called "Rupuke," accompanied by Taupuorongomaiwenua, Rongopapa, Rongomaihoru, and Mapupuku. And it was only in the days of Nunuku that the flesh of man was first eaten. Moe, the commander of the Rupuke migration, was the first to eat man's flesh in these Islands. Hengarua was killed by Moe, and eaten, and from this time evil came on these Islands, and Moe continued to eat the original inhabitants of the land until they were nearly all exterminated.

Nunuku (a descendant of the original Natives) seeing that his people would be exterminated, called a meeting of all his tribes, at which he proposed to dig a trench from one part of the Island to another. They dug a tunnel under ground, and came out at another part of the land. Moreroa also

dug another tunnel, which came out at Kckerione. The people of Moe who attacked the original Natives could not now follow them, so that by the tunnels they were saved from extirmination; but some who did not join the main body had to flee into the forests to escape the vengeance of Moe.

From the days when Moe died there was not any more eating of man in Rekohu (Chatham Islands).

NGA PUKAPUKA, ME NGA INGOA O NGA WAKA MO RATOU NGA KOBERO, ME NGA TANGATA NA RATOU I TUHI TUHI, A I KOHI KOHI AUA KORERO.

<p>1. Nga kupu mo nga korero whaka- papa Te Waiti. 2. Tainui Hoani Nahe. 3. Tainui Hoani Nahe. 4. Tainui Wi te Wheoro, M.H.R. 5. Manaia Ta Hori Kerei, K.C.B. 6. Aotea Ta Hori Kerei, K.C.B. 7. Te Arawa Ta Hori Kerei, K.C.B. 8. Te Arawa Ta Hori Kerei, K.C.B. 9. Horouta Paratene Okawhare.</p>	<p>10. Horouta Nepia Pohutu. 11. Horouta Nepia Pohutu. 12. Paikea Nepia Pohutu. 13. Kupe Ta Hori Kerei, K.C.B. 14. Mamari Aperahama Taonui. 15. Ngatiwhatua Paora Tuhaere. 16. Nga Moriori Tapu Tarawai. 17. Te mapi o te motu o Aotea-Roa, me te tubituhinga o nga ara o nga waka i rere ai i te oroko-unga mai ki taua whenua nei.</p>
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1.—NGA TIKANGA e MAHIA ai te PUKAPUKA WHAKAPAPA Tupuna a Te MAORI, na TE WAITI.

KI te mea ka mahia nga korero o nga tini whakapapa tupuna a Te Maori ki te pukapuka, penei ko te tangata mana e mahi aua tini korero, kia maatua mohio pu aia ki nga mea katoa a te Maori, ara ki nga korero o Te Po, a tae noa mai ki a Tiki, a ungtu noa ki nga karakia, ki nga mea tapu katoa no te mea ko aua mea tapu te take mai o nga tikanga katoa o a te Maori mahi, o te tohi tamariki o te tohi taua, o te ngaki kai, o te hii ngohi me nga mea katoa o te ao nei e mahi ai te Maori.

Ko te tupu me te mana o nga rangatira Maori, me nga tikanga o te whawhai, na nga mana o nga Atua aua mea katoa i kiia ai.

Te mea e tino marama ai nga tikanga o a te Maori korero mona, ko te tangata mahi i aua korero, me timata taua mahi, i te kupu e kiia nei e te Maori, i Te Kore, a tae noa ki a Tiki, me te mahi ano i nga Karakia o ia mahi o ia mahi o aua mea katoa.

A ko aua korero, me mahi i nga mea anake ano i tuhuhia e nga tohunga Maori, i nga korero i akona ki te Maori e ana Tupuna ona mata.

A ko aua korero me ata mahi tika, ara me timata i o nehe noa atu ka tatau tika iho i ia mahi i ia mahi, aua e mahia pokapokaia, me kahupapa a tau te kauhau, hei to mua te timatanga, neke iho neke iho a tae noa mai ki nga mea o nga tau i u mai ai te Maori ki enei motu.

A ki te mea ka ahua rite nga kupu kauhau a etahi iwi o nga motu o te moana nei ki a te Maori, me mahi tahi era ki a te Maori, kia mohiotia ai te tika o aua korero, kia hangai ai te kii a te tangata pakiki koia nei te ara mo te tikanga e kitea ai te puna mai o te Maori.

A ko nga kupu karakia, me nga kii o nga karakia tapu, me mahi era, a ki te mea ka matauria aua kupu e kia ana e nga iwi o nga moutere o te moana i Hawaiiiki, me mahi hoki nga tikanga o aua kupu kia matauria ai te aro hangai o aua kupu a aua iwi ki a te Maori tikanga ano mo aua kupu.

A he mea hoki, kei ahua whakahe te whakapapa a etahi iwi Maori, i nga whakapapa a etahi iwi Maori, koia i kiia ai, me mahi motuhake ke ano nga korero a ia waka a ia waka, me ana karakia, me ana whakatauki me ana tapu, me ana mea katoa, ki taua wahi motuhake i nga korero a etahi waka.

He mea pea, he iwi kotahi te Maori i te whenua i maunu mai ai i nga ra o nga kahika, a no te hoenga mai i te moana ka wehe etahi waka he ara ano, a ko aua waka i tupono ki etahi iwi, aia waka he iwi ke ano aia waka he iwi ke ano, na reira pea te tikanga i rere ke ai te ahua tatau a etahi o nga waka i nga mahi o te po a Tiki, me nga karakia ano hoki i rere ke ai, he kite, he rongo na nga tangata o ia waka o ia waka i nga korero whakapapa, a ia iwi, a ia iwi i tupuno ai aua waka.

Ki te mea ka peneitia te mahi o te pukapuka whakapapa a te Maori, na reira pea ka ahua mohiotia te ara a te Maori i toro mai ai i te nuku o te moana i tae mai ai ki enei motu.

A ko nga korero a te Maori anake i korero ai o ana whakapapa nga mea e mahia, a me ata whaka pakeha aua korero, e kore e whakaahuaketia aua korero, ahakoa nga korero ahua korero purakau, ka taia ano era.

A ka mahia ano he mapi o nga motu nei, kia mohiotia ai nga wahi i u mai ai te Maori.

A ka taia ano nga korero mo te iwi i rokohanga mai e te Maori e noho ana i enei motu, nga ingoa o aua tangata, me nga kupu o ratou i ngaro ai ranei i pehea ai ranei a tae noa mai ki enei ra.

E kii ana nga korero o te heke o Paikea, o Takitumu, a Tura, a Turi, a Nukutawhiti, a Manaia, ko Toi te ingoa o nga tangata i kite ai ratou, a e kiia ana he iwi nui. He ingoa ke ano te ingoa a Te Arawa mo a ratou tangata i kite ai, ko Tainui, ko Waikato e kii ana ko Te Upokotoea te ingoa o te iwi i kite ai ratou, he roi, he ika he manu te kai a taua iwi, e kahore kau he kumara.

E mea ana te Moriori o Wharekauri he iwi ano i rokohanga e ratou i Wharekauri, a ko Hiti te ingoa o taua iwi ki te Moriori, a i te wa i u ai a Rangimata ki Wharekauri kahore he kumara a te iwi whenua, nana te kumara i mau ki reira, na te huka i kore ai e tapu.

Ano ka tae mai te pukapuka a Tiati Paranana, o Hawaiiiki ki au, ka kite ahau i nga korero a Rawiri Maro, a te kai tubituhi, ara a te Hekeretari a Kingi Tamehameha, mo nga whakapapa o nga kingi o Hawaiiiki, a ko etahi o aua ingoa kingi o Hawaiiiki e rite pu ana ki etahi o nga ingoa o a te Maori

tangata e whakahua ai i te popoa ringaringa ara ko ana ingoa ko Mahuika, ko Taranga, ko Maui, ko Rata, ko Wahieroa, me etahi atu, he ingoa enei no nga kingi o Hawaiki o nehe noa atu.

He tini noa atu ano hoki nga-ingoa a te Maori e whakahua ai i ana waiata, i ana karakia, i te tini o ana korero whakapapa e rite ana ki nga moutere o te moana katoa nei.

A koia nei te ingoa o etahi, me nga ingoa o nga waka i mahue atu, me nga whawhai i Hawaiki.

2.—KO ETAHI enei o nga KORERO WHAKAPAPA o te WAKA nei o TAINUI, na HOANI NAHE, M.H.R.

KAORE nga Maori e mohio ki nga tau, o te taenga mai o Hotu ki tenei motu, a tae noa mai ki tenei ra Engari ko nga whakatipuranga ta matou e mohio ai. Ka noho te iwi ra i Hawaiki, ka tarai waka ma ratou, hei rapu whenua hou mo ratou.

Ka taraiia te waka ra ka oti ko Tainui te ingoa o te waka ra, ka maanu ki te wai ka utaina te waka ra. Ko nga tangata enei o runga ia Tainui, Hotunui, Hoturoa, Hotuope, Hotupapa, Hotumatapu. Tera atu etahi o nga ingoa o nga tangata o runga ia Tainui. Nga wahine ingoa nui o runga i taua waka nei ko Marama raua ko Whakaotirangi. Nga purapura a nga wahine ra i hari mai ai, he kumara, he kakano hue.

Ka rere mai ra te waka ra ka karanga mai nga tangata o uta kia Hotu. "E Hotu, he tamatea." Ka kananga atu a Hotu, "He aha koa tukua atu maua nei ko te tamatea ki te moana whawhai ai." Ko te tamatea, he marama hou, ki ta te Maori tikanga, ka kowhiti te marama he takiwa hau tena, e tanu ana te hau i te rua o te marama.

Ka rere mai te waka ra a Tainui, ka whiti mai ki tenei motu, ka kite i te rata e whero ana no reira ka mea a Taininhi ki ana mea i hari mai ai (ko ana mea tenei i hari mai ai) he kura, he mea whero, no tona kitenga i te rata i te pohutukawa ka tahi ka mea mou mou hari mai au i tenei kura, he kura nei ano to enei motu. Ka tahi ka whiua te kura a Taininhi ki te moana. Ko te whenua i pa mai ai te waka ra ko Whangaparaoa i te Rawhiti. Ka pae te kura a Taininhi ki uta, ka kitea e Mahina, no reira te whakatauki nei, "Te kura pae a Mahina," mo te mea ngaro e kore e hoki ki te tangata nana te mea. Puta noa tenei whakatauki i nga Maori katoa o enei motu.

No te taenga o te waka ra ki utu, ka tahi a Taininhi ka haere ki te tiki rata hei pare mona, hei pare hoki ana kura i haria mai nei eia i Hawaiki. Ka tahi ka pare eia te pua rata, kaore i roa i aia e pare ana kua maroke ka tahi ka hoki te whakaaro ki ana kura i whiua ra eia ki te wai. Ka haere aia ki te hahau i te taha tai, kaore i kitea no te mea kua kitea e Mahina. Ka haere atu aia kia Mahina, kia homai, kihai i makere mai ia Mahina, karanga mai ana a Mahina, "E kore e hoatu o kura no te mea he kura pae na Mahina," waiho tonu iho hei tikanga ma te Maori, ahakoa he pounamu, he mea kite, e kore e hoatu ki te tangata nana te taonga engari ka whakahuatia te whakatauki nei "Te kura pae a Mahina." Ko Mahina no runga i etahi waka ke atu, no nga waka kua u noa mai i mua atu ia Tainui, no muri ko Tainui ka u mai.

Engari he tinihanga rawa te mahi a nga tangata o runga ia Tainui. No te unga mai o nga waka katoa ki Whangaparaoa, rokohanga mai ko tetahi tohoro kua pae ki uta takoto mate ai. Ko ta ratou mahi he here i etahi taura ki taua ngohi moana nei mau ai, me te totohe ano nga tangata o runga i nga waka katoa nei. E mua ana etahi no ratou te waka kua u wawe mai, ka mea etahi kahore ko ta ratou te waka kua u wawe mai.

Ka puta i konei te mahi a Hotunui, a te tangata nui o runga i a Tainui. Ko te mahi tenei a Hotunui ratou ko ana hoa. Ma mau ratou ki etahi harakeke hei taura ma ratou hei here ki taua tohoro. Ka tunu tunua a ratou taura ki te tahi, ka maroke, ka tahi ka kawea atu ka herea ma raro i nga taura katoa kua mau ki taua tohoro, ka whakaurua ma roto i aua taura ka herea ki tetahi mea i roto i te onepu.

No te ahiahi i u mai ai taua waka nei, no te po i herea ai taua taura tinihanga nei. Ka mutu te here o taua taura ka hoki ratou ki te ratou waka. Ka mea ano a Hotunui ki ana hoa, kia tunu tunua nga rau rakau o ta ratou Tuahu ki te ahi ki a maroke ai hei tohu ma ratou. Ko nga mea kua maroke nga taura me nga Tuahu, ko te waka tena kua u wawe mai. Peneitia ana e ana hoa a ka oti ka ao te ra. Ka totohe ratou i reira. Ka mea nga tangata o runga ia Te Arawa koia kua u wawe mai. Ka mea nga tangata o runga ia Matatua koia kua u wawe mai. Ka mea nga tangata o runga ia Tokomaru koia kua u wawe mai. Ka tahi ka mea atu a Hotunui te tino tangata nui o runga ia Tainui ki nga tangata katoa o nga waka e wha nei. Ko te kupu tenei:—"Whakarongo mai e hoa ma no matou te waka kua u mai i mua i o koutou, otira tenei he tohu ma tatou, me titiro tatou katoa i a tatou taura i here ai ki tatou ngohi mo ana e takoto mai nei me nga raurau hoki o a tatou Tuahu, ko te taura kua maroke, me te tuahu kua ngingio te rau, ko te waka tena kua u wawe mai ki tenei whenua e noho nei tatou." Hohoro tonu ia Tamatekapua tangata o runga ia Te Arawa, me nga tangata o runga i era atu waka te whakaae te kupu a Hotuni.

