

of Nga Paerangi tribe, or imposed that name on the autochthones by virtue of their superior *mana*, a thing which often occurred in those stirring times.

The above theory is strongly supported by a statement of Nga Paerangi of Kai-whaiki, who state that the ancestor of Paerangi-o-te-Moungaroa came from the Hawaikian fatherland to New Zealand five generations before the Aotea vessel arrived, a date which agrees with that of the arrival of Horo-uta.

As time went on Nga Paerangi became a strong tribe, and occupied lands extending from Whanga-ehu, up the Whanga-nui Valley as far as Ope-riki (Korinuiti). They were found occupying that territory when Ao-Kehu and the ancestors of Ngati-Hau came from the North, the latter tribe having sprung from the Ao-tea migrants.

In regard to the connection between the Horo-uta migrants and the Whanga-nui people. Hamiora Pio, an aged and learned member of the Ngati-awa tribe of the Bay of Plenty, states: "The people (of importance) who were of the sacred vessel Horo-uta, were Whiro-nui, Whiro-tupua, Te Pontama and his sisters, Te Kahu-takiri and Iri-a-rangi, Tama-whiro, Te Hekenga, Tama-ki-te-rangi, Oi-piria, Tu-mokai and his sister Hine-kawau. Tu-mokai lived at the Tawhiti-nui *pa* at Kawerau. His descendants are at Whanga-nui. The descendants of his sister Hine-kawau are here (Genealogy No. 1, in a future number)."

We observe that thirteen generations from Hine-kawau bring us to the present time. Now another genealogy from the same person was obtained by Judge Gudgeon from her descendants on the Whanga-nui side, and it contains an equal number of generations. This fairly proves that Hine-kawau and her brother, although of Horo-uta, were but descendants of the crew of that historic vessel, and really belonged to a period about twelve generations subsequent to that time. At the present time a native speaks of belonging to a vessel that arrived twenty generations ago.

Pio also states that the descendants of Tu-mokai are to be found among the

Whanga-nui people, that Turoa, the famous, was one of them. Miru-kino, an ancestor of Whanga-nui, is said to have been a son of Tu-mokai.

It is possible that Nga-Poutama, a river tribe living at Karatia, are descended from Poutama of Horo-uta. A curious statement is made by Pio. He says that a tribe known as Ngai-Tamawhiro, who were descendants of Tamawhiro of Horo-uta, occupied in former times lands at Mehea, near Matata, in the Bay of Plenty. The skin of those people was black, like that of a negro. Their speech was very unlike that of the Maori. They are now a practically extinct people, being represented by one survivor, a half-caste named Hoani-Tuaraki.

It is possible that Horo-uta brought a contingent of the dark Melanesian race to this land from Fiji or elsewhere. It is well known that the Maori sojourned for some time in Fiji, and the whence of Horo-uta is shrouded in mystery. This hypothesis would account for the strange Melanesian type found among the Urewera mountaineers, who are in some way connected with the natives of the Whanga-nui River, both by blood and tradition, as we shall see anon. This connection, it seems to me, is through the migrants of Horo-uta, the remains of which canoe are to be seen at Tiarere, near Matata, in the form of a rock. At least so says the veracious Maori—and who would doubt him?

Tawhawahakia, of Kai-whaiki, near Upokongaro, writes me: "Tu-mokai, Miru-kino and Hine-kawau came from there (Bay of Plenty). They came from the Tawhiti-nui *pa*, at the mouth of the river at Opotiki. Many more came with them, bringing with them the name of their *pa*, Tawhiti-nui, which is still heard mentioned within the Valley of Whanga-nui."

There is also a connection between the Bay of Plenty natives and those of Whanga-nui through Toi the Wood Eater, of famous memory. A genealogy from Toi gives twenty-nine generations down to Hare Rakena (see White's Ancient History of the Maori, vol. 1, p. 138), and another of the