

THE
**ANCIENT HISTORY OF
THE MAORI,**

HIS
MYTHOLOGY AND TRADITIONS.

HORO-UTA OR TAKI-TUMU MIGRATION.

BY
JOHN WHITE.

VOLUME II

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O THIS gloomy and keen regret for thee, my child!
 I feel my sorrow and my anguish now.
 O son of mine ! why didst thou silently depart,
 Nor utter words of long farewell,
 And speak thy last request to me?
 But now with thee I'll rise,
 And follow with the mighty throng
 Of those our ancient men,
 And fathers now with Whati-hua;
 Nor heed the warning words
 Of Rua-pu-te-hanga— She of old, who said,
 "Return ; nor dare the death
 That must ensue if you persist,
 And follow her who, reckless, dared
 The surging waves of Rakei-mata-taniwha."
 Oh! come, come back, my child, to me, and
 Tell the news from countries trod by thee.
 But thou, when asked to give our history,
 Make answer, "I am young, and but a child,
 And have forgotten what my parents taught."
 Yet we have heard from days of old
 That Tai-nui, Arawa, and Mata-tua,
 With Kura-hau-po and Toko-maru,
 Were the canoes in which our great progenitors
 Sailed across the mighty ocean which we see.
 And Hotu-roa, Nga-toro, and Tama-te-kapua
 And Rongo-kako, these with Tama-tea
 In the Arawa came, and whose descendants now
 Have spread and covered all these lands.
 And we will own the truth,
 And now admit the error
 Which Te-tauri charged us with.
 'Tis true, Te-tauri and ourselves
 Are offspring of Te-wairangi,
 And you of Pou-tu also came.
 Nor can we count the many lines
 Of Tua-matua, or our pedigree
 Rehearse. A summer's day would
 Not give time to tell it all.
 O-kai-whare was the ancestor
 Of Kiri-tai, and Hine-rehu
 Came of Wai-tapu ; and Kahu-rere-moa
 Wed the son of Upoko-iti,
 Who lived in days of old,
 When Whiro's law the people ruled;
 When Pare-kawa, Tama-mutu,
 And Waka-toto-pipi lived,
 And Tu-roa and Rangi-hopu-ata
 Ruled in Whanga-nui.
 But you and they are one in rank.
 O son of him whose fame
 Was heard by every tribe, and even
 By the moon and morning star, high up in heaven,
 And all the noted men of Wai-kato
 Whose proverb is, " The plume of Mo-tai—
 Of the multitude of men."

Lament for Te-tahuri, son of Te-whata-nui.



PAKIPAKI-TAHA.
(Revenge.)

PREFACE

At page 84 of the Maori part of the present volume I 'have taken advantage of the able work, "Nga Tupuna Maori," published by Sir George Grey, K.C.B., and have quoted the passages there to be found relative to Maui, Ira-waru, and Ngahue. To the Rev. J. W. Stack—from his writings contained in the "Proceedings of the New Zealand Institute"—I owe the passages relating to Rua-pupuke and Hine-matiko-tai found on page 162 of the English part. And the passages respecting Hou-mea and Tau-tini-awhitia, on pages 167 and 173 of the English part, I owe to the valuable writings of W. Colenso, Esq., F.L.S., contained in the "Proceedings of the New Zealand Institute."

JOHN WHITE

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CONTENTS

Chapter.	Page.
I. IO	1
The god Io	3
Niwa-reka and Mata-ora	5
Tura and Ru-kura-matua	7
Tura and te Ru-wahine	9
Ira-tu-roto and Tura	11
Whiro and Tura	13
Hua and Whiro	15
Battle between Whiro and Tura	17
Tura returns home	19
II. RONA	20
Rona and the moon	21
Rona and Uru-pahika-hika	23
Rona and his children	25
Roanga-rahia and Ruru-teina	27
Ruru and Ngarara-hua-rau	29
Pungarehu and Koko-muka-hau-nei	31
Poua-kai, the man-eater	33
III. TAMA-NUI-A-RAKI AND MATA-ORA	35
Tama-nui-a-raki and Ruku-tia	37
Tama-nui-a-raki left by his wife	39
Tama-nui-a-raki tattooed	41
Tu-te-koro-panga and Ruku-tia	43
Tama-nui-a-raki and Tu-te-koro-panga	45
Tama-whiro and Tara-roa	47
Death of Tu-taka-hinahina	49
Roiroi-whenua and his mother	51
IV. NIWA-REKA, HAPOPO, AND PAOA	52
Hapopo and Paoa	53
Ruahine-mata-maori	55
Voyage of Paowa	57
Pioio and Kukuru-atu	59
Pioio kills his captive	61
V. MAUI	62
Birth of Maui	63
Maui and his mother	65
Maui as a bird	67
Maui nooses the sun	69
Origin of Maui	71
Te-raka and Maui	73
Maui pulls the land up	75
Maui and Ira-waru	77

Chapter.	Page.
VI. MAUI	79
Mu and Weka	81
Maui and Tuna	83
Maui and the sun	85
Maui and Hina	87
Maui and the winds	89
Maui, life and death	91
Maui and his mother Taranga	93
Maui and his brothers	95
Maui and his mother	97
Maui and his brothers	99
Maui out fishing	101
Maui and Mahu-i-ka	103
Maui and his father	105
Death of Maui.....	107
VII. MAUI AND MAHU-I-KA.....	108
Maui obtains fire.....	109
Maui and Ira-waru.....	111
Maui pulls the land up	113
Maui and Tuna-roa	115
Maui and noted chiefs	117
Ira-waru turned into a dog	119
VIII. IRA-WARU AND HINA-URI.....	121
Hina-uri and Tini-rau.....	123
Maui and his brother-in-law	125
Tini-rau and Kae.....	127
Kae and Tutu-nui.....	129
Haka which made Kae laugh	131
Tini-rau and Rupe	133
Tini-rau and Hine-te-iwaiwa	135
Tini-rau and Kai	137
Death of Kai	139
IX. TINI-RAU AND HINE-TE-IWAIWA.....	141
Tu-huruhuru and his father	143
Tutu-nui lent to Kae.....	145
Tu-whaka-raro and Apa-kura	147
Lament of Apa-kura	149
Tihi-o-manono burnt	151
Poporo-kewa destroyed	153
X. HINE-I-TE-PUWHA.....	155
Tari-makao-roa and her son	157
Tau-tini and Titipa	159
Tau-tini and his canoe.....	161
Pare and Hutu.....	163
Death of Pare	165
Hou-mea and her acts	167
Hou-mea and her children.....	169
Hou-mea and Uta.....	171

CONTENTS

VII

Chapter	Page.
X. HINE-I-TE-PUWHA—continued	
Tau-tini-awhitia and his mother	173
Tau-tini-awhitia and his birds	175
XI. ORIGINAL CANOES	176
Ancient canoes	177
Mata-ora canoe	179
Motu-motu-ahi canoe	181
Kura-hau-po canoe	183
Ngahue and his acts	185
Ngahue and bird moa	187
Raka-tura and Manga-rara	189
Kiwa at Tauranga	191
Migrations to New Zealand	193

NGA UPOKO KORERO

Upoko.	Wharangi.
I. IO	3
Nga io aitua	5
Ko Mata-ora, ko Niwa-reka	7
Ko Tura ko Whiro	9
Ko Tura ko Turaki-hau	11
Ko Tura raua ko Turaki-hau	13
Whiro raua ko Tura	15
Ka mate a Tao-ma-kati	17
II. RONA	19
Rona raua ko Uru-pahikahika	21
Rona raua ko Hoka	23
Roanga-rahia me Ruru-teina	25
Ruru-teina me Nga-rara-hua-rau	27
Ka mate a Nga-rara-hua-rau	29
Pungarehu me Koko-muka-hau-nei	31
Ka hoki a Pungarehu	33
III. TAMA-NUI-A-RAKI RAUA KO MATA-ORA	35
Tama-nui-a-raki me Ruku-tia	37
Ko Tama me te moko	39
Ko Tama, ko Tu-te-koro-punga	41
Ka patua a Ruku-tia	43
Ko Tama-whiro ko Tara-roa	45
Tiu-taka-hinahina me ana mahi	47
IV. NIWA-REKA, HAPOPO, ME PAOA	48
Niwa-reka me Hapopo	49
Ruruhi-mata-morari me Paoa	51
To oranga o Paowa	53
Pioio raua ko Kukuru-atu	55
V. MAUI	57
Maui me ana tini mahi	59
Maui me Mahu-i-ka	61
Maui me nga ika	63
Maui raua ko Te-raka	65
Maui me ana matua	67
Te ika whenua a Maui	69
Maui me Ira-waru	71
VI. MAUI	72
Maui me Hine-nui-te-po	73
Maui raua ko tona papa	75
Te hiinga o te whenua	77
Maui me Ira-waru	79
Ko Maui, ko Hina, ko Taki	81
Maui me te Ra me te Marama	83
Maui me ana tuakana	85

Upoko.	Wharangi.
Maui me tana whaea	87
Maui me nga manu	89
Maui me Ta-ranga	91
Maui me te Ra	93
Maui, i hiia ai te whenua	95
Maui me Mahu-i-ka	97
Maui me Hine-nui-te-po	99
Te matenga o Maui	101
VII. MAUI RAUA KO MAHU-I-KA	102
Maui me te ahi	103
Maui me Ira-waru	105
Maui me ana waka	107
Maui raua ko Tuna-roa	109
Maui raua ko tana taokete	111
Maui raua ko Ira-waru	113
VIII. IRA-WARU RAUA KO HINA-URI	115
Ira-waru me Hina-uri	117
Ira-waru i kuritia	119
Tini-rau me Kae	121
Kae i hopukia	123
Tini-rau me Hine-te-iwaiwa	125
Hine-te-iwaiwa me nga ika	127
Ka patua nga wahine a Tini-rau	129
Ko Tini-rau, ko Tau-tini	131
Ka rapua a Kai (Kae)	133
Tini-rau me te iwi	135
IX. TINI-RAU RAUA KO HINE-TE-IWAIWA	137
Ko Rupe, ko Tini-rau	139
Tini-rau me Kae	141
Tu-whaka-raro, me Apa-kura	143
Ka mate a Tu-whaka-raro	145
Ka wera te Tihi-o-manono	147
Te waiata a Whaka-tau-potiki	149
X. HINE-I-TE-PUWHA	151
Hine-i-te-puwha me te tama	153
Tau-tini, me Titipa	155
Ko Pare raua ko Hutu	157
Ko Hutu i te Reinga	159
Ka whanau a Tu-tawake	161
XI. NGA WAKA TUATAHI MAI KI ENEI MOTU KI AO-TEA-ROA..	162
Nga waka tuatahi	163
Te korero a Nga-i-tahu	165
Te korero a Nga-ti-apa	167
Nga-hue	169
Raka-taura	171
Te-rau-a-riki-ao	173
Kai-awa me tana wahine	175
Ka heke mai i Hawa-iki	177

ANCIENT HISTORY OF THE MAORI.

CHAPTER I.

My spirit trembles in this world, and,
Whilst down from Rehia [a mountain]
Lightnings flash and winds descend,
I offer sacrifice demanded.

Now rest, great trembling one,
As come the foe
So nimbly, in divisions,
On the road to Moko-ia.
* * * * *

My enemies are these:
The earthquake, and the caterpillar,
And all devouring insects
* * * * *

Coming from Waero-ti [island in Polynesia].
* * * * *

And, oh! those uhi (yams), and kumara,
And taro now fall from out
The girdle of Wahie-roa.
* * * * *

My spirit yearns, and now,
O god of man! deprive
My enemies of power.

O Io!
O god of man! I now
Am at my work—
My crops am planting.
Moisten my plantation
And cause my crops to grow.

O Io!
O cloud! descend from Rehia [a mountain],
And lightnings flash, and winds descend,
And yield an increase;
Whilst I my offering make,
And chant my sacred song
To him, the One supreme.
* * * * *

Oh, that that which to me is precious
 May not now be blighted
 By the salt sea-wind or gale!
 O Io!

Incantation chanted whilst planting the kumara.

IO. NGA-TI-HAU.

Io is really the god. He made the heaven and the earth. The following is the opening of one incantation repeated to him at the time that the bones of a corpse were being exhumed. At the conclusion of this incantation another one was repeated to Tio-rea (great reverberating sound), who was the pet of the noted Ue-nuku. Ue-nuku was a man, but after death he was deified. Io made Tiki.

INCANTATION TO IO.

O Io! O! Put our children
 All in a line, and name them,
 That they may hear
 Words from your seat (throne)—
 From the great seat
 Of fame in the heaven.
 Heaven moves to meet
 The coming of its hosts.

Now, Rangi took Papa, and begat Rongo, Tanga-roa, Tane, Kahu-kura, and Ru-ai (wai)-moko-roa. Ru-ai-moko-roa was not born, but was the power in the centre of the earth which caused earthquakes.

Io. (NGA-TI-RUA-NUI.)

Io was a sign of good or evil. The involuntary twitching of any part of the human body was recognized as Io.

If a company of travellers by land or sea were detained by rain or wind, and a twitching in the middle of the arm or leg were felt by the chief, or priest, or another person of note, such Io was an omen of evil to the company; but if the Io was at the extremity of the arm or leg, it was an omen of rain or wind. Whoever was the subject of Io always communicated the matter

to his companions, some of whom immediately took the most extreme measures to prevent being surprised by an enemy, while others consulted as to its interpretation.

If the Io were on the left side, and under the arm, it was an omen of death; and if it were on the chest and near the heart, it was an omen of death, of murder, or war: if it were anywhere between the chest and the elbow on the left side, it was an omen of the defeat of the party, or of some of them being killed by an ambuscade.

If Io were on the shoulder, it was an omen that the enemy would pass their company at some distance; and if on the thigh, it indicated that the enemy would go away without attacking them or any of their settlements.

If Io were on the right side, between the thigh and the knee, it was an omen of visitors who had not before been in the district; if it were between the thigh and the stomach, it was an omen of visitors who had not been to them before; but if it were in the groin, it was an omen of the visit of relatives, who would arrive the same evening or at dawn of the following day. The subject of this last Io always asked the questions, "My parents?" "My elder brother?" "My sister?" and would confidently expect the person he had named the time Io ceased. Sometimes such persons have been met on the road, and have been told Io had given premonition of their approach; and all were ready to receive them.

If the Io were on the right arm it was an omen of a present of food shortly to arrive for that person. If it were on the right shoulder it was an omen of food consisting of birds and eels.

If the Io were near the region of the lungs it was an omen of death. If the Io were under either ear it was an omen of death. If it were at the side of or below either eye it meant death; if on the upper lip, it was an omen that some one was slandering that person. If it were above the eyes it was an omen that the person would be smitten with leprosy or with contracted muscles. If it were on the lower lip or chin it was an omen of food for that person.

RU-AI(WAI)-MOKO. (NGA-TI-KAHU-NGUNU.)

Rangi = Papa
 |
 Ru-wai-moko =
 |
 Manu-ongaonga =
 |
 Ue-tonga =
 |
 Niwa-reka.

Rangi and Papa begat Ru-wai-moko (the god of earthquakes, or the water trembling with the lizard), who resided in his mother. Ru-wai-moko begat Manu-ongaonga (the bird who came when called), who begat Ue-tonga (trembling south), who begat Niwa-reka (great delight).

Mata-ora (healthy face) took Niwa-reka to wife; but, having beaten her, she left him and went below. He followed her, and, having arrived at the house of Ku-watawata (light seen through chinks), he asked, "Where is the road leading below?" He was told it was at the back of the house. Ku-watawata opened the door of Te-po (darkness), and Mata-ora looked down into it and saw men walking about, and houses standing there. He descended, and met Ti-wai-waka (or Ti-wakawaka—fantail bird), to whom he put the question, "Has any human being met you?" "Yes," said he, "and she has gone on, her lips hanging down, and a sobbing noise was heard from her. She has gone." Mata-ora went on, and arrived at a place where a fire was burning, which had been made by those who tattooed the human face; and Ue-tonga was in the act of tattooing a man. Ue-tonga looked at the moko (tattooing) on the face of Mata-ora, and put out his hand and wiped the moko off, at the same time saying, "Those above do not tattoo properly." Mata-ora was then thrown down, and Ue-tonga began to tattoo him. When Mata-ora felt the pain of the operation he chanted this song:—

Niwa-reka, great delight,
 Who has caused me
 To come to darkness—
 To utmost darkness.
 Speak of the pain
 Of the beloved one
 Who is at Ahu-ahu (swelling up),
 And at Ranga-tira (the chiefs),
 And at Nuku-moana-riki (distant little sea).
 Yes, thy bloom of red,
 Which has passed swiftly
 Along the road to Tara-naki (slanting or following barb),
 Yes, at Tara-naki is
 The beloved one, to whom
 Your nimble feet
 Speed swiftly.

The report of these circumstances, and the words of the song were conveyed to the house in which Niwa-reka lived at Aroarotea (white face), where she was occupied in weaving mats. Then she rose and went to where Ue-tonga, her father, was tattooing Mata-ora. Ue-tonga commanded her to go away, but she would not heed his orders, and said to the man who was being tattooed, "O man! chant your song." The man again chanted his song. She listened to his chant, especially to the closing, which was this:—

Tell it to the west
 Tell it to the south,
 And to the north also.
 Look at the stars above
 And glance at the moon.
 I am as the tattooed tree.
 Say who is thy beloved,
 And let the scent of
 The mokimoki plant (sweet-scented fern)
 Give forth its sweetness
 And foster those desires,
 That in the midst
 Of waving plumes
 I may a listener be.

From the words of his song she discovered he was her husband, and took him to her house, where she attended to him till the wounds of the tattooing had been healed.

He then spoke to her and said, "Let us return above." They came to the house of Ku-watawata, and still on they came into this upper world; but Mata-ora omitted to leave with Ku-watawata one of the garments his wife had made, as payment for travelling the road of Po. But Ku-wata-wata called and said, "Mata-ora, go and shut the door of Te Po and the door of To Ao (of the night and day), as men shall not in future pass over this road."

Mata-ora lived with his wife in this world, and taught men the art of tattooing. Hence the proverb for tattooing,—

Mata-ora taught the art
Of Ue-tonga —
The art of tattooing;

also,—

The core of Mata-ora —
The work of Ue-tonga.

Niwa-reka and Mata-ora had Papa-hu (plain or unmarked face); but we will now tell of another branch of the family—we will speak of Tura—and then come back to speak of that from which Maui came.

GENEALOGY AND HISTORY OF TURA (BALD-HEAD), ALSO CALLED
WAI-RANGI-HAERE (DEMENTED WANDERER).

(NGA-I-TAHU.)

Te-anu-ki-waho begat Te Pou-namu; and Te-anu-ku-whakarere begat Te-mataa. Te-anu-ku-mahana begat Tura, who took Rau-kura-matua (red plume the senior) to wife, and begat Ira-tu-roto (pimple on the skin). Ira-tu-roto took Te-waha-matareka (sweet voice and beautiful face), and begat Ui-roa (long inquiry). Ui-roa took Te-whe (caterpillar), and begat Tahito-tare (the asking of old). Tahito-tare took Rongo-mai-kato (severed whale), and begat Ra-kai-nui (day of great eating); who took a wife and begat Ao-mata-rahi (dawn on broad expanse) and a daughter, Rua-tapu-roa (long sacred pit). Rua-tapu-roa took Kahu-kura-nui (great red garment), and begat Ra-kai-hiku-roa (long eating of the remainder), who begat Ta-manu-hiri (stop

the stranger), who took Rua-ka-eto (the pit of evaporation), and begat a daughter called Hine-pare (daughter of the plume), who took a husband and begat Taniko (border, or fringe) and Tama-waka-tini (son of the many canoes). Tama-waka-tini took Ra-kai-ha-kino (day of the bad breath), and begat Tama-ihu-poro (son of the blunt nose), who took Te-kura-i-waho (the sacred red of a distance), and begat Ra-kai-te-kura (day on which the sacred red was used), a daughter; and a son called Tama-tea. Ra-kai-te-kura took Tu-marō (power unabated), and had no issue.

At this time Tura took to wife Ru (Rau)-kura-matua, and begat his son Ira-tu-roto.

A nephew of the great chief Whiro took to wife Ha-raki-raki (the ancient) and had a child, which was given to Whiro, its grand-uncle, to nurse for a short time. An accident caused Whiro to call for the mother to take it away. In removing the infant she saw the tattooing on the body of the old man, and laughed. This was the origin of a liaison between them. The fact was soon known, and the people with disapprobation said, "Who ever knew of a father-in-law acting as Whiro has done with his daughter-in-law!" and with other condemnatory words expressed their disapproval. Whiro was ashamed, and made friends with Tura, and went on a voyage with Tura in his canoe, to escape the censure of his people. Tura was not fully apprised of the intention of Whiro in going on this expedition. Tura thought it was a trip of pleasure; but he soon found that he was in company with a man who intended to destroy himself.

So soon as Whiro had made up his mind to leave his home and go down even to Wawau (infatuation, or destruction), he began to make his canoe ready for sea, and when he had put the side-boards on, and was tying the rope along one of the side-boards, he said to one of the men who was helping him, "Put the rope through the hole in the side of the canoe" (d.) The man did so. Whiro then said, "Put the noose of the rope over your head." The man, whose name was Kai-kapo (catcher of anything thrown), did that also; and, as Whiro was in the

canoe and Kai-kapo was on the outside, Whiro pulled the rope tight and strangled Kai-kapo, and buried his body in the chips made from the canoe. The people missed Kai-kapo, and sought for him; but in vain. Then they wept and bewailed him. While the canoe was being dragged to the sea the body of Kai-kapo was found among the chips by those who helped, as they trod on the chips, and they at once charged Whiro with murder; but Whiro and Tura, with their crew, sailed away in the canoe, and met Tu-tata-hau (Tu of the strong leg) and Roko (Rongo) -taka-whiu (Rongo the circum-navigator), Taroi (traveller far and near) and Ta-tea (fair face). Tu-tata-hau said, "Canoe! canoe of whom?" One of the crew of Whiro's canoe answered, "Canoe of gods." Tu-tata-hau killed this man. Again Tu-tata-hau asked, "Is it a canoe of men?" Again one of Whiro's crew answered, "Canoe of gods." He also was killed by Tu-tata-hau. Again Tu-tata-hau asked, "Canoe! canoe of whom?" Tura answered, "The canoe of Whiro. The canoe of the ancients, who tear and rend." Then the canoe of Tata-hau went quickly away, and thus Whiro and his crew escaped destruction. Going on again, Whiro approached O-tea (white food), but passed along the coast so swiftly that Tura became convinced that he was being carried to destruction. The canoe now went so near to the shore as to be hidden by the overhanging branches of the trees, so he put forth his hand and caught one of the boughs and swung himself on to dry land, and left Whiro and his canoe to go to Wawau (perplexed) by themselves.

Tura now travelled inland until the sun went down, and, being weary, he sat down and slept. On the morrow he went on, and when the sun was declining he came to the house of Te-ru-wahine (old woman), to whom he spoke, and whom he would have taken as his wife; but she said, "I am the guardian of property; but there are other females, one of whom you can take as your wife." Tura took one of these as his wife. She was of the people called Aitanga-a-nuku-mai-tore (offspring of the

red eye), who lived up in the trees—on the wharawhara (*Astelia banksii*) and the kiekie (*Freycinetia banksii*). In form, their chests and waists were large and their heads were small. They were not human beings.

Tura, however, now lived with the wife he had taken of this people, called Turaki-hau (calm the wind), and he was known to them as Wai-rangi (turbulent). They provided food for him; but the food was raw, and when his wife offered this food he did not partake of it. Tura said within himself, "These people are not human—they are gods; and they live on raw food."

Now, Tura had brought with him the sticks by which he could procure fire by friction: these he took from under his garments, and made a fire; and when the people smelt the smoke they all fled to the forest. His wife rose to flee also; but he detained her by taking hold of her garments, and made her sit by his side. He made an umu (oven), and in it cooked some food; and when the earth-covering of the oven was taken off, the sweet savour of the cooked food was wafted to those who had fled, and they returned to the settlement, and, seeing the food, asked for some. Having tasted it, they pronounced it good and sweet. Wai-rangi said, "You are not human, you are gods: you eat your food raw."

Wai-rangi then lived quietly with his wife until the time came when she would have a child; and all the people knew of it. He built a house; and all her female relatives came to his wife, each bringing a piece of mataa (obsidian), some clothing, and some flax. On seeing these females coming, Wai-rangi said to his wife, "What are these females coming for?" His wife answered, "They are coming to give birth to my child, and I shall die. The child will come into life by my death, and these women are coming to cut me open." Wai-rangi, in surprise, said, "Is it so? Is that their practice?" She said, "Yes."

Wai-rangi then built another house, and took his wife there. In it he placed two poles. One, called Pou-tama-wahine (the post of the daughter), he stuck securely in the ground in front

of his wife; the other, called Pou-tama-tane (prop of the son), he fixed at the back of his wife. "Now," said Wai-rangi, "the post or prop at your back is for you to rest against, and the prop in front of you is for you to hold on by, so that you be not overcome." Wai-rangi again said, "If your child is not born soon you must call Ao-nui (great world), and say, 'One to that world,' and Ao-roa (long world), and say, 'One to that world,' and Ao-taurira (world of the disciple), and say 'One to that world.' If then the child is not born, you must call my name, and say, 'One to Tura.'" And now his name of Tura was first known.

The child was born, and the placenta was taken and offered to Mua; then the umbilical string was cut and buried, and the child and its mother were taken to a spot at some distance from the settlement, and there they remained. When the navel-string fell off, the ceremony of naming the child was performed. Those who gave the name to the child assembled and cooked food in an oven for themselves; then an oven of food was cooked for those who were to perform the ceremony of baptism, and for those who came to chant the incantations of that ceremony, and for the most aged of the people who joined in the ceremony. Of the food cooked in the latter oven the father was the first to partake; then those who assisted in the ceremony; the rest was given to the whole tribe.

When the child was old enough to run alone, Tura said to his wife, "Comb my hair." Whilst she was doing so Tura heard her muttering words of surprise. At last she said, "Why are some white amongst your black hairs?" He answered "They are grey hairs—they are the signs of decay." She asked, "Are they signs of very death?" He said, "Yes." She said, "O Tura! then is man to be subject to two deaths?" He answered "Yes." Tura was now downcast, and he wept over his child, whom they had called Taurira-ahua (the model likeness). He wept for two days over his child, and his wife wept for two days over Tura. He then addressed his child and said, "Farewell. Live a good and

quiet life, and do not practise evil.”

Tura left them; and after three days' journey he came to a paikea (a whale), which he found stranded on the sea-beach. He cut it up and dried it. Some he put on a high whata (stage) for present use; some he put on a low whata for the time of his old age. He then commenced to build a house, which he called Hau-turu-nuku (the sea-breeze of the fifteenth night of the moon). In this he lived and slept till he became aged and so weak that he could not move out for any necessity. His body therefore became dirty. His memory, however, was active, and at times in the dusk of evening he gave utterance to these words: “O Ira-tu-roto! O Ira-tu-roto!” Then again in his sleep he would call “Ira-tu-roto! O Ira-tu-roto!”

Ira-tu-roto was his son by his first wife, and had been left when he went off in the canoe with Whiro, and was still living with the people at his father's first home. One night Ira-tu-roto had a dream, and on awaking he said to the people, “I have had a dream in which I heard my father Tura calling ‘Ira-tu-roto, Ira-tu-roto.’”

Again, when it was dusk, Tura felt a longing for his first child, and again he called “Ira-tu-roto, Ira-tu-roto,” and in his sleep he continued to utter the same words.

And again his son Ira-tu-roto dreamt about his father, and on awaking related it to the people; and also said to his mother, Rau-kura-matua, “Give some oil to me.” Then he anointed himself, and slept at his home that night, and on the morrow he departed on a long journey to a strange land in search of his father. He found him in a most destitute state, and washed him; and, having made a box, he put him into it and conveyed him back to his old home, and to his first wife, Rau-kura-matua.

TURA. (ANOTHER READING—NGA-I-POROU.)

Tura went out in a canoe with Whiro and his brother Hua (fruit). Tura went in this canoe without object. After they had

gone some distance they were drawn into a whirlpool. When the canoe had come to the centre of it Tura said to Whiro, "O Whiro! what sort of a canoe is this?" Whiro answered, "It is a canoe of death." Tura fled on shore with his sticks for obtaining fire, and, going along the sandy coast of Matiti (the roost of the birds), he met Te-kai-runga (the eater above) and Te-kai-uma (the eater on the breast), who were travelling and dancing. In form these people, who were the offspring of Nuku-mai-kore (tore) (not inclined this way), appeared to be all hands, and elbows, and shoulders; and they lived on uncooked food, consisting of kumara and whale.

Tura lit a fire, and the smell of the smoke of it caused these people to fly into the forest.

Tura took a wife from this people, whose name was Turaki-hau. He taught this woman to cook food in an umu, or hangi (oven); and when her people smelt the odour of this food they came back from the forest and partook of it. At first it produced vomiting; but they continued to eat until this result was overcome, and they could enjoy it.

The name of the sticks with which Tura procured fire by friction was Matai-tu (obstinately seeking).

Tura, or Wairangi-haere, as he was now called, lived with his wife Turaki-hau, who had been sent to him from above. He built houses. The name of one was Rangi-takihi (the core (or kidney) of heaven); another was called Hau-te-ruruka (rurunga) (the gentle air).