Ka tahi ka tirohia nga taura i herea ai te tohoro, ka kitea na nga tangata o runga i ia Tainui te taura kua maroke. Ka tirohia ko nga Tuahu ka kitea na Hotunui ano te Tuahu kua ngiongio te raurau. Ka tahi ka tuturutia ko Tainui te waka kua u wawe mai ki tenei whenua o aua waka e rima nei. Waiho tonu iho, ko Tainui te tuatahi o o ratou waka katoa.

Ko ta ratou whakahua tenei mo o ratou waka: Tainui, Te Arawa, Matatua, Kurawhaupo, Tokomaru.

Kei nga waiata mo enei waka ko Tainui ano te tuatahi.

Ko Tainui anake tenei ko korerotia ake nei.

Ka huaina te ngoa o tena whenua ko Whangaparaoa, ka ahu mai whaka raro nei te rere mai, u rawa mai i Whitianga, ka mahue te whakawhiti i reira, kei te pari e piri ana. Ki te moana titiro mai ai, rite tonu ki te whakawhiti waka Maori. Te ingoa o taua wahi "Ko Te-ra-o-Tainui."

Ka hoe mai te waka ra ka u ki raro mai o Whitianga ki Wharenga. Ka mahi takaro nga tangata o runga ia Tainui. Ka mau ratou ki tetahi kohatu nui atu i te rima tana te toimaha ka utaina ki runga ki tetahi kohatu ahua nui a raro ahua iti a runga, utaina iho taua kohatu nui ki runga penei te ahua Δ. He mea mihoro rawa tenei mea ki te titiro atu. Tona ingoa to tena kohatu me tenei wahi

ko "Pohatu-whakairi." Ki ta etahi tangata kii he tangata tena mea no runga ia Tainui, ki ta etahi ki he takarotanga na nga tangata o runga ia Tainui.

Ka hoe mai te waka ra a Moehau. Ka abu ki roto ki Hauraki ka u ki Te-ana-puta. He ana kohatu i puta mai i te tahi taha o te tumu puta atu ki te tahi taha. Ko te herenga o Tainui tena puta kei raro iti mai o Tararu. No te tau i tahuri ai te waka o Ngatimaru ki Tamaki nei i horo ai taua ana kohatu meatia ana e nga tangata, he tohu no taua waka tahuri te pakarutanga o taua kohatu e toru nga weki i muri iho o te pakarutanga o taua kohatu ana patu ka tahuri taua waka.

Ka hoe mai a Tainui i reira a waenganui o Waihou o Piako ka mahue te punga o Tainui i reira he kohatu nui noa otu, e takoto mai nei ano a tae mai ana ki tenei ra tona ingoa to tera kohatu ko te Pungapunga.

Ka hoe te waka ra ka ahu ki te hau auru o Hauraki, ka whakawhiti ki Wakatiwai, ka hoe tonu i te tahataha o Wharekawa, ka mahue a Marama, tetahi o nga wahine o runga i te waka ra, raua ko tana taurereka, i uta, ka hoe tonu te waka ra ka u ki Takapuna, ka haere nga tangata ki te matakikiti whenua ka piki ki te pukepuke o Takapuna ka kite atu i te manu e rere ana mai i Manuka ka tahi ka tirohia he moana ano tera ka tahi ka tirohia te wahi poka tata ki reira ka kitea ko Tamaki te awa tata ki reira. Ka tahi ka hoe mai i Tamaki, a u noa ki Otahuhu, ka to te iwi ra i taua waka kia puta ki tua ki Manuka to noa kaore i taea, te take i kore ai e taea ko Marama kua pa ki taua taurereka.

Tera te wahine ra raua ko tana taurereka te haere mai ra rokohanga mai te iwi ra e to ana i taua waka kia puta ki waho ki Manuka, ka eke te wahine ra ki runga ki te waka ka whakahua i te tau, ko te tau tenei.

Toia Tainui te patu ki te moana,
Mawai e to?
Ma te whakarangona
Atu ki te taha o te rangi
Tara wai nuku
He tara wai rangi
Punia, teina, nau mai
Nau mai e Taana koakoa
E Taane rangahau,
E Taane takote atu
Ana te ngaro ki tatahi
Turuturu haere ana mai
Te wai o te hika a Marama

E patua ana mai e te komuri hau
Na runga o waihi
Kei reira te iringa o Tainui
Maiea, ura te ra
Werowero te ra
Nga tangata i whakaririka
Mamau ki te taura
Mamau ki te taura
Kia tumatatorohia atu
Taku tumatatoro
Hoi hoa, Turukiruki
Panekeneke Ihu o waka
Turuki turuki, Panekepaneke.

Na Marama taua tau nei, no te toanga o Tainui i Otahuhu i roto i Tamaki. Tena ano etahi tau, o te toanga mai o Tainui i te ngahere i taraia ai ia i tawahi i Hawaiki.

Ki ta etahi kii i puta a Tainui ki Manuka. Ki ta etahi kii kaore i puta, ko te take i kore e puta, ko te paenga o Marama ki tana taurereka ia raua i noho atu i Wharekawa i roto i Hauraki.

Tetahi take i tino mohiotia ai kaore a Tainui i puta ki Manuka, ko nga tohu o Tainui kaore i roto i Manuka, engari kei waho anake nga tohu.

Ka ahu te rere o te waka nei whaka raro whaka Ngapuhi. E ki ana etahi tangata no runga ia Tainui a Ngapuhi koia tenei ingoa a Ngapuhi, tona tikanga ko nga puhi o te ihu o Tainui. Otira kei a Ngapuhi ano te korero mona. Ka ahu a Tainui ki raro ki Muriwhenua whaka te tai hauaru kei runga mai pea o Muriwhenua ka u ki uta, ka mahia ano e ratou tetahi mahi mahi takaro ma ratou ki reira, ka banga e ratou te tahi ngohi moana, he mea haupu ki te kohatu, i penei me te abua tohora te ahua o taua mea, i hanga hoki ki te ahua o te Tohora i hereherea ai e ratou i whangaparaoa i ta ratou oroko unga mai ki tenei motu. Huaina iho e ratou te ingoa o tenei mea ko "Tohora nui." Ma Nga-puhi e whakatuturu te tika o tenei mea o te Tohora.

Ka hoe tonu te waka ra i te tai hauaru kei te ko ngutu awa o Manuka ko te tahi tohu ano o Tainui.

Mehemea i ra Manuka a Tainui, ka whai tohu ano ki roto ki Manuka. Ko te tohu kei waho o te ko ngutu awa o Manuka ko te pounga o te hoe a te tahi o nga tangata o runga ia Tainui kei te pari e titi ana, i titia mai i waho na reira i tino tuturu ai te mohio i ra Muriwhenua mai a Tainui. Kei Awhitu ko nga neke o Tainui, kei reira e tupu ana he kopi te rakau, awa he karaka, e tupu mai nei ano a tae ana mai ki enei ra.

Ka hoe tonu te waka ra ka u ki Heahea i Kawhia ka tau ki reira a e tau mai nei ano i Kawhia a tae ana mai ki tenei ra, he kohatu ko tera waka kohatu ko Tainui ka mutu tenei.

Ka noho nga tangata o runga ia Tainui i uta ka whakato i a ratou mea i hari mai ai i Hawaiki. Ka whakatoria nga purapura a nga wahine o runga ia Tainui, a Marama raua ko Whakaotirangi. Haere ake e wha nga maara a nga wahine ra, kotahi mara kumara a tetahi kotahi maara Hue, kotahi maara kumara me te maara Hue a tetahi.

Te tupunga ake o te maara kumara a Marama he Pohue, te tupunga ake o te maara Hue, he mawhai. Ka whakama a Marama ki ana maara kahore nei hoki i tika te tupunga ake o nga purapura. Ka tupu nga maara a Whakaotirangi tupu ake nga maara ra, he kumara ano to te kumara, he Hue ano to te Hue, ka koa te wahine ra ki te tika o te tupunga ake o nga purapura o ana maara, ka pepeha aia i tana ki pepeha koia ki te putiki a whakaotirangi i heare mai ai i Hawaiki tika rawa te tupunga ake, waiho tonu iho hei whakatauki me te wahine tohu kai "Ko te putiki a Whakaotirangi." Ko nga iwi Maori e mohio ana kia Whakaotirangi, mohio katoa hoki ki tana whakatauki.

Ka mutu te korero mo nga tangata katoa o runga ia Tainui engari ko Hotunui anake tenei ka korerotia ake nei. Ko te tino tangata o runga ia Tainui.

Ka moe a Hotunui i te wahine, i te tamahine a Mahanga, ko Mahanga no nga waka o mua atu ia Tainui ma.

3.—KO ETAHI ENEI O NGA KORERO WHAKAPAPA MO TAINUI, NA HOANI NAHE, M.H.R.

HE KORERO mo te haerenga mai o nga tupuna Maori i Hawaiki. Ka timata i ta nga kaumatua Maori wahi i mohio ai.

Ko te take i haere mai ai te tangata ki tenei motu, he whawhai nui noa atu i Hawaiki, tini noa

iho te tangata ki tenei whawhaitanga, tini noa iho hoki te tangata ki te hinganga. Ko te ingoa o tenei parekura ko Te Ra-to-rua. Nga tangata nana tenei parekura ko Heta tatahi ko enuku tetahi. Na taua whawhai nei ka riri tonu kia raua, kaore i mau te rongu no reira ka whati mai nei tetahi, ka noho atu ra tetahi. Ko nga mea tenei i haere mai nei ki konei ko nga Maori, ko nga mea i noho atu ra, ko nga Wahu pea.

No te taenga mai ki konei, ka titoa atu he waiata mo taua parekura, mo Te Ra-to-rua.

Ka noho te iwi ra i Hawaiki, ka mea ki te tarai waka ma ratou hei rapu whenua hou mo ratou. Ka tarai te waka ra ka oti. Ko Tainui te ingoa o te waka, ka oti ka maanu ki te wai, ka utaina te waka ra.

Ko nga tangata enei o runga ia Tainui:—Hotunui, Hoturoa, Hotupapa, Hotumatapu, ko nga mea ingoa nui enei. Nga wahine ko Marama ko Whakaotirangi. Ka uta te waka ra, ka tahi ka karanga mai nga tangata o uta kia Hotu. “E Hotu e he tamatea. Ka tahi ka karanga atu a Hotunui Heaha koa, tukua atu maua nei ko te tamatea ki te moana whawhai ai.”

Ka tahi ka ruruku a Hotu i te ara mo tena waka. Ka tahi ka rere mai te waka ra, ka whiti mai ki tenei motu, ka kite i te whero o te pohutukawa, ka whiua te kura a Taininihi ki te moana, he tarutaru whero tenei mea te kura, a pae ana taua taru ki uta, ki Whangaparaoa a e tupu mai nei ano taua tarutaru i reira, ka kitea e Mahina te kura a Taininihi, na reira te whakatauki nei “Te Kura pae a Mahina.”

Ka ahu te rere whakararo nei, pa rawa mai i Whitianga, ka mahue te whakawhiti i reira, ka hoe mai te waka ra a Moehau, ka taka kei roto o Hauraki, hoe tonu a ka u ki te Anaputa he ana kowhatu puta tonu puta tonu ko te herenga o Tainui tera puta, hoe tonu a Te-wai-whakarukuhanga, kei waenganui o Waihou o Piako ka mahue te punga o Tainui i reira, he kowhatu nui a e takoto nei ano i reira, a tae noa mai ki enei ra, tona ingoa to tera kowhatu ko Te Pungapunga.

Ka hoe te waka ra ka ahu whakawaho o Hauraki, ka ma te taha ki te Hauauru, ka tae ki Whakatiwai, Wharekawa, ka mahue a Marama raua ko tana taurekareka i uta, hoe tonu te waka ra a ka tae ki Tamaki, ka hoe tonu i roto i te awa, ka u ki Otahuhu, ka to te iwi ra i tana waka kia puta ki tua ki Manuka, kaore i taea, too noa, too noa, kaore i taea, kaore i aha, te take i kore ai e taea te waka ra, ko Marama i moe i tana taurekareka. Tera te wahine ra raua ko taua taurekareka te haere mai ra, rokohanga mai te iwi ra e too ana i tana waka ka eke te wahine ra ki runga ki te waka, ka whakahua i tana tau:—

Toia Tainui te patu ki te moana,
Ma wai a too?
Ma te whakarangona ake.
Ki te taha o te rangi
He tara wai nuku
He tara wai rangi
Punia teina, nau mai, nau mai,
E Taane koa koe
E Taane rangahau
E Taana takoto atu ana
Te ngaro ki tatahi
Turuturu haere mai ana
Te wai o te hika o Marama
E patua mai ana e te komuri lau,

Na runga o Waihi
Kei reira te iringa o Tainui manea,
Ura te ra,
Wewero te ra
Nga tangata i whakaririka
Mamau ki te taura,
Kia tu mata torohia
Atu taku tu matatoro
Hai hoa
Turukiruki
Panekeneke
Ihu o te waka
Turuki turuki (ka oho katoa te iwi ra)
Paneke paneke (ka tahi ka taea te waka ra).

