

did they appear in the Ao Marama (World of Light, or Living World).

Who says that our conquests were made by the guns of the white men. There were few, very few guns among that party. It was our superior courage and superior *mana*. We traversed the Fish of Mani, from the Western Sea to the Land of the Rising Sun, and the people of many lands fled from the flash of our weapons. We took the forts of Mawhitiwhiti, Haki-kino and Tauwhare-nikau from the Sons of Kahungunu. And we broke the power of those people at that last fight, and slew their chief, Te Papahinga.

When we saw that *pakeha* ship off Te Kawakawa, Te Waka Nene said to Rau-paraha: "O, Raha! Do you see that people sailing on the sea? They are very good sort of people, and have a great deal of valuable property, and if you trade with them they will give you guns and powder, thus enabling you to slay an endless number of people." Thus it was that Te Rau-paraha went back to Kapiti and conquered all those lands."

THE DEFEAT OF TUWHARE BY WHANGANUI, AS TOLD BY NGATI-HAU.

"When Tuwhare, of Te Roroa, returned from the Great Harbour of Tara, he forced the Whanga-nui River in canoes. The people of the Puke-namu, Patu-po and Taumaha-aote pas fled up the river (note 2). As the invaders advanced up the river they were harrassed by our people from both banks. Every pa sent men to attack them. Many followed in canoes and attacked the enemy in the rear. But what was that to Tuwhare! He cleared a way for his war party by the terror that his guns caused. When we heard the reports of the guns, we thought that they were *pu-tatara* (shell trumpets, an ancient native instrument). Our old men said: "Does this man think to conquer Te Ati-Hau with his shell trumpets? Do the descendants of Ao-Kehu and Tama-whiro fly from a sound?" So said our warriors. But when we saw our men falling dead around

us, struck down from afar off, then the knowledge came to us that this was the new weapon of which we had heard, and we saw that our native weapons would not prevail against it.

Still we resisted the advance of those people, and attacked them from either side, and followed even in their rear. Far up the Awa-nui-a-Rua† did Tuwhare fight his way, until he reached the Ana-o-Tararo, near Makokoti. At that place the river is narrow and has high cliffs on either side. On the summit of the cliffs great numbers of people had collected, for our messengers had gone forth to warn the tribes of the river and of the interior. Thus the people of Nga-Paerangi and Pa-moana, of Poutama and Te Patutokotoko, assembled to repel these boastful men of the north. The warriors of Tuhua and Great Taupo of Tia travelled by night and day to join us—and the word was war.

As the canoes of our foe passed through the Ana-o-Tararo we struck them. *E tama!* From the cliffs we rolled down huge logs and stones upon the canoes, crushing many of them, killing and maiming the people therein. The Waters of Rua ran red to the ocean on that day.

Those who fled we attacked and slew, but few escaped. The men of the north, who thought to conquer the whole world with their guns, were destroyed by the children of Hau-nui-a-Paparangi, beneath the shining sun. *A-ha!* "*Te koura puta roa!*" (Note 3.)

It was Te Ao-marama who wounded Tuwhare and took him prisoner. He said to his captor: "Yours is not the arm of a chief, or you would have killed me. It is only a *ringa mahi kai* (an arm for tilling the ground *i.e.* to produce food)." From that remark a son of Te Ao-marama took the name of Ringa-mahi-kai.

The chief Tuwhare was not slain, but released. He died among the Ruanui people while on his way home."

†Awa-nui-a-Rua, ancient name of the Whanga-nui River.