When the time came that the wife of Tura was to have her first-born, her parents, ancestors, aged relations, and nieces came to her, each bringing obsidian and garments. The pieces of obsidian were to cut their relative open and secure the safe arrival of the little stranger. But Tura would not allow such an unnatural act to be performed upon his wife, but fixed three posts so that against one the feet could be pressed, and that the other two could each be grasped by either hand.

When the time of anguish came Tura chanted his incantations, and the child was born, and the life of its mother was saved. This mode so delighted the people that it has continued to be practised until the present time. Had Tura allowed them to follow their own practice the body of the mother would, after delivery, have been taken to the Wai-ora-tane (life-giving waters of Tane) and there washed and bathed until life came back again and perfect health returned.

Thus Tura taught these people the art of cooking and how children might be born with safety to the mother. It was he who first had grey hairs on his head, and he was the first, also, who became decrepit and feeble by long life.

After this Tura lived in a house and never again slept out in the open air, even to the time of his old age. One day Tura's wife looked at the hairs on his head, and asked, "What are these?" Tura answered, "They are the signs of man's decay and death." Turaki-hau again asked, "Is it true that you will really die?" He answered, "Yes ;" and she then took their child, called Tai-roro-hua (the giddiness produced by the motion on the sea), and fled, leaving Tura alone in his house, where he lived till he was no longer able to move. After a long time his child came back, and attended to him until his death. The child took his father to the water and washed, him; but Tura did not recover even after he was washed. Hence grey hairs, age, and decay have come on all men.

WHIRO AND TURA.
(ANOTHER READING—NGA-TI-POROU.)

We will now speak of Ao-mata-kaka (day of looking cautiously). We will not follow each line of family descent, but relate the cause of, and the incidents which took place at, the battle of the Potiki-kai-rororo (eating the child's brains).

Ao-taru-aitu (disease of ill omen) begat Mo-uriuri (the black one), who begat Mo-rekareka (the delightful one), who begat Mo-roki-tu (the calmly-standing one), who begat Mo-roki-tohe (the quiet, persistent one), who begat Mo-hiku-i-tauira (the last

disciple), who begat Hua (fruit) and Whiro-tipua-mana-tu (evil genii of the second night of the moon, whose influence failed not). Hua and Whiro were brothers, but Hua was the elder.

Now, Hua and his brother quarrelled about a totara tree. Hua rose and went and cut it down, and made it into a canoe, and left it on its own chips where it had been made. Hua and his men went to procure food, and when they had obtained a quantity, messengers were sent to Whiro and his people, asking them to come and help Hua to drag his canoe to the sea. Whiro and his people accepted the invitation, and at once left their settlement to help Hua. While they were on the way Whiro addressed his tribe, and said, "O people! let us take the canoe from Hua ;" and to his son he said, "When we have dragged the canoe to where the road branches—one branch leading to the settlement of Hua and the other to ours—I will cry aloud these words:—

Drag the canoe of Hua
Called Hotu-te-ihirangi (soul of the dread heaven).

But you must not, as usual, repeat these in chorus: keep silence. Then I will again shout,—

Drag the canoe in stealth—
The canoe made and lost.

Even when I have shouted these words you must keep silence. But when I shout, —

Drag the canoe of Whiro
Called Hotu-te-ihirangi—
Ah! made for nought.
Follow on,—

then you must raise your voices, and in loud chorus repeat these words; and when I again shout,—

Oh! drag the canoe of Whiro
Up to Wainga-tu (the name of the settlement),

shout aloud and call these words with all your might, and add,—

Oh! follow in vain,

and drag the canoe along until you reach the branch road which leads to our home; then be strong and drag her lustily along to our place.”

When he had thus explained his plans they laid hold of the canoe, and to give the men spirit Whiro at intervals called aloud,—

O Hua!

Whiro saw that the canoe would not move; he then uttered in a loud shout,—

O Whiro-tipua (goblin)!

and the people put forth all their strength, and the canoe moved, and was dragged to where the road branched off to the settlement of Hua. Then Hua called to the people, and said, “Drag her direct to my settlement.” But the tribe of Whiro who were dragging the canoe took no heed, and went along the road leading to Wainga-tu (accustomed to), their own settlement.

Hua now went in front of them, and attempted to guide the canoe into the road leading to his home; but they dragged her on till they arrived at Wainga-tu. For all this Hua did not relinquish his claim to the canoe, but with his people he collected food for those who had dragged it, and for the men who should continue to work and finish it, and this food was daily heaped in long rows, with the most savoury pieces placed on the top. The son of Hua, however, went each day and ate the savoury bits from each heap; and this was observed by Whiro, and he also noted that Hua did not chide his son for such conduct.

The canoe, though dragged from the forest, was not finished: much was still to be done to her. One day, when there remained the side-boards to be sewn on, and the head and stern ornaments to be placed in their position, and Whiro was engaged in lacing

up one of the side-boards, Tao-ma-kati, the son of Hua, who had been so rude, came to where Whiro was working. Whiro welcomed him, and said, "Come and put the lashing through the holes from the outer side of the canoe, while I put it through from the inside." Tao-ma-kati was pleased, and did as he was directed, and put the lashing through the hole from the outside, and Whiro pulled it tight. Thus they worked together till the boy's finger got fastened in the loop of the lashing which Whiro was pulling tight. The boy screamed, when Whiro, looking over the side of the canoe, said, "O child! you are hurt. But you should have put the loop of the lashing over your head." The boy then did as suggested by Whiro, and when the loop was over the child's head and on his neck Whiro pulled it tight and strangled him. The body he buried beneath the chips made of the canoe.

Thrice had Hua and his people provided food for the workmen since this act, and the boy had not been seen to take the savoury bits from the heaps of food, but when the fourth time of giving food to Whiro came, Hua asked Whiro, "O man! have you seen our child?" Whiro said, "No, I have not seen him." So Hua sought around, and went even to the place whence the tree had been cut to make the canoe, and asked if the people there had seen his son. He came back and again asked Whiro, who said he had not seen the boy. Then Hua went to his own home, and after many days he returned and sat down for some time near the stern of the canoe. Soon a blowfly came and made a buzzing noise right over Hua, and then it flew to the hole in the canoe through which the fastening had been pulled which killed his son; thence it flew to the spot where the body had been buried in the chips, and hovered over it. Hua rose up and turned the heap over until he saw the corpse of his son; then he said to Whiro "O man! yours is a great theft, in your having done evil to our child."

Soon after this the canoe was completed, and the ceremony of severing (d) it from the forest and the power of Tane, and

placing it under the protection of Tanga-roa was performed, with the feasting of the people usual on such occasions. Then Whiro said to his people, "Take the chips to the marae (courtyard) of Hua, and leave them there; but do not cross the sill of the door of his house, for if you do you will not return. Leave the chips in the marae; and if Hua attacks and follows you, take the kite called Tara-whenua-mea (fright of the flood) (*Aciphylla squarrosa*), and let it fly."

The people departed to carry out these orders, and after some time the kite was seen flying high in the air, above the sandy sea-shore. The people of Whiro, who were at home, called and said, "O Whiro! Tara-kakao (bird of the night and of evil omen) is flying in the air over the sandy sea-shore."

Whiro rose and went forth to rescue his people. He found Hua hotly pursuing them, and, having rallied his men, he confronted Hua, who with his weapon of war made a blow at him; but Whiro parried it by a dexterous stroke, felled Hua to the ground, and killed him. The two tribes now engaged in a hand-to-hand contest; but the people of Whiro were victorious at all points, and on that day were killed of the children of Hua, Tao-uri (cooked offspring), Tao-tea (the white one cooked), Tao-maihi (cooked in front of the house), and Tao-marara (the scattered were cooked). Tao-ma-kati had been murdered by Whiro whilst the canoe was in course of construction; thus all the tribe of Hua was exterminated at this battle, called Te-potiki-kai-rororo (youngest-born, eating the brain).

Whiro then taught his people the ceremonies and incantations by the performance and chanting of which they might cook and eat the bodies of their relations, Hua and his sons.

Whiro made the canoe ready for sea, and went on a voyage, and Tura went with him. They took the wood called hoi (hoi-here) (*Hoheria propulnea*) as firewood for their voyage. The canoe went at such a fearful rate that Tura, being afraid,

jumped on shore with Whiro's kauati — sticks for preserving fire. These were called Tu-a-hiwi-o-te-rangi (the ridge of heaven). Tura also took the staff called Tino-kuru-ki (expression of opinion silenced) and the baler called Ha-kihea (to breathe on what).

Tura went on, he knew not whither, and came at last to the settlement of Te Rua-hine-mata-morari (old woman of blind eyes) and her children, who lived on raw food. Tura used his sticks and made a fire, which frightened the old woman and her children so that they ran away. Tura cooked some food, and when he had refreshed himself he took what remained of his repast, and when he caught the old woman and her children he besmeared their mouths with it.

He took to wife one of the daughters of the old woman, and had children by her; then he felt such a longing for his home and his people that he put his god Rongo-mai on the side of his baler, and said, "Go and travel till you come to Rongo-mai-tu-aho (Rongo-mai of the radiant light), and there stay. If the people are still alive make a sign in the heavens that I may know it."

Rongo-mai went as directed, and was recognized by the people. He performed his ceremonies when the elements were propitious, and the thunder uttered its voice; and Tura heard, and he said to his mother-in-law, "O old lady! what means that white on your head?" She answered, "It is the hairs growing grey." He said, "Perhaps it will not grow on me." But it was not long before grey hairs were seen on his head.

Tura now asked his mother-in-law about the rites of tapu (making anything sacred), and about warts, and boils, and sore eyes. She said, "All these things may come upon you."

Tura and his wife and his children now got on his baler, and departed to his home; and four summers from that time Tura became the subject of many diseases, and hence have proceeded all the afflictions of mankind.

It was Tura who taught the use of fire to procure comfort for man, and also the special ceremonies to be used when it was

obtained for a party setting out on an expedition of war.

And the following song was composed by the Tere-i-nui-ao (float on the great world) tribe to transmit to their children the knowledge that by the use of fire procured by friction, and the proper incantations, the diseases and evils brought back by Tura and transmitted to all his race could be averted or arrested. This is the song:—

It is by using the sticks of your ancestor
Tura to obtain fire.
He went to Tere-i-nui-ao
And lit his fire, to search for the
Sacred red called Tu-mata-te-ra (the open face of the sun),
By which life and food
Would return again to this world.

We will now follow this subject no further than to say that the accounts of the tribes which came in the various canoes differ more or less, but they relate to the same things, but altered by the force of circumstances in travelling. Hence the proverb, “They are the outcome of the chants of the heels” (or songs composed for a war-dance in the excitement of joy or sorrow).

CHAPTER II.

Darts the lightning in the heaven,
And flashes, darting twofold,
O'er the hill Tau-whare.
Oh, evil omen thou of death,
Of spirits now released
From Wharo!

Now meditate on evils done,
And put thy weapon down;
Release thy hand from thy war-club
Rongo-mai-hara-nui
And Ue-nuku-wareware.

I ask thee, what
Is now the season of the moon?
'Tis midnight gloom of thieves.

* * * * *

And moan the distant waves
Of western sea,
And echo in the cave
Of Papa-whara-ana.

Now gleams a flash of light
On peaks of mountains in the south,
As the high priest
Is lifted up to Rona.

* * * * *

Song of Papahia for Te Huhu.

RONA. (RARAWA.)

One night a woman had to cook some food for her family, and, not having a vessel of water near to wet her repaki, or retao (worn-out baskets used to cover the food in an umu, or oven, and over which the earth is heaped to keep the steam in), she had to carry them to a stream. So, taking her retao in one hand and a taha (calabash) in the other, she sallied forth. On passing over some rough parts of the road in the dark, she repeatedly struck her feet against roots of trees and stones,

until she became annoyed, and anathematized the moon for not giving light when it was most needed. The moon, offended at her conduct, at once came down, and, taking the woman—whose name was Rona (tied or strangled) —repaki, calabash, and a ngaio-tree (*Myoporum lætum*) which she had laid hold of for protection, and the rocks near to which the tree was growing, carried them away through the clouds, and back to the moon's place in the sky; and Rona has ever since remained there.

When it is a clear night, especially when the moon is at the full, Rona may be seen reclining against the rocks, and the retao, and calabash, and ngaio near to her.

RONA. (ANOTHER READING—NGA-TI-HAU.)

Rona was one of our most remote ancestors of the days long, long past. One night he was very thirsty, and unable to satisfy his craving because there was no water in any of the little streams. As it was dark he waited for the moon to rise until his patience (oha) was exhausted, and then he took a calabash in each hand, and went to fetch some water from a creek some distance away. On his return he struck his foot against a stick or root of a tree, and was so much hurt that in his anger he cursed the moon by saying, "When will the cooked-head moon shine?" The moon was annoyed by the curse, and came down, and by the power of her rays (ihi) drew him, with his tahas or ipus (calabashes), and a ngaio-tree which he had laid hold of, and placed them in her bosom, where he and they have remained and may be seen to this day.

RONA. (ANOTHER READING—NGA-I-TAHU.)

Rona is lord of the sun and moon. Rona eats the moon, and the moon eats Rona; but, as each becomes exhausted and devoured in the monthly battle, they go to Wai-ora-tane (the living water of Tane) to bathe, and are there restored to life and strength, by which they become able to renew their struggle.

But Tu-raki (garb of heaven) divides with Rona the control of the moon.

Rona was an idle man. Having quarrelled with his wife, Hine-horo-matai (the daughter who swallows all she obtains without asking), she left him, and one day he went in search of her, intending to beat her. When he had gone far out to sea the god Hoka (screen) was sent from above to Rona's wife to break down the shelter around her home. On the following day she and her children also went out to sea. They were seen by Rona, who called to them in a deceitful way, and was going to beat them, when Hoka came down and beat Rona. Hine-horo-matai then went home with her children, and there they became very thirsty. She went with her two calabashes to get water for them; but, as the water dried up as she advanced, she went on even close to the moon, at which she threw one of her calabashes, and it has remained there ever since; the other she threw down to the earth. By this time Rona had recovered from his beating, and again pursued his wife, who fled to the sun. He followed her there, but the heat of its rays beat him back. His wife then fled to the moon; but she came back from thence, and came to her home, and set fire to it, and was herself burnt to death. Rona sought for her and his children, and, as he could not find them, he went to the moon, and has remained there ever since.

RONA. (ANOTHER READING—NGA-I-TAHU.)

Rona took Uru-pahika-hika (repaired in patches) to wife, and begat Tu-to-te-korari (Tu the twisted), Tu-to-te-korora (Tu the penguin—*Spheniscus minor*), Pipi (drip), Ka(o)rure (spin), and Wai-kura (red water).

Rona went out on the sea to fish, and soon after his departure his wife, Uru-pahika-hika, called to Hoka (screen), who resided above, and said, "O Hoka! come down here, and let us enjoy ourselves." He replied, "I will not come to you: Rona is a jealous god." She again said, "Rona is gone out to sea. Now is the time for enjoyment." Hoka came down, and with such velocity that his head levelled to the ground the fences and houses of Rona's settlement.

He stayed with her, and at dawn of day returned to his home.

Rona returned from the sea, and threw the fish he had caught on shore, and the female servants went down and cleaned them, and brought them to the settlement and hung them up on the whata (stages put up, on which to keep food). Rona went towards his home, and while yet at a distance he observed that the fences and houses were levelled to the ground. He could not imagine what had caused such a disaster; so he questioned his wife, who had come out to meet him, what had done such damage. She said, "The wind caused the wreck you see." Rona said, "When did such a fierce wind blow? I have not felt it." His wife said, "Yes, there was such a fierce blast." He said, "There was not any wind blowing out on the sea." She said, "What of that, when there was such great wind here." They went to their home, and on the following day, after the houses had been repaired and the fences re-erected, he again went to fish on the sea; and again his wife called to Hoka to come down; and he did so, and, as on the previous day, everything was again laid low; and when Rona returned he saw the same destruction as on the previous occasion, and asked his wife, "What has caused this?" She answered, "It was done by the wind." He replied, "Perhaps such a blast was felt on shore, but there was no wind on the sea." She said, "It was such a blast as is seldom felt." On the following day the sea was exceedingly calm, and the canoes were made ready and the people went out in them to fish. But Rona went not on that day: he feigned indisposition and stayed behind, and, unknown to his wife, hid himself in his house. Rona heard his spouse call to Hoka, as she had done on the two previous occasions, and Hoka's response thereto; and Rona said within himself, "Ah! It was Hoka who levelled my fences and houses to the ground." Rona heard him coming, and causing the same wreck as before; so he rose up and caught him, and cut some of his flesh off, and let him depart. That which he had taken from Hoka he cooked, and, under the name

of some other food, gave it to his wife, who ate it. Rona now asked his wife to go for some water, as he was thirsty. She went, and two of her children followed her. They had gone far, even over many mountain ranges; but the water dried up as they proceeded. Rona now called and said to his wife, "Go. Yes, go far away. Go, you who have eaten that which gave you delight." She did not then return, but was lost in the distance.

Rona now stayed at his home, and one of his daughters stayed with him. But again he went out to sea, and came back with much fish, and the men and women brought the barracouta to the settlement and hung them up on the food-stages. Thus Rona continued, to fish for many days, and the people had plenty to eat.

Now, the wife of Rona had wandered long and far, and at last arrived at the settlement of a strange people, where she stayed some time. One day she said to the children who had followed her, "Come, O children! Return to your father. You will not have forgotten him. You will recognize him at once." She made a flat bowl of wood, and put the two children into it and set it afloat on the sea, and said, "Go; and when you arrive, as you are sure to do, at various settlements, listen for the voice of your father, and when you find him stay where he lives." They started on their journey, and visited many settlements without success; but one day they saw some canoes at sea, the people of which were fishing for barracouta, and as they came up to the first canoe they overheard the people in it say, "Ah! here is a log of wood for us." But it was so heavy that they could not lift it into their canoe, and they let it drift on. It drifted to another canoe, and the people attempted to lift it. The two children in the log said, "Let it be light," and the men then lifted it partly up; but one said, "How light this log (or bowl) of wood is!" The two children heard this remark, and said, "Let it be heavy." The log then became so heavy that the people let it drop back into the sea, and it floated away and

went near to another canoe in which their father Rona was. Then the children repeated, "Let it be light; let it be light." Rona saw the log and lifted it into the canoe, and put it down near the thwart on which he was sitting. Rona then went on fishing for barracouta, and caught so many that the log in the canoe was covered by the quantity of fish.

Rona and his people returned to the shore, and the women came and took the fish up to the settlement to his daughter; and Rona said, "There is a log of wood for you, which you can take and hang on a food-stage." Some time after this the daughter said to Rona, "I will take outside the mat which I am weaving and work it as I sit in the sunshine." As she was sitting weaving her mat she heard voices sing a song (she did not know it was the two children singing in the log), and this was the song they sang:—

O thou moon! who wast
 Waited for, to rise above the horizon,
 We two on the morrow
 Shall be taken and killed
 By our father,
 Far from Uru-pahika-hika (our mother),
 Tu(to)-te-ka(o)-rari, Tu(to)-te-korora,
 Pipi, Ka(o)ru(r)e, and Wai-kura.
 O thou moon! who wast
 Waited for, to rise above the horizon,
 We two, at dawn of day
 On the morrow,
 Shall be killed
 By our mother
 Uru-pahika-hika.
 Tu(to)-te-koro-ri, Tu(to)-te-korora,
 Pipi, Ka(o)ru(r)e, and Waikura.

Rona's daughter went to her father and told him what she had heard. He came and heard the children in the log of wood still singing the same words. The fastenings which held the log up were untied and it was let down; but all concerned in this act were consumed by fire—not one escaped but Rona—and all the food of the settlement was burnt up.

Rona after this lived for many days all alone. He then determined to go to the sun; but he could not get near it. He then attempted to join himself to the moon. In this he succeeded, and began at once to eat the moon, and this he continued to do until the moon was all consumed.

RONA. (NGA-PUHI.)

This is the legend of Rona (confine with cords). One bright moonlight night Rona was sent to fetch water from the stream for her children. In her hand was the basket which contained the gourd in which the water was to be kept. On her way the moon suddenly disappeared behind a cloud. The road being narrow, and roots of trees and bushes intercepting her in her journey, she kicked her foot against a root. This made her angry, and in her rage she cursed the moon, saying, "You cooked-headed moon, not to come forth and shine!" These words displeased the moon very much, who at once came down to the earth and seized her, and was taking her away. Rona caught hold of a ngaio-tree (*Myoporum lætum*) which was growing on the bank of the stream; but the moon tore the tree up by the roots and flew away, taking Rona, with the tree held in her death-like grasp, and the gourd in the basket, far up in the sky. Her friends and children, thinking she was long away, went in quest of her. Not finding any traces of her, they called, "Rona, O Rona! where are you?" She answered from the sky, "Here I am, mounting aloft with the moon and stars."

ROANGA-RAHIA AND RURU-TEINA. (NGA-I-TAHU.)

Roanga-rahia (led far) was a woman of such remarkable beauty that she became the object of admiration and envy in all the surrounding tribes. There were certain brothers, the youngest of whom was named Ruru-teina (the sheltered last born), living at a distance, who, when they heard the fame of this young woman, determined to go and see her, each one in secret resolving to obtain her as his wife.

They prepared a canoe, and proceeded to the home of Roangarahia. When they had hauled the canoe up beyond the action of the sea they went towards the settlement. On the way they met some children who were amusing themselves with whipping tops. Ruru-teina asked them which way they should take. The children answered, "By the path that leads in front of the house of Roangarahia." On their arrival at the settlement they were entertained with food. In the evening the elder brothers said to Ruru-teina, "O Ruru! do you take care of our garments, and look after all that is in the canoe, and provide all that is necessary for our comfort during our stay here." While Ruru-teina was following these instructions, the elder brothers went to the meeting-houses of the settlement, and associated with the people. Having thus seen all the tribe, each took a wife, supposing, as he was told, that he had secured the famed beauty. But when his brothers had thus been deceived by the young women, Ruru-teina went to the house of Roangarahia and her mother, Hine-te-rangi-atahua (daughter of the beautiful heaven). The mother left the house, and said she would call her daughter when the day dawned. Some of the tribe, having heard the noise made by the door of the house being drawn back, called out, "Who is that opening the door of the house of Roangarahia?" The mother answered, "It is I, Hine-te-rangi-atahua." Ruru-teina slept in the house of Roangarahia that night, and at dawn, as was the custom, the vassal called aloud, "Day is dawning," and Ruru-teina left the house, and went back to the place where he had stored their mats, and lay down on them. He was soon joined by his elder brothers, each of whom asserted that he had obtained Roangarahia as his wife, and she was going back with him to his own home. Ruru-teina acted in the same manner all the time they remained in the district. The time came for the return home. On the night previous to the departure, Ruru-teina said to Roangarahia and her mother, "You two must come with me, and I will put you on board of our canoe."

But Hine-te-rangi-atahua refused to leave her home, and sent a vassal in her stead. Ruru-teina took Roanga-rahia and the vassal and secreted them in the cabin (pakokori) of the canoe which he occupied. His brothers, with their wives (each declaring that she was Roanga-rahia), came with the mats, and they embarked and set out on the return journey. Having gone far, they landed to cook some food; but, having no fire, and seeing smoke issuing from the settlement of Ngarara-hua-rau (reptile of varied appearance), the elder brothers said, "O Ruru-teina! go and fetch some fire." At first he was unwilling to go, for fear of any one opening the cover of his cabin, and discovering his wife and her attendant; but at last he went, and found at the settlement Kiore-ti (squeaking rat) and Kiore-ta (beaten rat), of whom Ngarara-hua-rau asked, "O Kiore! who is this coming?" He answered, "It is Ruru." She asked, "What has he come for?" He answered, "To obtain fire." She came up to him, and just as he was about to depart she put her tail round him, and held him, and he had to stay with her. Then he heard another name by which she was called—namely, Te Karara(Ngarara)-hu-ara (the reptile making a noise in the path).

An umu (oven) was heated, and food cooked. Some of it was besmeared by scales from the body of Ngarara-hua-rau, and placed before Ruru. After they had partaken of it, and Ngarara had left, Ruru asked Kiore-ti and Kiore-ta, "Is this woman always like this?" They said "Yes." He said, "Well, all the food set before us was covered with her scales." They said, "Do you really think this creature is a woman? Why, she is a god." Ngarara overheard these words, and called, "You will be dead today." Kiore-ti and Kiore-ta then instructed Ruru to depart; but Ngarara called again, "To-day you will be killed." She stood up to make an attack on Kiore-ti and Kiore-ta. Kiore-ti ran into a stone, and Kiore-ta ran and hid himself in the figure on the front gable of the house. Ngarara went and scratched at the stone in which Kiore-ti was hidden; Ruru thus had time to

get away, and when Ngarara saw him running she pursued him, calling, "Come back, O Ruru! come back. I shall not follow now, but on a misty day I shall be with you." He ran till he arrived where his elder brothers were. They built a house with only one window in it, and made nooses and figures of men on it, and after he and his brothers had consulted, Ruru went into the house and hid himself, and on a day when it was misty, Ruru's friends called on the gods to assemble. The gods of the ocean came with kelp from the sea. Ngarara-hua-rau also came, and when she had got near to the house Ruru had made, she called, "O Ruru! where are you?" He answered, "Here I am." She said, "And you thought that by running away you could escape from me!" She went into the house, and, putting her tail round it in a circle, she caught Ruru. But, hearing a noise outside, she said, "O Ruru! what is that noise?" He said, "Oh! it is your brothers-in-law cooking food for us." Again she heard the noise, and asked what it was. Ruru said, "It is your father-and mother-in-law cooking food for us." But the noise was occasioned by Ruru's friends heaping up wood all round the house, to which they put fire, and the house was soon enveloped in smoke and flame. Ruru escaped by the window, and closed it after him, and the old woman was heard to scream with the heat. The house fell in, and made her scream the louder, and exclaim, "O Ruru! Thou deceitful, with the flame of fire! O me!" All the people were now standing round the house with weapons, so that every scale of the old woman might be burnt; and if one jumped out it was thrown back into the fire. But two scales did escape—one to Puke-rau-aruhe (hill of the fern), and the other on to Poro-rimu (the block of moss). One of these scales sang this song :—

O hill of the fern!
 Am I so ill-looking?
 O beloved!
 Oh! Evil to forget
 Me in the midst of flame!
 Oh! woe is me!

Ngarara thus died, and these two scales alone survived of her. Ruru now became a man again, and he put off the wooden covering in which he had clothed himself to battle with the old woman.

He and his brothers then went to the home of their father and mother, where a feast was made in honour of them. When evening came the father and mother asked Ruru, and said, "Now, here are the wives of your elder brothers: you alone have not obtained a wife." He answered, "Yes, I alone am without a wife." But he said to his mother, "Has any one been to my cabin in the canoe?" She said, "No; and who should dare to go to your cabin?" He said, "Can you go to my cabin?" She went and opened the door, but was so astonished at the sight that she shut the door and ran back to her husband and said to him, "You cannot imagine the beauty of the wife of our last-born." He asked, "Is she a great woman, or a woman of high rank?" They came to Ruru, and Ruru asked his mother if she had been to his cabin in the canoe. She said, "No, I have not dared to go, as I was afraid of the women." He said, "And if they do frighten you, you should have gone in." She went again and saw the two women; but tears were in the eyes of Roanga-rahia. They had been living on preserved koko (tui or parson-bird) : all of the two calabashes they had brought had been consumed. The two women were taken to the settlement. Ruru said to his mother, "When day dawns do you go out and call aloud, 'I did think that Ruru-matua had got the famous woman for his wife; but I find the veritable Roanga-Rahia is wife of my last-born.'" She did so; and the elder brothers came to see Roanga-rahia and her beauty, and they went back to their wives, and beat them for their deceit and falsehood, and left them.

PUNGAREHU AND KOKO-MUKA-HAU-NEI. (NGA-I-TAHU.)

Pungarehu (ashes) and Koko-muka-hau-nei (dust of flax-scrapings) one day went out to fish for barracouta, and returned with their canoe laden. Their wives cleaned the fish, and loaded

a food-stage with them. This was done for many succeeding days; but at last a storm arose and drove them far out on the deep ocean. They were driven on and on for days, till they came into shallow water, and landed on the shore of some strange land. They dragged their canoe up on the shore, and then went about seeking for wood by which to procure fire, but failed to procure it; so they took each a piece of the wood from their hooks and put it under their armpits to dry it, and then went to examine the country. They had not gone far before they saw footprints, and observed that one of them was of a club-footed person, who walked with the aid of a stick. This surprised them. By following up these footprints they were brought within hearing of the sound of axes in the forest. They went in the direction whence the sound proceeded, and saw men at work at some timber. They observed that every time one of the men made a chip fly from the log he followed the chip with his eyes. Pungarehu said to his companion, "O man! the eyes of these people are watchful." His friend said, "It does not indicate any harm, as they have not yet seen us." They went cautiously, and before these people had seen them Pungarehu had caught one of them, and held him.

They all sat down on the ground, and one of them asked Pungarehu and his companion, "Where have you two come from?"

They answered, "We came from the interior. The wind has carried us here."

Again they asked, "But where do you come from?" Pungarehu answered, "We two came from Hawa-iki, from Tawhiti-nui-arua (the great distance of Rua)."

Then Pungarehu asked, "Where is your home?" The men said, "Our homes are yonder: come and see them." They all went together. When they had gone some distance the men said to Pungarehu and his companion, "If any of our half-witted people come to meet and dance to us, and you laugh at them, they will kill you."