Na te tau o te wahine ra, ka tahi ka mohio te iwi ra, kua paa a Marama ki tana taurekareka, na te kupu ra “Turuturu haere mai ana te wai o te hika o Marama.”

Ka puta te waka ra ki tera moana, ka hoe u rawa atu i Awhitu. Ka mahue nga neke i reira he kopu te rakau, ara he karaka.

Ka hoe atu i reira, a ka u ki Heahea i Kawhia, ka tau ki reira, a e tau mai nei ano he kowhatu a tae noa mai ki tenei ra. Ko Tainui te ingo o tera waka kowhatu. Ka noho i reira nga tangata.

Ko Hotunui anake tenei ka mahia i roto i tenei korero. Ka moe te tangata ra a Hotunui i te wahine, no Kawhia te wahine a te tangata ra, no nga heke tawhito o mua atu ia Tainui.

4.—KO ETAHI ENEI O NGA KORERO WHAKAPAPA MO TAINUI. Na WIREMU TE WHEORO, M.H.R.

Ko Tainui te waka ko Hoturoa te tangata i hoe mai i Hawaiki u mai ki Tamaki toia mai i Otahuhu hoe mai ki te wahapu o Manuka rere mai i te taituauru ka tokirihia ko te hoe ki awhitu he karaka taua hoe tupu tonu ake, tae noa mai ki Kawhia kua pau katoa nga kumara he putiki nei te kete kumara i toe he mea rongoa na Whakaoterangi whakatoria iho ki Kawhia tupu tonu iho, koia te putiki a Whakaotirangi waiho iho hei whakatauki ma nga uri, nei ka iti te taonga ko te putiki a Whakaoterangi.

Ko Tainui toia ake ki uta, kei Paringatai e tau ana kei te take o te Hutukawa e tuwhera na ano te riu penei ano me te waka e tau nei te ahua, te tauihu ano me te taurapa kua kohatutia he Pakeho te kohatu kahore he kohatu o reira ko tenei anake koia ona pepeha ko Tainui te waka ko Hoturoa te tangata, ko te Tupuna tenei o Waikato, o Ngatimaniapoto, Ngatinaukawa, Ngatituwharetoa me Te Atiawa.

5.—KO ETAHI ENEI O NGA KORERO WHAKAPAPA MO MANAIA (CANOE TOKOMARU). NO TA HOBBI KEREI, K.C.B., I KOHIKOHU.

Te take i haere mai ai a Manaia i runga ia Tokomaru ki enei motu, he mahi he na te ohu waru tao a Manaia, ki te wahine a Manaia kia Rongotiki.

Na ka tae ki te tahi ra, ka mahara a Manaia, kia tuturia he tangata hei waru i ana tao, a tukua ana te tutu kia Tupenu ki te rangatira o te iwi e kiia nei e Manaia hei warn i ana tao, ka whakaae a Tupenu, a ka haere mai te iwi a Tupenu, ki te kainga a Manaia, a ka mea a Manaia kia haere ratou ko etahi o taua iwi ki te hii ika ma te ohu, a haere ana ratou ki te hii ika, i muri ka he a Rongotiki i taua ohu, ka he te iwi ra, a ka mau te ika kotahi a Manaia i te puku, ka mea a Manaia kua he taku

wahine i te tangata, ka hoki mai ratou ki uta, a ia ratou e hoe ana ki uta ka tae a Manaia ki taua ika e mau ra te matau i te puku, ka herca tau a ika me te matau ano e mau ana i te puku ki te tau-manu o te waka ra, hei whakamohio mana ia Rongotiki, kua mohio a Manaia i te he o te ohu ra ki tana wahine, ka u a Manaia ki uta ka tahuna te ahi a Rongotiki, ka tahu i te roi ma Manaia, ka mea atu a Manaia haere e whae ki te tiki i taku ika, ka tae te wahine ra, ka riro mai te ika ra i aia ka tae mai, ka mea atu a Manaia kia Rongotiki, "Ko te ika tena i tonoa ai koe, kei mea koe, kaore ano ahau i mohio."

Ka tahi a Manaia ka taka i tana whakaare ki te patu i taua iwi ra, ka haere aia ki taua iwi ra, ka mea atu "kia nunui te tao kia matengatenga ai." He maminga tenei na Manaia kia toimaha ai nga tao, kia kore ai ratou e kaha ki te hapai i aua patu, kia kaha kore ai ratou ki te rapu utu mo ratou.

Ka haere hoki aia ki tona iwi ake ano ki te whakakiki, kia tikina mai taua ohu kia patua, ka maranga mai te iwi a Manaia, a ka tae mai ki te kainga, a ka oti ka rite nga koti koti o te iwi a Manaia, ka tahi a Manaia ka tuke tuke atu i tana tamaiti kia rere ki te whiu i te mataika, a kihai taua tamaiti i rere. Ko te ingoa o taua tamaiti ko Ta-urenu, a ia Manaia e tungatunga atu ana i tana tamaiti tupu, ka rongo atu tana tamaiti whakapanga i te tono a Manaia, ko te ingoa o tena ko Kahukakanui-a-Manaia otira kihai a Manaia i mohio he tamaiti a Kahu nana. Ano ka rere a Kahu ki te patu i te mataika, a no te whuinga i tana patu ki te tangata tuatahi ka karanga a Kahu "kei au kei a Kakukanui-a-Manaia te matangohi" ka tahi a Manaia ka mohio he tama ano hoki tera nana, a ka arohatia e Manaia. Ka patua te iwi ra a ka mate, ka rere to ratou rangatira a Tupenu, ka arumia e Manaia, ka whaia i te one o Pikopikowhiti, a kihai a Manaia i horo i taua tangata, ka karanga a Manaia ki tana wahine kia Rongotiki kia hoa i ana tupewai, ka hoa te wahine ra i te tupewai, me te tupe ano hoki i te tupapaku, a ka ngoikore te tupapaku, ka mau ia Manaia.

A ka mate nei a Tupenu me tana iwi ia Manaia, ka haere te rongo ki etahi iwi ano a Tupenu, ka rewa mai te taua hei patu ia Manaia, a ka mate te nuinga o te iwi a Manaia, ka mahara a Manaia, aiane matou te ngaro rawa atu ai ki te kore, a ka mate ko ahau, e ngari pea me haere noa atu ahau, me rapu kainga ke noa atu hei oranga moku.

Ka tahi ana ka tahuri ki te aukaha i te waka o tana taokete. Ko te ingoa o te waka ra ko Tokomaru. Ke mahia te waka ra ka oti ka tahi a Manaia ka karanga atu ki tana taokete. "E tai e kore ranei koe e pai kia haere hei hoa moku." Ka mea atu te taokete "Hei hoa mou ki hea," ano ko Manaia "Hei hoa haere ki te rapu whenua ke atu mo taua i tawhiti." Ka mea te taokete "E kore rawa ahau e haere." Ka mea atu ano a Manaia ki aia "ae me noho hoki ra koe."

Ka oti te waka ra te aukaha ka toia ki te wai, ka utaina ko ana tamariki ko tana wahine, ko tana iwi hoki, ka tahi a Manaia ka mea atu ki taua iwi. "Ko taku taokete me patu hei ika paremo mo to tatou waka." Ka karanga atu a Manaia ki tana taokete. "E hoa kau mai koa ki konei, kia ki atu ahau ki a koe, kia poroporoaki iho hoki, no te mea e haere ke ana ahau, ka mahue iho koe." Ka tahi ka haere atu te taokete kia Manaia nawai ra i raro te wai, a ka to nga turi, a ka to nga hope, ka karanga atu te taokete "Manaia e nekehia mai te waka ki uta mai ka ngaro au i te wai." Kua korero ke atu a Manaia ki ana tangata kia tukua mai te waka ki waho ki te wahi hohonu kia rewa ai nga waewae o tana taokete ka hopu iho ai i aia ka patu. Ka mea atu a Manaia ki te taokete e haere mai ra "kau mai kaore he wai" a ka maminga a Manaia i tana hoe, ka werowero ki te wai kia hua atu ai te taokete he pono na Manaia kaore he wai. Nawai ra ka rewa nga waewae o te taokete, a ka kauhoe, nanao tata iho a Manaia ke te upoko, tahi ano te whakarerenga iho o tana meremere kua mate te taokete i aia, no te matenga, ka mau a Manaia ki te kuri a te taokete ka riro mai ki te waka ra.

Ka rere mai a Manaia ki te rapu whenua mona, ka rere mai a ka tawhiti noa mai i te whenua i rere mai ai, ka rongo te kuri ra i te haunga whenua, ka tau te kuri ra, ka taruke kia rere ki te wai. Ka pohehe nga tangata o te waka ra ka mea. "He aha ra kei te kuri nei." Ka mea ano ratou kaati te pupuri me tuku ki tana e hiahia ai. Ka tukua te kuri ra, a ka rere ki te wai ka kau me te au haere, i muri te waka ra rere atu ai, nawai ra ka po, me te whai tonu atu te waka ra i te mahia o te waha o te kuri ra, nawai i rangona atu, a ka ngaro. Ka kau tonu te kuri ra a u noa ki uta, a ko te waka ra i whai tonu atu i muri i te aronga kaunga atu o te kuri ra, i po a ka awatea, a ka rongo ano ratou i te waha o te kuri ra e au atu ana mai kia ratou, i u te kuri ra ki uta i te taha o te ika-moana, a ka u atu hoki te waka ra, ka kite i taua ika e takoto ana me te kuri ra i te taha o taua ika.

Ka u mai nei taua waka, ka maaha hoki pea ka kitea te wahi i kimihia mai ai e ratou.

Ka tahuri ratou ki te taunahanaha i taua ika ka mutu, ka mea atu a Manaia kia ratou, "Taria marire e kotikoti ta tatou ika, tahuri ki te hanga whare mo tatou," a hanga ana he whare, me te ngaki toru atu i etahi wahi o te whenua. E hanga ana etahi i nga whare, ko etahi e karanga ana, "Hei konei he pa mo tatou." Ko etahi ka mea "Hei ko rara he pa mo tatou," a ka mahi penei tonu etahi, a ka titokotoko ratou ki mamao atu i te wahi i u mai ai, a na te mahi penei o etahi ka matara noa atu ki tawhiti.

E penei ana te mahi a tenei hunga. Kei muri ano ia ratou etahi waka e rere mai ana, a ka u mai era i te wahi i u ai a Tokomaru. Ka u mai aua waka i te wahi i mahia ai aua whare me aua ngakinga, taunaha tonu iho aua waka i aua whare me nga maara, me te tohora ano hoki. Ka haere nga tangata o nga waka hou ki te rapu i te iwi nana nga whare ra, ka kitea mihi atu ana, mihi mai ana.

Ka ui atu a Manaia ma ki era, "Nonahca koutou i u mai ai." Ka mea mai nga waka o muri, "No na hea hoki koutou i u mai ai." Ka mea atu enei "no mua noa atu." He mea atu hoki nga waka o muri "no mua noa atu ano hoki matou i u mai ai." Ka mea atu a Manaia "no mua atu matou ia koutou." Ka mea mai tera, "Kahore ko matou no mua" ka totohe ratou, tohe atu tohe mai. Ka tahi a Manaia ka ki atu kia ratou. "Tena he aha te tohu o tou ekenga mai." Ka mea mai era, "a he aha hoki tou tohu ekenga mai." Ka mea atu a Manaia, "Toku tohu he ika moana." Ka mea atu era, "Na matou tena ika." Ka mea atu a Manaia, "Kahore, ma koutou e titiro ki oku whare, ki toke puri ki aku maara." Ka mea atu era, "Na matou ena mea, tena iana ka haere tatou ka titiro." Ka mea atu a Manaia, "Naku enei mea." Ka mea mai era, "Kei te porangitia koe." Ka mea atu a Manaia, "E naku anake enei mea." Ka mea atu era, "Tena kei hea tau tuahu." Ka ki atu a Manaia, "A kei hea hoki tau tuahu." Ka mea atu tenei "tatou ka haere kia kite." Ka kite a Manaia, whakapono ana aia ki te mahi hianga a te iwi ra i aia, hua noa a Manaia he pono nga mahi teka a te iwi ra, a raru ana a Manaia.

A ka maiki aia i tera wahi, ka haere ano aia ki te rapu kainga ano mana, me ana tamariki, me tana iwi.

Na ka haere ratou ka taiawhio i te motu nei a ka taawhi ratou i muri whenua, ka tika tonu te rere ki Taranaki, ka rere mai ka tae ki Tongaporutu, ka u ki uta, ka noho i reira, a waiho ana te atua i reira ko Rakeiora te ingoa.

Ka hoki whakamuri ano te waka ra ki Mokau, ko etahi o te iwi o Manaia i ma uta, ko etahi i ma runga i te waka, hoe ana mai haere ana mai a ka u ki Mokou, ka waiho te punga o te waka i reira, ko te ingoa ko Te Punga a Matori.

Ka hoha ano a Tokomaru, ka tae ano ki Tongaporutu ka waiho te waka i reira, ka haere ratou a ka tae ki Puke aruhe, nuku atu Papatiki ka haere i te one i Kuku-riki a ka tae ki Naero, ka kau ka whiti, ka haere i te Motunui, i te naweka, i Urenui, otira he ingoa ano to taua awa i mua atu i to ratou taenga mai ki reira, engari no te taenga atu o Manaia raua ko tana tamaiti ko Ta Urenui, karangatia ana e Manaia ko te ingoa o taua tamaiti ko Urenui he ingoa mo taua awa, ka kau i te iwi ra ka whiti i taua awa, ka haere ano ratou ka tae ki Rohutu ki te kongutu awa o Waitara, ka noho ratou i reira.

