

branchlet be broken off, that man on whose shoulder it broke will assuredly be slain in the coming battle.

While we were going through this ceremony the people in the fort were casting spears at us. The *tohi* rite being over we entered our canoes and went up stream to land, but before we were all ashore we were attacked by the enemy from the pa. But we possessed guns, although the foe were numerous. We shot some of them as we landed, and our guns terrified them. They fled towards the pa, but turned and again attacked us. Some of ours were killed and we fled. But we rallied again and attacked them. They fled to the pa, we pursuing them; so, being hard upon them, we all entered the fort together. Most of the foe escaped to the forest. Those of them who entered the walls were slain by us, or enslaved. We then bade our female slaves scrape some flax and plait ropes of the fibre, and also to plait one end of a rope into the long hair of each of the enslaved women. This rope was to lead our female prisoners by, lest they escape. But those deceitful women all ran away. They obtained, in some unknown manner, a few shells with which they cut the ropes and so escaped.

The men and young girls we had taken prisoner we shut up in an enclosure made of timber, which we built for that purpose. It was like the enclosure made to keep the native dogs in. But those people also ran away. They dug a passage underneath the walls and so escaped, which was a pity. We were really most unfortunate.

So we left that place and went towards Wairua. We were guided by the prisoners whom we had captured‡. We came to a pa of the land people, who had covered the palisades of their fort with bundles of green flax, tightly lashed on. Thirty of ours, once told, went to the pa and told the people that we had brought some guns for them (*he pu ma ratou*), and invited them to a feast. So

they came and were slain, at the instigation of Te Rauparaha. Then we knew that our chief and his daughter were avenged.

By this time ten moons had died and been revived by the Living Waters of Tane, and we thought of our homes in the far north. So it was that we took the back trail by the coast lands.

When we arrived at Whanga-nui we saw a new pa, which had been built since we passed down the coast. We took that place and consumed the people thereof. Then we went on to Taranaki and to Kai-para, where the Ngati-Whata people took us across the harbour; so returned we to our homes."

THE EXPEDITION OF TUWHARE UP THE WHANGANUI RIVER.

This raid against the Ngati-Hau tribe of Whanga-nui was made by Chief Tuwhare and his tribe (Ngati-Whata, of Kai-para) on their return from Wellington.

"At Whanga-nui Tuwhare assaulted the pa of the elder brother of Te Anana. Ngati-Hau wished the chief to abandon the pa, as he had but fifty fighting men, once told, therein, but he and his people declined so to do, and held by their pa. Tuwhare attacked the pa and it fell to him. Many were killed; some escaped. They were pursued in canoes by Tuwhare and his party, even to the home of the Pa-moana people, to Operiki and beyond. Ngati-Hau collected from all parts and followed the invaders up the river. Many assembled at a narrow part of the river, where it runs between high cliffs, and from those cliffs they cast down great stones upon the men of Tuwhare, as they passed beneath in their canoes, casting some of those stones by means of cords attached to them. Many were thus killed, and then the invaders were pursued by those men of the cliffs. Tuwhare was struck down by Whakaahu§, but the blow did not kill him. Tuwhare said, "Yours is the hand of a cultivator; it cannot slay a man."

So perished those people. Never more

§Ngati-Hau say by Te Ao-marama.

‡By this time this party had joined the Ngapuhi *tauu*, who had marched from Pipitea, and whose story we have given.