When they had got to the settlement they saw the people of

the Aitanga-a-nuku-mai-tore sitting up in the tawhara of the kiekie (fruit of the *Freycinetia banksii*). They went into a house, and food, consisting of the raw flesh of a whale, was set before them. The people of the settlement partook of it, but Pungarehu and his friend did not eat. Again, in the evening, food of the same kind was placed before them. There was no fire at this place.

In the evening there came to the house those who were to amuse the strangers. They had in their hands weapons made with sharp pieces of flint or shark's teeth lashed on to pieces of wood, and whilst they danced they sang,—

Now you laugh,
Now you don't;
Now you laugh,
Now you don't.

Had Pungarehu or his companion laughed they would have been cut up with the flint knives of the dancers; but they sat in silence, and the dancers left the house.

On the evening of the following day Pungarehu said, "Close the door of the house." And when that was done he and Kokomuka took from their armpits the wood they had been drying, and by friction kindled a fire. When the fumes of the smoke got into the nostrils of the people, they exclaimed,—

Whispering ghosts of the west,
Who brought you here
To our land?
Stand up and depart.
Whispering ghosts of the west,
Who brought you here
To our land?
Stand up and depart.

Pungarehu and his companion now made an oven, and when it was heated they put some flesh of a whale in it and covered it up, and sat down till it was cooked. As soon as the oven was opened the people were attracted by the toko-whau (savoury smell), and came round Pungarehu and his friend, saying, "What a sweet smell!" The flesh was taken out of the oven and

conveyed into the house, and then for the first time in their lives these people partook of cooked food.

On the following day they heated another oven and cooked some more flesh, and, having partaken of it, said each to the other, "Cooked food is sweet. We used to eat it raw." Pungarehu said, "It is sweet. You are not men, but gods: you eat raw food."

They then said to Pungarehu, "There is one thing which is an evil to us: it is a poua-kai (old-man-eater), a bird which eats man." Pungarehu said, "Where do you go, that it can eat you?" They said, "If we go to fetch water, we are caught by it." He asked, "Can you see it coming?" They answered, "Yes."

They built a house, having a window as the only opening, and Pungarehu and his companion sat at this window. They saw the bird flying towards them with its head down, in the act of procuring its prey. Its beak came near to one of them; but he struck it with his stone axe and broke one of its wings, and with another blow he broke the other wing, and killed it. Then they went to see what was in the cave where the bird lived. They found the bones of men strewn all round it.

After they returned from this expedition Pungarehu and his companion began to long for their wives and children; so they went back to their canoe, and put her into the sea, and paddled away, and soon arrived at their home. They went up to the settlement, but found their houses had been deserted and smelt disagreeable. One said to the other, "Our house has been deserted, and perhaps all its inhabitants are dead." They found another house however, where the people were all fast asleep around a fire. They went in and found their wives had each taken another husband, and was lying asleep beside him. One of the wives in her dreams sang this song:—

Just as eventide draws near,
My old affection comes
For him I loved.

Though severed far from me,
And now at Hawa-iki,
I hear his voice
Far distant, and,
Though far beyond
The distant mountain-peak,
Its echoes speak
From vale to vale.

When morning dawned, and the men and their wives arose, they saw Pungarehu and another lying near the fire in the centre of the house. Then one woman said to the other, "Why, there are our first husbands, whom we thought dead." Then there was great rejoicing, and each woman ever after that lived with the husband of her youth.

CHAPTER III.

Oh, how love has bound my heart,
And kept me slave on this side of the river
Oh, that a priest would enchantments use,
And rid me of the love I feel!
How soon the tattoo-lines of Mata-ora
Would mark my face! But Tu-ki-rau
Has not left these to drive away
Those sycophants of northern race.
My voice annoys my ears
And grieves my heart; and when
I, near to my home, stand erect,
Fast fall the teardrops
From my weeping eyes.

*Song sung by two youths, as they were led
by their enemies to execution.*

TAMA-NUI-A-RAKI AND MATA-ORA.

(NGA-I-TAHU.)

Tama-nui-a-raki (great son of heaven) took to wife Ruku-tia (dive to it), and begat Tu-te-kokohu-raki (Tu of the hollow of heaven). Tama-nui-a-raki was a great wanderer. He was addicted to female-slave hunting and stealing and plundering property.

When he was away on one of these expeditions, Tu-te-koro-paka(panga) (Tu who starts up) came to his wife Ruku-tia, and said to her, "You live with one who has a cold and wrinkled skin." She left her home and followed Tu-te-koro-paka. When Tama-nui-a-raki returned he found that his wife had left him, and that his daughters, Hine-rau-kawakawa (daughter of the kawakawa-leaf—Piper excelsum) and Hine-te-kopu-wai (daughter of the stomach of water), had gone to live with their ancestors Tu-wenua(whenua) (the interior) and Tu-maunga (the

mountains). He sat down and wept. But, rising up, he went on a voyage to the settlement of Tu-te-koro-paka. He arrived in front of the settlement, or the fort, of Tu-te-koro-paka at night, and in the darkness Ruku-tia came out and spoke to him, and said, "O, Tama! clothe yourself with your red-feathered garment, and stand up." He did so, and she swam out to him. This she did ten times. It was by the power of the incantations chanted by Tama-nui-a-raki that she returned these ten times. Again she swam out to him. He caught hold of the hair of her head, and pulled her on to the gunwale of the canoe and killed her, and cut her body in two. The head and chest he took to his home, and wept over them, and then buried them; the waist and feet he left for Tu-te-koro-paka. When the time arrived for the ceremony of removing the bones to the sacred spot, where they were to remain for ever, a voice from the grave where the head and chest had been buried said, "O severed head!" and at dawn the following day the perfect body of Ruku-tia was seen sitting on the top of the grave. From that time her name was changed to Patunga-tapu (sacred sacrifice).

Soon after this, Tama-nui-a-raki went down to the place of Mata-ora, and said to her, "I have come to you to learn the art of tattooing." Her people tattooed him; but, on looking at his reflection in a pool of water, he washed the moko (tattooing) off. He was again tattooed by the people, but this time they did it with the veritable moko, cut into the flesh; this he could not wash off his face. And then they tattooed his body all over. He now returned to his children and ancestors, who were unable to recognize him, so great was the change in his appearance through the tattooing.

He and his relatives now went to fish; and, Tama-nui-a-raki having eaten an uncooked aua (herring), some of the bones of it stuck in his throat. He chanted an incantation, and the bones came out, and by this act his people discovered that he was the Tama-nui-a-raki belonging to their tribe who had been absent so long.

It was Tama-nui-a-raki who first discovered and showed his people the road to Pou-tiri (post set up). This he found when in chase of the ships which had taken many females away. What are here called "ships" were islands or mountains, which went along in the ocean while Tama-nui-a-raki went by land. It was when he was on this expedition over the mountains of the interior that the kiekie (*Freycinetia banksii*.) first grew there.

When Tama-nui-a-raki arrived at Pou-tiri his vassal Timuaki (crown of the head) brought food from an umu in which he had cooked it for him, and for this act Tama chanted an incantation, which turned his slave into a mountain, and that mountain is called even to this day after the name of his ropa (vassal), Timuaki.

Tama now proceeded on his journey all alone. He met the Pounamu (greenstone), which was alive. He cooked some of it in an umu, but it burst into splinters and spread about; and hence the greenstone seen in various parts of that country. He then returned and lived in a cave at Pou-tiri, and that cave is called to this day "the cave of Tama."

The tradition handed down to us by our ancestors says that some of the mountains which we now see were ships in days gone by. At Pou-tiri is one of those mountains.

Tama afterwards went to Ao-tea-roa (long white cloud), and there remained.

The pahi (canoe) of Ruku-tia, the wife of Tama, was called Te-mua-ki-A (the altar raised to A), or Te-ru-nakia-(ngakia) (earthquakes continued).

TAMA-NUI-A-RAKI. (ANOTHER READING—NGA-I-TAHU.)

Tama and his wife Ruku-tia lived together at their home, where they had a son born called Tu-te-hemahema (Tu of the shame), and a daughter called Me-rau (caught in net). After them were Kukuru-manu-weka (through the weka-bird) and Kukuru-peti (through the ocean-god). The company and children of Tu-te-koro-punga came on a visit. The day after

their arrival the children of Tama, girt about with dog-skin mats (d), entertained the visitors with a haka (kind of dance) (d). And when the children of Tu-te-koro-punga performed their haka they wore red maros (waist-mats) (d). Seeing this, Tama was so overcome with shame that he retired to the Uikura (or Hui-kura) (house of mourning) temple, where only chiefs and priests meet to consult the gods. While he was there his wife was taken and insulted by Tu-te-koro-punga, who, addressing the children of Tama, said, "Stay here with your father. Should he pursue me he will not be able to overtake me. There will be much to obstruct him on the land—namely, brambles, vines, *Discaria toumatou*, and nettles—and on the sea he will meet with other obstructions, such as the foaming waves, and all the gods of the ocean." He then departed, taking with him the wife of Tama.

The eldest child of Tama, called Tu-te-hemahema, went to the temple where his father was, and, leaning on the window, looked in. His father looked up, and, seeing him, chanted these words:—

On the brink,
In the centre,
Assemble all
On the ocean.
Engulf them.
Give the battle-axe
And breath.

His son said, "Our mother has gone with Tu-te-koro-punga." Tama answered with an incantation, which he chanted:—

Ruku-tia has gone to learn to haka.
Not jealousy, so fierce, can stay her now.
I dreamt a dream of other days.
On the brink,
On the centre,
Assemble all
On the ocean.
Come, oh! come
With the battle-axe
And breath.

Tama came out of the temple, and went to the home of his children. He sat down and wept over them, and then asked, "Why have you forsaken your mother?" They answered, "She has forsaken you on account of your ugliness, and has become enamoured with Tu-te-koro-punga, the noble-looking man." He asked, "And is it so?" They said, "Yes; it is because of your ill looks that she has forsaken you." He then said, "Remain here with your elder brother."

Tama departed, not knowing whither he went. He met a crane, and, envying the beauty of the bird, he made himself like to it, and flew away and alighted at a pool of water, where he saw old garments which had belonged to some of the ancient dead called Te-kohi-wai (collection of water), Tu-whenua (leper), and Tu-maunga (stand on the mountain), strewn about. He went along the margin of the pool. Bending his neck, he saw a fish (kokopu) lying on one of the old garments, and he ate it. The residents of that region saw him, and one said to another, "Here is something, and it is eating off the old garments of our district. For the first time has this strange thing been seen here." Another of them said, "Look at it: it has eight joints in its neck." Now, the women, Tu-whenua and Tu-maunga, thought it was Tama, and they said to Te-kohi-wai (the daughter of one of them), "Cook two fish." When she had done this they said, "Put them one over the other, and perform the respective ceremonies customary when offering to the male and female gods. Then take the flax you have used in these ceremonies and make nooses, and of these nooses take first that used in making the offering to the male gods, and throw it, with the fish, at the bird. Should it be caught by the neck, that bird is your elder brother in disguise."

Te-kohi-wai did as she was told, and chanted this incantation:—

They come in shoals.
My hand-net is ready
To fall over his head.
Caught tight now.

She threw the fish: the bird ate it, and was caught by the neck in the noose of the male gods' flax.

Again Te-kohi-wai threw the fish, with the noose of flax used in making the offering to the female gods, and chanted this incantation:—

Consume the procreating power
Of Tanga-roa on land.
Consume the procreating power
Of Tanga-roa on the sea.
Consume the procreating power
Of the mountain-peak.
Te-kohi-wai will noose you.

The power of her charm was now complete. She had caught the bird with the first noose. Taking hold of the noose, she led the bird towards the home of her ancestors; but on the way the bird again became a man, and he was recognized as Tama. They asked him, "What brought you here?" He answered, "To obtain your services, to make on my face the lines I now see marked on your faces." Tama's face was marked all over, but when he went to bathe it all washed off: this took place a second time. He then asked, "I see you are tattooed so that when you wash it does not wash off; but mine is gone so soon as I bathe." They said, "Rise, and go to your other ancestors, Taka (take action), Ha (breath), Tu-a-piko (a little awry), and Ta-wai-tiri (splashing water), with whom you will find the soot to make the moko permanent." Tama went to his ancestors, and was asked why he had paid the visit. He answered, "To obtain the knowledge of the art I see exhibited on your faces." They said, "But it is a very painful operation." He said, "It cannot be death, as you have borne it, and live." They said, "But some die under the performance."

However, on the following day the instruments were got ready, and so soon as Tama had laid down and shut his eyes, and the operator had cut some of the lines on his face, he fainted away. On recovering consciousness he exclaimed,—

O Taka! O Ha,
Tu-a-piko, and Ta-whai-tiri!
I shall expire.

His ancestors said,—

We do not cause the pain:
It is the instruments,
And blood, and severed flesh.
Now darkness comes—
Black darkness covers thee,
And he is watchful.
We are also watching now.

Tama again fainted, and, recovering consciousness, he exclaimed,—

O Taka! O Ha!
In agony I shall die.

And again his ancestors said,—

We do not cause the pain:
It is the instruments,
And blood, and severed flesh.
Now darkness comes—
Black darkness covers thee,
And he is watchful.
We are watching.
Drink water, and be refreshed.

Tama now went and bathed and said,—

Man near death
Reels and trembles,
And beloved ones
Show their affection.

He then lay down with his face to the earth, and one of the operators knelt on him to cause the blood to flow from the punctures. Again he fainted away, and was carried to the settlement in a litter. A fire was kindled, and he was laid near to it. After three days he could see things around him, and day after day the moko (tattooing) healed, and he could walk about and go to bathe. Soon he recovered and said to his ancestors, "I will now return home to my children." But before he left them they gave him some mats.

The day following his arrival at home, he said to his children, "Stay here while I go in search of your mother."

He then attired himself in the mats he had received from his ancestors, and over these he wore some poor and dirty ones, so that he might not be recognized. He took a maipi (shark's-tooth weapon) and some obsidian with him, went on his journey chanting this incantation:—

O obstructing mountain!
 Thou, now standing yonder,
 Stand aside,
 That now I may,
 With path all clear,
 Travel on,
 With song resounding—
 That now I may,
 With path all clear,
 Travel on,
 With song resounding,
 Along the road
 Which echoes still.
 The path of Tama
 Still vibrates
 With song resounding.

On he went and came to a bramble: this he cut with his maipi. He next came to the barbs of a tumatakuru (*Discaria toumato*): these he cut and cast aside. Next he came to a tara-mea (*Aciphylla squarrosa*): this he pushed aside with his maipi, but cut it with his obsidian. Having got out on a plain, he met some people gathering firewood, who called to each other and said, "Here is an old man for us." Tama said, "Do not make me carry a burden." Some of them said, "Let him go where he likes, and do not put firewood on his back." They then informed him that they had come to collect firewood to light the house of the wife of Tu-te-koro-panga, so that she might dress herself, and also to give light to those who were to dance the haka (d).

Tama went to the settlement of Tu-te-koro-panga and entered the house, and sat down at the foot of the main post supporting the house.

When evening came the fires were lighted, and the people

called on Ruku-tia to haka: Tu-te-koro-panga gave her a maro (waist-mat), she put it on, and was just about to begin, when Tama said aloud, "The eyes are wet, the eyes are wet." She wiped her eyes, and stood up again to commence; but Tama, who was sitting in the midst of the audience, again said aloud, "The eyes are wet, the eyes are wet." She again sat down and wiped her eyes. The female part of the audience said, "For the first time, O Ruku-tia! you now wipe your eyes." Tu-te-koro-panga was offended at this, and struck Ruku-tia, and she wept; then all the people were told to retire to their own homes. Tama performed his ceremony of enchantment over those who remained in the house, and when they had thus been put to sleep, he took out the garments which he had hidden in his armpits, and showed himself to Ruku-tia when she had recovered from the effects of the insult of Tu-te-koro-panga. She exclaimed, "What a sweet perfume! You have come from Tama, my husband." He opened a tahaa (calabash) in which filth had been put, and when the smell was perceived she exclaimed, "Oh! how disagreeable! Our house is filled with a bad odour." He opened a calabash which was filled with the moki-moki (a sweet-scented fern). She exclaimed, "How sweet the scent of the moki-moki! You have come from my husband, Tama." Tu-te-koro-panga now spoke and said, "Yes; but how dare he attempt to come here in the face of my obstructions!" Ruku-tia exclaimed, "I think the twinkle of the eyes of this man proves that he is Tama, my husband." When all were asleep Tama went out of the house and washed himself, and put his hair up in a knot (koukou,) on the top of his head (d), and attired himself in the mats he had brought with him, and looked in a pool of water (d) to see that all was right. He then came back and sat down in the house, and performed his enchantments to make those in the house feel a desire to leave it for a while. He also went outside and sat close to the door, and as Ruku-tia came out he took hold of the hem of her garment and gave it a slight pull. She looked round and recognized him as Tama, her husband, and said, "I will return to our home with

you.” But he said, “Stay with your husband.” She answered, “He is unkind, and beats me. I will not stay with him, as I shall soon die.” Tama said, “Stay with your husband. You left me because I was an ugly man: stay with Tu-te-koro-panga. But if you will return to me, climb on a whata (food-stage), and when the streaks of day are seen, in a loud tone call these words:—

“Shoot up, O rays
Of coming day!
And also, moonbeams,
Shine ye forth,
To light the path
Of the canoe of my
Husband Tama.”

Tama at once left the place and returned to his own home, and prepared a canoe, and collected a crew, and, taking some ashes, and a box (papa) (d) of oil, and his greatly-prized red feathers, set out to visit his wife. On his voyage the sea became rough, and he poured some of the ashes on it and it became calm, because the god who made the rough sea began to eat the ashes. Again they met other gods on the sea (parata) (d), to whom they threw the box of oil. This the gods chewed; and Tama went on and met other gods, to whom he threw some chips, which amused them; and Tama went on, and when the streaks of the light of morning were seen they arrived opposite to the home of Tu-te-koro-panga, and heard Ruku-tia calling aloud from the whata,—

O ye above! descend;
O ye below! ascend.
I see the shadow
Of the canoe of
Tama, my husband.

On hearing this Tu-te-koro-panga, who was in the house, called aloud and said, “O women! do not heed what she says. Stay in your houses, and do not go to see the noble-looking Tama. He cannot come here: I have put obstructions in his way which he cannot overcome.”

Tama, in his canoe, came on till he was below the home of Tu-te-koro-panga; then one of the crew stood up, and the women on shore saw him, and said to Ruku-tia, "Is that man your husband?" She answered, "He is my brother." Another of the crew stood up. The women asked, "Perhaps he is your husband?" She said, "He is my father." The women said, "Well, he is noble-looking." Another of the crew stood up, and the women said, "He is your husband?" She said, "He is my uncle."

Now Tama called aloud, and said, "Swim this way, swim this way." The women now called to Tu-te-koro-panga, and said, "O Tu-te-koro-panga! do you sit still whilst your wife is going to Tama, the noble-looking man!"

Again Tama cried, "Swim this way, swim this way." Ruku-tia went down to the shore and swam off towards the canoe. The old men who occupied the centre of the canoe called to her to swim to them, but Tama called and said, "Swim towards me." She swam towards him, and when she had got near to him Tama stood up, and the glow of the red garments which he wore reflected their beauty in the water.

The females on shore again called to Tu-te-koro-panga, and said, "Do you still sit in your house, O Tu-te-koro-panga! You ugly man, come and look at Tama, the noble fellow."

Ruku-tia had got close to where Tama was. He put forth his hand and took hold of her hair, and with an axe severed her head from her body. He then exclaimed, "O my crew! you can have her body from the waist down to her feet." Then he with a loud voice called out, "Paddle on, and let the head of our canoe be put towards the sea." When this was done the new name of the canoe— Whaka-teretere-te-uru-rangi (gaze at the red sky)—was first known in this place. This name was given because of the beauty of the red garments of Tama.

The head of Ruku-tia was wrapped up in the red garments,

and Tama returned to his home, and buried it at the side of his house.

Now Tama lived all alone in his house of mourning, and wept for his wife Ruku-tia, and chanted this song as he wept:—

Her praise is ever heard—
 'Tis praise of kindness.
 I am shorn of all,
 And live in silence,
 Friendless and alone.
 I would, could I
 But haste me
 Far up to the heavens.
 Oh! that wanderers from above
 Would come,
 That I might weep
 In the house of
 Him, the god of
 Blood-red crime!
 O spreading heaven!
 Urge me to be brave,
 And not with tears
 Atone for my spouse.
 Stir up my inmost
 Soul to deeds of daring
 For my fell calamity.
 Has Me-rau (goddess of extinction)
 Become extinct,
 That I for ever
 Still must weep
 Whilst day on day
 Succeeds, and each
 The other follows?
 Grief to grief now
 Gathers all my woe,
 And floods my heart with weeping;
 Yet I dread agony,
 And withdraw me
 At fear of e'en
 One drop of rain.
 At eventide,
 As rays of twinkling stars
 Shine forth, I'll weep
 And gaze on them,
 And on the paths they take.
 But, oh! I float
 In space for nought.

Oh! woe is me!
 Like Rangi am,
 And Papa once divided.
 Flows with flood
 The tide of keen regret,
 And, severed once,
 For ever severed
 All our love.

Tama lived alone till summer came; and when the tender shoots of the tu-pakihi (*Coriaria ruscifolia*) were budding forth he heard a sound. He listened: he thought it was a blowfly singing, "U-u-m, u-u-m! Oh! my head cut off." He went towards the spot where he had buried the head of his wife. He uncovered the place, and in the pit where the head had been buried he saw Ruku-tia sitting restored to life, her face radiant with smiles, and heard her voice of joyful greeting.

TAMA-WHIRO AND TARA-ROA. (NGA-TI-HAU.)

A chief of the name of Hau-manu (offering of birds to the gods) was murdered in payment for the death of a dog called Rangi-a-hao (the day of Hao (scrape together)), and this occasioned a great war in Hawa-iki.

In the early days the old priests had taken great pains to communicate to Tama-whiro, the son of an illustrious stranger called Hau-manu, all their sacred lore, and acts, and ceremonies. This Tama-whiro had proved an apt student, and when he had fully acquired all the knowledge and art that could be taught him, he returned to his home. After some time he went back again to Hawa-iki with his wife and children, and at once began to teach the common people there what he had been taught as a favoured stranger. At this the old priests were so enraged that they determined to destroy Tama-whiro and all his family. Tama-whiro became acquainted with their intentions, and determined to save himself by flight, and succeeded in getting his wife and family into a canoe for the purpose, before his enemies became aware of it; but before he could get away they came down and attacked him. Tama-whiro, however, succeeded

in killing their noted chief Rua-whiti (distant pit), and captured his famous tai-aha (sceptre) called Marama-kai-ariki (the moon that eats the lord), and got away with his family without loss. On his way home, however, he was intercepted by another party of his enemies, and had again to give battle. This time it was on the ocean, where he killed the noted Tai-pari-tu (the full flood-tide) and Tai-eke-roa (long spring-tide), and took as prisoners two other noted warriors named Titi-kahu (the hawk that utters a cry) and Wera-wera-kahu (warm garment), whom he reserved to help him in future battles. He also took in this battle the whalebone weapons of war (paraoa) called Kai-ate (liver eaten), Purua (choke), and Te-mawai-o-piu (the medium of Piu (skipping-rope)). Having reached his home Tama-whiro built a house which he called Te-koro-koro-hou-mea (throat-band of feathers). Tara-roa (long spike) heard of this, and went up on the mountain called Waka-ihu-waka (like the bows of a canoe), and collected basketfuls of kiwi (apteryx), with which he fed his warriors, in order that they might be strong and brave to attack the fortifications called Hoko-whitu (the seventy), Taketake-o-rangi (base of heaven), and Tu-tawake (the rent patched up). Tara-roa gained all the information he could in respect to these fortifications. Tama-whiro heard of the intentions and preparations of Tara-roa, and the kiwi-feasts to his warriors; so he ascended to the top of the mountain called Maunga-ariki (mountain of the lords), and built a pa there as a reserve in the event of defeat, which he called Tu-ngongoro (stand and utter jeers of defiance). Tara-roa attacked him and killed Te-piri-taringa (adhered to the ear), Kohi-roa (long collection), Pu-awe (tuft of birds' down), and Te-Kawakawa (sacred ceremony of a new house).

TU-TAKA-HINAHINA. (NGA-I-TAHU.)

Tu-taka-hinahina(hinga-hinga) (Tu the stumbler) occupied his whole time by traversing the face of the oceans. He had no parents (his origin was not known). He took Kai-here (the

binder) to wife, and had a son called Roiroi-whenua (shaker of the earth).

When Tu-taka-hinahina died, the nights were partially bound together, and there was little light between them; and the heavens, and the earth, and the ocean were darkened. Men could not see each other, but conversed in the dark. At this time Roiroi-whenua heard the voice of his father saying, "Farewell. When I am dead, bury me near the side of the house, and fence my grave around." Again the voice spoke and said, "Remain here O my son! and guard my grave, and watch for the time when the earth of my grave shall move upwards."

The son took heed, and listened, and heard something gnawing at the side of the house. He went to see what it was, and saw two maggots which had grown from the fat of his father, crawling about inside the palisading surrounding the grave. One was a male, the other a female. Seeing these, he exclaimed, "Repeat the incantation to charm the birds." He kept watch over the maggots till it was evening; then he called to the beings in the lower worlds, and said, "Do you hearken, you who are in the darkness. Light has not yet come."

He then took the male maggot and cooked it with fire obtained from Tanga-roa; but the female he left on the grave. Whilst the male was still in the hangi, he struck the oven again and again, and thence proceeded light to the worlds below. Dim light dawned, morning light came, full light broke forth, it was full day; and a chorus of voices burst forth in song, and chanted "It is day." Man could now be seen, and the heavens, and the earth, and the ocean. In this burst of joy the voices of birds took up the chorus first, and then the voice of man. Now the light penetrated into Ha-koro-tu (noise of the breath), Ha-tatai (panting breath), and Tane-nui-a-rangi, at which places all mankind were living; as was also Taka-roa (Tanga-roa), with whom was found the kau-ati(eti) or kau-noti, the sticks from which fire is obtained by friction. These were taken by Roiroi-whenua, and with them he made the fire by which he cooked

the male maggot. This was the first time fire was seen and obtained. It was called *Ti-oi* (the noise of trembling).

The sun now rose—it was morning—it was noon; now the sun was declining—it was dusk, and the eyes of men became dim in the twilight.

Now, before *Tu-taka-hinahina* died he had commanded all the people to procure large stores of provisions and fire-wood; so the people worked till all were exceedingly weary, and had to take rest. *Roiroi-whenua*, his mother, and his relatives, helped the people in this great work until the time his father died; then they ceased to collect these things.

Tu-taka-hinahina was buried with his face downwards, and then the nights were drawn out by *Kumea-te-po* (lengthen the night), *Kumea-te-ao* (lengthen the day), and *Unu-mai-te-kore* (draw out to nothingness). The heavens, the earth, and the sea were enveloped in darkness, and men sat in night, and could not see the road to go and obtain further supplies of food and firewood, and had to stay in their houses and live on the store already collected. Thus they lived until all their wood was consumed, and they had to burn the fences surrounding their houses, and then the posts and rafters of their houses, and all the timber and material of which the houses were made. Then the store of provisions was all consumed, and a host of them died from starvation. *Roiroi-whenua*, his children, his brothers, and his slaves survived, as they had laid up a greater quantity of food than the rest of the tribe had; but even their stores were at length consumed, and they had to burn the wood of which the sacred storehouse was built. Then was the time the two maggots had been seen to rise from the body of *Tu-taka-hinahina*. *Roiroi-whenua* took the maggots in his hand and carried them to his house, where by friction he made a fire, and put the ignited dust into dry leaves and waved it about till it burst into a flame, with which he lighted an oven and heated the stones. Then *Tama-tea* (fair-skinned son) arrived: he was

also called Tama-tea-mai-tawhiti (light-skinned son who has come from a distance). He had come through the darkness from Nuku-te-iki (devouring earth), Nuku-te-rea (earth of plenty), and Nuku-muru(maru)-aitu (earth where evil is banished), where he and his people had lived. Tama-tea struck the oven which had been lighted by Roiroi-whenua. The vibration of the blow was felt in the worlds below, and full dawn of day burst from those lower regions and from Whaka-tane (man become man). Faint light was seen, day dawned, birds began to sing, their throats swelled with warbling. Day was fully come: the people rose, and, led by the children, they all shouted, "Tis dawn of day."

In times past Tanga-roa had command of the dawn of day, but after the maggots from the body of Tu-taka-hina-hina were seen Tama-tea commanded the dawn.

CHAPTER IV.

I silent sit as throbs my heart
For my children;
And those who look on me
As now I bow my head
May deem me but a forest-tree
From distant land.
I bow my head
As droops the mamaku (tree-fern),
And weep for my children.
O my child! so often called
“Come, O my child!”
Gone! yes, with the mighty flood.
I lonely sit ‘midst noise and crowd,
My life ebbs fast.
My house is swept, clean swept,
Swept for ever.
The shining sun has nought to gladden now,
And yonder peak, oft gazed upon
In days of joy,
Now prompts the sigh, to heave
With feelings chill as coldest air
Of frosty south.
But I will bow me in my house
And ponder in despair.
My heart shall then forget
The deeds of man.
Oh! was it theft that makes the moon to wane?
Or was it theft that makes the avalanche?
And was it they who caused my children’s death?
The hosts of god uplift their power on us,
And now annihilate us, like the moa extinct.