Na he tangata ana i reira, ko nga tangata whenua ake ano o tenei motu, a patua ana ratou e Manaia, ka riro te kainga ia Manaia ratou ko tana iwi. Ko aua tangata i patua ai e Manaia ma, kia riro ai te kainga ia Manaia ma.

Na ko toku tupuna tenei ko te Ngatiawa, ko Manaia me Rongotiki.

E rua parekura a toku tupuna i tu ai i Hawaiki. Ka Kirikiriwawa, ko Te Ratorua, ka aranga i kona te rakau o Manaia, ko Kihia, ko Rakea, ko Aururangi, ko Tamatama-a-rangi, a i rangona i kona te ingoa o tetahi o ana tamariki, o Kahu Kakanui a Manaia. Ko te tama i tohia ki te tohi Raukena.

6.—KO ETAHI ENEI O NGA KOBERO WHAKAPAPA MO AOTEA TE WAKA A TURI. NA TA HORI KERET, K.C.B., I KOHIKOHI.

Na, tenei ano te take i haere mai ai a Turi i runga ia Aotea ki tenei motu.

Ko Potikiroroa, ko te tamaiti a Hoi-matua i haere ki te kawae i te maomaoa kia Unuku, ka hinga a Potiki i te roto o te whare a Uenuku i wharekura, whawharia mai ana, e Uenuku horomia oratia ana e ia taua tamaiti a ka mate. Na reira i rapua ai e Turi he utu mo taua tamaiti.

Na ka kitea te whakaro e Turi me rapu i ia kia Hawepotiki ki te tamaiti a Uenuku, na ka tahi ka whakahaua e Turi nga tamariki o tana whare, ki te takaro, ki te taa kaihotaka ki te mahi porotiti, otira kihai a Hawepotiki i minamina kia takaro tahi i aua tamariki, a no te taenga ki te raumati ka mahana te kiri o te tangata ka tahi ka whakahau e Turi, kia haere nga tamariki o tana whare ki te kaukau i te awa o Waimatuhanga, a haere ano aua tamariki ki te kaukau, a haere tahi ana a Hawepotiki i aua tamariki ano ka kaukau aia, whawharia atu ana e Turi ka patua a Hawepotiki ka mate, ka tahi ka ea te mate o Potikiroroa.

Ka mate te tamaiti ra, pokaia ana e Turi te manawa o Hawepotiki a no te haeranga o te amo a Hotukura ki te ariki kia Uenuku, komotia ana a Turi te manawa a Hawe ki roto ki taua ke te kai ka kawea nei ma Uenuku, he kumara nga kai o roto o taua kete, i panipania rawatia hoki nga kumara a kawea ana ano kia kainga e tona matau e Uenuku. A i te mea e kai ana a Uenuku i taua kai ka mihi aia ki tana tamaiti ka mea "E Hawepotiki e kaore e taka ana i te kainga kai." Ka ui a Ue, a ka roa, ka mea atu etahi o te iwi, "Koia ra tena kua pau na i a koe." Ano ka rongo a Ue, ka mea aia, "A waiho ra ka ngaro kei roto kei te hopara nui a Toi-te-huatahi." Ko tana kupu whakatauki atu tena i kii ai kia ratou.

Ko te ingoa o te whare o Turi, ko Rangiatea, ko te whare tenei, i whanau ai a Turanga-i-mua, raua ko Tane-reroa, a e noho ana a Turi raua ko tana wahine ko Rongorongo i taua whare, a i te ahiahi ka puta atu a Rongo ki waho ki te whangai ia Tane-reroa ka rongo atu aia i te maire e waiatatia ana i roto i wharekura, i te whare a Uenuku e mea ana.

Whakataka runga nei
Whakataka raro nei
Whakataka Nga-ti-rua-nui, Nga-te-rongo-tea
Kia huna, kia tineaia
Kaore ka te kai mua e.
Runa mai Rongo e
Ka runa ha i.

Horuhoru taku manawa ia Hawepotiki—
Koe utaina ki runga te whata amo.
Runa mai Rongo e
Ka runa ha i.
To hope, to hope i kotia i taona, i kainga,
Taranga tahitia ki runga te amo.
Runa e i
Runa mai Rongo e
Ka runa ha i.

Nei te tahi rerenga o taua maire a Uenuku—

Tikina atu te tini o Nga-te-rongo-tea
Whakataka mai kia tini mano
Kia ngakia te mate o Uepotiki

Ko reka te kai mua
Runa mai Rongo e
Ka runa ha i

Ano ka rongo te wahine ra i te maire a Uenuku, ka hoki aia ki te whare ia Turi, ka mea atu ki tana taane "E Turi, tenei te maire i rongo atu ai ahau e waiatatia mai ana i roto i Wharekura." Ka ui atu a Tari, "He pehea, ka tahi ka akona atu e Rongo kia Turi, ka mohia a Turi, ka ki atu aia ki tana wahine "moku tena waiata," i matau hoki aia ki tana kohurutanga i te tamaiti a Uenuku, na reira aia i mohio ai ki te tikanga o te maire a Uenuku, ka mate aia ia Uenuku hei utu mo Hawepotiki.

Ka whakatika aia ka haere ki tana hungawai kia Toto, ki te matua o Rongorongo, kia homai e Toto he waka e ora ai aia ki te whenua ke noa atu, ka homai e Toto ko te waka nei ko Aotea he waka mona e ora ai.

Ko Waiharakeke te awa i tupu ai te rakau i haua ai a Aotea, na Toto i hahau, ka hinga taua rakau ki te whenua, wahia ana ka pakaru, ko Matatua, tetahi para, ko Aotia tetahi para.

Na ka toia mai a Aotea i te ngahere i te po, ka tata ki te taha o te moana ka rongo a Kupe ka haere atu ki te titiro, a mea atu ana a Kupe ki a Turi "E Turi, e haere koe me titiro e koe ki te putanga mai o te whetu, o te ra, me waiho te iho o to waka i reira," ka mea atu a Turi ki aia "Haere mai ra, ka haere tahi taua," ka mea atu ano a Kupe. "E hoki Kupe," a ka korero atu a Kupe ki a

Turi ka mea atu, "E whiti koe ki tawahi, haere tonu atu kia kite koe i te wai i kitea e ahau, kei te anga te kuwaha ki te uru, kei kona nga tangata i kitea e ahau, tokorua tahi, ka tu koe ki tena taha ka karanga atu, ka o mai, koia tena."

Na ka tahi ka haere mai ano hoki ko Tuau, ka karanga mai ki a Turi. "E Ture e, titiro mai, e hoe koe, na e rua ki roto, e rua ki waho," ka mea atu a Turi. "Haere mai ra ki waho rara, ka hoki mai ai koe," ka haere atu a Tuau, ka utaina nga hoe e rua, ko nga ingoa o aua hoe ko Rangiporona ko Kau-tu-ki-te-rangi. Ko te ingoa o te tata ko Tipua-horo-nuku, ko te ingoa o tetahi o nga tata ko Te rangi ka wheriko. Ka rewa te waka, ka tahi ka utaina mai te kumara nei a te kakau, me te kiore, me te Pukeko, me te karaka, me te aha, me te aha, koia te whakatauki mo Aotea "Aotea utanga nui."

Na ka maanu te waka, ka noho a Tuau i te kei ka mau ki te hoe, a ka puta te waka ki waho rere ai, ka mea atu a Turi kia Tuau "Nau mai hoki koe ki waenganui nei o te waka noho ai kia haere atu hoki ahau ki te whakamatau hoe," ka haere a Tuau ki waenganui o te waka noho ai, a ka hoe hoki ko Turi. Ka hoe nei a Turi a ka mamao te waka ki waho noa atu, ka tahi a Tuau ka tahuri ka titiro atu ki uta, tahuri rawa ake, aue kua mamao noa atu a uta, kua tawhiti noa mai te waka ra ki te moana. Ka karanga a Tuau ki a Turi, "E Turi e Turi, whakahokia au ki uta." Kihai rawa a Turi i o atu, tohe tonu aia ki te kahaki ia Tuau.

Ka tangi a Tuau ka mea, "me pchea ra ahau ki aku tamariki, ki taku wahine," he po te wa i rere mai ai te waka ra.

Ano ka ngahae te ata, ka timata te mahi tutu a Tapo, a ka riri a Turi ki aia, a whiua ana a Tapo e Turi ki te moana. E kau ana a Tapo i roto i te wai. Ka whakatamaramara ki a Turi, ka mea. "E tama ra e, waiho au i Hikurangi," ka tahi te iwi i te waka ra ka mohio ko Maru te tangata ra, a utaina ana ano a Tapo ki te waka ra. A ka awatea, ka kowhewhe noa iho te waka ra, ka mama, a he nui te wai i tapoko kia Aotea, ka mahia e te iwi ra te wai, ka mau ki te tata a Turi, ka ehua te wai, e ehua ana te kai tata, ka whakahua a Turi i tana karakia ehua i te wai o taua waka, ka mea:—

Te tata Tipua-Horo-nuku
Tipua-Horo-rangi

Amo ake au i taku hoe nei
Ko Kau-tu-ki-te-rangi

E ehua ana te iwi ra, e mau tonu ana te hapai o te rangi o te karakia ehua ra, ano ka maroke awa te riu o te waka ra, ka rere tonu a Aotea, a u noa ki te moutere i Rangitahua, kei waenganui o te moana taua motu, ka whakaboroa i reira te waka nei, a ka aukahatia a Aotea. E aukaha ana te iwi ra i ta ratou waka, ka u mai hoki te waka a Potoru, a Te Ririno ki taua motu ano, a patua ana nga kuri e rua kotahi i taona, kotahi i haematatia, ko te kuri ko Whakapapa-tu-a-kura i taona, ko Tanga-kakariki i haematatia, a ka puareare ka whakaturia nga tuahu, i whakaturia hoki nga toko o nga atua kia ngaua putia ai, ko te maro o te atua ka takapauria ka whakatarata te atua ka mea:—

Nau mai e te atua
E kore au e whiti ki rawahi?
Nau mai ka whiti au.

Ka maoa te Kuri ra, ka haere ka whakaturia nga uru toko, ka mea:—

Te Pou, kei runga
Te Pou e Rangi
Kei a Atutahi-ma-rehua.

Ka taitaia te waka, ka mea:—

Ko nga keunga
Ko nga takanga
Ko nga koringa

Ko nga whaka inu inu manga
Ko te kapua tahi
Ko te kapua mawetewete.

Ko nga poroporoakitanga iho tenei o nga iho o nga waka katoa.

A ia ratou i taua motu, ka totohe a Potoru raua ko Turi. Ka mea atu a Turi, "me anga taua ki te ra huru." Ka mea a Potoru, "me anga taua ki te ra to." Ka ki atu ano a Turi kia Potoru "I mea mai a Kupe ki au, kia kua e kawea te ihu o te waka i te putanga mai o te ra." Otira ka tohe tonu a Potoru, a tukua ana e Turi ki ta Potoru i hiahia ai, a ka rere a Potoru i runga i tana waka ia Te Ririno, ka rere ana i runga i te tau o Taputapuataea, a kowhakina ana e te au kume e te au rona, e te au hirere, hirere atu ki te po. A ka mate o Potoru me tana waka. Koia te whakatauki nei i pono ai—"E tohe ana koe i te tohe a Potoru."

Ka rere mai a Aotea ki te ra huru, ka tae ki waenga-moana ka whanau a Tutawa. Ka tahi ka tangohia ake ano te iwa o nga kumara hei hikahikakanga i te nga o Tutawa-whanua-moana, toe iho e waru kumara.

Ano ka roa te rerenga mai ka tutu a Tuanui-a-te-ra a ka riri a Turi ki aia a whiua ana e Turi ki te moana.

Ano ka tino tata te wake nei a Aotea ki uta, a ka kitea a uta ka whiua te hutukawa, i hua ki te rata e mumura atu ana i uta nei he hutukawa, a ka eke mai a Aotea ki tenei motu, eke kau mai ano te iwi ia Aotea ka kite ratou i te takahanga waewae a Tuanui-a-te-ra i te one o uta i te takutae, te tangata i whiua atu ra e Turi ki te moana, i mohiotia ki te hape o te waewae.

Ka tahi a Turi ka haere mai ki te rapu i Patea, i te wai i kiia mai ra e Kupe ki aia, a ka waiho te waka a Aotea, ki Aotea ano a haere mai ana ratou i uta, ka tukua mai a Pungarehu i mua, ki te rui haere mai i te karaka, ka haere mai a Turi i muri. Ka tae mai ki Kawhia, ka huaina te ingoa o tera kainga ko Kawhia ana ko te awhinga o Turi.

Haere mai Marokopa. Ko te kopanga o Turi.

Haere mai Mokau. Ko te moenga o Turi.

Haere mai Urenui. Ko te nuinga o Turi.

Haere mai Waitara. Ko te taranga o Turi.

Haere mai Mangate. Ko te horabanga o Hunakiko ki reira.

He Matakakitanga na te iwi ia Hunakiko koia a Matakikiti.

Haere mai a Hongihongi. Ko te one i Hongihongi e Turi.

