

war party of Ngati-whatua, Ngapuhi and other tribes on the south, that the Wellington district was occupied by a tribe known as Ngati-Ira, who had, nine generations before that time, migrated from the East Coast, above Poverty Bay, and as they became powerful, gradually acquired more territory until they occupied all lands between Cape Palliser and Pukerua, near Pae-Kakariki. Ngati-Kararu, a division of this tribe, were living at Porirua under the famous chief Te Whanake and his equally famous wife, Tamai-rangi, at the time of the Tuwhare raid. Ngati-Ira had several fortified settlements, as Maupua and Orua-iti at Miramar, Ngutuihe at Puke-atua, near Waiwhetu, Korohiwa, opposite Mana Island, on which island (known as Makaro to the Maori) are also to be seen old defences.

These people must have been fairly numerous, inasmuch as an old tribal saying runs thus: "*Ko tini o te pekeha ki te moana, ko Ngati Ira ki uta*"—that is "The multitude of the *pekeha* on the ocean is like unto the numbers of Ngati-Ira on land." The *pekeha* is a small sea bird which is seen in large flocks.

#### NOTES.

1. *Puwahara*: A platform on high posts, a stage erected within a *pa* near the palisades, and on which fighting men stood, armed with long spears, stones, etc., in order to repel attack.
2. *Kotuku*: The white crane. These birds were numerous at Pori-rua Harbour in pre-pakeha days. The feathers thereof were much prized by natives. They soon disappeared after the arrival and settlement of whalers. I saw one in the Kenepuru Stream about thirty-six years ago.
3. No *pa* at Porirua. At that time the Pa-o-Kapo at Titahi was occupied, and probably another on the coast a little further south, but of which I forget the name. The war party, however, probably came by land, down the coast, thus the above forts would very likely not be seen by them. It was during Te Rau-paraha's second raid that Takanae and Tungia took the Wai-mapihi *pa* at Pukerua. Old Ngahuka, of Pukerua, is a son of Tungia.

#### II.

"So we rose to avenge our comrades who had been slain by the people of the land. Ngapuhi marched by Heretaunga (the Hutt) and round the coast to the mouth of the River of Wai-rarapa, where we made *moki* (flax stalks or dry raupo tied into bundles, the buoyancy of which enables a person to bestride it and cross a wide river thereon), and there were fifty of us, twice told, who paddled across the river on those *moki* in order to attack the *pa* on the eastern side of the river mouth. But the fifty, twice told, were defeated and driven off, and retired in confusion. Many were killed, and their bodies were eaten by the people of that *pa*. One of our chiefs was also severely wounded in the breast by a spear thrust, and afterwards died. We heard of others of our people having been killed, that is of our people who had camped at Te Aro. For that party had captured canoes from our enemies, and had crossed the Whanga-nui-a-Tara and landed near the mouth of the Wai-rarapa, and were roaming over the land fighting the men of Kahungunu.

We, who had lost men, decided to pursue the enemy, who had left their *pa* and gone up the valley of Wai-rarapa. So we crossed the Wai-o-Rotu River on our *moki*, and pursued them. For three nights\* did we follow them. Then we came up to them, and we fought and conquered them, slaying many and taking many prisoners. Then we returned to where our dead chief lay (the one who had been speared), and there we slew those prisoners we had taken to serve as food for the mourners for our chief. When we had performed the usual rites over the dead chief we then cut off his head. The body was buried, but the head we preserved in accordance with our ancient customs, that we might carry it back to our home in the far north land, there to be greeted and mourned over, after the custom of the Maori. But while we were engaged in preserving and drying the head, and

\*The Maori reckons time by nights, not by days.