*Lament of Ika-here-ngutu for his children, some of
whom were killed in war, and some died a lingering
death by sickness.*

NIWA-REKA, HAPOPO, AND PAOA. (NGA-I-TAHU.)

RANGI-ROA (long day) and Taki-reia (speaking with frantic gestures), while living quietly in their home, heard of the fame of Niwa(Niua)-reka (great delight; Niua-reka—delight in divination), the daughter of Hapopo (decay).

Then they selected a hundred and seventy men of their tribe, and went to the home of Hapopo, and, having found Niwa-reka there almost alone, one of the party asked, while all the others were silent, "Where are the people?" She answered, "They are yonder, out on the plain." He asked, "What are they doing?" She answered, "They are chanting songs and offering sacrifice to Ra (the sun)." He asked, "For what purpose?" She answered, "To suppress the ill feeling of the people and to give quiet to the land." He asked, "Which is the way thither?" She said, "It is that leading by the Hua-tu (large pillar)—that is the road."

The party proceeded on this road, when a messenger came to inform them that on the following day the Ra (god) or shade of Hapopo would be put up. All the hundred and seventy agreed to assist in erecting the shade (sail or tent) of Hapopo.

When it was finished all the people gazed at it with wonder and delight. The shade was taken down again, but in lowering it it fell on the people of Rangi-roa and Taki-reia, and killed all except Rangi-roa and Taki-reia, who ran to the home of Paoa. He asked them, "What has been done?" They answered, "Nothing is left." Paoa said, "In my sleep I dreamt I heard a voice saying, 'It is an oven like this, an oven like that, and a heaped-up oven.'"

Now, when the people of Hapopo found that two had escaped destruction, they pursued them; but Paoa caused a great wind to rise, and the pursuers had to return without capturing them. Paoa now called to the two and said, "Up and make ready for battle." They answered "Yes ; but what can the escaped do?" Paoa replied, "Charge back on your enemies." But the remembrance of their late severe loss and narrow escape deprived them of all courage and heart to act. So they performed all the rites and ceremonies which were required to be performed by those who escape a calamity, with chants and with offerings of blood to the gods; and on the following day, in

battle costume, they went to perform the final ceremony by killing a bird and offering it to the gods (d); then, returning to the settlement, they performed the ceremonies of absolution and offered sea-weed to the gods; then they danced and sang, and came to the front of Mua, where they again chanted the sacred chants to the gods; then by friction they made a fire, and roasted the bird they had before presented, and ate it. They slept before Mua, and on the following day they again presented seaweed to the gods; but, as satisfaction had not yet been obtained for the death of the people, messengers were sent to Tuke-nui (great elbow), Tuke-pe (crushing elbow), Tuke-rora (lazy elbow), Uhu-manearua (the clever one), Uaua (power), Tete (daring), Whaka-na (take breath), and Mahara (thoughtful), to come and lay siege to the house of Hapopo. These people quickly assembled; but before they went up to the attack they sent out spies, who heard the god of Hapopo exclaiming "O medium! it is death to them. I say, O medium! when the rays of first dawn stream up, the rope will have caught round the neck, O medium!" Whatu-a-tihi (power of the mountain-peak) was one of the spies sent, and he took some fern-root and waved it towards the oracle as an offering to propitiate him. In answer to this act the god spoke kindly and said, "Why should action be taken? What good would result? We are now at peace, O medium! Good could not come from further hostility."

When the rays of day burst through the darkness of the east, the war-party of Taki-reia and Rangi-roa had surrounded the house of Hapopo, and in the fight which ensued Hapopo was killed; but as he was dying he was heard to utter, "O idiot god! You left death for Ha-popo." All his people were killed, save a few who escaped and fled to the home of Tu-toko (the standing staff) and Rau-riki (little leaves). But the army of Rangi-roa

and Taki-reia continued to storm fort after fort. They took Mai-kuku-o-te-rangi (fingernail of heaven) and Rae-kumea (pulled by the forehead), which the sons of Rangi-roa burnt. Then they attacked and took Te-miki (tussock grass), and Uru-te-rangi (entered heaven), and Taku-tai-o-te-rangi (seashore of heaven). All these were taken by Rangi-roa and his sons. Then Te Pari (the cliff) and Te-awe (down of birds) were stormed and taken: Matua-u-tere (parent of great chest) and Te-kai-whakapono (the offerings to propitiate the gods) were killed at this time.

TE RUAHINE-MATA-MAORI AND PAOWA. (NGA-I-TAHU.)

Paowa went to the home of Te Ruahine-mata-maori, also called Ruahine-kai-piha or Ruahine-mata-morari (dame of the common face, dame that eats the small kumara, dame of the uproar). She was a witch, and also a priestess, who performed the rites and ceremonies at the planting and harvesting of the kumara. Paowa landed in his canoe at her place, and stayed there.

Ruahine-mata-maori and her people provided food for Paowa and his companions, which made them thirsty, so Paowa asked, "Where is water to be obtained at your settlement?" She answered, "It is not far away," and pointed in the direction in which it was. Then she went to fetch it. As soon as she had gone Paowa chanted incantations to cause the water to dry up. She went on, but the water dried up as she advanced; so that she followed on even to the distant mountains, and on over the ranges of mountains. On and on she still went till she ascended the highest peak, whence she could see her home; and, seeing the smoke of a great fire ascending from her settlement, she sat down and sang this song:—

If my house be burnt,
 Oh! let my storehouse be saved.
 If my sacred mountain-peak
 Where I chant my incantations be burnt,
 Oh! let my food-pit be saved.
 If my cultivations be burnt,
 Oh! let my fences be saved.
 If my filth-pit be burnt,
 Oh! let my dogs be saved.

She returned to her settlement, and found her house on fire. She went to the beach to search for some traces of the departure of Paowa and his people in their canoe; then she returned and sent her dogs to the sea-shore to search for indications, whilst she repeated incantations in the water to obtain by charms the information she desired. Her dogs came back without success, and she said to herself, "They have gone by some other way." But she determined to follow them; so she prepared a belt and bound it tightly round her waist; she also placed her sacred red garment under her armpits, and went down to the water to follow Paowa. She dived under the water and then came to the surface, but could nowhere see the canoe of Paowa. She dived again, and after some time she again came to the surface, but still could not see the canoe. She dived a third time, and from where she then came up she saw the canoe, and was also seen by Paowa. Up to this time Paowa had not in any way assisted his men, but now he took a paddle and plied it with all his might. Again Ruahine-mata-maori dived, and when she came up she had got near to the canoe; but the canoe had also got near to the shore. Paowa and his people now pulled furiously on, and on reaching the shore Paowa ran into a cave, leaving the crew to proceed on their voyage. Paowa blocked up the entrance of the cave with huge boulders, so that when Ruahine-mata-maori came up to it she scratched at them in vain to gain an entrance. Paowa now lit a fire in the cave, and put stones on it, and called to the old woman and said, "O old woman! What are you doing?" She answered, "Here am I." Paowa said, "I will give some food to you." At the same time, making an opening at the mouth of the cave, he threw her some food, saying, "There is your food" She took it and ate it, saying, "Your food is good, O my grandson!" Paowa called and said, "Open your mouth wide, and shut your eyes." She did so; and then he threw a hot stone down her throat. She expected to have received food like that which he had given her at first; but, feeling the burning in her stomach,

she cried aloud with pain, and writhed in agony until she dropped the sacred red garments from her armpits. Paowa then took the sacred red garments and lived for many days in the cave, as there was no road by which he could leave it, and his canoe had been paddled away.

Now, when those who had been left in the canoe arrived at their destination they informed the people that Paowa was dead. There were great preparations made, as was their custom on the death of a great chief. The courtyard was cleared of all weeds and rubbish, and food was cooked, and all the females assembled to weep for the death of Paowa. Food was collected and placed in heaps in honour of the dead. These heaps were afterwards distributed amongst the people, who carried the food to their respective homes.

While Paowa was living in his cave he found a block of drift-timber, of which he made a box, and launched it on the water, and got into it. The box was driven about by the winds, and at last was cast on shore near to the home of his ancestors, where some of the people found it when they were collecting driftwood for the fire, and they rolled it up on shore; but it was so heavy that they left it and returned to the settlement, and told the people, saying it was so heavy they were not able to carry it home. However, so soon as these female firewood-gatherers had gone away Paowa came out of his box and went and hid his sacred red garments, and made himself as dirty and shabby-looking as he could, and so went to the settlement, where he found food which had been cooked for the people and was just being taken out of the ovens and placed in small baskets by the women. When all the food had thus been collected into the baskets, Paowa begged that he might be allowed to eat the burnt scraps which had adhered to the stones in the ovens. One answered, "Well, it is impertinent of you to beg the food cooked for the people." Another said, "O man! do not beg for food." But Paowa still begged, and another of the cooks said, "Ah, do you suppose the food which has been cooked as part of

a sacred ceremony performed at the death of a great chief will be given to you?" Paowa, not heeding their replies, asked for some oil or fat. Some of the people, in astonishment, exclaimed, "Well, well! Do you hear! He asks for oil or fat;" and then, turning to Paowa, they said, "Why, all that has been taken' and consumed in the feast for the dead." But a woman said, "Take pity on him, poor fellow, and go and fetch some oil or fat for him." Some was accordingly brought and given to him. Paowa now said, "Give some garments to cover me." The people answered, "Where are we to procure garments? We have no garments to give you." But the woman again interceded, and said, "Do go and get a garment for the poor fellow;" and one was obtained and given to him. Paowa then said, "Give some feathers as plumes for my head." "Why," said some of the people, "he is now asking for plumes of feathers;" and then answered him, "We have no plumes for you." But some of the women said "Do go and get some plumes for the poor fellow;" and some were given to him.

Paowa now left them, and went to where he had hidden the sacred red garments, and sat down and cleansed himself, and anointed himself with oil, and bedecked his hair with the plumes of feathers, and put his garments on, and the sacred mats which he had obtained on the death of the old witch, and went towards the settlement. When he had come near enough to be seen by the people they in loud chorus exclaimed, "Here is a man—here is a man of noble mien." Some ran out and looked at him, and then returned to the settlement and said, "Here is a noble man coming" Then were the mothers in the assembly glad when they saw him, each saying to herself, "This noble man shall be the husband of my daughter;" but Paowa went and sat down near to a young woman who was granddaughter of the woman who had pleaded for food, oil, feathers, and mats for him, when he was so meanly clad. He was invited into a house, where many looked at his face; and when he was asked who he was, he answered, "I am Paowa."

They were all astonished, and said, "Paowa, who was said to have died!" Then they took him to Mua, and presented birds and other thank-offerings and gifts to the gods for his safe return.

Paowa caused the days to be short (or lessened the god Ra).

Wata was the cause of boils and leprosy, which he produced when Ue-nuku was hungry and wished to eat him.

RUHAHINE (RURUHI) -MATA-MAORI (MORARI) AND PIOIO.
(NGA-I-TAHU.)

Pioio (exceedingly numerous) and Kukurū-atu (the blow struck with the fist) lived together in one house. They went out to sea to fish for barracouta, and, having caught some, they returned and cooked it. Pioio had provided a relish to eat with his fish, but Kukurū-atu had none.

On the morrow they went again to fish, and the same thing happened as before: Pioio had a sweet morsel to eat with his fish, but Kukurū-atu had none; but this was because Pioio withheld the morsel from Kukurū-atu. The next day Kukurū-atu went and stole some kumaras from the store-pit (d) of Te Ruahine-mata-maori (morari) (old woman of the untattooed face) and her grandchild, and on his return he secretly ate them with his fish. On the following day, while Pioio and Kukurū-atu sat outside of their house, cleaning their clothes in the sunlight, Pioio heard the noise of mastication; so he said to Kukurū-atu, "O Kukurū-atu! what is it you are eating?" Kukurū-atu answered, "It is one of the insects." Pioio said, "But the noise of killing that could not be mistaken—it produces only a slight sound; but the sound of your chewing is loud." Still Kukurū-atu protested that it was a creature he was killing; but Pioio again asked, "What is it you are chewing?" Kukurū-atu now acknowledged it was kumara he was eating. Pioio asked, "Where did you obtain them?" Kukurū-atu answered, "From the store-pit of the Ruahine-mata-maori and her grandchild." Then said Pioio, "You really got them out of that store-pit?" "I did," said Kukurū-atu. "Then," said Pioio, "you and I must go

and get some more." Kukurū-atu agreed to this proposal, and off they started.

But as they approached the settlement of the Ruruhi-mata-maori they were seen by her grandchild, who cried out, "There are men flying this way." Ruruhi-mata-maori said, "Take particular notice of them." The grandchild answered, "They still come on, and have got near the kumara-pit." The grandmother said, "If they fly with their limbs drawn up they are food for you (you will be able to kill them); but if they come flying with their limbs outstretched, you will have to contend with gods."

Pioio and Kukurū-atu entered the pit, and the old woman and her grandchild went to the front of it, and sat down, and, looking in, they saw the two strangers eating their kumaras and also fouling the pit. When Pioio and Kukurū-atu found they were discovered they stared in dread at the old woman and her grandchild. Kukurū-atu made a rush out and escaped the blow the old woman aimed at him with her weapon. When Pioio attempted to follow she struck him with her weapon and caught him, and led him to her marae (courtyard), where she lit a fire and collected thistles and other things to cook. When the oven was ready she and her grandchild caught up Pioio for the purpose of throwing him into it; but he said, "Leave me a while. Do not throw me in now. Let me dance before you, and perform the haka (d) which my brother and I can do so well." She said, "Well, then, let us see you dance." He said, "Yes, my brother and I sing and dance; and these are the words of one of the songs to which we dance:—

"Eat to repletion, eat to repletion.
Repeat these words.
Where is the food?
Eat, eat uncooked."

The old woman said, "Your foot is not in time with your words; it is thrown about too much." Pioio said, "But that is part of the performance." He repeated the haka, and chanted,—

Eat to repletion, eat to repletion.
Repeat the words.
Where is the food?
Eat, eat uncooked.

He stopped abruptly, seized hold of the grandchild, and fled away with him. The old woman called out, "O Pioio! give my grandchild back to me. O Pioio! give my grandchild back to me." And when she saw that he still fled she cried, "O Pioio! I will not come to you on a misty day; but when your body is weak from the effects of illness I will be with you."

When Pioio had got safely away, and was secure from any interruption from the old woman, he heated an oven to cook his captive; but not until the third attempt was the body of the grandchild fully cooked.

CHAPTER V.

Oh! the pain now gnawing at my heart
At loss of thee, my own beloved!
How oft, along the west sea-coast
With gladsome heart I voyaged on
To our own home, Te Ko-iti,
And saw, as sun at even set,
The ruddy clouds, those tattoo-marks
Thy old progenitor Pa-wai-tiri
Drew on the sky! But death is nothing new.
Death is, and has been ever since old Maui died.
The Pata-tai laughed loud
And woke the goblin-god, who
Severed him in two, and shut him in.
So dusk of eve came on,
And Ti-wai-waka flew,
And lighted on the bar
O'er which is thrown all refuse
From the hearth and home of man.
And then for thee that evil came.
No chant the priest intoned,
Nor sacred water laved in offering
Propitiatory for thee. Not so
In ancient times thy ancestors
Would act; but now
I moan the want of power,
The impotence displayed by Ka-hae,
The ignorance now shown in
All the world. Farewell—
Farewell for ever—yes, farewell.

*A widow's lament for her husband, as she thought of the birds
Pata-tai and Pi-wai-waka, whose laughter at Maui entering
Hine-nui-te-po caused his death.*

MAUI. (NGA-I-TAHU.)

Niwa-reka took Mata-ora as her husband, and begat Papa-ku, who begat Takataka-te-rangi, who begat Hine-ti-tama, who begat Muri-ranga-whenua, who begat Ta-ranga, who begat Maui-tiki-tiki-a-taranga.

Muri-ranga-whenua spent his time in providing food and clothing, and guarding it for his grandchildren, the children of Ta-ranga. Ta-ranga took Ira-whaki, and begat these, whose names were Maui-mua (first Maui), Maui-roto (Maui of the inside), Maui-taha (Maui of the side), Maui-pae (Maui stretched out), and Maui-tiki-tiki-a-taranga (Maui of the topknot of Ta-ranga).

ANOTHER READING. (NGA-TI-KAHU-NGUNU.)

Niwa-reka begat Papa-hu, who begat Taka-taka-te-rangi, who begat Hine-ti-tama, who begat Muri-ranga-whenua, who begat Taranga, who begat Maui-tiki-tiki-a-taranga. Muri-ranga-whenua's work was to provide food for his grandchildren, the children of Taranga, also to keep their clothing. Taranga took Ira-whaki (wart torn off), and begat Maui-mua, Maui-roto, Maui-taha, Maui-pae, and Maui-tiki-tiki-a-taranga.

ANOTHER READING. (NGA-I-TAHU.)

Taraka (Taranga) and Hine were the parents of Maui. Maui was an abortion of Hine. She wrapped it in her maro (apron) and threw it on a bramble-bush (tatara-heke). It was taken thence by Mu (gentle zephyr) and Weka (incumbrance, hindrance), and carried above, and laid out and stretched into the shape of a human body, and a soul put into it, and Maui became a living being.

ANOTHER READING. (NGA-I-POROU.)

The child Maui-tiki-tiki-a-taranga was an abortion, and was taken and reared by his ancestors—gods, Apa-i-waho (the company of workmen outside), Ngaru-nui (great wave), Ngaru-roa (long wave), Ngaru-tiketike (high wave), Ngaru-papa (flat wave), Te-ahi-moana or Aihu-moana (fire on the ocean, or propelled by the sea), Tanga-roa-pati-ere or Papa-tiere (Tanga-roa the scent-solicitor, or Tanga-roa of the scented flat country), Tanga-roa-whakamau-tai (Tanga-roa who kept to the ocean), Te-peti-peti (syn., Mare-mare-tai, a sea-god), Te-ranga-hua

(school of fish near the surface of the water), Rongo-mai-tahani (whale of the great side), and Paikea (seal).

When he was yet a child Maui was carried about by his vassals Ao-nui (great world) and Ao-pouri (dark world) and their companions. Maui became exceedingly angry, and thrashed the mountains and rocks.

ANOTHER READING. (NGA-TI-HAU.)

In the beginning Rangi lay on Papa, and there was no space between them, and the surface of the earth was dark. Their first offspring was the roi (fern-root), which came from the back of Rangi (i heke-tuara); and the second was the kumara, which came from the front of Rangi (i heke tau aro). After these came Tane, the first living being in this world, and with whom originated trees and birds. Next after Tane was Tiki, from whom came man; and the next after Tiki was Tu-te-ngana-hau, from whom all evil proceeded. The next was Tahu, from whom all good came. Next to him was Tawhiri-ma-tea, the originator of winds; and the last was Tanga-roa, the progenitor of fish and lizard tribes.

Tu-te-ngana-hau cut the sinews which united Rangi and Papa, and Tane procured the poles and propped up Rangi above Papa, which kept them asunder.

After this Maui was born. Tara-hunga (company of travellers) was his father. But there were six Maui — Maui-mua Maui-roto, Maui-taha, Maui-pae (pai), Maui-tiki-tiki, and Maui-nukarau; but the first five are called Maui-ware-ware (the forgetful Maui), who were inferior in knowledge to the youngest Maui, also called Maui-potiki and Maui-tiki-tiki (Maui the last-born, or pet). The elder Maui, though called stupid, invented the spear to kill birds, but had not sense enough to arm it with a barb. Thus all the birds they pierced escaped. And, though they invented a hinaki (pot to catch eels), they did not put a trap to the mouth of it; and so the eels escaped. But Maui-potiki invented a barb for the bird-spear and a trap-door to the hinaki, and he caught birds and eels.

Apa-i-waho and his people fed and attended to Maui-tiki-tiki until he had grown to maturity, when he went to show himself to his elder brothers and parents. When he arrived at their settlement he found his brothers playing teka or niti—a game played with the stalk of the common fern (rarauhe—*Pteris aquilina*), around one end of which is bound some flax in a ball. This is thrown along the surface of the ground. (The game is won by him whose niti flies the furthest.) Maui-mua had thrown his niti. At the same time he called his own name aloud. He was followed by Maui-roto, who also called aloud his own name. He was followed by Maui-taha and Maui-pae, each of whom called his own name aloud as he threw his niti. Now Maui-potiki said, "Give some niti to me." They gave some to him. He called to Maui-mua and said, "O young man! come here and lie down on the ground." Maui-mua did so. Maui-potiki threw one niti, and called the name of his elder brother, Maui-mua; and so on till he had thrown one for each of his brothers in the order of their birth. He then threw another niti, and exclaimed with assurance, "Maui-tiki-tiki-a-taranga." Hearing this, his brothers cried, "Your parent is a nobody." He answered, "But I am one of you." His elder brothers said, "Not so; you are not of us. We whom you see here are the only members of our family, and you are not of us." Maui said, "Well, then, call your mother." She came and looked at her four children and said, "These four are all the children I had." Maui said, "But I belong to you." She answered, "I do not recognize you." Maui said, "Now recall the past in regard to me." She said, "I do not remember anything but my defiled apron, which I threw into the sea." Maui said, "Yes, such was the case; and I was in it; and Te-apu-hau, or the Kauika-i-waho (the heaps far-out), nourished and brought me up." She said, "It is true, and you are my child."

Taranga, their mother, requested all her sons to throw their niti again. They did so. Maui-potiki withheld his for a time, and then said to his mother, "You have seen my elder brothers

throw their niti, but mine you have not yet seen.” Maui-potiki then collected all the niti together, and repeated an incantation over them, and asked his elder brothers to lie down, so that their bodies might be the base from which his niti might rebound. They did as he requested, and Maui-potiki threw his niti over the bodies of his brothers. His brothers then rose, and threw their niti from the earth-base; but that of Maui-potiki went the farthest distance. Hence came the hollow along the backbone of man, originally occasioned by the scraping of the niti of Maui-potiki over the bodies of his brothers.

Because Maui-potiki was the last-born and pet child, he that night slept next to his mother in the house of his elder brother; but some time before the dawn of day she left him and departed to her husband. Many nights elapsed before she again came and slept there. When she did come again, before she lay down to sleep she closed up all the holes in the house by which light might enter, and to be certain she looked from within to see that all light was excluded, and then laid her maro (apron) aside and slept. She rose before the dawn and sought for her maro, which Maui had hidden by clasping it to his breast. Not finding it, she said to Maui, “O boy! have you taken my maro?” He answered “No.” She went outside, uttering this sentence as she went:—

Mats and a maro
Make Taranga look comely.

At the same time she placed her hands in front of her as she fled to the residence of her husband. And that sentence of hers thenceforth became a proverb.

Maui then rose and pulled the stuffing from the holes in the house, and watched his mother departing. He saw her go to a large root of grass and pull it up, and descend into the pit she had thus made.

Maui stamped on the floor of the house, and all his brothers awoke. He said, “I have discovered the road by which our

mother goes when she leaves us here.” They said “O man! where is it?” He said, “It is yonder, at the large root of grass.” They all went to the root of grass and pulled it up and looked down: they saw men walking about in the sunlight in a lower world. Maui said to his brothers, “Which of us shall go to the home of our mother?” His brothers said, “There is no man who dares to go there.” But Maui-potiki said, “I will go.” They laughed scornfully at him, but he still said that he could go. He then by turns assumed the shape of every bird known on earth; but not until he had assumed that of a pigeon did his brothers take any notice, and then they said, “Ah! now you look grand.” He then swept down into the pit and alighted in the world where his parents were, and settled on a kau-were (young puriri-tree—*Vitex littoralis*) under which some people were sitting. He pulled some fruit from the branches, and hit one of them on the head with it. They all looked up, and saw a pigeon. At once one of them went for a bird-spear. Another climbed up into the tree with the spear to take the bird; but as he climbed the pigeon went up also, till it reached the topmost twig of the tree. The man followed to the top of the tree, and then the pigeon flew and lighted on the lowest branch of the tree. The news of this bird was conveyed to the settlement, and Taranga said, “Maybe it is that tricky boy whom I left.”

Taranga called to the bird, and it flew and lighted on the fence of the pa. She then called, “Come, welcome;” and the bird flew down and alighted in front of the house. She said, “Are you Maui?” The bird nodded an affirmative with its head. She said, “But what of your feathers—they are those of a bird?” Maui then changed into a man, and the old woman wept over him, and said to her daughters, “Go and get some fire, and cook some food for your brother.” Maui repeated his incantations to make his sisters disobedient, saying to his sisters, “Stay, stay; I will go and fetch fire.” The old woman answered, “No, you must not go for fire, for fear you play some tricks

on your ancestors." But he said, "Oh, yes! I must go for the fire, as I am so hungry."

Maui went to his ancestor Mahu-i-ka (heat that blazed), who asked him, "What do you want?" Maui answered, "I have come for fire." She gave him fire, but it was her thumb she gave. Maui left her settlement to return, but before long he extinguished the fire he had received, and went back to her again and said, "O old woman! the fire you gave me has gone out." She gave Maui her first finger, which Maui took and returned again along the road; but before long he stumbled into some water and again put the fire out. He again went back to Mahu-i-ka and said, "O aged! the fire has gone out again. Look at me: I have fallen into water and mud." Thus he acted until he had taken all the fingers of the old woman's hands, and all the toes of her feet. She now began to suspect Maui, and said, "Perhaps you are the deceitful man of whom I have heard. But now I will give you real fire." Mahu-i-ka then set the earth on fire. Maui fled in terror when he saw the earth being consumed, and at last, becoming breathless, called to his elder brothers, saying, "O young men! let some rain down to me." They did so, but it was not enough to put the fire out. He again called for help, and they sent down another shower of rain; but this did not put the fire out either, and still he fled, calling to his brothers for help. Then they let down a pelting shower, but still he fled and called for help, and still the fire pursued; so they let a heavy shower down, which drove the fire into Hinekai-ko-mako (daughter of the komako-tree), where it was saved from extinction.

Maui then returned to his parents, who scolded him for his annoying conduct towards his ancestress; and Taranga, his mother, took him away to his elder brothers, who, seeing how much his neck and body had been burnt by Mahu-i-ka, wept over him.

Maui then observed how rapidly the sun travelled over the sky, and proposed to his brothers that they should join in arresting it; but they said, "We shall not be able to overcome

him, or make him go slower." Maui said, "He will be overcome to-day." They said, "It is well. Let it be as you propose." They took ropes and put them as nooses over the pit whence the sun came up; Maui placed his brothers, some on either side of the pit, to hold the ends of the ropes, and to pull them tight when the sun had got into the nooses; he himself stood aside and waited until the sun had come up and had got his neck and shoulders through the nooses, and then he called out, "Pull the ropes tight." They did so, and then Maui sprang at the sun and broke both his wings, which caused him to go slowly. Thus Maui overcame his progenitors — namely, Mahu-i-ka, the source of fire, and the sun, the source of light.

Maui stayed with his elder brothers, and after a while they all went to catch crayfish in nets; but the elder brothers could not catch any in their pot-nets, while Maui caught many in his. One night his brothers secretly examined Maui's net to see how it was made, and when they had made theirs in the same way they also caught crayfish.

They next went to catch fish with hooks and lines; but Maui could not catch any, though the elder brothers caught many, and were so pleased at his failure that they laughed at him. When they reached the shore Maui was so ashamed at their laughter that he went to his ancestor Muri-ranga-whenua (gentle breeze of the land), and said, "O aged! I have come to you for a hook to fish with." Muri-ranga-whenua gave Maui his lower jaw, and said, "Do not put it into the river to wash it, for fear your progenitors collect around it; but wash it far up on dry land." He accordingly took the jaw away and dashed water on it as directed; but the water carried the blood down into the river, and fish collected around, and thus the blood of Muri-ranga-whenua made some of the fish (kokopu—Maori trout) red.

Maui now returned to the settlement of his elder brothers having his fishing-hook hidden under his garments, and they all sailed out to sea. His brothers thought Maui would again be

unfortunate, and therefore they laughed at him again; but when Maui had baited his hook and thrown it into the sea, a fish immediately took it, and darkness came on the depths of the ocean, which made the brothers call out, "Maui, O Maui! let the fish go." But Maui chanted this little song:—

O Tonga-nui! (great blemish on the skin)
 Why art thou
 Sulkily biting below there,
 Beneath this earth?
 The power is felt.
 The foam is seen, coming—
 Coming, O thou grandchild
 Of Tangaroa-meha! (Tangaroa the lovely).

Soon the fish was pulled to the surface and lay breathing on the sea, and soon also their canoe was upset, and Maui said to his elder brothers, "Do not desecrate our fish: let me first take an offering of sea-weed to our gods (sons), and let them cut up our fish." But as soon as Maui had departed they began to cut the fish up, and thus was occasioned the rugged and uneven character of the surface of the earth.

So ends this part of the history of Maui.

Maui proposed to his elder brothers that they should all go and overcome Hine-nui-te-po (great daughter of night). They agreed to set forth, and arrived at the horizon. Then Maui said, "O sons! do not laugh at me. Now let me pass through her to yon side, and pass back again to this side. Then you may laugh." He then entered the 'pit (stomach), and passed through and stood on the other side of her. His brothers laughed within themselves. He re-entered the pit to return; but when he had come as far through as her waist and loins, his brothers laughed aloud, and the pit closed on him and caught him by the waist, and so held him until he died. Thus ended Maui.

So ends this part of the history of Maui.

The name of the canoe in which Maui and his brothers were when he fished up the land was Nuku-tai-memeha (land of the

receding sea). Maui performed many other memorable actions. Before his death his son Tiki was grown to man's age, and had been taught all the knowledge that Maui possessed; but Tiki, though of so renowned a parentage, did nothing in his generation worthy of note.