Haere mai a Tapuwae. Ko te Tapuwae o Turi.

Haere mai Oakura. Ko te Kuranga o Hunakiko.

Haere mai Raa. Ko te raowatanga o Turi.

Haere mai Kaupokonui, ko te upoko o Turi. Kei taua wahi ano a Maraekura, ko te rua tena o nga horahanga ia Hunakiko.

Haere mai Kapuni. Ko te puninga o Turi.

Haere mai Waingongoro. Ko te ngongorotanga o te ihu o Turi.

Haere mai Tangahoe. Ko te hoe a Turi.

Haere mai a Ohingahape. Ko te waewae o Atuanui.

Haere mai Whitikau. Ko te kauangaroa o Turi.

Na ka tae ki te awa i kiia mai e Kupe, ka hanga te pa, a ka huaina te ingoa o taua pa ko Rangitawhi. Whakaturia ana te pou ka huaina ko Whakatopea; ka ahua te whare ko Matangirei; hanga te paepae ko Paepaehakehake; ka whakaturia te whata ko Paehua, ka huaina te awa ko Patea; te puna wai ko Parara-ki-te-uru te maara ko Hekeheke-i-papa. Te ko, ko Tipu-i-whenua.

Ka tabi ka koia te maara a ko te karakia whakahau tenei:—

Ngaere te whakatipua
Ngaere to whakatawhito
Ko koe kia whakangaerea mai e koe.
Te taru ki Hawaiki tikitiki.
Ko Maru, ahua te papa i Kuratau o.

A ka whakatokia te maara, a e waru nga kumara kopura, whatiwhatia ana aua kumara, a toua ana ki te whenua, ka tupu ka renga te one ko te Ahuroa, a no te hauhakenga mai o aua kai e waru rau. Ko nga mahi tena o te matou tupuna o Turi.

7.—KO ETAPI enei o nga KOBERO WHAKAPAPA MO TE ARAWA, na TA HORI KERETI, K.C.B., i kohikohi.

Ko nga tangata enei i eke mai ia Te Arawa.

Ko Tama te Kapua, tama a Hou mai tawhiti. Ko Tia, Ko Maka, Ko Hei, Ko Ihenga, Ko Tauninhi, Ko Rongokako. Ko te tinitini noa atu.

Haunga ano hoki a Ngatiro i rangi, he rangatira aia no Tainui, he mea tinihanga aia i eke mai ai ia Te Arawa.

Ko nga ingoa o nga kainga i haere mai ai enei Tupuna i Hawaiki, ko Hawaiki te tino ingoa nui o aua motu.

Nga kainga o aua motu, koia nei, ko Wairota, ko Rarotonga, ko Wairoti, ko Parima, ko Manono. Otira ko te maha o nga ingoa o aua kainga e kore e taea te tatau atu, kei nga tino mohio ano nga tikanga o nga ingoa. Ko te tino wahi tapu o aua kaingu ko Rarotonga, kei reira te putunga o nga makawe i te mutunga o te purenga, kei reira hoki te nohoanga atua, i tangohia mai i reira, a Maru, a Te-Iho-o-te-rangi a Rongomai a Itupawa a Hangaroa. He atua enei i tahaetia mai, i muri iho o te rerenga mai o Te Arawa ki enei motu. I hoe atua kore mai aua waka. He atua kumara anake i riro mai i aua waka, he atua ika ano hoki.

Ko te atua tangata i mahue atu, e ngari ko te karakia anaki i riro mai i roto i o ratou mahara, he mea mohio a ngakau tangata.

Ko te Arawa He rakau totara taua waka no Rarotonga ara no tua atu, ka hinga ki raro ka haua a ka oti ko nga kai hahau ko Rata ma.

Na ka oti te waka ra, ka toia ki waho manu ai, ka utaina nga utanga me nga tangata katoa, ka rupeke, ka mahara a Tama-te-kapua, kaore he tangata matau mo runga i taua waka, engari pea me tinihanga eia kia Ngatoroirangi, i te rangatira o runga ia Tainui.

A rewa kau ano tona waka ki waho ka mea atu a Tama kia Ngatoro, “E Toro haere mai ki runga ki taku waka, ki te whai ake i te kawa o te waka nei” a peke mai ana taua tohunga ki runga i a Te Arawa, ka mea atu ano a Tama kia Toro, “E Toro karangatia atu hoki e koe tau wahine a Kearoa kia eke mai hoki aia hei karakia ano i taku waka, ki te whakamama i te kohukohuru wahine o te waka nei, kia noa rawa ai, mo nga waka mahi a nga tohunga.

A karangatia ana taua wahine e Ngatoro, eke kau mai ano taua wahine, ka mea atu a Tama ki nga kai mahi o runga i taua waka hutia te puna takiritia hoki te ra, kia kawhakina a Ngatoro raua ko tana wahine hei mohio mo te waka nei, ka hutia nga komaru, to te iho, to waenga, to te kei, ka rere te waka ra, a titipi kau ana te tere.

Ano ka puta ake a Ngatoro ki runga titiro ai, ka mea ia, kia whakakopakia nga ra kia ata haere ai, kia tae atu ai a Tainui ki aia, kihai a Tama i rongia ki te kupu a Toro, ano ka po, ka rere nga waka ra, rere noa atu, rere noa atu.

E rua he a Tama i he ai tana waka. Ko Ngatoro raua ko tana wahine i tahaetia mai nei, a tetahi ko te wahine a Ruao hoki i tahaetia mai ano e Tama i Hawaiki.

Te take i riro ai te wahine a Rua, he mea maminga e Tama, i mea atu a Tama ki a Rua, “E Rua haere koa ki te kainga, ki te tiki i taku toki ia Tutauru, i kuhua e au ki raro i te pihanga o taku whare.” Haere ana a Rua, hoki rawa mai kua riro rawa atu a Te Arawa, kua whaka namunamu kau mai i tawhiti. A tangi ana a Rua ki tana wahine kia Whakaotirangi.

Ka noho a Rua, a ka haere aia ki te wai i te ahiahi, ki te taka i aia mo tana wahine, ka karakia aia i ana mea tapu i te wai, ka wehea nga whetu o te ahiahi mo te ata, o te ata mo te ahiahi, a ka rite.

Ka rere mai nei a te Arawa a waho i te moana, ka whakaaro a Ngatoro, ka roa tenei wahi e reia nei e te waka nei, tena kia piki hoki ahau ki runga ki te tuanui o te whare o te waka nei, kia kite koa ahau i te tuapae o uta, i te tatanga i te hoitanga, A peki atu ana aia, A pahure kau ano a Toro, ka taea tana wahine e Tama.

Ka hoe mai nei a Te Arawa a ka u ki whangaparaoa, ara ki Aotea nei, ka tata mai ki uta, ka kite mai ratou i te Pohutukawa o te tahatika e ura atu ana, e hara tau ana te tututupo ki te wai.

Ka tahi tetahi o nga rangatira o te waka ra ka mea “e he nui ke ake te kura o tenei kainga i to Hawaiki ka panga aku kura e ahau ki te moana.”

A panga ana eia ana kura ki te wai, ko Tauninhi te ingoa o taua maia, a ko Taiwhakaaea to ingoa o taua kura.

U rawa mai ratou ki uta, ano ka pa nga ringa ki aua pohutukawa, ngahoro noa iho, ka tahi ratou ka mohio ana he puawai rakau nga mea e kiia nei he kura, a pouri noa iho aua tini tangata o te arawa mo a ratou kura i panga nei e ratou ki te wai.

A ka kitea aua kura o Mahina, a e takoto nei ano aua kura ia Te whanau-a-Apanui.

Ka u ratou ki whangaparaoa, ka pangaa te kumara ki reira kia tupu ai, a e tupu tonu mai nei i to pari o taua whenua.

Ka tukua mai etahi o te iwi o te Arawa ki uta haere mai ai, ko te wake ki waho hoe haere mai ai, ko te hunga i haere i uta kotahi rau e whitu te kau topu, ko ta ratou rangatira ko Taiehu te ingoa, He kotikoti ta taua hunga o uta i te whenua, a mahi haere mai ana ratou a tae noa mai ki Tauranga.

Ka rere ano te arawa i te Ranga a Taiehu a tau rawa atu i Motiti, no Hawaiki tenei ingoa a Motiti.

Ka taunahatia e Tia a Rangiuru ko te Takapu-o-tapu-ika-nui-a-Tia.

Ka whakatika a Hei, ka taunahatia eia a Otawa, ko te takapu-nui-o-wai, taha-nui-a-Hei.

Ka whakatika a Tama-te-kapua ka taunahatia a Maketu, ko te kuraetanga o taku ihu te kumore o Maketu, ka tapaa te ingoa ko Motiti nui a Kahu.

U rawa mai a Te Arawa, kua u noa mai a Ruao ki Maketu noho ai.

Ano ka rere mai ra a Te Arawa, ka rapu a Rua i etahi hoa mona kia rere mai ano hoki aia, ki te whai mai i tana wahine i riro mai nei ia Tama te kapua, a hoe mai ana a Rua ma i runga i ta ratou waka ia Pukateawainui, a he ana a Tama i a Rua, tukua ana te wahine ma Tama.

8.—KO ETAHI ENEI O nga KOREBO WHAKAPAPA MO TE ARAWA, NA TA HOBĪ KERĪ, K.C.B., i kohikohi.

KA OTI ka toia ki waho, ka whakaaro a Tamatekapua ki tetahi tohunga mo runga ia Te Arawa, ka mamingatia a Ngatoroirangi rana, ko tana wahine ko Kearoa, ki te whai i te kawa o tona waka. Ko Kearoa ki te whakamama i te kohukohuru wahine whakanoanga. Ka eke mai raua ki runga ki te waka, ka maranga nga ra o te waka ra rere tonu mai. Kaore ko Tainui ke te waka a Ngatoroirangi. Ka rere mai nei a Te Arawa ka mahue atu ko Ruao i Hawaiki, ka riro mai tana wahine a Whakaotirangi ia Tamatekapua. Ka rere mai a Te Arawa a waenga moana ka rapu a Rua i tana wahine a kahai noake i kitea, ka mahara a Rua, kua riro tana wahine ia Tamatekapua.

Ka tahi a Rua ka marere ki te wai, hei tonga rawa mo te wahine. Ka wehe te ata me ona whetu, te ahiahi me ona whetu, ana ka he noaiho te whakaaro o nga tangata ia Te Arawa ka pohehe noa iho.

Otira tera ano hoki tetahi take i he ai taua waka, he paanga na Tama ki te wahine a Ngatoroirangi.

Ka rere mai te waka ra a tae noa mai ki Whangaparaoa, ka kite mai i uta e ura atu ano te pohutukawa, a whiua atu ana nga kura a Tauninihi ki te moana. Ka u ki uta, ka whiua atu nga kumara o runga ia Te Arawa ki uta, a e tupu mai nei ano i te pari i Whangaparaoa. A kitea ano nga kura a Tauninihi ki te one o Mahiti, na Mahina i kite koia tenei pepeha mo te mea kite, e ka kitea te taonga makere, kahore e homai taua taonga makere no te mea, "Ko te parekura kite a Mahina." E kiia ana i whiua ai taua parekura, he kura hoki te pohutukawa e whero mai ana i uta, kite rawa ake kua horo, hinga noa iho tana whakaaro mo ana kura i whiua noatia ra ki te moana. Ronga rawa ake kua kitea aua kura, tae rawa atu ki te tiki, kihai i homai, a e takote mai nei ano aua kura kei te Whanau-a-apanui, a tae noa mai ki enei ra.

Ka haere mai a Taiehu i Whangaparaoa, ka ma uta tana haere mai ki te taunaha haere mai i nga whenua katoa o te tahaatika, a Maraenui, Opotiki, Ohiwa, Whakataane, Te Awa-a-te-atua, Maketu, a Tauranga ka tahi ratou ka noho i reira. Ka rere haere mai a te Arawa i te moana, mea, mea, a ka taka ki waho o Maketu ka kite atu a Tamatekapua i te more o Maketu, ka taunahatia atu eia ko te kuraetanga o tana ihu. Ka kite hoki a Hei, ka taunahatia hoki eia a Otawa, "Ko te takapu o Waitahanui-a-Hei." Ka kite hoki a Tia kataunahatia eia tona wahi, "Ko te Takapu-o-tapu-ika-nui-a-Tia." Ka taunahatia e Naki a Motiti, "Ko Motiti-nui-a-Naki." Ka tukua nga puna ka tau te waka ra i te po. I te po e moe ana.

I Maketu a Ruao e noho ana. Kua u noa mai aia i Hawaiki, i ma runga mai i tana waka ia Pukateawainui, he haere mai tana ki te rapu mai i tana wahine i tahaetia mai e Tamatekapua. Ko Whakaotirangi te ingoa o te wahine a Ruao.

A tau ana tana waka, i te po ka haere atu tana hokowhitu ki te mea ia Te Arawa. Ka whiua atu nga matau, a mau ana aua matau ki nga kiato o te waka ra o Te Arawa, a toia mai ana Te Arawa ki uta. Kua takoto atu nga neke i te hokowhitu ra i te one i Maketu, a toia ana a Te Arawa e ratou i te po ki uta takoto ai.

Ka whawhai a Ruao raua ko Tama mo taua wahine, a mate ana a Tama i a Rua, a tukua ana te wahine a Rua ma Tama mo te mate o Tama i a Rua.

A i muri iho a taua whawhai ka noho a Tama ratou ko ana hoa i Maketu, a roa kau ka marara haere.