Tiki begat Toto (drag), who begat Te-ewe (the land of his birth), who begat Taka-hapu (the restless tribes), who begat Tau-whare-kiokio (house standing in the shade); and all these lived and died without ever performing one memorable action. And Tau-whare-kiokio begat Whai-tiri, who was the first cannibal known in the world.

MAUI. (NGA-I-TAHU.)

Te-raka (thrown in wrestling) was the father and Mahu-i-ka (the heat that burnt) was the mother of Maui. The kahu (Circus gouldii) was also her child, and was the god of fire. The feathers of the kahu resemble fire, whence their red colour originated.

Te-raka was the son of Kohu-matua (parent fog), and he lived in the house of Ta-raka called Pou-tu-te-raki (perpendicular heaven). This house was thrown by Maui from the first heaven to the last heaven.

Mahu-inga (Mahu-i-ka) also begat Hina (grey); and Hina took Te-raka (Ta-ranga) (the entangled), who begat Maui-mua, Maui-waho, Maui-roto, Maui-taha, and Maui-potiki. Maui-potiki was wrapped in a maro (apron) and cast out on a heap of brambles, where Mu (breath of air) and Waka (a garment) found him, and enveloped him in shreds or frayed parts of garments, and tended him until he grew into life and became a man. When the news of this came to the ears of Ao-nui, Ao-roa, Ao-pouri, and Ao-hekere, they went and took Maui-potiki up into heaven, where he resided.

By-and-by Maui killed Roiroi-whenua (shaking earth) and Roko-whenua-rongo (news of the land). This was his first act of taking life, and also his first act of propitiating the gods for life taken. At this time Maui lived with Kai-tatu-whaingā (content

in time of war) and Maru-i-te-whare-aitu (Maru of the house of evil omen).

Maui caused snow to rest on the kumara-plantation of Maru-i-te-whare-aitu, for the purpose of blighting all the crops: and Maru-i-te-whare-aitu caused frost to rest on the crops of Maui and blighted all his kumaras; but by great diligence Maru-i-te-whare-aitu succeeded in saving the crops in one of his kumara fields. When Maui saw that he had been worsted by Maru-i-te-whare-aitu, he went and lay in wait for him, when he was ascending to the temple situate on the peak of a hill, with fruit and grass as a thank-offering to the gods there. Maui killed him on the pinnacle of the hill, before he had time to present the offerings for his harvest.

Maui then went to the abode of his mother, where he found his elder brothers engaged in a game of throwing darts along the ground (niti). Maui joined in the game; and when throwing his dart along the surface of the ground it struck the carved front of the house of Te-raka and Hine while Hine was within. She came out angry, and asked, "Who struck the carved front of the house?" The elder brothers of Maui, pointing, answered, "This is the boy who did it." She asked, "To whom does that boy belong?" Maui answered, "I belong to you." She said, "Not so: I have none but these," pointing to the Maui brothers. But Maui-potiki persisted, and said, "I belong to you. Your maro (apron) was cast on a bramble-bush, and my ancestors found and nourished me and brought me up, and I am yours. My name is Maui-the-mar(apron)-that-was-rolled-up-in-a-bundle." The old woman began to think, and said, "Yes, he is mine." Maui then lived with her, and slept in the same house with her. But he did not see his father. One night he rose at midnight and waited till it was dawn, and found that his mother had departed unseen by him. On another night, after they had retired Maui feigned to sleep. Te-raka had not been there that day. At midnight Maui saw Hine undo her maro (apron) and lay it on one side of the couch; and when she was asleep Maui took it and put it under his pillow.

When she rose to depart she sought in vain for her maro until it was dawn of day; and, as she must go, she took away something that was put into an opening at the foot of the main post in the centre of the house, and went down a pit, and shut it again after her. When she had been gone some time Maui went and opened the pit and looked down, and called to his mother for some oil to rub on his feet, and also for some red ochre to rub on his mouth, forehead, and feet. He then went into the forest, where he saw a pigeon, which he' caught, and, having put some ochre on the feet, head, and beak of the bird, he put his mother's maro (apron) over the neck of the bird, and when evening came he returned to the' house where his elder brothers lived. He found his brothers had obtained some pigeons also, which they had got by spearing them. Maui had caught his with his hands, and his mother was pleased with Maui for the way he had caught his bird.

When it was evening Te-raka arrived at the settlement, and Hine introduced Maui to him, saying, "This is our child. His brothers have to use a spear, but this boy takes pigeons with his hands." That night, when they were all asleep, Te-raka departed from them. Maui again went and turned himself into a pigeon, and flew to the world below, and alighted on the fences surrounding the cultivations in that world. The men of that world saw him, and said, "Here is a pigeon for us;" but so soon as they went to spear it the pigeon flew away and alighted on the fence of another cultivation. The spearmen followed it; again it flew, and alighted on the point of the ko (digging-implement) of Te-raka, who was working in the cultivation. The pigeon sat there and uttered a song, and Te-raka said, "Maybe you are the man whose fame is great in the upper world." The bird answered, "Ku," and alighted on the ground and became a man. Up to this time Te-raka was working without the knowledge of the chants which are repeated by those who are engaged in setting the kumara, and Maui taught them to his father. This is the chant which Maui taught him:—

Yes, it is Tara-rau-riki (little confused noise).
But Maui says
The seventh moon of the year
Is not the planting-time.
Cease to revile the dead (d)
And chant to the sky above.
O Father! yes, it is—
Yes, it is the bird now present.
Pierce the bird, pierce the stomach of Te-raka.
It flies, but weary flies,
And lights again, as one beloved.

When he had ended his chant Te-raka knew the man who had thus sung to him must be Maui-potiki, and he escorted him to the settlement, intending to entertain him with food; but the fire had all gone out. Some of the dependents were ordered to go for fire; but Maui said he would go for it. He resumed the form of a pigeon, and went to the settlement of Mahu-inga (Mahu-i-ka), in whose fingers and toes the fire resided. She gave him some; but on the way back Maui extinguished the fire. This he did again and again, until he had obtained every finger from the hands of Mahu-inga and every toe from her feet, and extinguished them all. She said, "You are not of the people of this lower world: you are the notorious man of the upper world." Then she gathered her clothes around her, and kindled a fire; and Maui let a mist down upon it. But this did not put it out; so he sent a dense fog down, and then rain—heavy rain in large drops—and then snow and hail. Mahu-inga continued to replenish her fire, but by-and-by it was going out; so she threw it into a hole that the weta (a large insect, in shape like a giant flea), that lies in the dead leaves of the forest, had made in the kai-komako tree; but the fire would not kindle there. She then put it into the kohe (*Dysoxylon spectabile*), where it ignited. She put it into the totara (*Taxus*), where it ignited. She put it into the tumatakuru (benumbed face—*Discaria toumatou*), where it ignited. She put it into the hinehine (a certain tree—*hinahina*), where it burnt quickly.

Then Maui came down (up) and again assumed the form of a man, and returned to the home of Te-raka and his elder brother.

Here he heard of another of his ancestors named Muri-ranga-whenua (the breeze that encircles the land). It was the duty of his elder brothers or some vassals to convey the food to this ancestor; but, instead of taking it to her, they sat down at the back of the house and ate the food and threw the basket away. Maui therefore offered to carry it; and when he came with it he found his ancestor ill and lying down. One side of her body was alive, but the other was dead and putrid. Maui took hold of her lower jaw and wrenched it from her face, and took it to a stream and washed it, and made it into a fish-hook, and, went out to sea and caught a fish called a ruo. When he had thus proved his hook he hid it, and returned to the home of his elder brothers. That night his brothers secretly went out to sea while Maui slept, but on the following day Maui went and hid himself in the cooking-place in the bows of the canoe. At dawn of the following day his brothers went to the canoe, and, not seeing Maui, they launched the canoe and paddled out to sea. When they had arrived at the usual fishing-ground, Maui came out of his hiding-place, and one of his brothers proposed to go and put him on shore; but some of the brothers were inclined to pity him, and wished him to be allowed to stay with them and fish. "But," said the first, "how can he fish without a line or hook? Let him remain, but do not give him any fishing tackle." They let down the lines into the sea. Maui said, "Give me a little bait and a fish-hook." One said, "No; do not give him any." Maui then struck his own nose, and made it bleed, and held the blood until it clotted. This he put on his hook, and lowered it into the water.

Now, while the brothers were thus away fishing, their mother had a presentiment, and said, "Perhaps Maui, my last-born, is doing some feat which will show he is a man of power."

Soon a fish took the bait of Maui's hook, and he pulled it up to the bows of the canoe, and chanted an incantation over it. These were his words:—

Take my bait, O depths!
Confused you are, O depths!
And coming upwards.

The fish caused a great foam, and his brothers, in fear, called to him to let it go; but Maui said, "This is the fish for which I came out on the ocean." But they called out again, saying, "O Maui! let it go; it is a god." But Maui continued to pull it up, and found it was land, on which were houses, and stages on which to put food, and dogs barking, and fires burning, and people working. So the fish of Maui was caught and pulled up to the surface. It was a light-coloured fish.

After they returned home Maui took to wife Hine, the daughter of Tuna (eel) (or Tanga—deceit) and Repo (swamp). One day Hine went near a stream, whence Tuna came and besmeared her with the slime of his tail. Then she went home and said to Maui, "There is a man in the stream who has skin very smooth to the touch." Maui meditated how he could destroy Tuna. He dug a trench on the bank of the river, and he and his wife went down there. He directed Hine to sit down while he went to put up a screen in which to hide. Maui laid down ten logs as skids over which Tuna might slide. Soon Tuna was seen swimming towards them. He came towards Hine, and as he slid over the skids to her, Maui rushed out and with his axe smote Tuna before he could return to the water. His tail flew into the ocean and became a conger-eel, and his head flew into the fresh water and became eels. The blood became the pukapuka (*Brachyglottis repanda*), the brains became koarere (a certain tree), and the hairs of his head became the aka (creepers).

After this feat Maui lived quietly with his wife. One day he said to her, "Light a fire and cook some food." She did so; but no sooner had she lighted it than the sun went down, and they had to eat their food in the dark. Maui meditated how he could alter this state of things. He said to his brothers, "Be brave and long-suffering;" and to his wife he said, "Do not in the

meantime be anxious to cook any food." Maui and his brothers then went to the rim of the pit whence the sun should rise, and at dawn, when the glow was dimly seen, and while the sun was still far down, Maui called aloud, "Let us pull the sun, that he may be long on his journey." Then they put nooses over the mouth of the pit, and the rays of the sun were seen ascending. Up it came, and when the neck and waist were well into the nooses, Maui called to his brothers and said, "Pull the nooses tight." They did so and caught the sun, which called, and said, "Maui, oh! let me go." Maui replied, "Stay awhile, and you shall be loosed." Again the sun implored to be released, and Maui answered, "Wait, and when Hine has been allowed to cook food, you shall be released and you may go on—when Hine has cooked her food in daylight." So Maui succeeded in staying the sun, and food could be cooked and eaten in the light of day. But for Maui, days in this world would not have been as long as they now are.

After this Maui one day went to the settlement of his brother-in-law, Ira-warū (eight warts). When food had been cooked for him, and he had eaten, they set out on a journey as soon as the sun shone on them. Maui proposed that they should go to another place, and enjoy themselves in the warmth of the sun. By-and-by they sat down, and Maui proposed that Ira-warū should clean his head. Maui lay down, and Ira-warū did as Maui asked him to do. Maui said, "Let me also clean your head." Ira-warū became sleepy under the operation, and Maui took his ears one in each hand and pulled them long, and his legs also he pulled out and lengthened. He then pulled the end of his backbone until it extended like a tail. Then he pulled his under jaw out long, and went aside and called "Moi, moi" (the call to a dog). Ira-warū awoke and came towards Maui in the form of a dog. Maui left him there and went back to the settlement. The wife of Ira-warū asked him, "Where is your brother-in-law?" He answered, "He is where we were sitting enjoying ourselves." She asked, "Why did you not ask him to

come back with you?" Maui said to his sister, "You call him." She did so, but her husband did not come. Maui then said, "When you call him say, 'Moi, moi.'" She said, "Is he a dog that I should thus address him?" Maui said, "Never mind: only repeat that call." She did so, and saw Ira-waru, her husband, coming to her in the shape of a dog. She exclaimed, "O deceitful Maui! you could not even have respect for your brother-in-law." She then bent herself down and wept, and the dog fondled around her in her grief.

After this Maui heard of Hine-nui-te-po, and he asked, "Can I not go to her?" He went, and whilst still at a distance he saw a light flashing from her body. He said to his brothers, "If I go into this god do not laugh; but when I have passed through her, then you may laugh." He went on until he had passed through her, but in coming back they laughed, and he was killed.

CHAPTER VI.

In vain I look within myself
To know the cause of death to thee,
And why the gods swept thee away
When gifts to them were burnt
In sacrifice to thy grand ancestor, Pa-whai-tiri.

Death does not come from herbs.

Of old death was by Ma-u-i,
When Patatai (a rail) forgot and laughed,
And caused him to be cut in two;
Then mist arose, and Ti-wai-waka
Flew, and rested where all refuse lay.

Now evil comes on thee.

But peace is made,
And each his work may do.
But in the days of yore
Thy ancestors no power had,
But wandered to and fro
Like Keha-keha in the world.

Oh, hence! depart (in death).

Lament of Te-popoki for his younger brother.

MAUI. (NGA-I-TAHU)

Mu and Weke (diminutive) were the persons who found the maro (apron) of Hine, and who took it and nourished it into a child, which they brought up to manhood and taught all learning, so that he became a god (man of supreme power).

The first act of Maui was to cause the destruction of the kumara-cultivation of Maru at Tau-whare-aitu (impending evil). He prayed for rain, and it came down and caused all the crop to rot. In return for this Maru caused frost to blight the crops of Maui and his ancestors.

The second act of Maui was breaking to pieces a block of stone called Tai-koia (harvest of the sea), which was intended for manufacturing into axes. Both these actions he performed whilst he still lived above, in the heavens.

Maui longed for, and sorrowed much that he could not find, his father Te-raka, and his mother Hine; so he asked his foster-parents Mu and Weke to show him the path that would lead him to where they were. They answered 'O Maui! you know who your parents are.' He said, "I certainly know that I am of Te-raka and Hine, but to that extent only do I know who they are." Then they pointed out the path by which he should go to find them. Having seen the road, he flew down from the sky, and, having been seen by his brothers on the earth, who thought he was an ordinary child, Maui joined with them in a game of throwing spears, the result of which was that the carved end of the house of Te-raka was broken all to pieces, and Maui was severely censured by Te-raka as being the cause of it. This was the third act of Maui.

His next act was to wrench away the jaw-bone of his ancestor Muri-raka-whenua, and to wash it in water, and to allow the fish to eat of the matter which adhered to it.

His fifth performance was to tie the sun, so that it might not go so fast over the sky.

His sixth was the blighting of the cultivation of his ancestor Mahu-i-ka.

His seventh act was the transformation of his brother-in-law Ira-waru.

His eighth was the killing of Tuna.

His ninth was fishing the land up from the ocean.

And his last act was an attempt to pass through Hine-nui-te-po, when he met with his death. But his brothers were the cause of this, for they disobeyed his commands and laughed, and so Hine-nui-te-po closed her power on him and killed him. This is one of Maui's chants:—

Yes, yes, it is Tara—
 It is Tara—Tara-rau-riki.
 Maui says the seventh moon
 Is evil, and so the eighth.
 Open the power of coming spring,
 And beautify the heavens
 And all the year. Yes, oh, yes!

Tihi-tihi (idling), Rake-raki (calm sky), Ngutu-mata-riha (riwha) (harelip), Te-ao (the world), and Te-kore (the broken), were the names of the hills on which Mu and Weke reared and brought up Maui, and fed him on the juice of the tutu and milk.

When Ao-nui and Ao-roa heard that Maui was taken and was being brought up by Mu and Weke, they came for him and took him up to the sky and there kept him; and hence the saying that Maui was reared in the sky.

MAUI. (NGA-TI-HAU.)

Maui was descended from Tara-ma-i-aia (the light one who was driven away) by his father Ta-raka (or Taranga) and his mother Hine-muri-raka-whenua, but he was reared by the goblins Mu and Weka (Wheke—octopus). Maui was originally something left in a house, which after a time was seen to move and to have life, and was taken by Mu and Weka and tended until it became a child—a goblin-child, and sacred; then it grew into a man, and resided above, and assisted in cultivating the kumara. But the elder brother of Maui, called Maru-a-te-whare-aitu (shelter in the doomed house), blighted the cultivation of Maui with frost, and Maui retaliated by causing rain and snow to fall on the cultivation of Maru-a-te-whare-aitu and blight it. Their parents were angry at this, and said, “Live in peace with each other, and do not destroy each other’s food.”

After this Maui’s ancestors sent him from above (the heavens) to take some kumara and yams (uhi) for his parents, so that they might see that kind of food. On arrival at the settlement of his parents he found his elder brothers playing a game. He stood in their midst and said, “I, the one who was cast aside, am here;” and when he had presented himself to his parents in the house Maui joined his brothers in the game of niti. Now, the niti of Maui struck against the house of his elder relative, and then hit the house of Hine and threw it down, and Hine was angry with her sons, the elder brothers of Maui. Maui made himself known to her, and said, “I, your last-born, am

here;" and she remembered and acknowledged him as her child, and wept over him in joy because she had again found her youngest child.

After this Maui became the food-bearer for Muri-raka-whenua, but he so neglected his duty that the old man died of starvation; and when the elder brothers of Maui went to visit their relative, they found him dead, and his body completely dried up. Maui, who was with them, took hold of the old man's lower jaw and pulled it away from the head, to make a hook to catch codfish with.

Maui said to his mother, "Let me stay in your house, as the dusk of evening is coming on." He lay down to sleep there that night, but soon rose up again and pulled the centre post of the house on one side, and felt the wind of this world blowing up through where the end of the post had stood; and, looking down, he saw fire, men, and trees, and the ocean; he also saw men busily employed in the pursuit of their usual occupations in this world, and he flew down and alighted on the fence surrounding the land which some men were cultivating. These men made a noose to snare Maui; but they could not catch him. He flew from place to place in the cultivation till he alighted on the ko (implement to dig the ground) belonging to Ta-raka, which was standing in the middle of one of the gardens. Ta-raka saw him, and asked, "Are you from above?" Maui said, "Yes," and asked that the ko should be given to him. Maui then began to teach Ta-raka how to dig the ground, and chanted this song as he worked:—

Yes, yes, it is Tara-rau-riki—
 Rau-riki, to whom Maui says
 It is wrong to cultivate on
 The seventh and eighth moon.
 Let the year roll round
 And let the bright sky come.
 Then—yes, then, then
 Spear the birds and snare the birds,
 Even in the presence of Ta-raka.
 The summer wanes,
 And days of weariness arrive,
 Then—yes, then call the dogs,

And with sudden fright let her
 Who lost her spouse
 Stand awe-struck in the world (d).
 Let all the women start
 To see the goblin.
 But, no: call the dogs.
 I once again revisit
 This my home, and join
 In labour of abundant years.

Maui put all the fire out which was in this world, and then went to fetch sacred fire from Mahu-i-ka; and when he had obtained all the fingers and thumbs of her hands, he asked for the toes of her feet, and obtained them all but one—the little toe of one foot alone remained; and then Mahu-i-ka began to think and say to herself, “Perhaps this is the man about whom so much is said in the sky.” Maui then transformed himself into a kahu (*Circus gouldii*), and flew up and skimmed along the sky, set fire to this earth, and killed Mahu-i-ka. Then he sent rain and snow, and put the fire out, and returned to the earth with the fingers and toes, which he had preserved, and not extinguished as he had declared to his ancestor; and, as there was no other fire left in this world, he sought for trees into whose wood he could put this fire, so that it might be reproduced when needed by friction; and for this purpose he chose the hinahina, patete, and kaikomako; and hence, when the timber of these trees is subjected to friction fire is produced from that deposited there by Maui. But he gave the little toe of the foot of Mahu-i-ka to Ta-raka.

Maui then stayed in this world, and took to wife Hine-a-te-repo (daughter of the swamp), the sister of Ira-warū, who before long was seduced by Tuna, the son of Manga-wai-roa (son of the long creek). Tuna also swallowed two of Maui’s children. Though Tuna originally came from above, at this time he lived concealed in a water-hole called Muri-wai-o-hata (the sea-coast of Hata), which is in the Island of Ao-tea-roa. The first time he had taken liberties with Hine she did not inform Maui of it, but when he repeated them she told Maui of Tuna’s conduct.

Maui went into the forest to obtain wood to make spears and implements to dig the ground and plant the kumara. With these he dug a trench to let the water out of the pool in which Tuna lay hid. This trench he called Kari-tapu (sacred digging). He placed a net across the trench, and then performed his ceremonies and chanted his incantations to cause rain to descend and flood the land. Tuna was carried down by the flood; and when Maui saw him in the net he stretched forth his arm and with a blow of his stone axe smote Tuna and cut off his head, and it and the tail fell into the ocean. From the body of Tuna came the Puku-tu-oro (the stomach that roars) (d) and other monsters of the sea known on the Island of Ao-tea-roa; also from the body of Tuna came the bramble, and the tough vines which shoot from the piritā (*Rhipogonum scandens*); and from the hairs of Tuna came the toro (*Persoonia toro*) and aka (*Metrosideros scandens*), the kareao (*Rhipogonum scandens*), the raupo (*Typha angustifolia*), and ko-areare (the edible root of the *Typha angustifolia*), and the titoki (*Alectryon excelsum*) and all the eel tribe. The head became fish, and the tail became the koiro (ngoiro—conger-eel). Thenceforth the offspring of Maui were killed no longer, and they flourished and multiplied.

Maui had a canoe called Rua-o-mahu (pit of warmth). The brothers of Maui went out to sea in this canoe to fish, and Maui took his fish-hook made of the jawbone of Muri-raka-whenua, intending to accompany them; but they forbade him to go with them, so he went and got into the bows of the canoe and hid himself, and at dawn of day they went to sea. Maui asked them for some bait for his hook, but, as they would not give him any, he cut off the end of his nose, and put that on his hook for bait. His hook caught a fish; he pulled it up. This fish is the Island of Ao-tea-roa, which thus came up, with the people who then occupied it.

Maui then went with his elder brothers on a journey over the Island of Ao-tea-roa, and met a female called Hine-nui-te-po, whose lips were damp. Maui began to eat her, commencing

at her feet. He had eaten her body and was eating her throat when the old woman started up, and the brothers of Maui laughed, and she shut her lips and caught Maui, who called and said, "Let me go;" but she held him tight until he died. His brothers buried him in a cave called Te-ana-i-haua (the cave that had been excavated). This was the origin of death in the Maori race. If Maui had not died, he could have restored to life all who had gone before him, and succeeded in eradicating death.

MAUI. (NGA-TI-HAU.)

Maui saw that the sun set too soon; so, after meditating for some time, he took council with Mu and Weke (Wheke), and then made exceedingly strong ropes of flax, with a noose on the end, and one morning, before the sun rose out of his cave, they placed the noose over it, and caught the sun, and held it fast for a considerable time. The sun called and said, "Maui, let me go. I am a terrible fellow." But Maui answered, "Let the food in the umu (oven) of Hine be cooked first." But the sun said, "Maui, let go your hold of me. I am a terrible fellow." But Maui detained him until the food in the umu was cooked, and then let him go.

These were some of the notable acts of Maui after he came down into this world: He partly destroyed the house of his parents; he tied the sun; he starved Muri-raka-whenua to death; he caused a blight to come on the kumara-crops of Ta-raka; he taught Kereru (pigeon) the art of transforming himself into a bird, and to have wings to fly, and the way to fly down to this world; and he smeared with the paint which his mother Hine gave him the feet and mouth of Kereru, and made them red.

MAUI AND IRA-WARU. (NGA-TI-HAU.)

Ira-waru was a descendant of Ha-pupuhi (breath that blows), Ha-tatere (unsteady breath), Paipai-whenua (disease of the world), and Wawa-te-rangi (mediate for those in the sky). His

mother's name was Repo (swamp). The name of his sister was Hine (daughter), and her he took as his wife.

When Ira-waru had become a man he went into the field to assist in cultivating the kumara-crop, and, finding Maui there, he said to him, "How annoying for us to have to stay here! We will now leave this work and return some other day and finish it." So away they went to the brow of a hill and enjoyed themselves, and there fell asleep. One day after this they went to the cultivation and finished their work; and while Hine was cooking some food and the people were resting and enjoying themselves, Maui and Ira-waru went again to the top of the hills called Nuku-tahi (first distance), Nuku-tea (white hill), Nuku-tahuhua (hill like the roof of a house), Te-ngutu (the mouth), Tiha (Tihe) (sneeze), Ao (light), and Te-kore (the fissure). They sat down on one of these hill-tops, and Maui went to sleep. When he awoke he asked Ira-waru to cleanse his head, and when it was done Ira-waru asked Maui to cleanse his head, and whilst Maui was so doing Ira-waru went to sleep. While he slept Maui pulled his jaw, ears, and mouth like those of a dog; he pulled his arms, and made them like the fore-legs of a dog; and the legs of Ira-waru he turned backwards like the hind-legs of a dog; and his backbone he drew out like a tail, and left him and went to the settlement. Hine asked him, "Where is your brother-in-law?" Maui said, "He is where we were sleeping on the top of the hill. Call him." She called; but Ira-waru did not answer. Maui said, "Whistle to him, and call 'Moi, moi.'" She did so, and Ira-waru answered with the howl of a dog, and came towards his sister. Hine exclaimed, "Maui the deceitful, you have cursed my brother, and turned him into a dog."

From grass (or herbs) came the germ, and by it the origin of dogs in this world.

The reason why Maui turned Ira-waru into a dog was because part of a bed in the kumara-field was not dug up and planted.

SUN AND MOON. (NGA-TI-HAU.)

The path of the sun and moon in the heavens is called Whiti-reia (crossed by flying). It lies between the first and second heaven, counting from the earth; and the crest of Whiti-reia is called Tau-mata (peak). The Tau-mata of Whiti-reia is near that of Taranga (the time when incantations were chanted and ceremonies performed) (the father of Maui). The abode of the gods is far above Whiti-reia.

Tu-nuku (standing in space) and Toatoa (challenge) were the father and mother of the sun. They were two very muscular beings. Tu-raki (standing in heaven) was the progenitor of the moon. The moon said to the sun, "Let us travel together in the night;" but the sun said, "Not so. You travel in the night and I will travel in the day. On the morrow you will light up the pit of death." The moon replied, "And on the morrow you will be the support of the bloodstained girdle" (war and murder).

When the sun has gone down along the ridge that divides this world from the world of spirits, it gives its light to them until it returns again on the other side of our world, and rises as the morning sun.

HINA. (RARAWA.)

"To Hina (the moon) belongs the night and the day," is a proverb; so also is "Hina—man-consumer." The moon was a female and a source of death. Her principal desire was to extend her limbs, so that day should be perpetual and night should not be. Monoa (disable by charms), the attendant of Maui-mua (or Rupe), seeing the limbs of the moon wide apart, laughed; and the moon closed her limbs together, and thus made night.

Maui said to Hina, "Let death be very short"—that is, Let man die and live again, and live on for ever. She replied, "Let death be very long, that man may sigh and sorrow"—that is, Let man die and return to the world of darkness, and be the cause of grief and wailing to his friends.

Maui again said, "Let man die and live again, as you, the moon, die and live again;" but Hina said, "No: let man die and become like soil, and never rise to life again."

MAUI. (NGA-PUHI.)

Maui lived on some rocks out in the ocean, towards the west. His wife was Hina. She and Maui's younger brother, Taki, lived there with him.

When Hina had given birth to two children by Maui, and they had become men, Maui killed them that he might obtain their lower jaws, out of which to make fishing-hooks. Their right eyes he flung up into the sky that they might become stars. One eye is now the star Ta-wera (morning star), the other is Mere-mere (evening star.)

Maui was a most powerful fellow to catch fish. He could even drag a whale on shore, and drag it high up on the beach.

One day Maui went to fish. His fishing-hook was the jawbone of his eldest son, and the bait was part of the ear of the same child. He caught a great fish, and was not able to pull it up at once : he was three moons in pulling it to the surface of the sea. He caught a pigeon—that is, he caught Rupe—and gave it the end of his line. Rupe flew up to the sky, and pulled the load up, but did not stay in the sky—he came down again to this world. When the pigeon is heard to cry at night it is an evil omen—of death, or hurricane, or defeat in the next battle—to those who may hear the cry of the bird. That which gives power to the bird to foretell future events is, the spirit of Maui is in it.

When these islands of New Zealand came up, and dry land appeared, Maui walked over them and occupied them. He saw men there, and fires burning. Taking hold of the fire, he burnt his hands, which made him utter a cry of pain, and run into the sea. He dived, and came up with Te-puia-i-whakaari (White

Island) on his shoulders. He set that island on fire, which has kept burning through all the generations of men who have lived on these islands of New Zealand.

At the time Maui rushed into the sea to wet his burnt hands the sun set for the first time, and darkness covered the earth. Maui ran after the sun, and dragged it back, so that it might shine on the earth; but it ran away again to the west, and he again dragged it back, and took a rope and tied one end of it to the sun and the other end to Hina (the moon), so that as the sun set the moon would be dragged after it, and so give light to him (Maui).

When Maui saw the people who inhabited the land he had fished up, he attempted to teach them; but they were a very stupid people, and did not learn the lessons he taught. He was therefore angry, and said, "It is a waste of light for the sun to shine on such a stupid (moho) people;" so he put his hand between them and the sun, and thus stopped the rays of the sun from coming down on them; but his hand was not powerful enough to accomplish what he desired, so he put his hand between this earth and Hina (the moon) that there might be alternate light and darkness from the moon.

Maui caught, and holds a power over, all the winds save the west wind. He put each wind into a cave, so that it might not blow. He sought in vain for the west wind, but could not find from whence it came. If he had found the cave in which it stayed he would have closed the entrance to that cave with rocks. When the west wind blows lightly it is because Maui has got near to it, and has nearly caught it, and it has gone into its home, the cave, to escape him. When the winds of the south, east, and north blow furiously it is because the rocks have been removed by the stupid people who could not learn the lessons taught by Maui. At other times Maui allows these winds to blow in hurricanes to punish that people, and also that he may ride on these furious winds in search of the west wind. The winds on which Maui likes best to ride in search of the west wind, are the south and north winds.

Maui was like a man, but one eye was like an eel, the other like pou-namu (greenstone).

Taki (seek after), his younger brother, assisted Maui in all his work, and when Taki became very old Maui chanted incantations that Taki might climb by spiders' webs up to heaven.

The right eye of Taki is now a star, and is called Taki-ara (follow the road) (the Pole-star; also a very bright morning star). The reason his eye was made into a star was because he was such a noble-looking man; and hence also the brightness and beauty of that star.

MAUI AND MONOA. (AU-POURI.)

Hina (the moon) is the cause of death. Hence is the saying, "Hina the man-eater." Hina holds power over night and day. She opened wide her limbs that it might be light—that night should not be. But Monoa (disabled by witchcraft), the vassal of Maui-mua (or Rupe), laughed at her, and she folded her limbs up again; and hence we have light and darkness—the day and night.

Maui-potiki said to Hina, "Let death be of short duration, and, as the moon dies and returns with renewed strength, so let man die and revive." But Hina said, "Not so. Let death be long, and when man dies let him go into darkness, and become like earth, that those he leaves may weep and wail and lament." And so it was. This is why men cry over their dead.

MAUI. (NGA-TI-HAU.)

When man dies he will not live again in this world, because Hine-nui-te-po has shut him in.

There were five Maui—Maui-mua, Maui-taha, Maui-roto, Maui-pae, and Maui-tikitiki-a-taranga, who was also called Maui-potiki, from his being the last-born, and Maui-i-ata-mai, from his being so liberal and kind to his people, and Maui-i-toa, because of his superior power and bravery.

When the sun and moon were placed in the heavens they would

have flown away, but that Maui tied each in its place, so that, having run its daily race it was obliged to return to its starting-point.

Maui killed Tuna-roa, the goblin whose home was in the water. He cut its head off and cast it into the sea, and it became a koiro (conger eel). He threw the tail into fresh water, where it turned into the common eel. The scrotum he threw into the earth, and it became the kare-ao. The blood was absorbed by the rimu, the totara, the toatoa, and some other trees, and their timber is red in consequence.

Maui was in his canoe Au-raro-tuia, fishing with his hook Piki-rawea, with its point Awenga, and the bait the body of a man named Aki, when he fished up the earth.

Maui did not wish men to die, but to live for ever. Death appeared to him to be "he heke no te tupu o te tangata" (degrading, and an insult to the dignity of man); so, to escape this, he sought for man a death like that of the moon, which goes and washes in the Wai-ora-tane (life-giving water of Tane) and is renewed again; or like that of the sun, which daily sets in Te Po (darkness) and with renewed strength again rises in the morning. For this purpose he tried to enter the womb of Hine-nui-te-po, and had he succeeded he would have secured for man continual youth and life for ever; but he unsuccessful, and died in the attempt.

Maui invented the barb for the tara (bird-spear), and so captured all the birds he speared; but Maui-wareware lost all his birds because his spear was without a barb.

Maui also invented the trap for the hinaki (eel-pot); and when he had done fishing he removed the trap : so his brothers could not understand why he caught eels and they did not.

MAUI. (ARAWA)

Maui asked his elder brothers to tell him where their father and mother lived, and to direct him, so that he might go and search for them. His brothers said, "We do not know. We have not seen the place. It may be up (in the south) or it may

be down (in the north), or it may be at a distance from where we now live." Maui said, "I mean to search for it, and to find it." They answered, "By what means will you, our youngest brother, find the place, when we, your elders, have not been able to discover where our parents are hidden? You saw at the time you were first made known to us and your mother—on the first night you slept with us—that on the following day she had disappeared, and we were alone in the house in which we all slept; and such was her custom every night she slept with us." Maui said "Remain here and take heed of what may take place."

Now, Maui remembered that on the night their mother was with them they all joined in a haka (dance), and that their mother sat behind him while the haka was being performed, and counted her children thus, "Maui-taha (Maui of the side), Maui-roto (Maui of the inside), Maui-pae (Maui of the horizon), Maui-waho (Maui of the outside);" and, seeing another, she said, "Ha ! Whence comes the fifth?" "Maui-potiki (Maui the last-born) answered her, "I am yours." She again counted her sons, and said, "There are only four which are mine;" and, turning to Maui-potiki, she said, "Now for the first time I have seen you." Then they had a long argument whilst the haka was being performed. At last she said to Maui-potiki, "Depart from this house. You are not a child of mine; you are of some other mother." Maui answered, "Yes, I must go elsewhere, and I am the child of some one else; but I am none the less your child, for I was born near the sea-coast, and was thrown by you on to the foam of the sea. But I was folded in your tikitiki (topknot of hair for the crown of the head). I got wrapped round and round by the kelp of the sea, and the friendly winds and gentle breezes drove me back on the coast, amongst the driftwood and weeds of the sea-beach; and the flies and birds alighted and swarmed on me until my ancestor Tama-nui-ki-te-ra (great child of the sun—heat) came along. Seeing the flies and birds swarming round, he picked up the bundle in which I was wrapped

and opened it; and when a human being was beheld by him he took me up and carried me into a house and hung me up where the warmth of the fire and the smoke should reach me. By his great attention I became strong and full of life. Then I heard of the famous haka performed in this house, and I came here. But long before, while I was yet within you, I heard the names of those your elder sons whom you have just counted, and up to this night I have constantly heard you repeat their names. Hence I know their names and can repeat them: they are Maui-taha, Maui-roto, Maui-pae, and Maui-waho; and I who now sit before you am called Maui-potiki." Then his mother said, "You are my last-born—you are the child of my old age; and I now call you Maui-tikitiki-o-taranga" (Maui, the topknot of Taranga) (Taranga — place where or time when charms or incantations are repeated).

Soon after this conversation between Maui and his mother she said to him, "Come, O my last-born! and sleep with your mother, that I may salute you with a hongī (rub noses), and you can salute me in the same manner." So Maui slept close by his mother that night. When this was observed by his elder brothers they said amongst themselves, "Our mother truly nursed us with great care, and laid us on the sacred mat (d), but we were not allowed to sleep near her, to be fondled and hugged by her, when we were infants; but now that this abortion (and who knows who he is?) has come, who was wrapped round by the sea-kelp, and who may be the son of the sea, or of some foreigner, he is allowed to sleep near her. Who would have thought an abortion which was thrown into the sea would have come back a living man! And now the fellow claims to be equal with us!" Then two of them said to the others, "Nevertheless let him be a loving friend of ours, so that he may be with us in prosperity and adversity. And, O brothers! the nobility of man lies in succouring mankind, in cultivating the land to produce food, in attending to all the rites and ceremonies for the dead, and in practising all those arts which conduce to the maintenance of peace.

Let us not be like the children of Rangi-nui (great heaven) and Papa-(tu-a)-nuku (extensive plain), who turned on our ancestors and wished to kill them." All were convinced by this argument, and one said, "Yes; it was little respect Ta-whiri-ma-tea (god of the winds) had for our progenitors when the other gods had succeeded in separating the husband from his wife. He made their act of separating Rangi and Papa a pretext to wage war on the other gods, his elders. So Tu-mata-uenga also made war on the gods who were his elders, and eventually on his parents, Rangi and Papa, also. Now, let us not commence strife amongst ourselves, lest we be separated, and the same evil thoughts which moved the gods take possession of us and produce similar evils to those which fell on the sons of Rangi-nui (great Rangi) and Papa." They all agreed that the speakers were right, and that murmuring at Maui-potiki (Maui the last-born) should cease.

Their mother Taranga again visited them, and retired with them as usual; but before dawn of day she had taken her departure. When her sons arose the elder brothers were not surprised, for they knew that this was her practice. Maui thought she had left the house to prepare food, but this was not the case; she had gone away until the time for her next visit. It was sunset when she next appeared. The boys began to entertain her with hakas and songs, and when these were over Maui-potiki said to her, "Let me sleep near you again." She consented, and he slept near to his mother. At dawn she again disappeared. Maui-potiki began to think that their mother was playing a trick on them; so the next night she came, while all the others slept, he took the girdle and green-coloured waist-mat of his mother, and hid them; then he stopped up the windows and the door and the openings in the house, so that the light of dawn might not enter, and that his mother might not know when the day dawned. At her usual time she awoke, but, not seeing any light, she said, "This is a long night, and not like other nights," and lay down again to sleep, although it was day outside. When next she arose she was unable to find

her garments, and, seeing a ray of light, she went and pulled down the stoppings which Maui had put into the windows, and, seeing that it was full day, she hurriedly covered herself with some old mats she found, and rushed out, exclaiming that she had been shamefully treated by her children. The tricky Maui at once rose and looked out of the door, and saw his mother pull up the root of a rush-bush and descend by the hole thus made; then she placed the bush again in its place, and departed like an ant down its hole. Maui ran and lifted the bush up, and, looking down, saw a clear open space far below, and then returned to the house and said to his brothers, "Sleep on, O friends ! Awake, cease to sleep, and rise, or we shall ever be the playthings of our mother." The brothers all rose, for the sun was high in the heavens, and Maui again asked, "Where is the place where our father and mother reside?" "We do not know," was the answer: "though we are the elder Maui's we have not seen where our parents live. And do not imagine that you will discover the place. Why do you trouble yourself about the matter? Why not live in quiet with us? What do we want with a father or mother? Did they feed us, that we have grown to manhood? Nay; but Rangi has been our parent, and he has sent his offspring, the Land-breeze, the Rain, and the Dew, and the other elements to feed and strengthen us, and Papa has caused the seeds to grow, by which her children live in this long-standing world of light." Maui-potiki said, "That is true; but, if I had been privileged like you, instead of being reared in the froth of the sea-shore, I should have had intellect, and would have proposed some line of action; but I say it is for you to seek the residence of our mother, where you were fed at her breast. As to the food Rangi and Papa produced for you, that was not needed till you had been nursed and become old enough to require the care of our mother no longer. O my brothers! I did not drink of life at the breast of our mother, yet I am of her, and now so love her that I wish to see the place where she and my father live."

His elder brothers were astonished at his words, and desired him to go and seek for the home of their parents.

Some time before this Maui-potiki had used his power of transformation, and assumed the shape of every bird known. This he had done in the house when he first met his mother and brothers, as they were amusing themselves with the haka. At that time none of the forms he assumed appeared to satisfy them until he assumed the appearance of a pigeon: then they were pleased, and approved, and said, "Now, O son! for the first time you look grand. You are more beautiful in the shape of a pigeon than in that of any other bird." But that which made him beautiful was the green-coloured apron of his mother, with its fringe of white hair from a dog's tail, which adorned his breast, and her dark waistband which encircled his neck. Now that he wished to find where his parents resided, he assumed this appearance again, and his brothers praised and admired, and said, "O son! you look so beautiful that when you sit on a branch of a tree a thrill of pleasure will strike all beholders, and when you nod your head with so much grace, they will repeat this proverb, 'The pigeon that sits on a bough.'"

On the following morning Maui said to his brothers, "Remain here, but attentively observe my conduct. My great love for our parents urges me to seek for them. My actions which you have seen may be right. A man without power cannot transform himself into the appearance of a bird. I, who am your youngest brother, have been able to do great acts, but in this undertaking perhaps I may be baffled and overcome." His brothers asked, "Then are you going to war? Nay, but you are going in search of those we love, and when you find them your great love will express itself in exclamations of delight, and we can visit them, and they can visit us." Maui said, "Such is the object of my mission, and if I succeed in finding them I will approve that which is right and condemn that which is evil in their conduct." They said, "What you say is right. Go in the might of your own knowledge."

Maui-potiki then went into the forest, and returned in the form of a pigeon, and at the sight his brothers were completely overcome. He then went to the hole whereby his mother had disappeared, and went down, but carefully replaced the root of rushes again. In two sweeps of his wings he had gained the open space below, and flew straight to where he saw people sitting beneath some trees called Mana-pau (authority all taken) (d). He alighted on the topmost twig of one of them, and was at once observed by his mother, who was reclining with his father beneath those trees. He heard the names of his parents repeated by those who were with them, and thought, "Why, here are my father and mother and other relations." He moved a little lower down and took a berry from the tree, and let it drop. It hit his father on his forehead, and some of those who were sitting near said that a bird had caused the fruit to drop, but the father of Maui said, "Oh, no! it has fallen of itself." Maui took another berry and let it drop on another of his relatives; this caused some pain, and made them all rise to their feet and look up into the tree, but they failed to see Maui until he uttered a coo. Then every one of them took stones and pelted the bird, but not one of them could hit him. Then his father took deliberate aim, and Maui so placed himself that the stone hit him on the left wing, and he fell to the ground, and all ran to catch the bird. But as they approached he assumed the form of a man, and the people fell back afraid of him, because his eyes were as red as the sacred red ochre Takou. "No wonder," said some, "we could not hit him with the stones we threw. If it had been a bird it would have flown away; but the bird was a man." Others said, "It is a god. We have not seen a bird like this since Rangi and Papa were separated." Taranga said, "One thing like this (a man) I saw each night when I went to my children; but he was much nobler than the man we now see." Now, hearken: when I went on the sea-coast I gave birth to a child, and wrapped it in my topknot, and threw it into the

froth of the sea, and that child of mine was fed by his ancestor, Tama-nui-ki-te-ra" (great child of the sun). Then she told them what Maui had related to her in the house where they had the haka, and, turning to Maui, who was now sitting in front of them, she said, "Where do you come from—from the west or from the north?" Maui said, "No." She said, "Then from the east?" "No." "Then from the south?" "No." Then are you from the wind that blows on my skin?" Maui said, "Yes." She said, "This man is my son." She asked, "Are you Maui-taha (Maui of the side)?" "No." "Are you Maui-tikitiki-o-taranga (Maui of the topknot of Taranga)?" "Yes." She said, "This man is my son. The company of winds, the company of breezes, and the wanderers on the mountain-peaks have reared him, and now he is a man. Welcome, O son! Come, climb to the centre of the house of your ancestress, Hine-nui-te-po" (great daughter of night).

Maui was then taken by his father to the water and baptized, and offerings were made to the gods on his behalf; but his father, Ma-kea-tu-tara (white rock at the side of the house), was oppressed in his mind on account of having omitted some words and some offerings during Maui's baptismal ceremony. This grieved him so that he did not enter his home till evening.

Maui returned to his brothers, and soon afterwards accomplished his first great act of evil by killing the daughter of Maru-te-whare-aitu (Maru of the house of evil omen); and then he chanted his incantations over the food of Maru-te-whare-aitu, and destroyed it all; and then he fished up a small portion of land. He then went back to his parent, and resided with her. There he daily saw the people carrying food for his ancestor, Muri-ranga-whenua (sea-breeze on the land). He asked them, "For whom is the food you are taking?" They answered, "For Muri-ranga-whenua." He asked, "Where is she?" They answered, "She is yonder." He said, "Your work may cease: I will henceforth take the food for her." He took it each

day; but, instead of conveying it to her, he left it some distance away from her. This he did for some time, until Muri-ranga-whenua became aware of his acts, and one day, when he went to take the food as usual, she sniffed and began to extend her stomach to swallow him. She sniffed to the south; but could not discover anything there. She sniffed to the other winds, but could not discover anything; but when she sniffed to the west she smelt something, and said, "Are you from the wind that touches my skin." Maui coughed assent. She knew that he was her grandson, and her stomach began to subside. If it had not been that he had come from the west she would have swallowed him. She asked, "Are you Maui?" He said, "Yes." She asked, "Why are you practising your tricks on me?" He answered, "That your jawbone be given to me." She said, "Take it." He did so, and went back to his brothers. Soon after this he observed that the time between the sun's rising and setting was very short, and he said to his brothers, "Let us tie the sun, that it may not go so fast, that man may have time to provide food for himself." But his brothers said, "Man cannot go near to the sun on account of the heat," Maui said, "You have seen the many acts that I have performed. I have taken the form of a bird, and again resumed that of a man, while you have ever had the form of man. And now, my brothers, I can do what I propose, and even greater acts than this." His brothers consented, and commenced to plait ropes. And now they discovered how to plait flat ropes and three-plait ropes. When these had been made Maui took his weapon, made of the jawbone of his progenitor, Muri-ranga-whenua, and his brothers took their weapons and the ropes, and they started at dusk, and by the dawn of day they had got far away on the plain; the next night they went on, and thus for many nights they journeyed till they had got near where the sun came up. Maui, addressing his brothers, said, "Beware you do not surprise and unnecessarily startle the sun; but let his head and shoulders be

fully within the noose, and be ready when I call to pull the opposite ends of the ropes. When the sun is caught I will rise and beat him. But let the ropes be securely fastened that he may be held for some time. And, O young men! do not heed his cry of pain. Then we will let him go.”

The sun came up like a blazing fire, and when his head and shoulders had entered the noose Maui encouraged his brothers to action by saying, “Now pull.” They did so, and the sun drew his limbs together with a twitch. Maui rushed at him with his weapon, and scarce had the sun time to call before Maui was belabouring him, and continued to do so for some time. When they let him go he went away crippled, and in the anguish of his pain he uttered another of his names, Tama-nui-a-te-ra (great child of the sun), and said, “Why am I so beaten by you, O man! I will have my revenge on you for having dared to beat the great child of the sun.” He departed on his way, but was unable to travel so fast as before. Maui and his fellows returned home, and rested for some time before they went to fish. But Maui-potiki continued to rest, and his wives and children began murmuring against him for his idleness in not going to catch fish. Then he was heard to mutter, “Now, O mothers and children! I have accomplished many great deeds, and shall the act of procuring food be too great for me! You cannot imagine the abundance of food that shall this day be shone on by the sun on shore here.” And this saying has since become a proverb. He made ready his fish-hook, the jaw of Muri-ranga-whenua, and plaited his line. One of his brothers said to the other, “Let us prepare our canoe for sea.” Another said, “And let us go again and fish.” Maui got into the canoe, but the brothers objected to his going with them, and said, “Do not let Maui go with us, for fear he plays tricks on us.” So Maui stayed on shore while they went and caught much fish and returned. Maui had taken notice of the part of the sea where they had fished, and as night came on he went to the canoe and hid himself

beneath the seats. On the following day the brothers again put out to sea in the canoe to fish; but they were not aware that Maui was with them until they had got far out to sea, when Maui rose up from his hiding-place. Then his brothers proposed that they should take him on shore; but he uttered incantations to himself, and caused the ocean to extend itself and the land to become distant, so that by the time his brothers looked round to where the land had been, the mountain-ranges had become nearly lost to their view. Then Maui said, "Will you agree that I remain on board to bale the water out of the canoe?" They said, "Yes." So they went on until they reached the fishing-place of their ancestors, when the elder brother said to Maui, "Let our anchor down." Maui said, "Not so: let us go farther out." They went on, and when they had arrived at another ancient fishing-place, even to the outermost one, they again said to Maui, "Let our anchor down." Maui said, "Do you think the fish to be caught here are worth fishing for? Rather let us go out even to the deepest part of the sea, and then let our anchor down. If we go to where I wish our anchor to be put down our lines will not touch the bottom before fish will follow and take the hook, and before we can wink we shall have filled our canoe with fish, and then we can return." So they paddled on again for some time, and said, "Let us stay here;" but Maui said, "Let the mountain-ranges be lost to view; then let our anchor down." They went on till they got to the place to which Maui had determined they should go; and when they began to fish the lines had not got to the bottom when the fish came up even to the canoe after the hooks, and they had put the lines over but twice when the canoe was filled with fish. His brothers said to Maui, "Let us return to land;" but Maui replied, "Wait awhile: let me throw my line into the sea." They replied, "What can you obtain without a hook?" He said, "I have a hook." They said, "Then throw it into the sea." Then, as he drew his hook, with its carving and shining paua (*haliotis*), furnished with the

long hair of the kuri-waero (ancient Maori dog), from under his garment, where he had it concealed, it flashed in the light and looked most beautiful. Maui said, "Give some bait to me." His brothers said, "We will not provide you with any bait." Maui then clinched his fist together and smote his nose, and besmeared the hook with the blood thus produced, and threw it into the sea. It went down and down, and passed the tekoteko (carved figure on the gable) and the facing-boards on the gable-end, and reached the door, of the house of Tonga-nui (great blemish), and caught the sill of the door; then Maui pulled his line, and was drawing it up, and had partly lifted the house, when it became very heavy and the sea became agitated. Then the brothers opened their mouths and in a voice of wailing cried against Maui, saying, "He has brought us out into the current of the ocean to wreck us and give our bodies to the fish to eat." Maui chanted an incantation to obtain power to pull his fish up, and said,—

Why, O Tonga-nui!
 Art thou sulkily
 Biting below there?
 On thee has come
 The power of Ranga-whenua
 To bind thee together.
 The foam and noise,
 Gathered into small space,
 Draw to the surface.
 Shout my triumph
 Over the grandson
 Of Tanga-roa-meha.

The fish of Maui was up—a fish of land, part of Papa-tu-a-nuku—and their canoe was lifted with it high and dry on the land. Maui said to them, "When I have departed forbear to eat in my absence, and do not cut or disfigure our fish; but rather let me first go and offer the propitiatory gift to the priest, that he may present it to the gods, and that he may perform all the ceremonies and chant the incantations for us, and, on behalf of the females, that he may perform the ceremonies and chant the incantations to the goddesses, and that he may, after digging

a pit, with a shell scrape the spirits of evil, who have led us to transgress the laws of tapu, into that pit, that we may be free from all guilt; then I will return, and we can cut this fish up (apportion a part to each of us) and each can claim his own, and any portion which may not be appropriated will remain unhurt and unmangled, and each may take his own portion in a seemly manner.” Then Maui left his companions in the canoe and returned home; but no sooner had he left them than they disregarded his words, and began to cut and eat the fish before the offerings and gifts had been presented to the gods of the men and to the gods of the women to conciliate them. Then the fish turned on the brothers, and writhed with its head and tail, and dorsal and throat fins, even as though it were in the sea; and thence came the mountains, valleys, plains, and cliffs, which would not have been—for the earth would have been level and beautiful—but for the disobedience of the brothers.

Now, this reclamation by Maui with the jawbone of his progenitor Muri-ranga-whenua of part of the land which had been submerged when the battle between Rangi and Ta-whiri-ma-tea took place, was an event next in greatness to that of the separation of Rangi and Papa. The Matau-a-maui (the fishing-hook of Maui) is the name of a point of land on the south of the harbour of Napier.

Maui now resolved that he would extinguish the fire of his progenitor Mahu-i-ka (heat that ignited); so one night he took water and put out the fires in each settlement, and at dawn of the following day he called out and said, “I am faint with hunger,” and one went to obtain fire, and sought, but nowhere could fire be found. The mother of Maui said to the servants, “Go and fetch fire from Mahu-i-ka;” but they did not heed the command, nor would they even hearken to the orders of the people, who urged them to go. Maui then said, “I will go and fetch fire, shall I? But which is the path by which I shall go?” The people said, “Go by the main road, and you will come to your progenitor, and if you are questioned, mention your name, and you

will be known by her; but be cautious, and do not practise any of your tricks on her. We say this because we know that you are a tricky fellow—more so than any other man—and you may perhaps be tempted to practise your tricks on her.” Maui said, “I will go for fire only, and return at once.” He went and saw his progenitor, and marvelled at her for some time, and then said, “O old woman! rise. Where is the fire? I am come for some.” She rose and said, I do not know. But who is this man?” He said, “It is I.” She said, “Whence do you come?” He answered, “From this country.” She said, “You are not of this district. Your looks say you are not a man of this place. I say you are from the north.” Maui said, “No.” Then are you from the east?” “No.” “Are you from the south?” “No.” “Are you from the west?” “No.” “Then are you from the wind that blows on my skin?” “Yes.” “Oh!” said Mahu-i-ka, “then you are my grandson. And what do you want?” Maui said, “I am come to obtain fire of you.” “Welcome, welcome,” was the reply. “Here is fire for you.” Mahu-i-ka plucked fire from her little finger, and Maui saw that she plucked it from her fingernail, at which he wondered more. Maui took the fire and went a little distance away and extinguished it, and returned to his ancestor and said, “O old woman! the fire you gave me has gone out. Give me some more.” Mahu-i-ka plucked some more from her nails. This Maui took, and, going a little distance away, he put it out also, and returned to her and said, “O old woman! give me some more fire. That which you gave me has gone out.” Thus Maui continued until he had obtained all the fingers of her hands and all but one of the toes of her feet; and the old woman perceived that he was playing tricks on her, for he had obtained all but the big toe of one foot, and still importuned for more, though he had extinguished all she had given him. So, taking the last remaining big toe, she threw it into the soil, and the land caught fire. Maui fled; but as he went the fire followed him from one place to another. He still fled, but the fire had

got so close to his back that he threw some of his mats away and leaped into the water; but the water had become warm through the land and forests being on fire, and, now at his last extremity, he called to his progenitors, Tawhiri-ma-tea and Whati-tiri (thunder), to give him water, and these were the words of his request:—

Give water to me,
To put the fire out
Which is pursuing me.

Then the families of winds and of breezes, and of great rain and long rain, the offspring of Tawhiri-ma-tea, came and put the fire out. The old woman, Mahu-i-ka, was still following with her fire to kill Maui; but the rain drenched her so much that she returned to her house completely soaked with it, and her wailing was even as great on account of her drenching with the rain as was that of Maui with the heat of the fire.

Thus ended another of Maui's great acts, for he had extinguished the fire of Mahu-i-ka. But he placed his own fire in the kai-komako tree to preserve it from extinction, and returned to his own home. His mother and father said to him, "You heard our instructions, but you went and played your trick on your progenitor, and you have been completely beaten." Maui answered, "What do I care! Do you think I shall cease? Rather I shall persist for ever and ever." His parents said, "Yes, of course you please yourself and persist, for life or death; but if you follow what we teach, you will have life." Maui then went away, but returned again to his father, who said, "O son! your mother has told me that you are a brave man, and that you can do great as well as small deeds in the land of your birth; but now that you have come to the home of your own father, perhaps you may be overcome." Maui said, "By what shall I be overcome?" His father answered, "By your progenitor Hine-nui-te-po, whom you may see sparkling in the horizon yonder." Maui said, "So let it be. Let us investigate the matter, whether life or death shall follow." The father said, "There is evil

impending over you. When I chanted the incantation at your baptism I forgot some of the words of the ceremony, and for this I divine you are to die." Maui asked, "Will this be by Hine-nui-te-po? and what is she like?" The father said, "Her eyes, which you see flashing yonder, are dark as greenstone; her teeth are sharp as obsidian; her mouth is like that of the barracouta; the hair of her head like the kelp of the sea: her body only is in human form." Maui asked, "Is her power like that of Tama-nui-te-ra, who, until I caught him and beat him, and retarded his speed and diffused his heat by the blows of my weapon, was consuming man and land and water, and would soon have consumed the world if his heat had continued as great as before. Now he shines on all parts of this world. The ocean was also greater than the land until I, the fruit of your declining years, drew up the land and increased it." His father said, "It is true, O my last-born, and the power of my old age! Now, then, rise and go and see your progenitor, who like lightning flashes yonder on the horizon." No sooner had Maui and his father ended their conversation than Maui sought for companions, and there came to him the miromiro (Petroica toitoi), the pitoittoi, the tataeko, the kori-roriro, the tirairaka(tiwai-waka), and many other birds; and when all were assembled they started off, and in the evening they arrived at the house of Hine-nui-te-po, who was asleep. Maui said to the birds, "If I go into the stomach of this old woman, do not laugh until I have passed through her and come out at her mouth; then you can laugh at me." His friends said, "O son! you will be killed." Maui said, "If you laugh at me when I have only entered her stomach, I shall be killed; but if I have passed through her and come out of her mouth, I shall escape, and Hine-nui-te-po will die." His friends said, "Go, then. The decision is with you." Maui advanced, and, twisting the thong of his weapon round his hand, he entered the house, and when he had thrown off his garments his skin, like the scales of a mackerel, shone and sparkled with soot of kauri and the marks made by the many-

pointed chisel of Ue-tonga (sense of pain suppressed). He entered the stomach of Hine-nui-te-po head first: his shoulders and chest had disappeared, when the tiwai-waka (or tirai-raka) burst out into laughter, and thus awoke the old woman, who with a start opened her eyes as the chest of Maui was just entering her throat. She shut her mouth with a snap, and cut him in two at his waist, allowing his lower limbs to tumble from her mouth. And thus Maui was truly killed.

But, though Maui was killed, his offspring survived. Some of these are at Hawaiki, and some are at Ao-tea, but the greater part of them remained at Hawaiki.