Ko Ngatoroirangi i haere ki te takahi waipuna i nga raorao a haere ana ki nga maunga ki te whakanoho atua patupairehe (or patupairehe) ki reira, a hokimai ana ki Maketu noho ai, a whawhai rawa ake a Tama raua ko Kahumatamomoe haere tonu mai a Tama raua ko Ngatoro ki Tauranga ka kite ia Taiehu e noho ana i reira, e mahi kai aua ma ratou, koia "Te ranga a Taiehu" i tua atu o Motuboa. Ka haere ano a Tama ma a noho rawa atu i Katikati. Ka kai ratou i reira, pau ana a nga hoa, katikati tonu a Tama, waiho tonu iho hei ingoa mo tera wahi a "Katikati o Tamatekapua." Ka haere ano taua hunga noho rawa mai i Whakahau, he whakahaunga i te kai, koia a "Whakahau" haere tonu ratou ko Ngatoro ma waiho iho te kai, koia taua ingoa, he mea hoki te kai i whakahau kautia, kihai i kainga, a waiho iho hei ingoa. Ka haere ano ratou, mea, mea, Whitianga. Ko Whitianga-angaira o ratou i taua awa, mea, mea, Tangiaro. Ko te kowatu whakairi a Ngatoroirangi kei reira, a noho rawa mai i Moehau, i Hauraki. Ka tuturu te noho i reira, a mate noa iho ki reira, a kei reira ano a Tama e tanu ana.

9.—KO ETAHI ENEI O nga KOREBO O nga WHAKAPAPA MO HOROUTA. NA PARATENE OKAWHARE.

KO ENEI korero no Ngatiira. Ka riri ratou i a ratou riri mo a ratou rakau, mo nga maara kumara. Ka hanga te whakaaro ia ratou, ka tabi ka tikina e ratou, ka tangohia mai e ratou a Horouta, ia

Tamakawa ia Hikitapua ia Tuakarikawa. Ka utaina tena waka, ka eke mai ano a Puheni i runga ano ia Horouta, ka mauria mai te kumara, me te mapou, me te kowhai.

Ka maanu mai a Horouta, u rawa mai ko Ohiwa, ka eke ki runga ki Tukarae-o-Kanawa, ka warea nga tangata ki te tauawhi i ta ratou waka, tahuri rawa ake ona tungane kaore to ratou tuahine a Hinekaurangi. Ka mahue te waka ra, ka whai mai i muri i te ratou tuahine.

Ka haramai i konei a Hounuku, Hourangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wapaka, Koneke, Taneherepi, Karotaha, Wioroa, Taoroa, Hiwara, Te Hatoitoi, Tahore, Tapuke, Kura, Tutepakihirangi, Taiaroa. Me nga wahine ano, me Manawaroa, Hinemataotao, Te Roku, Mapuhirangi, Koia, Wahapuku, Tangihaiwaitutu, Tapoto, Tangaroakaitahi, Hinekapuarangi, Tekiterangi, Nenewha, Waitaramea, Whakite, Hinehuhunurangi, Haukiterangi, Hina, Whitianau.

Me etahi atu wahine ko Hinekaurangi ia to ratou tuahine to ratou tuakana, ka haramai ratou ka kite i te mahinga a Hinekaurangi tae mai ratou, ko ratou hei hua i nga ingoa mo nga mahinga a Hinekaurangi.

I te horohorohanga o tona maro. I te mirimiringa o tona hei. I tona whakaurangatanga. I te hokakokanga. I te karokaranga. I te roanga o tona tapuwae. I te riritanga.

Na ko Raparaparikiriki, ko Tapuwaeroa, ko Te Whakauranga, ko Tirohanga, ko Tangihanga. Na henekaurangi anake aua ingoa.

Putu rawa mai ratou i Tuparoa, ka taona te umu kai ma te ara ki tatahi. Kaore i huakea tonu, waiho tonu te ingoa ko umutaoroa.

Ka ngaro ano ratou ki ro ngahere, ka puta ki Taiharakeke, wharona tonu te kai manu, e wharona tonu na te kai taha a Wapaka.

Ka hoki ano ki rongahere puta noa ki Maungatapere, ki Maungahaumi, mo Horouta taua haumi. Katahi ka mi ia e Pawa tana mimi, ka karanga i runga i te hekanga o tana mimi—

Tawhai mimi, tawhai roa,
Ka heke te wai o Motu
Hai ara mo tona haumi

Tawhai mimi tawhai roa,
Ka heke te wai o te Wairoa.

Heoi ano na ka poka mai ano ratou ki tatahi nei puta rawa mai ko Whangara e tawheta ana i reira i tatahi te hokowhitu mau mahiti ia Pouhei ka kapiti nga niho. Ka tahi ka mi ia e Ngatiira a ratou mimi ka huahuaia kia wera taua wai, ka tahi ka koorea nga waha ki te rakau, ka tuwhera ka ringitia ki o ratou waha, ka ora taua hunga. Ka haere ratou ka tae ki Te Muriwai i Werowero ka kite ratou i te pua i Whakaumu. Ka kii ratou, "E ko totatou kainga tenei, ko te kuri tenei, ko Whaka tenei, 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 whakareia te kumara a Hinehakirangi, ko Manawaru te maara i tiria ai, me te matapaia hei pohatu tao. Ka tipu ko tana, no te mea i aia te mohiotanga ki te kowhai hai tohu mo tana, ko ta nga tungane ko Papaka te ingoa (o te maara) takoto tonu.

Ko tetahi kumara o runga ia Horouta he Pohue waharoatekoiwi, e tipu na i te akau. Na ka noho ko Ira ki Turanganui. Na ka mahue ia Ira a kona, tu rawa atu tona whare i Pakarae, ka tae mai a Paikea ki reira.

Ka tae te Korero kia Ruawharo raua ko Tupai, i Porirua, i Aropawa, i Patea, ka haera ake raua i runga tonu ia Takitimu ki te kawae i nga kumara whakahaere kia Paikea, whaia rawatia atu i Whangara, ka kii a Ira e raua kia patua, hei kinaki mo aua kumara, ka ki otu a Paikea kia raua. E ta ma e hara ake korua i toto pu ki te kupukupu ki ta tatou tuakana, no rawahi wai nga hara mau rawa mai ki tenei motu.

Heoi ano ka ora a Ira te take mo te whitinga a Uenuku ia Ruawharo kia hinga ki roto ki te kaharao, e taki ana ano tona ingoa ko Te Kahawhiti. Ka hoki a Rua a wharo a Tupai ki to raua na kainga na ka haere hoki a Paikea raua ko Ira, ka noho ki Rawa, ka hanga te whare a Ira, me Matatuahu, te ingoa a taua whare. Ka tahi ano nga rawa, nga Atua, nga karakia, i haramai i runga ia Horouta, i nga tangata ano i wahaia mai hoki e Takitimu, koia hoki te waka tapu rawa atu o nga waka katoa. Ka whakina ki Uawa ka tukuna e Ira kia Wharepatari, ka tipu baere mai a tae noa mai ki te ao nei.

10.—KO ETAHI ENEI O NGA KORERO WHAKAPAPA MO HOROUTA, NA NEPIA POHUU.

HE waka tango a "Horouta," ko taua waka, na Tamakawa, na Hikitapua na Tuakarikawa, na Pawa i tango mai kai (kia) ai he ana mai mo ratou. Ko nga tangata tenei e eke mai i runga i taua waka nei: Hounuku, Hourangi, Houatea, Houareo, Houtaketake, Taakirangi, Takiwhenua, Pawa, Taritoronga, Koneke, Taaneherepi, Te Paki, Kura, Whakapaka, Whioroa, Taoroa, Tapuke, Rerepari, Taikehu, Tatapakihirangi, Karotaha, Taiaroa, Te Hirea, Manurewa, Tumatahaia, Mahaututea, Tahore, Taane-whaikai, Parutu, Rangituroua, Tahukaranga, Taraua, Tokipuanga, Te Awaru, Ira, Te Ikirangi, Hikitepa, Hiwara, Te Hatoitoi, Rourouatea, Ngarangikaihia, Taanetokorangi, Timurangi, me etahi atu. Ko nga tino wahine o taua waka katoa, haunga ia te mano nei: Makaweururangi, Mapuhirangi, Hauhauterangi, Te Roku, Te Manawaroa, Hinemataotao, Hinehaukiterangi Hinehuhurangi, Kiterangi Hinerururirangi, Hineheihairangi, Whiteanaunau, Koia, Tangiwaitutu Hinekapuarangi, Tangaroakaitahi, Tapoto, Hinerakura, Takapaheke, Matangirauangina, me etahi atu.

Ko te wahi i u ai ratou ko Ohiwa, ko te kowhatu i eke ai a Horouta ko Tukarae-o-Kanawa te ingoa. Ka mau te waka nei i konei.

Ka rere a Hinekaurangi ki uta me te tini o te wahine; e kii ana e rua rau hokowhitu. Ka tahuri ratou ki te mahi i to ratou waka, tahuri rawa ake kua kore to ratou tuakana a Hinekaurangi.

Ka rewa etahi o ratou ki te whei i to ratou tuahine ka tae ki nga wahi i noho ai to ratou tuahine, ka taapa 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. Tae rawa atu ratou ki Tuparoa, kaore ano te hokowhetu a Pouheni mau mahiti, mau puahi, mau paepaeroa, mau kakahu maori. Ko to ratou ara i tika ma tatahi haere ai. Ko tira tapu tenei o Poheni, kaore he mau kai, kaore he mau ahi, kahore he tangata noa tahi, tapu katoa te tangata, haere noa ai, ka noho noa iho, ka tohu noa iho tapaia ana o ratou nohoanga ko Pouretua.

Ka ngaro ano ratou ki ro ngahere haere ai, puta rawa atu ratou ko Taiharakeke, i taua takiwa ano. Ko te wahi tera i tu ai te kai tahaa hinu a Awapoka, e wharona ana i enei ra.

Ka ngaro ano te iwi ra ki ro ngahere haere ai puta rawa mai te iwi ra ko Anauroa, ka takoto ano ena umu kai a ratou.

Ka ngaro ano te iwi nei ki ro ngahere haere ai, puta rawa mai ko Whangara. No te taenga mai ki reira, e noho ana te tira tapu a Pouhenui, kua mate, e muia ana e te rango. He mate kai te take, kua kakati noa atu nga niho. Katahi ano ka hikaia te ahi tapu, ka miia nga mimi o te iwi nei ki roto ki nga ipu, ka whakawerawaetia ki te ahi, ka werawera, ka wheaahia ki te rakau nga waha, ka tuwhera ka ringitia te huahua mimi nei ki roto ki nga waha, ka werawera a roto o nga tinana, ka ora te iwi nei i konei.

Ka haere ano te iwi mahi, ka waiho he ahi me 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 patu kai. Ko te kuri ia Te Paki, ia Koneke te tao, ia Taaneherepi te here manu nei, ia Kahutore te korapa tunu kai, ia Kura te hinaki-tuna; me te tini 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 Ngatiira anake. Tae rawa mai (te ope nei) ki Turanga nei i reira a Ira, a Keiwa a noho ana. Takoto rawa ake a Horouta i Te Muriwai, ka noho ratou i reira noho ai. Ka kitia 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 Kereu, ki te wahi i toru mai ai ratou ki mo ngahere, ki te whai i to ratou tuahine, ki te rapa haumi hoki mo Horouta, koia a Maunga-haumi, a Kaikamakama, he Maunga tenei. Ka miia e Pawa tona mimi hei kawae mo Maungu-haumi. Ka tawhai mimitia e Pawa tana mimi, tona kupu i reira:—

Tawhai mimi tawhai roa,
Ka heke motu tenei awa,

Tawhai mimi tawhai roa
Ka heke ko te Wairoa tenei.

E nei awa e rua, a Motu, a Te Wairoa he mimi no Pawa. Ka mahue atu taua haumi, kaore hoki i tae, kua riro mai nei hoki te waka kei Te Wairoa tae mai ki Turanga nei, he mea mahi e ratou ki te hanga i te wa i pakaru ai ka oti. Heoi ano tenei.

11.—KO ETAHI ENEI O NGA KORERO WHAKAPAPA MO HOROUTA, NA NEPIA POHUHU.

NGA korero mo te taha kia Ngatiira tenei ka timataria nei. Ka whawhai a Ngatiira mo a ratou maara kumara, me a ratou rakau, ka pa te pouri kia Ngatiira. Ka tahi ano ka tikina ka tangohia mai a Horouta, ko taua waka na Tama-a-Kawa, mo Hikitapu, mo Tuakarikawa. Ka riro mai te waka ra, ka utaina mai a Ngatiira ka eke mai a Pouhenui; ka mauria mai te kumara, me te kowhai, u noa mai te waka ra ko Ohiwa nei, ka eke ki runga ki Teraeokanawa, ka warea te iwi ra ki te tauawhi i ta ratou waka i te tahuritanga, tahuri rawa ake ona tungane, kua kore a Hinekaurangi. Ka mahue te waka ra ka whai mai i to ratou tuahine. Ko nga ingoa enei o te hunga i whai mai ia Hine:—Hounuku, Haurangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wahapaka, Koneke, Taaneherepi Karotaha, Whioroa, Taorora, Hiwara, Tehatoitoi, Tahore, Kura, Tutepakihirangi, Taiarao, me a ratou wahine ano, koia nei te ingoa o aua wahine: Manawaroa, Hinemataotao, Tera-kume, Mapuhirangi, Koia, Wahapuku, Tangihaiwaitutu, Tapoto, Tangaroakaitahi, Hinekapuaarangi. Koia hoki to ratou tuahine me to ratou tuakana. Ka tae mai ratou ki te wahi i mahia e Hine, ka huaina e ratou nga ingoa mo nga mahinga a Hine, me nga wahi i noho ai, i haere ai hoki aia. Koia nei aua ingoa me ona ritenga ano, ko te horahanga i tana maro. Ko te Horahangamaro tena. Ko te miringa i tana hei, tapaia ana, ko te miringa a hei, ko tana Whakauranga, tapaia ana ko Te Whakauranga, ko te hokahokaanga, ko Te Hokahoka ano. Ko te roa o tana tapuwae ko Tapuwaeroa tena. Ko te riritanga, ko Raparapaririki tena. Ko taua tirohanga, tapaia ana ko Tirohanga tena. Ko te wahi i tangi ai aia, tapaia ana ko Tangihanga tena. Nona anake enei ingoa katoa.