We say that the death of Maui-tiki-tiki-a-taranga, who was bitten in two by Hine-nui-te-po, was occasioned by the laughter of the tiwai-waka (or tirai-raka), and hence our proverb, "Man may procreate, but Hine-nui-te-po strangles his offspring."

Thus ends the account of the acts of the sons of Makea-(mangea)-tutara (annoyed with defamatory gossip) and Taranga, and also of those of Rangi and Papa. This history was handed down by the generations of our ancestors of ancient times, and we continue to rehearse it to our children, with our incantations and genealogies, and all other matters relating to our race.

CHAPTER VII.

Let the fountain gush forth
From the spring, and from within.
It is Maui-tiki-tiki-o-taranga.
And you, put your war-belt on.
Double the fringe of your maro (war-belt) up.
Let your maro provoke your enemy

* * * * *

Darkness settles down,
And nearer draws and deepens.
Yes, darkness now envelops all,
And hides from sight, and ancient
Gods and priests are hid.

*Incantation chanted when a warrior is clothing himself
for battle.*

MAUI AND MAHU-I-KA.

(NGA-TI-HAU.)

WHEN Maui heard of his ancestress Mahu-i-ka (the goddess who possessed fire in her hands and feet), he went to play his tricks on her, and when he arrived at her home she inquired of him, "Why have you come?" He said, "I am come for some fire." She at once gave him one of her finger-nails, which he took away with him and quenched in some water which lay in his way, and then went back and said, "The fire you gave me has gone out." She said, "How has it been extinguished?" He answered, "I fell into some water." She cut off another of her finger-nails and gave it to him, which he also quenched in water, and at the same time wetted his hands, so that his ancestress might believe that he had fallen into it. Then he went to her again and said, "I have come again for more fire. That which you gave me has gone out again." And so he continued until he had obtained all her fingers and all but one of her toes. His

object in asking for and extinguishing all the fire she gave him was to deprive her of all power to harm if ever she became enraged with him. But when he had obtained all but the big toe of one foot, and he demanded that, his ancestress said, "Oh, no, Maui! you are acting deceitfully with me." When he found he could not obtain the remaining toe he swung the one he had last received from her round his head to make it burn, and threw it on the earth, where it blazed forth and burnt the earth and scorched Mahu-i-ka, and burnt the trees, and Maui himself narrowly escaped by flight. He prayed as he fled that rain might be sent down from heaven to put the fire out. The fire was extinguished, but part of it entered the kai-komako and other trees, where it was preserved; and but for this fire would have been lost to the world.

The first great work of Maui was the invention of eel-pots, the second was the invention of the barb for bird-spears, and the third was the invention of hooks to catch fish. Then he pulled the legs of the kokako bird to make them longer; then he made Ira-waru bow down and become a dog. Afterwards he killed Muri-ranga-whenua. Then he fished up the land from the ocean. Then he overcame Mahu-i-ka. His last adventure was with Hine-nui-te-po, who caused his death.

MAUI. (NGA-TI-RUA-NUI.)

This is the story of Maui: When he went to obtain fire from Mahu-i-ka, he said, "I have come for fire from you." Mahu-i-ka gave him her little finger, which consisted of fire. This he took, and on the road back to his home he quenched it in water, and returned for more, saying, "My fire has gone out." He obtained the third finger; and this he quenched in water, and returned and obtained the middle finger. This he quenched in water, and went back for more, saying, "I have fallen into water, which has quenched my fire." He got the forefinger, and quenched it also in water. Mahu-i-ka now knew that he was the man who was called. "The deceitful Maui," and refused to give him any

more. He said to Mahu-i-ka, "Then you keep fire from me, do you!" and he made the heavens to look lowering, and to shower down rain, so that the fire of Mahu-i-ka might be extinguished. Only a little of the fire escaped from the rain. This Mahu-i-ka put into the totara-tree, but it would not burn; then into the matai, but it would not burn; then into the mahoe, where it burnt but little; then into the kai-komako, where it burnt well, and the fire was saved.

Now, this brave fellow Maui was a son of Tara-hanga (performing ceremonies and rites), and his first great invention was to make the eel-pots with a centre-piece, so that eels could enter the pot, but could not return. His brother Maui-wareware (Maui-the-forgetful) made his pot open at one end, and the eels escaped. Now, when they returned to their home Maui-the-learned took out the centre part, which kept the eels in his pot, so that his elder brothers might not see his invention. They looked at his eel-pot, and, not observing any difference between his and theirs, they asked, "How is it that your pot keeps the eels in?" He answered, "I made the pot just as you see it now."

After this Maui-the-forgetful and the other brothers made bird-spears, and barbs or sharp points to put on the points of the bird-spears; but they did not notch the barbs. Maui-the-learned also made a bird-spear and a barb; but he notched his barb. They all went to spear birds, and the birds struck by the spears of the brothers all escaped; but all the birds Maui-the-learned speared were caught, because the barb held them. They returned to their home, and Maui-the-learned took the notched barb off his spear and put a smooth one on, in order that his brothers might think he had used a smooth and not a notched barb, and yet had caught all the birds.

The brothers then proposed that they should all make fishing-hooks. All except Maui made the hooks without a barb at the point, so that the fish escaped from the hooks; but Maui-the-learned made a barb to his hook and caught all the fish which

took it. His brothers said to him, "Let us look at your hook." He allowed them to see a smooth hook without a barb at the point, and because Maui-the-learned alone caught fish the brothers became angry, and threw him out of the canoe; so he went into the canoe of Ira-warū (eight warts), his brother-in-law, and went with him to fish. Maui gave the bait in charge of Ira-warū; but Ira-warū ate it all. Maui was very angry that Ira-warū always ate the bait. On one occasion when he had done this, and they had to return on shore without fish, Maui said to Ira-warū, "You go before and lie down on the beach as a skid for our canoe, that I may drag it over you with less trouble." Ira-warū did so, but the canoe broke his back, and turned him into a dog. When Maui got home the wife of Ira-Warū asked him, "Where is your brother-in-law?" Maui answered, "He is on the beach guarding our fish." She went and called, "O Ira-warū, Ira-warū!" prolonging her voice the second time so that it might echo far away; but she could neither hear nor see her husband. She returned to the settlement, and said to Maui, "Your brother-in-law is not near the canoe on the beach." Maui said, "Go back and call, 'Moi, moi.'" She went back and repeated this call, and Ira-warū came rushing up to her; but his head had been turned into a tail, and his tail into a head. The dog returned with her, and she said to Maui, "Why have you practised your deceit on your brother-in-law?" Maui said, "O! he was always eating the bait we took for fishing."

The next act of Maui was to make his fish-hook called Tu-whawhakia-te-rangi (taking hold of the sky). The barb which he put on the point of this hook was bone of Muri-ranga-whenua. His elder brothers went out to fish in the canoe called Riu-omahue (the hold that was neglected). When Maui got into the canoe all his brothers exclaimed, "Do not let him go: he is such a deceitful fellow;" but Maui persisted and sat down in the bows of the canoe. Then his brothers said, "Well, give him no bait." But Maui looked into the hold of the canoe, and saw the

root of a korari (flax), which he took and beat till the fibre was all seen, and then struck his nose a severe blow and made it bleed, besmeared the fibre with blood, and tied it round his hook and let down his line into the sea. A fish took hold, and Maui, whilst pulling it up, chanted his incantation; but the canoe began to tremble with Maui's exertions, so his brothers exclaimed, "Maui, oh! let your fish go." Maui answered, "Then why be so eager for the fish of the sea?" His brothers said, "But we shall perish." Maui answered, "But that which Maui has caught cannot be shaken off. Who, when he has caught a fish in his hand, would let it go?" The land came up, and that land is the land now called Te-ika-a-maui (the fish of Maui).

Maui wished to overcome the sun and the moon, but he chased them in vain, for the rays of the sun always shone on him, and they eluded him.

Maui heard that Hine-nui-te-po was the cause of man being taken by death, so he determined to kill that demon. He went to where she was, and startled and woke her, and went through her before she was able to shut her lips; but when he made the attempt to pass back again the patatai (little swamp-rail) laughed, and she shut her lips and cut his head off his body. Hence man is now drawn to death. If Maui had not been killed man would not have died; but would have been like the moon, which dies, and lives when it returns from the living water of Tane.

MAUI. (NGA-RAURU.)

Maui, having gone to see Mahu-i-ka, said, "I have come to get fire from you." He obtained the little finger of Mahu-i-ka, and when some distance from her quenched it in water. He then returned and said, "My fire has gone out: give me some more." He obtained the third finger of Mahu-i-ka, and took it away also and quenched it in water. Then he went back and obtained the middle finger, and put it out in water. He returned again and asked for more, but Mahu-i-ka asked, "How has the fire I gave you gone out?" Maui said, "I fell into the water and it

went out." The forefinger was given to him, and this he put into the water and quenched. He returned and demanded more fire; but Mahu-i-ka now was convinced that he who was thus acting with her could be no other than the notoriously deceitful Maui, and refused all his demands for more fire; when he said, "So you refuse to give fire to me!" Then he caused the sky to be overcast, and rain to descend, which put out all the fire Mahu-i-ka possessed except a very small spark, which Mahu-i-ka threw into the totara and matai trees, but it would not ignite them; so she put it into the mahoe, but it did not make much fire there; then she put it into the kai-komako, where the fire of Mahu-i-ka was saved from extinction.

MAUI. (NGA-TI-HAU.)

Haha-te-whenua (seek for the land) was the name of the hook of Maui, with its point, called Tu-whakakia-o-te-rangi (standing clawing the heavens), made of the lower jaw of his ancestor, Muri-ranga-whenua (sea-breeze of the north), by which Maui drew the land up out of the ocean. And Te-pirita-o-te-rangi (the *Rhipogonum scandens* of heaven) was the name of the canoe in which he was when he fished it up.

When Maui went out to sea to fish, his companions would not give him any bait for his hook; but he struck his nose and made it bleed, and besmeared his hook with the blood. They all put their lines out to catch fish, and Maui hooked one and pulled it up, and caused the canoe to tremble, and his companions called, "Maui, oh! let your fish go;" but he said, "If I do so, for what shall I have come so far out on the sea?"

MAUI. (NGA-TI-HAU.)

The fish which Maui caught was Ranga-whenua (land pulled up by the roots). Its salt-water mouth was Te-whanga-nui-atara (the great harbour of Tara, or Port Nicholson), and its fresh-water mouth was Wai-rarapa (glistening water); its upper

jaw was the O-rongo-rongo (the news) Point, and its lower jaw was Te-rimu-rapa (entangled sea-weed); its forehead was Turaki-rae (the forehead held up to the sky); its stomach was Tau-po and Tonga-riro; and its tail was the North Cape, whence the spirits of men leaped into the other world.

MAUI. (NGA-TI-HAU.)

Tahu-a-rangi (companion of heaven) was the name of the canoe in which Maui sat when he pulled the land up out of the ocean, and Tonga-nui (great south) was the name of his fish-hook.

MAUI. (NGA-TI-HAU.)

When Maui had embarked in his canoe, and was out on the sea, he chanted this incantation—called a “hiri-hiri mo te hutinga o te ao” (short shout for power to pull up the earth) — when he let down his hook and line:—

Gentle north-east sea-breeze,
 Gentle south-east sea-breeze,
 My line makes a tremulous sound,
 My line makes a roaring noise.
 Let nothing pass over it,
 Or it will break.
 There now stands the
 Fountain-head of
 The water-spring.
 Welcome to the core
 Of power possessed.
 Possessed of this,
 I follow on
 To the ocean,
 Sacredly baptised,
 In my canoe,
 For sport.
 The object of Maui's sport
 Is now moored at anchor.

His line went to the bottom of the ocean, and caught the front gable of the house of Hine-nui-te-po. Then the land was pulled up, and Hine-nui-te-po was seen with her enticements. She stood with her limbs outstretched, and Maui entered her;

but because Tiwai-waka (fantail bird) laughed, she closed her limbs again and killed Maui. Had Tiwai-waka not laughed, man would have lived for ever, and death would not have been known.

When Maui pulled up the land, the house of Hine-nui-te-po (that great goddess whose limbs shone bright and red as the glow of the setting sun) was seen on it, and she was standing near it. He had but a little distance more to go to get through, when the birds laughed in neglect of his caution, and the limbs of Hine-nui-te-po closed on him, and cut him in two.

MAUI. (NGA-TI-HAU.)

Maui assumed the form of the bird riro-riro (*Gerygone flaviventris*) to enable him to get to his brothers, who were in a canoe out on the sea fishing. He had been left on shore by them on account of his mischievous disposition. He flew to the canoe and alighted on the bow; then, throwing off his disguise, he resumed his natural shape, and drew out of his bosom the jawbone of his ancestor, Muri-ranga-whenua (the land at the horizon), and threw it into the sea as his fish-hook, and caught and pulled up the land from the ocean.

MAUI AND TUNA-ROA. (NGA-TI-AWA OF TARANAKI.)

Rau-kura (red plume), the wife of Maui, went to the stream for water, and whilst standing on the bank the god Tuna-roa (long eel) came up out of the water, and gave her a blow with his tail and knocked her into the stream; he then insulted her. When she got out of the stream she returned to her husband, and told him that there was a man in it by whom she had been insulted. Maui took his axe called Ma-tori-tori (the severer) in his hand, and went to kill the monster who had degraded his wife. When he arrived on the bank of the stream he saw Tuna-roa on the opposite bank, coming towards him. Then Maui took the two pieces of wood called Rongo-mua (news first heard)

and Rongo-roto (news of the interior), which he used as skids to drag his canoe, and laid them down for Tuna-roa to cross over, and as Tuna-roa came along Maui lifted up his axe and with a heavy blow smote Tuna-roa and cut off his head. So violent was the blow that the head and the body lay some distance apart, and Maui took up the head and threw it into the salt water, and the tail he threw into the fresh water; and from the tail came all the freshwater eels. The blood Maui waved to and fro, and some fell on the kaka-riki (green paroquet), and some on the pukeko, and occasioned the red colour which we now see on these birds. Some of the blood fell on the toa-toa, the rimu, the matai, and the tawai trees, and dyed them so that the timber of these trees is red to this day. The extreme point of the tail became the kare-ao; and from the muscles of the tail came the ake and the creeping vines of the forest.

After this act Maui made eel-pots in which he could catch that fish for food for himself and his people.

MAUI. (NGA-TI-HAU.)

Tu-tara-naki (steady courage) was the man who made the canoes Au-raro-tuia (bound in the north) and Tane-(or Tahu)-a-rangi (the husband or fairy of heaven) from the trunk of one tree.

Au-raro-tuia was owned by Maui: she was also called Hau-raro-tuia (prepare for the north wind). Maui and some of his companions got into this canoe with his fish-hook called Piki-rawea (plume of beauty), with the barb called Awhenga (beset), or Maire-hua-kai (song of the feast), and went out with his friends to fish. He used for bait the body of a man named Hake (dwarfed or humped). The name of his line was Tiri-tiri-ki-matangi (propitiatory offering to the gentle breeze).

He put his line down into the sea, and felt a fish at his hook, and said to his friends, "A fish has taken my hook. Perhaps it is the fish called Ha-hau-tanga-roa (long-sought sea-god), or Ha-hau-uru (long-sought west wind), or Ha-hau-whenua (long-

sought land), that is now biting at my hook." He jerked his line and pulled the fish up, and saw it was the Ha-hau-whenua. Then he saw the sun and moon, and he noosed them lest they should escape to some other part of the world.

Soon after this he heard words respecting Hine-nui-te-po from Tu-taka-hina-hina, Rukutia, Marama, Ahia, and Matao-tipua, who had come in their canoe called Te-aea-ka-huru-manu (growing into birds' feathers) to see Maui. Maui then went in search of Hine-nui-te-po, and entered into her to take her heart out, but as he was passing out again she nipped him tight and killed him.

MAUI AND TUNA. (NGA-TI-AWA OF TARANAKI.)

The canoe of Maui was called Tau-rangi (incomplete) (but there are ten gods, all of whom are called by this name). Other priests say this canoe was called the Pirita-o-te-rangi (the vine or creeper of heaven). The fish-hook of Maui was called Tawakea (put a patch on), and the point of the fish-hook was called Muri-ranga-whenua) (d).

Tuna (the eel) was the first fish Maui killed. He was killed with a weapon made from the timber of a tree called Pa-kauri-whenua (touched with black earth). The brains of Tuna flew into the rito (pith of the nikau), the blood went into the tupakihi, the gall into the ti, the heart into the ti-ore, the backbone into the miko, and the ovaries into the taro.

MAUI. (NGA-TI-HAU.)

Maui-ata-mai (Maui the kind) and his brother-in-law, Maui-ware-ware (Maui the forgetful) or Ira-waru, went to spear birds. Maui-ata-mai had made a barb on the end of his spear; but Ira-waru had none on his: therefore he could not hold the birds he struck, but Maui caught many birds. Again they went into the forest, to get the makaka, to make eel-pots. The one Maui-ata-mai made had a trap at the top and an entrance at the lower end, so that when the eels entered it they could not escape, but they

could easily be taken out. Ira-warū made his pot without a trap and with an opening at the top, so that the eels escaped; but Ira-warū saw how Maui made his trap, and made one like it, and he caught eels, at which Maui was angry, and in revenge chanted this incantation against him:—

O stream of the sea!
 O stream of the ocean!
 O your great god!
 O your long god!
 Startle not,
 Tremble not,
 Be not prickly.
 Return it, return it.
 Oh! you return it
 To my dog.
 Come back;
 Come straight
 To your parent.
 Fondle o'er me,
 Love me,
 Come a second time,
 O my dog!

By this incantation Ira-warū was bewildered, and turned into a dog, and lived on the refuse and the dirty scraps cast away by man.

Maui returned to his home, and the wife of Ira-warū asked, "Where is my husband?" Maui replied, "I do not know." On the following day she said, "O Maui! you have been acting deceitfully with my husband." Maui was silent for some time, and then said, "Go out on the plain and chant an incantation (and he taught his incantation), and when you have chanted all these words, if you hear the bark of a dog, call it thus: 'Moi, e ruru, haere mai.'" (Come, crouch, come near, come). This she did, and a dog came to her. Thenceforth females were not allowed to eat dog's flesh.

MAUI AND IRA-WARU. (NGA-TI-MAHUTA.)

Maui-ata-mai and his brother-in-law Maui-ware-ware, or Ira-warū, went into the forest to spear birds. Maui-ata mai had

invented a notched barb for the end of his here (bird-spear), so that when he speared a bird the barb always held it; but Maui-ware-ware had a here with a smooth point, and the birds he speared with it got away. Maui-ware-ware determined to ascertain why Maui-ata-mai was always successful whilst he constantly failed, and he examined his here for the purpose; but he did not discover the reason, because Maui-ata-mai had taken the notched barb off his spear.

Some days after this they went again to the forest to get makaka (a wiry creeping plant or vine) to make eel-pots. They each made a punga (eel-pot). Maui-ata-mai made his so that the hole by which the eels could enter would be at the end of a funnel-shaped part returned to the centre of the punga, to prevent the eels getting out again. At the other end he placed an opening, over which he sewed a door, by which to pour the eels out of the pot. Maui-ware-ware made his with a hole at one end for the eels to enter, but they could get out again without obstruction. They put bait into their pots, and placed them in a stream and left them there for the night. On the following morning eels were found in the pot of Maui-ata-mai, but in the other there was none, because the eels could so easily escape after they had eaten the bait; so Maui-ware-ware looked at the pot of Maui-ata-mai, and made one like it, and then he caught eels also. Maui-ata-mai, seeing that his brother-in-law had copied his invention, was so much enraged that he uttered his incantations over him, and turned him into a dog. The dog remained on the level country, and Maui went home. His sister, the wife of Maui-ware-ware, met him, and asked, "Where is my husband?" Maui replied, "I do not know." The next day, as her husband had not returned, she charged Maui with having practised some evil on his brother-in-law. Maui neither acknowledged nor denied the charge, but said, "Go to the level country and call for your husband in these words." And he taught her a chant which she was to call aloud to her husband;

and Maui said, "If you hear a dog bark you must call it to you." She did as directed, and so soon as she had chanted the words she had been taught she heard a dog bark. She called it, and it came to her without fear. It was her husband turned into a dog. Thus Maui-ware-ware, or Ira-waru, became a dog, and the father of the kuri-waero (old Maori dog, with long hair on it); and, as that sort of dog was the descendant of Maui the god, it has been sacred, and its flesh could not be eaten by females.

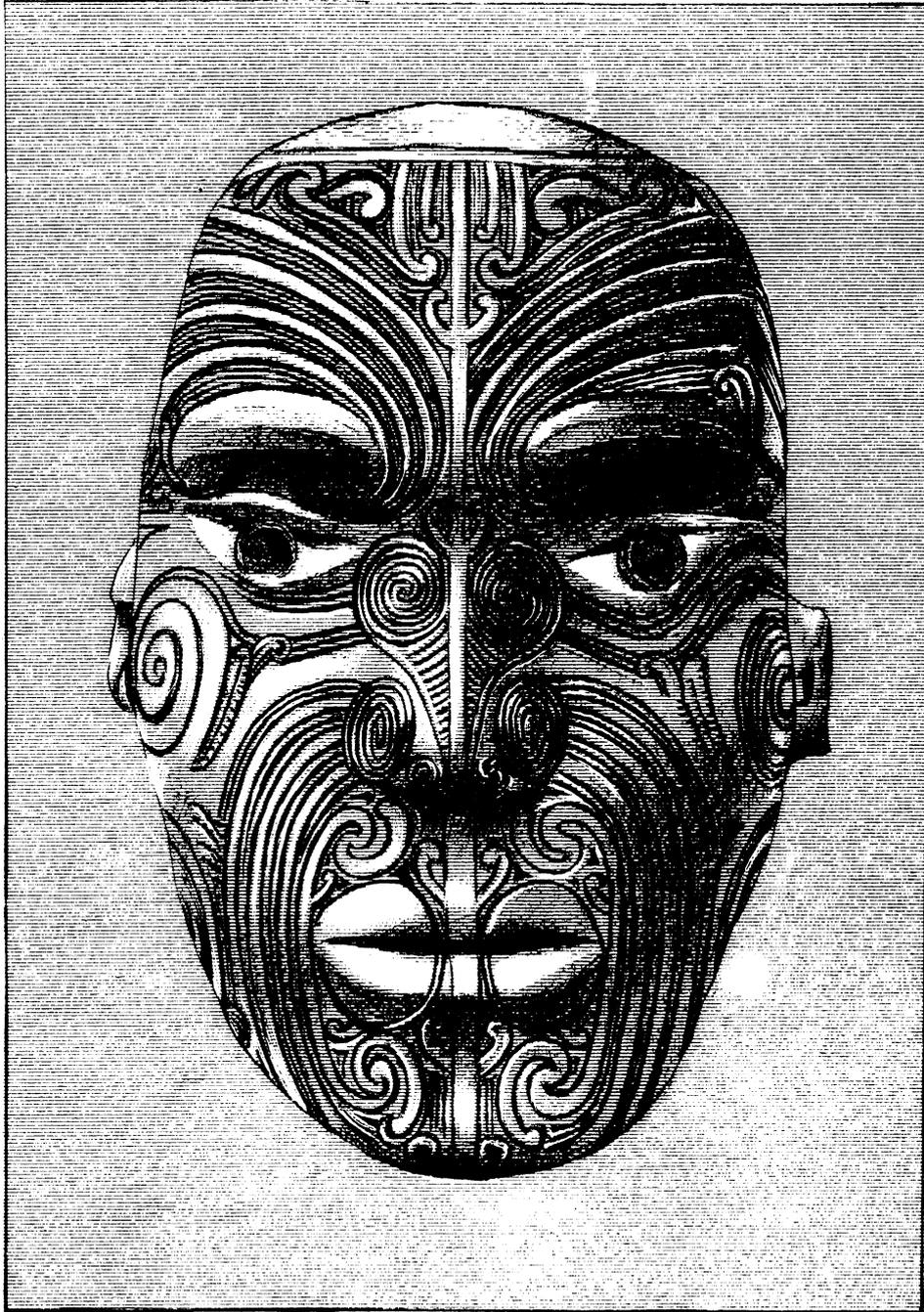
MAUI AND THE BIRDS. (NGA-I-POROU.)

Maui requested some birds to go and fetch water for him. He directed the ti-eke (*Creadion carunculatus*) to go and fetch some water for him; but the bird would not obey: so he threw it into the water.

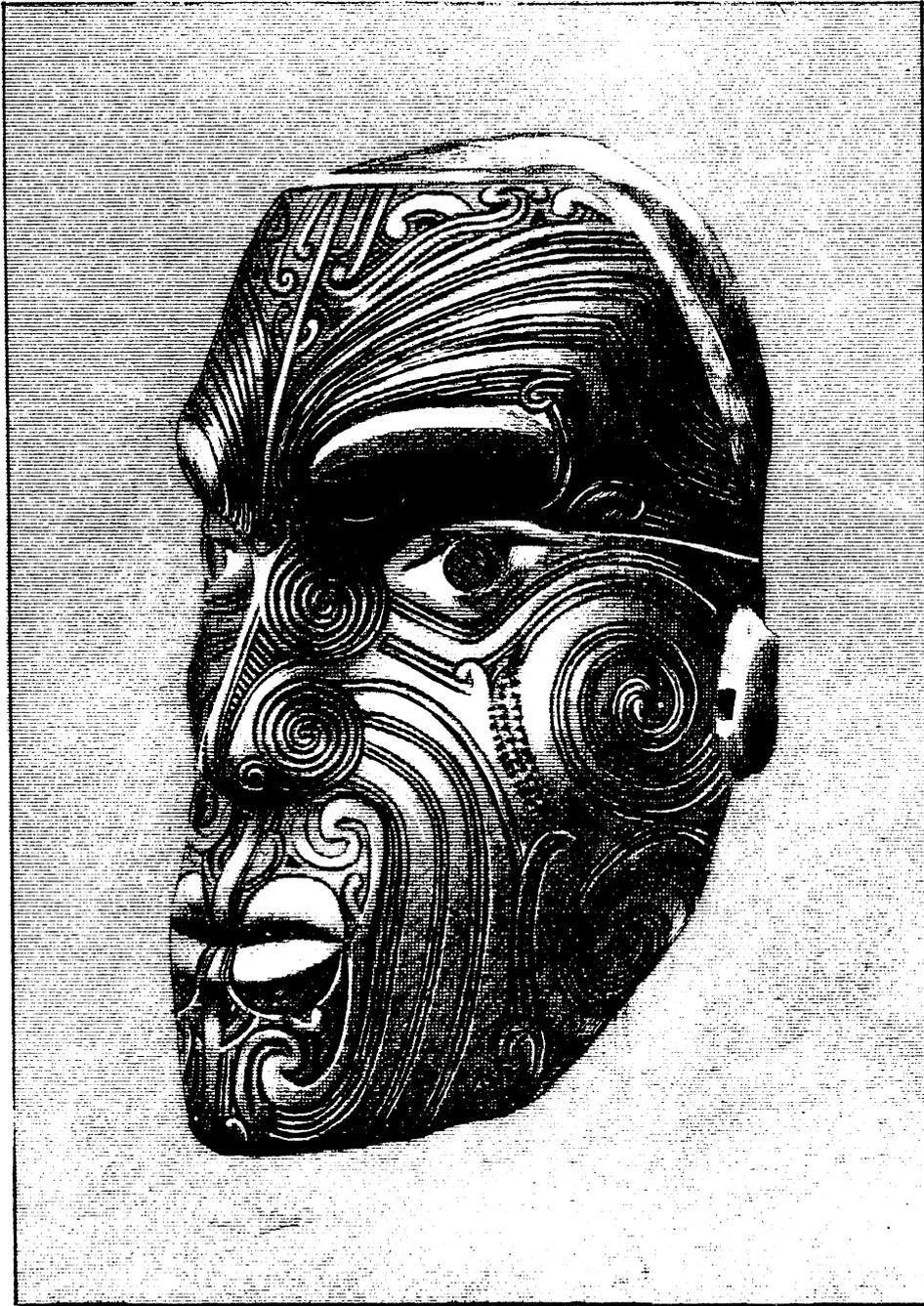
He next requested the hihi to go for water; but it would not obey: so he threw it into the fire, and its feathers were burnt.

He asked the toto-ara (syn., toutou-wai, or pi-haua) to fetch some water for him: it did so; and he rewarded it by making the feathers of the forepart of its head white.

He asked the kokako; and it went and filled its ears full of water, and took it to Maui; who drank it, and pulled the bird's legs long in payment for its act of kindness to him.



Head of Canoe built to fight the Ngapuhi in retaliation for those killed in the attack on Totara Pa on the Thames at Kauwaeranga.
Front view.



Side view.

CHAPTER VIII.

* * * *
Hearken, then, how manifold
And varied are the offspring
Of Tane, god of forest-gloom:
The kiwi, weka, moho, and kokako,
The progeny of Kura-to-ngia (spangled with red).
But the deceitful Maui came
And stamped and broke the back of him
Who Maui's sister wed,
And made him hairy-limbed,
And made him answer to
The call of "Moi, moi, come;"
Who answered loudly "Au."
* * * *

Chant of a sentinel at midnight.

IRA-WARU AND HINA-URI. (ARAWA.)

Hina-uri (gloaming), a sister of Maui, was a most beautiful woman, who was taken to wife by Ira-waru (wart shaved).