Putu rawa mai ratou ko Tiparora nei, ka tahuna te umu kai ma te ara ki tatahi, heoi kahore i huakea taua umu ra, e tao na ano. Aranga tonu iho tena wahi ko Umutaorora.

Ka haere ano ratou ma ro ngahere, puta noa mai nei ko Taiharakeke, wharona tonu te kai manu a Wapaka, me te kai tahaa.

Ka hoki ano ki rongahere mahi ai, puta rawa atu ko Maungatapere, ko Maungahaumi, mo Horouta taua haumi.

Ka tahi ka miia e Pawa tana mimi, ka karanga a Pawa i te heketanga o tana mimi:—

Tawhai mimi tawhai roa,
Ka heke te wai o motu
Hei ara me tohona haumi

Tawhai wahi mimi
Tawhai roa, ka heke te wai o Wairoa.

Heoi ka poka mai ano ratou ki tatahi nei, puta rawa mai ratou ko Whangara nei, rokohanga mai e tawheta ana tera te hokowhitu mau mahiti ia Pouhenui, ka kapiti nga niho i te mate kai ka tahi ka miia e Ngatiira nga waha ka kowhaka ki te rakau ka riringi ai ki roto ka huahaina kia werawera ai taua wai; ka ora, katahi ano ka haere ki te Muri wai wherohero ka kite ratou i te pua i Whakamanu. Ka tahi ka ki, e ko to tatou kainga tenei, ka noho ratou i reira ka mahi kai ma ratou.

Ka tiria te kumara a Hinehakerangi, ko te maara i tiria ai ko Manawaru, ko te matapaia te kowhatu hei tao, ka tipu tana, 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 papatakoto tonu. Ko Rapaka te maara ko tetahi o nga kumara o runga ia Horouta he Pohue, e tipu na i tatahi.

Ka noho ko Ira i Turanganui ka roa ka mahue i a Ira a kona noho rawa mai ko Pakarae tu ai tona whare.

Ka noho ko Paikea ki Whangara noho ai, ka tae te korero kia Ruawharo (ko Tupai) i Porirua i Arapawa, i Patea, ka haere ake raua i runga ia Takitimu, ki te kawae i nga kumara whakahaere kia Paikea ki Whangara. Ka tea ki Whangara, a Ruawharo, a Tupai, ka kiia a Ira kia patua e raua hei whariki mo a raua kumara, mo te whitinga a Uenuku ia Ruawharo kia hinga ki roto, ki te Kaharoa, ka ki atu a Paikea e taa ma te toatoa puku korua ki te kupukupu ki to tatou tuakana, no rawhai mai nga take, ka mau rawa mai ki konei whakarite ai. Heoi ka kora te kii patu i a Ira i kona.

Heoi ka hoki a Ruawharo raua nei ko Tupai ki o raua nei kainga noho ai. Ka haere hoki a Paikea raua ko Ira ki Uawa noho ai. Ku tu te whare a Ira ko Te Matateahu te ingoa. Ka oti ka tahi ano nga rawa, nga atua i utaina mai i runga ia Horouta ka kawea ki roto ki taua whare takoto ai. Ko aua atua i utaina mai i runga ia Horouta ka kawea ki roto ki taua whare takoto ai.

Ko aua atua i utaina mai i runga ia Takitimu, ko te tino waka tapu tera o te manutanga mai i tawahi.

Ka tahi ano ka whakina te kete o nga korero ki Uawa ka tukua e Ira kia Wharepatari hei tiaki.

Heoi ka tipu haere mai nei a tae noa mai ki tenei ao. Heoi ano enei korero i konei, mo tenei taha.

12.—KO ETAHI enei o te KORERO WHAKAPAPA mo PAIKEA, na NEPIA POHUHU.

HEOI ano ka u a Paikea ki uta ki Ahuahu (ko the ingoa o Paikea i aia e noho ana i Hawaiki ko "Kahutiaterangi." A te take i tapaa ai te ingoa hou mona ko Paikea, no tona ekinga mai i te ika hei ara mai mona ki enei motu ki Aotearoa). Ka noho a Paikea ia Ahurumowairaka hei wahine mana, ka whanau a raua tamariki: ko Marunui, ko Marupapa, ko Maruwakaaweawe. Ka whanau enei tamarikiri, ka mahue atu ia Paikea a Ahuahu, noho rawa mai a Paikea i Whakataane ka moe aia ia Te Manawatina hei wahine mana, no Whakataane tenei wahine i moea eia, ka whanau a raua tamariki: ko Whatiukauamo, Whatiuroa, Uekaiahu, Uetaha, Rongotaiheao, Rakairoa, Mariu, Teakau, Huiwhenua. Ka mahue Wakataane ia Paikea, ka haere mai raua ko tana wahine, a ia raua e haere mai ana i te takiwa o Whakataane ahu atu ki Waiapu ka whanau i te ara: a Rongotukiwaha, a Taohaki, a Teruru. Noho rawa mai a Paikea i Waiapu ka moe ano a Paikea i te wahine o reira ia Huturangi, i te tamahine a Whironui, ka whanau a raua tamariki: a Pouhenui, a Nanaia, a Porourangi, a Ueroa Takotainui, a Ruapani, a Ruarauwhanga Rakaihikuroa, a Hineteraraku, a Rangitawhiao, me etahi atu.

Ka whakatika mai a Paikea raua ko tona wahine me ona hungarei me ona taokete, me te iwi o tona wahine i Waiapu, ka haere mai a tae noa mai ki Anaura, ka timata tona whakanoho haere i etahi o nga tangata o te iwi o tona wahine tae noa mai ki Pukehore. Ko ona matua hungarei i kawea eia ki roto ki te Roto-o-tahe noho ai, me Tetuna ano, me Tangotangorau, ka hanga eia te Tatau-o-rangiriri, hei pa mo ona matua hungarei hei arai atu ki roto noho ai. Ka tikina nga wahie he puriri mo ana hungarei, mo Tewhironui rau ko Araiara, waiho tonu iho hei whakatauki, "Nga motu motu o te ahi a Whironui." Ka whakataka mai ano, noho rawa mai te ope ra ko Whangara, i te haerenga mai ka tae ki Koutuomoa, ki Torouka, ka hangai mai te titiro ki Whangara ka tahi a Paikea ka whaka atu i nga ingoa tona kainga. Ko te take hoki tera i haere mai ai he kimi i Whangara. Ka ki aia ki tona ope, "ko Pakarape tera, ko Waingutu tenei, ko Tokaakuku tera, ko Rangitoto tenei, ko Teuhiarirakau tenei, ko Pukehapopo tera, ko Tewaipaepae tenei, ko Teahiraririki tera, ko Teahiraraihe tenei, ko Whakino tenei, ko Tutapanihi tera, ko Tahatuoterangi tenei, ko Tawaruhangaahine tera, ko Pukehore tera, ko Terenanga tera." Ka kii ano aia a Paikea ko te ahua ano tenei o toku kainga, ko Whangara tonu ano tenei, kotahi rawa te he, ko Waimoko he rere whakatuara i Pukehapopo, me he mea ia kia rere i Teahiraririki penei ko Whangara motu hake tenei. Ka mea ano aia, otira ko Whangara tonu ano tenei. Ka tahi ano aia ka haera ki Whangara noho ai.

A mate iho aia ki reira, kawea ana ki roto ki te ana takoto ai, waiho tonu iho hei toma taua ana, Huaina ana te ingoa o tena ana. "Ko te ana o Paikea" tae noa mai ki tenei ra.

13.—KO ETAHI enei o nga KORERO WHAKAPAPA mo KUPE, na TA HORI KEREI, K.C.B., i kohikohi.

KO WAIHARAKEKE te awa i tupu ai a Aotea, na Toto i hahau ka hinga ki te whenua wahia ana ka pakaru, ko Matatua tetahi para ko Aotea tetahi. Ko Matahourua i tukua atu kia Kuramarotini, ko Aotea i tukua atu kia Rongorongo ki nga tamahine a Toto.

Ko Matahourua te waka nana i toro te nuku roa, ko Reti te tangata i runga.

Ko Kupe raua ko Hoturapa i haere ki te moana ki te huti ika, ka tau te waka o nga tokorua ra, ka tukua te aho a Kupe ki te moana, tatu kau ano ki raro ka mea a Kupe kia nukaia te hoa ki tana aho me mea "E hoa kua mau taku aho tena rukuhia." Ka karanga atu a Kupe "E Hotu kua mau taku aho tikina rukuhia." Ka mea atu a Hotu, "Homai hoki ki au."

Ka mea atu a Kupe, "E kore e taea e koe! engari e rere koe ki te ruku."

Kaore he nuka na Kupe kia mate ai a Hotu, kia riro ai a i aia ia Kupe te wahine a Hotu, a Kuramarotini.

Ka tahi a Hotu ka rere ki te wai ki te ruku i te aho a Kupe kia mawhete ai i te maunga, ano ka tatu a Hotu ki te takere o te moana ka tae a Kupe ki te taura a te waka, tapahia ana eia, ka rere a Kupe ki te kawhaki i te waka kia mate ai a Hotu ano ka puea ake a Hotu ka kite i te waka ra ka riro, ka karanga ki a Kupe, "E Kupe te waka ki au." Kihai rawa a Kupe i tahuri atu. Ka kau noa a Hotu a ka paremo ka mate.

Hoe tonu a Kupe a u noa, ka riro i aia a Kuramarotini. Ka tupata a Kupe kei he aia, a ka eke aia me tana ope ki te waka kia Matahourua. Ka hoe mai nei a ka tae mai ki tenei motu kahore aia i kite tangata.

Na ka whakawhiti a Kupe ki tera motu ka hoe i te moana o Raukawa, ka whiti na ka hoe a ka tapoko ki ki te au o Kurateau, i te wahi e heke mai ana te wai ki waho ka whakapiki a Kupe i tana waka i reira, ka eke ka tae aia ki te ripo, ka kite i te Wheke-a-Muturangi i taua ripo ka rongo taua wheke i te waka o Kupe, ka ara ki te mea i taua waka, a ka mate taua wheke i a Kupe.

Kahore a Kupe i noho i enei whenua i hoki ano aia ki Tawahi.

Ko nga tohu i waiho i konei ko te tinana i hoki ki era motu.

Te Hokinga o Kupe ka tae ki tawahi i reira ano a Turi ma, no te tau wha, no te tau i te matenga o Hawepotiki.

14.—KO ETAHI enei o nga KORERO WHAKAPAPA mo MAMARI te WAKA o NGAPUHI, na APERAHAMA TAONU.

HE pukapuka whakapapa mo nga tupuna Maori.

Ko Kupe te tangata kua tae mai ki tenei whenua i mua, i haere mai ki te rapu ia Tuputupu.

whenua, a pau katoa nga wahi o tenei motu te heare eia, kihai a Tuputupuwhenua i kitea ki runga, i kitea mai ki Hokianga, he hokinga no Kupe koia a Hokianga.

Kei raro kei te whenua tona nohoanga raua ko Kui. Ka moe te tangata ka kite ia Tuputupuwhenua ka whakaputa i raro i te whenua ka mea te tangata nana te moe, he whenua mahue. Tona tikanga o tenei kupu he whenua mahue, e mate katoa nga tangata i te patu i te turoro ranei.

Na mehemea ka hanga te tangata i te whare, ka tikina te tahi tarataru ka hutia a ka whangai ki te ngarara nonohi e kowhao i raro i te whenua nei, puku nei te tuara, ko Kui taua ngarara, hea mea tapu taua tarataru, na te mea i kawea ai mana e kai, koia te tino tangata o te whenua. Ka whanau ta Kupe: ko Matiu, tana ko Makaro, tana ko Maea, tana ko maahu, tana ko Nukutawhiti.

I haere mai a Nukutawhiti i tawahi, raua ko tona taokete ko Ruanui, ko Mamari to raua waka, a i mea a Kupe kei Hokianga a Tuputupuwhenua, ka puta a Nukutawhiti i te wahapu o Hokianga, ka whakatorangi a Tupu ki raro ki te whenua.

Ka hanga nga whare a Nukutawhiti raua ko Ruanui: ko te ingoa a ta Ruanui ko Te Pouahi; ko te ingoa o ta Nukutawhiti ko Te Whatupungapunga. Na Ruanui te whare kua oti wawe, kua pae mai te tohoro ka whakatika a Ruanui ka haehae i taua tohoro, hei mea whangai mo taua whare; he mea hae hae ki te mata a i waruhia ai te matenga o Nukutawhiti: koia a Mumuteawha i riri ai, koia te hono ai te pae mai o te tohoro. Ko taua tohoro he mokaikai na Tutunui, na Kae i tahae mai, he mea hainga kia Tutunui i eke mai a Kae i runga i taua tohoro ka tata ki uta ka oioi taua tohoro kia marere a Kae ki raro kia hoki aia. Ko te karakia a Kae:—

Haere i te mitimiti,
Haere i te honuhonu.

E mea ana te tikanga o tenei hirihiri a Kae, kia haere taua tohoro i uta. He hirihiri te ingoa o te karakia potopoto.

Ka hanga a Nukutawhiti i tana whare, ko oti ka rangahia te tapau mo roto, ka karakiatia eia. Koia nei te karakia i te mea e ranga ana te kai ranga i taua tapau, a na Nukutawhiti taua karakia:—

Ranga mai hea te takapau?
Tukua iho!
Ranga mai i Wawauatea;
Te takapau tukua iho!
Kei reira Tangaroa,

E whatai ana mai
Ki te Whatupungapunga;
Tukua iho!
Ka huri te takapau.

Ka whanau ta Nukutawhiti ko Papa-tahuri-iho, raua ko Moe-rewarewa te tuahine. Ka mate a Nukutawhiti, ka tangi tana tamahine ki aia, ko te tangi tenei:—

Papa te whatitini i runga nei,
Ko ana kanapu he aio,
Tu ka riri, Rongomai ka heke.
Tatara te waipuna tea
Ko Ru, ko Ngana, ko Aparangi, ko Kapitiwhano.
Kapitiwhano te ata o te taua
Te Hikihiki te Ramarama
Toheti, toheta te totoroia i whano
Whano, whano, whano mai te toki
Haumi e, ka riritu ka nguha
Tu, ka wawana, pihe pihe,
Ka taka hokianga nui ai
Ka taka te ro Pipirau
E Ru koe ae i.
Ka taka raro pouri ai
Ka taka te waro o Pipirau
E Ru koe ae i.
Ka taka Wawauateanui ai
Ka taka te waro o Pipirau
E Ru koe ae i.

Kia kotikotia te uru o te Ariki
Pipirau e Ru koi ae i
He tapu
He tapu tu matatanga
Ka ngaro, ka ngaro
Tuki taua he iwa
He iwa, he iwa
Tukua ki te marae
Werowero
Werowero te tara
Homai ra
Wirohia ki tai o whakarewa
Whakarewa te ika tere Kupe
Kia uru aeae a aeae a
Te taetae ki a tai
Me ko tai manawa reka
Te manawa kia Tu
Aeae a, aeae a pihe
Kia uru aeae a
Aeae a pihe pihe.

Ka mutu te tangi a te tamahine a Nukutawhiti a Moe-rewarewa te tuahine o te Papa-tahuri-iho. Ta Papa-tahuri-iho ko Papatahuriake. Ko te ritenga o te Papa-tahuri-iho, e ahu iho ana te rangi ki raro; ko te ritenga o te Papatahuriake, e anga ake ana te whenua ki runga, ta Papatahuriake, ko Mouri-uri, tana ko Morake-rake, tana ko Morakitu, tana ko Whiro, tana ko Toi.

Ko tona iwi nui tenei, ko te tini o Toi, ko te mano o Toi, i mate i te rautahi o atua, Toi tana ko Apa, tana ko Rauru. Ko te tupuna tenei o te iwi mohio ki te whakairo o Ngatikahungunu. Rauru tana ko Kaua. I tiniwhatia tenei tangata, haere ana i raro i te whenua, kei runga mai o Te Keri. Keri tona putanga. Kauea tana ko Te Toko-o-te-rangi, tana ko Te Rangi-tau-mumuhu, tana ko Te Rangi-tau-wananga, tana ko Hekana, tana ko Poupa, tana ko Maroro, tana ko Te Ika-tau-i-rangi, tana ko Awa, tana ko Awa, tana ko Awanui. Ko te tupuna tenei o Ngatiawa e noho ana i u Taranaki, nona tenei kainga a Hokianga i mua, e matau ana nga tangata, katoa ki tenei korero. Awanui tana ko Rakei, tana ko Tamakitera tana (kei Hauraki a Ngatitamakitera), ko Puhi moana ariki, ko te Ngapuhi tupuna tenei.

Ko te mutunga o te Popoarengarenga. Ka timata i te tua tangata, e tatakuna ana enei mea i te hokinga mai i te tanu i te tupapaku, hei whakanoa kia kai tango ai nga ringaringa o te iwi nehu tupapaku.

15.—HE KORERO WHAKAPAPA TUPUNA NA NGATIWHATUA, NA PAORA TUHAERE.

Ko TAKU tupuna ko Tumutumuhenua. Ko tenei tangata no roto i te whenua, e hara i tenei ao. Ko taua wahine ko Te Repo no te ao nei taua wahine he Taurangi he iwi ano to tenei wahine no Patupaiarehe tenei wahine, he iwi kei te ao nei, e kore e kitea e tangata nei, ko te nohoanga o tera iwi kei nga pupepuke teitei nei, e noho ana, e kore tera iwi e kitea e te tangata erangi ma nga mataketete e kitea ai tera iwi e haere ana i roto i te kohu o te ua kongu nei, no reira tana wahine ta Tumutumuhenua.

Ko te kainga tupu o tenei iwi o Ngatiwhatua kei raro kei muri whenua i te Aupouri i te mutunga mai o tenei motu i te rerenga wairua.

Ki ta matou ano ko te take o te haerenaga mai o tenei iwi o Ngatiwhatu ki Kaipara, he kohuru na Ngatikahumateaika, na taua iwi ra i kohuru taku tupuna a Taureka. Ko te iwi tera e noho ana i Hokianga, nona tera whenua na taua iwi ra. Ko taku kainga ko Muriwhenua he kainga pumau noku ta te mea i tupu mai taku tupuna i reira, a i mahue ai i au a Muriwhenua, na taua kohuru. Ka tahi ahau ka rapu utu, a patua ana nga tangata o Hokianga a riro ana i au te whenua i namata. Ko te mutunga i riro i au i taua patunga i riro Hokianga, katoa a tae noa mai ki Maunganui a noho ana ahau i te whenua no te mea kua mate katoa nga tangata te patu.

Ka roa te nohoanga i reira ka timata te whawhai a Kawharu ki Kaipara, ko tana pa tuatahi ko Moturemu, he pa kei te moana, he pari tetahi taha te tahi taha; ko te mea i horo ai tera pa, koia ano ko Kawharu te arawhata hei pikinga mo tana taua ki te pa. Ka mate nga tangata o tera pa, ta te mea he tangata kaha tenei ki te whawhai, he tangata roa. Ko tona roa e wha maaro, ko te whanui o te tinana kotahi maaro, ko te kanohi te roa, kei te whatianga o te ringaringa. Nui atu tana kaha ki te whawhai, ki te huna i te tanga o te taha ki te Marangai, ki te tai rawhiti. Kotahi ra i patua ai eia e rua pa, ao ake e toru pa, ao ake e rua pa.

Ka patua haeretia taua iwi o Kaipara, a tae noa mai ki Mahurangi, a puta noa mai ki Motukarakara, i tahaki mai o Te Puru i tawahi atu o Paparua, ko tona pa whakamutunga tenei, ka hoki ano aia ki Kaipara.

16.—MORIORI (Chatham Islands), na TAPUTARAWAI.

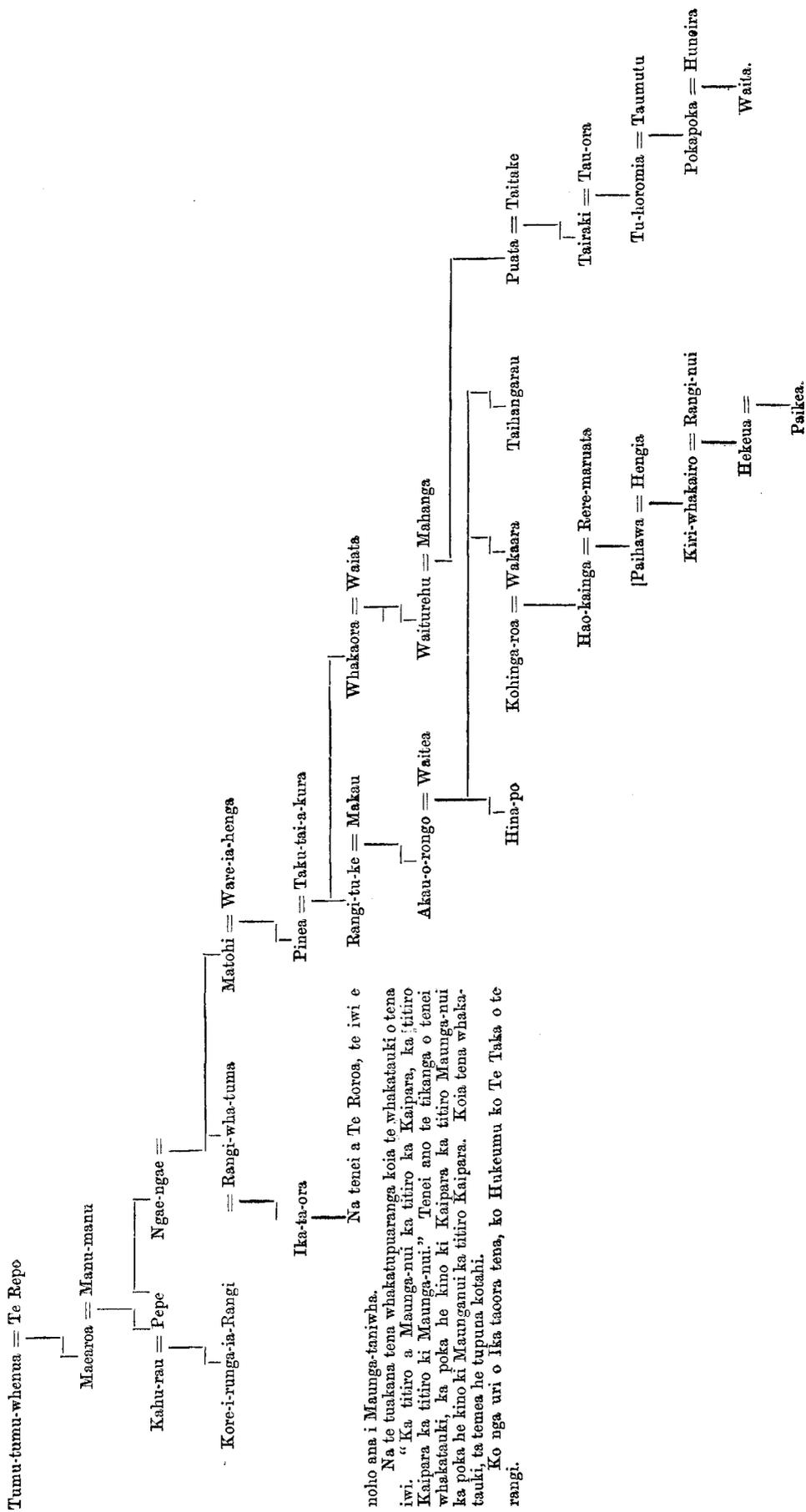
Ko RONGOMAWENUA i tumu o te wenua, no wairawa nei i ta mai ai Karapuna o Aote.

E ru waka, no Rangihou, no Mihiti, ko Rangimata ta ingo o ra waka, ko Kimi ta ingo o to Rangihou waka. E tahi waka ka mate no Rangihou.

Mura mai ko ro waka no Moe, ko Rupuke ta ingo, hara mai ratou ko Taupurongomaiwenua ko Rongopapa, ko Rongomaihoru, ko Mapupuku. Ko Nunuku timata i nginei ta kai tangata, na Moe i tamata, kia Hengarua e take hoki e ko Henga me te witu (na taua tangata nei i patu, koia tenei ka kino nei tenei motu i konei, ka kainga e Moe nga tangata) ka kai ko Moe i ka rangata o te wenua a ka pau, a ka tiro a Nunuku, ka ngaro ka rangata, karanga a Nunuku i tona hunga kia ia, hara mai kia ia kia kairi hokuruto mo ratou, ka hure e kari ai ma raro riipapa puta rawa atu wenua ke.

Keria e Moreroa puta rawa atu i Kekerione, koro puta a taua a Moe, to ratou ara tera, tenei i haroro i oro iei ratou i taua a Moe, ka hure ka hoki e neti i taua a Moe ki o taane, ka hure ka mutu i nginei koro mutunga rawa o ra kai rangata i Rangiauria (hoeti ano ka mutu tenei i konei. Na nga kaumatua toko rima i whakatika tenei korero).

Naku i tuki na Taputeharamaitarawai.



noho ana i Maunga-taniwha.
 Na te tuakana tena whakatuauranga koia te whakatauki o tena iwi. "Ka tiiro a Maunga-nui ka tiiro ka Kaipara, ka tiiro Kaipara ka tiiro ki Maunga-nui." Tenei ano te tikanga o tenei whakatauki, ka poka he kino ki Kaipara ka tiiro Maunga-nui ka poka he kino ki Maunganui ka tiiro Kaipara. Koia tena whakatauki, ta temea he tupuna kotahi.
 Ko nga uri o Ika taora tena, ko Hukeumu ko Te Taka o te rangi.