Maui and his brother-in-law went to sea to fish, but Maui did not catch any fish because his hook was barbless. He observed that Ira-waru caught many fish, and he wondered why he should be so unsuccessful when Ira-waru caught so many. At last Ira-waru hooked a fish, and in pulling it in his line became tangled with that of Maui. Maui felt the jerking of the fish on his line, and began to pull it in. Soon they had pulled their lines close up to the canoe, one to the bows, the other to the stern, where each was sitting. Maui said, "Let me pull the lines to me, as the fish is on my hook;" but his brother-in-law said, "Not so; the fish is on mine." But Maui said, "Let me pull my line in." Ira-waru did so, and saw that the fish was on his hook. Ira-waru said, "Untwist our lines and let mine go, that I may pull

the fish in." Maui said, "I will do so, but let me have time." But he took the fish off the hook of Ira-warū, and saw that there was a barb on the hook; then he said to Ira-warū, "Perhaps we ought to return to land." Ira-warū consented, and when they were dragging the canoe on shore Maui said to him, "Get between the canoe and outrigger and drag." Ira-warū did so, and Maui leaped on the outrigger and weighed it heavily down, and crushed Ira-warū, and he lay prostrate on the beach. Maui trod on him and pulled his backbone long, and turned him into a dog, and gave him filth to eat. Maui returned home, and was seen by his sister, who asked "Where is your brother-in-law?" Maui said, "He is near our canoe; I left him there." Hina-uri said, "Why have you not both returned together?" Maui said, "He wished me to say that you were to go and bring his fish. But if you go, and do not see your husband there, you must call for him; and if he does not answer, you must call him as you would call for a dog." She went, but did not meet her husband there, so she called aloud for him; but he did not answer. She then called, "Moi, moi, moi, moi-i-i." Ira-warū heard the voice of Hina-uri, and answered, "Ao, ao, a-o-o, a-o-o," and came towards her wagging his tail. She was shocked and quite overcome by the strange appearance of her husband, and returned weeping, the dog following her. She entered her house and took a girdle and apron to bind around her to go and drown herself, that she might be eaten by the monsters of the sea; and, having arrived on the sea-coast, she sat down and composed the following song:—

I weep, I call to the steep billows of the sea,
 And him, the great, the ocean-god—
 To monsters all now hidden there,
 And seals, to come and me entomb
 Who now are wrapped in mourning garb.
 And let the waves wear their mourning too,
 And sleep as sleeps the dead.
 I weep, I call to monster shells of ocean deep,
 And thou, great wave of endless roar,

To come and me engulf. Yes, me,
 Who, calling now, implore a mighty host
 To come and gratify my ardent wish.
 Let the heavens wear their mourning garb,
 And me sleep the sleep of death.

The tide of life glides swiftly past
 And mingles all in one great eddying foam.
 O heaven, now sleeping! rouse thee, rise to power.
 And, O thou earth! awake, exert thy might for me
 And open wide the door to my last home
 Where calm and quiet rest awaits me in the sky.

The sun declines, and hides in dusky eve,
 And I will leap to the sacred isle.
 Oh! stay, thou voice of mine own heavenly bird—
 The one bird, now far up in the heavens,
 Whose voice with double sound
 Now weeps, now sings on ocean coast,
 Close by my Wai-ra-rawa home.
 Smite me, thrust me into blackest night
 And endless gloom,
 Where I may stay upon the border-land
 And rest submissive to my fate.

She then threw herself into the sea, and after many moons her dead body drifted on shore close to her home at Wai-ra-rawa (water shone on by the sun), and was seen lying in the sand by Ihu-ata-mai (comely nose) and Ihu-ware-ware (forgotten nose). They carried it to the house and put it close to the fire, and rubbed the moss and sea-weed off, and she awoke to life again. They saw how beautiful she was, and took her as their wife. They asked her name. She did not tell them her former name, but assumed a new one, and said, "My name is Ihu-ngaru-paea" (nose that has been driven on shore by the waves).

Soon after this Ihu-ware-ware went and told Tini-rau (many hundreds) about their wife; so Tini-rau came to the home of Ihu-ata-mai, and took Hina-uri away to make her his wife. At this time she was expecting to become the mother of the child of Ihu-ata-mai. Tini-rau led her to his home—to Motu-tapu (sacred island)—where his two wives, named Hara-taunga (suitable) and Horo-tata (quickly), the daughters of Manga-manga-i-atua (twigs that became gods) lived. When they saw

Hina-uri in company with Tini-rau they were angry with their husband, and went to kill Ihu-ngaru-paea, and cursed her. She was grieved at their conduct, and determined to bewitch them, and chanted this incantation:—

Let the booming blows of the axe be heard,
 And pain the head with deafening din.
 The axe, oh yes! to smite your head.
 The axe to scatter all your brains.
 Oh! now the blows of the axe are heard,
 And chips are scattered far and wide.
 Yes, the axe of Whiro the monster,
 When used by you, O Kai-tangata (man-eater)!

No sooner was this charm repeated by Hina-uri than the soles of the feet of the two women were seen in the air, and their bodies were stretched on the ground, and Hina-uri (or Ihu-ngaru-paea) had Tini-rau all to herself.

IRA-WARU AND HINA-URI. (ARAWA.)

This is yet another account of Maui and his brother-in-law Ira-waru; but each tribe has its own account of the acts of these two:—

Maui and his brother-in-law Ira-waru went on a visit to a distant place and stayed there for some time. When they were about to return Maui said to Ira-waru, "Take something for us to eat on the road." Ira-waru said, "I have had sufficient to eat." Maui chanted an incantation that the road might be extended, and that they might have far to travel, and that his brother-in-law should feel the need of food. Maui provided a little food for himself. When they sat down to rest Maui partook of this food, while Ira-waru sat in silence without anything to eat. Maui said to Ira-waru, "Come and clean my head." Ira-waru did so, and then Maui said, "Let me clean your head." Ira-waru went and laid down in front of Maui for the purpose, but Maui had no intention of cleaning his head, for while he was pretending to do so he was silently chanting an incantation over Ira-waru to put him to sleep. Then while he slept Maui trod on his backbone, and pulled it, and made it long, like a

tail, and when he awoke he had become a dog, and Maui fed him with filth. Maui left Ira—waru then and returned to the settlement. The women of the place asked, "Where is your brother-in-law?" Maui said, "I left him yonder. Call him." One of the females called, "Ira-waru, where are you?" Maui said, "He will not heed a call like that." She asked, "How, then, shall I call?" He said, "Call like this 'Moi, moi, moi.'" She called as directed, and Ira-waru came to the settlement in the form of a dog, and went about wagging his tail.

MAUI AND IRA-WARU. (NGA-TI-HAU.)

Maui and his brother-in-law Ira-waru went on a journey to a distant land. On the way Maui observed that Ira-waru had a gluttonous appetite, for at each settlement they visited, when the people prepared food for them, Ira-waru invariably began to eat at once, and always ate all the preserved birds placed before them; and this was the reason for Maui acting as he afterwards did with his brother-in-law.

On their return they went to the top of a hill and lay down and slept. Maui was the first to awake, and, seeing Ira-waru still asleep, he went up to him and pulled his ears long, also his feet and his backbone, and his nose, and placed some filth near him, and left him and went home. The wife of Ira-waru, the sister of Maui, asked him, "Where is your brother-in-law?" Maui answered, "Perhaps he is asleep; perhaps he is on the top of the hill where people sit and rest." But Maui added, "Call him." She called, "Ira-waru, O Ira-waru! come home;" but no answer came. Maui said to her, "Call him again, and say 'Moi, moi.'" She did so, and a dog came running to her. Ira-waru had become a dog.

MAUI. (NGA-TI-HAU.)

Karakia (incantations) are repeated to Maui when parties go to catch eels, and are also chanted to him at the planting

and harvesting of the kumara-crop. This is the commencement of one of the incantations chanted at such times:—

Maui, oh! give your comb
For the eel-weir.
That Maui's comb
May come with the shining moon.

This incantation is one used to take the tapu off those who have been engaged in planting, and is called Te-maire-hua-kai-a-maui (the song of Maui, the song of plenty).

MAUI. (NGA-TI-HAU.)

When Maui and his elder brothers went to get worms as bait to catch eels, the elder brothers strung their worms on a piece of flax or the mid-rib of a nikau-leaf, without tying a knot at the end of it; but Maui tied his worms, when strung, into a ball: and he caught eels, while the lines of his elder brothers were stripped clean without an eel being caught. So they asked him how he caught the eels that took his bait; and then he showed them how he tied the worms on his line.

MAUI. (NGA-TI-HAU.)

Maui tattooed the muzzle of the dog with his uhi (instrument for tattooing) and made it black, and the kahui-tara (flock of tern—*Sterna frontalis*) took the pattern and marked the sky with red, which may still occasionally be seen on it. They also caused the red glow which frequently shines on the face of man.

MAUI. (NGA-TI-HAU.)

Whai (or cat's-cradle) is a game played by the adult as well as the youths, and exhibits the various steps of the creation in accordance with the Maori mythology. Every change in the cradle shows some act in the creation, and also illustrates the conduct of Hine-nui-te-po and Maui, when he attempted to go through her.

The fire of Manona (Manono) (*Coprosma grandifolia*) set the world on fire.

TINI-RAU AND KAE. (NGA-TI-HAU.)

With Kae originated family quarrels and cannibalism amongst our tribes. He borrowed a whale from Tini-rau to carry him back to his own home; and, instead of returning it to Tini-rau, killed it, and he and his people ate it. Then the daughter of Tini-rau took Kae prisoner, and conveyed him to Tini-rau, who killed and ate him. Tu-huru-huru was afterwards killed in revenge for the death of Kae; and in return for Tu-huru-huru's death, Whaka-tau killed Mango-pare (shark with projecting forehead) and Mango-waho (shark on the outside), and burnt the house called Tini-o-manono (many of Manono). Every succeeding generation followed this custom of killing and eating man; and when the Tai-nui, Te-arawa, and Mata-atua canoes crossed the sea and came to these islands (New Zealand), the practice was still continued.

TINI-RAU. (NGA-TI-HAU.)

Tini-rau (many hundreds), who was descended from Taka-roa-te-ihu-pu (procrastinator of the exact nose), was a chief of the islands of the north, and was celebrated for his fine form and beauty of face. To gratify his vanity, several pools of clear water were set apart for his use, in which he might admire the reflection of his face. He also kept several whales as mokai or pets. One of these was called Tutu-nui (abundant in oil).

The fame of this chief reached the ears of Hine-i-te-iwa-iwa (hiwahiwa) (daughter ever watchful), a lady of rank in a distant tribe, whose desire to see for herself became so great that she determined to go and see, and by personal inspection to test the truth of what she had heard. One day, while she was out with the women of her tribe getting mussels, she suddenly jumped into the sea, and dived until she came up near a rock at some distance from the shore. There she sat for some time,

and then dived again into the water, and came up near the abode of Tini-rau. By thus going into the sea she had acquired the power to transform herself at will into a being which was half fish and half woman. She sat on the shore near Tini-rau's house for some time, thinking over the adventures she had had on the way, and her conversation with the various fish she had met in the sea—with the shark, the kaha-wai, and other fish—and considering what her next act should be to attain her object and introduce herself to this great man, before she resumed her form of woman. Knowing his vanity, she resolved to attract the attention of Tinirau by jumping into his pools of water and making them muddy. These pools were under the guardianship of a bird called Ruru-ata-mai (owl that is tame), which was perched on the branch of a tree in the vicinity. He saw what Hine had done, and at once called to Tini-rau, who was sitting on an elevated stage sunning himself. Tini-rau at once came to see what was the matter, and, seeing the lady, he at once fell in love with her; but, as he had other wives, he was obliged to keep Hine in a secret place for fear of them. This he did until the time came when she should give birth to a child, and then the fact became known to the other wives, who, wild with jealousy, came to kill Hine. She was in great fear until she observed that in their attack on her each one came from a different point. Then she uttered a powerful karakia (incantation), and threw a stone, which killed the one who was nearest. Her body burst open, and it was seen to be full of greenstone. The next wife was killed in the same way, and her body found to be like the first. And thus originated the greenstone, or pou-namu.

After some time Hine returned to her friends, and Tini-rau, missing her society, went after her. When he approached the pa where she lived, he saw some children playing at the back of the pa in a swamp covered with the kakaho reed. He hid himself amongst the reeds, and made a noise to attract the attention of the children, who went to see what occasioned it.

He recognized his own son amongst these children, by a mark which he had on his body. He had a talk with the child, and sent by him as a present to his mother a bag tied round his neck, filled with kara-mea (a moss that has a strong sweet smell). This bag had been a present from Hine in the days of first love, and Tini-rau had from that time constantly worn it round his neck as a charm. The child took it to his mother, who at once recognized it, and came herself to see Tini-rau, and took him into the pa, where he was welcomed, and received with marks of great distinction. He remained there for some time. By-and-by the people of the pa suffered severely for want of food. Tini-rau promised them a plentiful supply of fish, provided they all remained in their houses, and kept their doors fast shut until he gave the orders to come out. This they agreed to do. He then uttered a powerful incantation, and at once the people heard a loud sound like that of a rushing wind, which continued all through the night; and when morning came, and the order to look out was given, to their great amazement they found the inside of the pa filled up to the food-store (whata) with all kinds of fish. After a time Hine returned with Tini-rau to his own home. A man named Kae, who was a great friend of Hine, accompanied them; and when Kae wanted to return home to his own people and country, Tini-rau lent him, as a mark of his regard, his pet whale Tutu-nui, to carry him across the sea. Kae safely reached his own pa on the back of the whale; but, instead of letting it return, he drove it ashore and killed it, and made a large fire with koromiko shrub and roasted it. Tini-rau smelt the odour whilst the cooking was going on; and at once guessed the cause. To be revenged for such a wrong act, Tini-rau called his two sisters, and bade them go and kill Kae, whom he described to them in this way: "Kae has lost his two front teeth, and is ashamed to open his mouth for fear of being made sport of for his loss; therefore try by every art you can devise to make him laugh, and you will be able to discover him by his lost teeth." The sisters went as directed, and arrived at the pa

where Kae lived. They were not long there before they saw a person whom they thought was Kae, and tried in every way they could think of to make him laugh, but for a long time without success. At last they sang some very indecent hakas (songs), which made this man laugh outright, so that they were able to see that the man they had supposed was Kae was the man they were in search of, because he had lost his two front teeth. And now that Kae was discovered, the sisters consulted together as to how they should get him to the home of Tini-rau. Now, Kae had built a nice new house for himself: of this the sisters made an exact design, and sent it to Tini-rau with directions to build one exactly like it; and when this was done they caused Kae and all the people of his settlement to sleep a long sleep under the influence of their karakia; and while Kae thus slept the sisters lifted him into a litter, and conveyed him to the house made by Tini-rau, where they laid him down until he awoke; and then they questioned him, saying, "Kae, where are you?" He answered, "In my own house, to be sure. Where else?" Again they asked, "Kae, where are you?" He answered, "In my own house." They again asked, "Kae, where are you?" Kae then looked out of the door of the house, and, seeing a different country from that around his own place, he began to suspect the truth of his situation; and then they rushed upon him and speared him to death.

TINI-RAU. THE HAKA THAT MADE KAE LAUGH.
(NGA-TI-HAU.)

This is the haka, which was sung with an accompaniment on the pakuru:—

[The pakuru was made of a piece of matai wood about eighteen inches long and about an inch in diameter, slightly flat in the centre, and tapering a little at each end; the ends were carved, and the middle was left smooth. It was suspended on the thumb of the left hand, by a piece of string tied to each end of it, so

that one end should be a little within the teeth when the mouth was partially open. The performer held in his right hand, interlaced between the three middle fingers, another piece of matai wood, about ten inches long and about as thick as a man's middle finger, and with this he struck the suspended stick gently, while he breathed the words of the chant, producing the higher or lower tones by closing or opening his lips.]

Salt sea, fresh water,
 Salt sea, fresh water,
 Follow to the sea-side—
 To babbling Tu.
 Add to the power—
 To the giddy space
 On the tree's high twig—
 To the side-power.
 The trembling chest,
 With bursts of laughter,
 Repaying my game.
 The game is yours;
 But who shall receive
 The honour gained?
 Oh! give it to Tu
 Of the ocean-shore.
 Oh, no! not so—
 Not to Ngarue-mata-puru-titohea.
 Oh! why refrain
 To beat his head
 With a round-plait line
 Or a three-, or four-, or five-plait rope?
 Skip, yes, fly on to Roto-rua—
 To the fountain-head
 Of Tama-kopiri—
 And elude the Tanga-roa stream.
 And then let it die?
 Oh, no, no! be brave.
 Hine-nou cursed you,
 And Hine-nou alone.
 She of the red head,
 Of the fire of Kou,
 Consuming you now, even
 Of Haere-iti and
 Of Ko-ngutu.
 The tui-flesh
 And the flesh of the kaka;
 But the flesh of man

Is nobler still.
Give me a band
To tie me round,
To make me calm.

TINI-RAU. (NGA-I-TAHU.)

Tini-rau was descended from Taka-roa-te-ihu-pu. One day, whilst he lived at his home with his people, Ruru-ware-ware and Ruru-ata-mai came to Tini-rau and said, "Your house containing the pool in which you bathe and see your reflection has been broken down, and the pool has been destroyed. The enclosures also are destroyed by two men, one of whom has eight tuki (knobs of hair) on his neck." So Tini-rau went to see what had taken place. Now, Hine-te-weiwei (Hine-te-iwa-iwa) had just come from a distance to see Tini-rau, and as she came by the pools she trampled grass into the end of one of them, and went into the house and lay down. When Tini-rau went, in company with Ruru-wareware and Ruru-ata-mai, to see Hine-te-weiwei, he fell in love with her, and she with him, and they lived together till a child was born. Then Makamaka-i-tu-riri (the enraged one) and Makamaka-e-tu-hae (the jealous one) came with enchantments to kill Hine-te-weiwei. Hine-te-weiwei took her weapons and killed them, and, because they had swallowed the bait and hooks and line belonging to Tini-rau, Hine-te-weiwei cut them open and recovered these articles.

One night, while Tini-rau and his wife slept in the open air, Rupe came and took Hine-te-weiwei and her child from him. Then Tini-rau called aloud to his progenitors to come to his help, and Tutu-nui and others came out of their caves and carried Tini-rau in pursuit of his wife and child. Tini-rau went overland and arrived at the place where his wife was. He met his child and asked, "What are those things you are carrying?" The child said, "They are garments I am taking to be washed." Tini-rau said, "Do not tie the fastening of these things with a knot."

The child went to the settlement and said to the people, "I have seen a man who has eight pori (rings) of fat round his neck."

In the evening, when Tini-rau met his wife, they wept over each other, and he stayed there. But, because her relatives said, "Get some food for Tini-rau," she was much ashamed at her forgetfulness.

Tini-rau ordered an altar, or medium betwixt the gods and man, to be made, and went and called aloud to his progenitors to send food for him. At the same time he threw a piece of wood into the sea, and two fish came on to it. The altar or medium was made, and put on the two fish, and they were allowed to go where they pleased; and as they went fish jumped on to the altar or medium, so that when day dawned the place where the people resided was covered with fish and seals, which kept the people occupied one moon in killing the seals and cutting them and the fish up.

Now, Kae, who had come to baptize the child of Tini-rau, had placed four pieces of wood across from other pieces to form a raft for the back of Tutu-nui; and on this raft Kae was taken home. But, instead of sending Tutu-nui back again, Kae pushed him on shore, and, in revenge for the abduction of Hine-te-weiwei, killed him, and the people of Kae cut him up on the sea-shore of Wai-o-newa (water of the grey stone). Tini-rau went to the peak of the hill to watch for the return of Tutu-nui, and said, "How sweet the north wind smells with the odour of Tutu-nui!" Tini-rau's sisters then joined him, and they went away in search of Kae. They danced and made grimaces at each settlement. They went to many settlements till they found Kae; and the bones of Tutu-nui rattled in recognition of their presence as the sisters went near them. They danced in the presence of Kae, and recognized him by his broken tooth, and when he slept they tied him up in a mat, one end of which was held by Tini-rau, and thus they carried him to the home of Tini-rau, and laid him outside of the house. In the morning Kae was untied, and when the mat was taken off he was seen

sitting up. Tini-rau screwed his ears off and ate them raw. His body was eaten also, and the ceremony of thank-offering to the gods was performed, and also the ceremony performed at the planting of the kumara, because of the capture of Kae and the ample revenge they had obtained.

TINI-RAU. (NGA-I-TAHU.)

The fame of the nobleness of Tini-rau was heard by Hine-te-iwaiwa (daughter of the mediator), and she determined to go and see him, and, if possible, obtain him as her husband. On her way she saw stranded on the sea-beach a shark of that variety the teeth of which are prized as ear-ornaments. She said to it, "O fish! O fish! you are not a messenger of Tini-rau." And she threw some filth on it. She next saw a whale in a similar predicament, and said and did the same as to the shark. Seeing a karaerae she repeated the same words and action; but when she saw a repe (a sea-shell from which a sacred dye is obtained) lying on the sea-beach she placed her maro (apron) on the point of the shell, and then went to the settlement of Tini-rau, and saw the four pools where he bathed, and where he went to see his own reflection. She broke the doors and fences of three of these. When Ruru-wareware (stupid owl) and Ruru-mahara (thoughtful owl), the guardians of these pools, saw her, Ruru-mahara spoke, and said to his companion, "The pools, the reflecting waters of Tini-rau, have been destroyed;" but Ruru-wareware said, "No such thing." Then Tini-rau ordered them to go and see if it were so; but they had not to go far, as from a distance they could see the destruction at the pools. Then they returned, and Ruru-mahara told Tini-rau that the enclosures of the pools had been battered down; but Ruru-wareware said, "Those are words of fiction." But Ruru-mahara persisted, and said, "Who will support your assertion? The enclosures of the pools are knocked down." Tini-rau said, "You two stay here, and I will go and see for myself." Hine-te-iwaiwa

saw him coming, and saluted him. He returned her salutation, and they sat down together, and she said, "When you go out on the sea to fish do you obtain any?" He answered, "No, I do not catch any." She said, "When you pull your line up do you always find your hook and sinker there?" He answered, "I find my hook and sinker gone." Tini-rau's wives, Maka-i-atua-uriuri (black god like a barracouta) and Maka-i-atua-haehae (rending god like a barracouta), sent Ruru-mahara and Ruru-ware-ware to see where Tini-rau was staying. They found Tini-rau with Hine-te-iwaiwa, and returned, and Ruru-mahara said, "We saw two heads and four feet;" but Ruru-wareware said, "It is all fiction." Then Tini-rau lived with Hine-te-iwaiwa till she expected to be a mother. One day he said to her, "Let us go to my settlement, as we shall have food provided for us there;" but she chanted,—

Let it down, let it down—
Descend, oh! descend,—

and sufficient food came down before them. They ate this, but they were cold for want of clothing; and Tini-rau said, "Let us go to my home; we shall be chilled here." She repeated her chant again, and garments came down before them, and they were kept warm. They continued to live there till her child was born, and when he was some moons old the other wives of Tini-rau came to see them. Tini-rau said to Hine-te-iwaiwa, "Be cautious how you deport yourself before your sisters-in-law (my other wives)." She answered, "If they come in anger it will be evil." When they came near to Hine-te-iwaiwa she rose and stood erect, holding in her hand the obsidian with which the umbilical cord of her child had been cut. One of the visitors, Maka-i-atua-uriuri, made a blow at Hine-te-iwaiwa with her weapon. She warded it off, and struck her assailant with the obsidian, and killed her. Then Maka-i-atua-haehae made a blow at Hine-te-iwaiwa with her weapon, but Hine-te-iwaiwa killed her also; and as she ripped the women open she called to Tini-

rau and said, "Look here. Here, lying before you, are your sinkers and fishing gear, and other things which you had lost from your home."

Tini-rau and Hine-te-iwaiwa continued to live together for some time at their home, and one sunny day Tini-rau said to Hine-te-iwaiwa, "Clean my head." And then he cleaned her head; but while he did so he made some disrespectful remarks about her, and a mist covered the settlement and settled down on them, and the voice of Ruru was heard in the fog singing,—

It is Rupe, yes, Rupe
The elder brother.
And I am here,
Hine-te-iwaiwa.

Ruru came down and took his sister away. Tini-rau exclaimed, "O Ruru! let our sister come back, as I now for the first time have heard her called by this name (Hine-te-iwaiwa). O Ruru! send her back. Hine-te-ngaru-moana (daughter of the sea-wave) was her name to us." Ruru took her away; but Tini-rau determined to go after his wife, so he got on to the back of his progenitor Tutu-nui (fountain of oil—a whale), and while he went by sea his birds flew over the land to gain, if possible, any news of Hine-te-iwaiwa. As they passed over the various settlements, when the birds uttered a cry Tini-rau knew that his wife was not there.

He went on his voyage, and met Kai (food) (or Ngai—shell of a shell-fish), who was sailing on his way in an ou-titipa (shell of the shell-fish tipa, or a canoe made of a bundle of twigs). Kai called to Tini-rau and said, "Let me have your canoe, that I may judge what it is like." Tini-rau said, "And let me have yours." So they each changed into the conveyance of the other, and as Kai left him Tini-rau called and said, "Go in the deep water, and do not let my progenitor (the whale you are on) go into shallow water, but get off him whilst in the deep water." Kai went away, but, instead of getting off as soon as Tutu-nui shook himself, he remained on the back of the whale until the

gills of the fish got filled with mud, and he died and was cut up (by Kai).

After Tini-rau parted from Kai he made very little progress with his paddling, so he called to Tau-tini (numberless) and Whare-reperepe (house of dowry), and got into them, and went on in the Whare-reperepe listening to the voices of his attendant birds, until he heard them make a prolonged cry and saw them hover over a settlement; and there he landed expecting to find his wife. As he went forward he met the younger sister of Hine-te-iwaiwa, and asked her, "Where are you going?" She said, "I am going to the place where the garments of the child of my sister Hine-te-iwaiwa and of Tini-rau are being washed." He said, "Let me wash one of them." She answered, "Who says so? No; I will do it." But he importuned her and washed one garment, and when it was clean he gave it back to her to take to Hine-te-iwaiwa; to whom she said, "I met a man who asked me where I was going, and when I told him he desired to wash one of the child's garments; and I let him do so." Hine-te-iwaiwa said "Give me some karetu (*Hierochloe redolens*) grass;" and, having selected two bundles, she made a knot on each—one for the male line of ancestors and gods, and one for the female line—and then said to her sister, "Take these knots of karetu, and go and throw them at the man. First throw the bundle with the knot for the male line, and if he catch it come back to me." She did so, and Tini-rau caught the first bundle. She then returned and told her sister. Hine-te-iwaiwa said, "When it is evening you must go to the house (whare matoro) where the young people amuse themselves with games, and if they order you out you must persist in staying, and if necessary say, 'Hine-te-iwaiwa told me to come and stay here.'" The sister went, and they ordered her away, saying, "You are sacred: you nurse the child of Hine-te-iwaiwa, and cannot stay with us for fear of the tapu on you." She answered them, "The child might be sacred if both his parents were with him, but as only one is here his tapu is harmless."

That night the greenstone door of the house of Hine-te-iwaiwa was dragged aside (*d*); and when those in the playhouse heard it, they called, "Who is it, O Hine-te-iwaiwa! Who is opening the door of the house of your child?" She answered, "I have been out, and have come in again." This was not the fact, for it was Tini-rau who had opened the door and had gone into the house. On the following morning Hine-te-iwaiwa rose and went out and called to all the people and said, "Your brother-in-law has come." Then all the people assembled and wept over Tini-rau, and bade him welcome. He stayed with them some time, until he again began to think of his pet whale which he had lent to Kai. Then he went up on to the peak of a hill and began to sniff for his pet. He had sniffed all the winds: at last he sniffed the land-breeze, which carried on it the savoury smell of Tutu-nui; and when he smelt this he uttered these words, which have been used as a proverb ever since, "Oh, how savoury is the smell of Tutu-nui brought by this air!" The people heard him utter these words, and said, "He is uttering proverbs." Then Tini-rau returned to the house and wept, and when his sisters heard it they went and wept with him. He said to them, "Do you go and visit each settlement in succession and try to gain news of Kai and my pet whale. You will not mistake Kai: he is fully clothed, and his garments are pinned (*d*) up, and if he laughs you will see a broken tooth—that is Kai."

The sisters went, accompanied by their pet birds, which flew above them as they travelled. Over each settlement the birds uttered a short cry and went on; but the sisters stayed a short time in each and danced, and then followed after the birds until the birds arrived at Kai's settlement, where the birds cried and stayed. So the sisters knew that Kai was there, and there they found him, sitting at the foot of the principal post that supported the ridge pole of his house. They began to haka (dance); but Kai did not laugh—he sat with his head bowed down. Again, in the evening, they performed a dance; still Kai would

not laugh. But when they performed the haka with ogling, and grimaces, and contortions of the body, Kai burst into a loud laugh, and their object was accomplished, and they ceased their game, and chanted incantations to lull Kai to sleep. They then left the house, and performed the ceremonies and chanted the incantations to Rangi, and wove a basket to carry Kai in. They made a hand-net also. This is the chant they sang whilst making this net:—

Weave the hand-net, weave it.
 The hand-net of whom?
 The hand-net of the trifler,
 The net of the bald.
 Weave the net, weave it.
 Weave the inevitable.
 What he may expect.
 The fate of whom?
 The fate of the trifler,
 The doom of the bald.
 Weave the fate, weave it.

They entered the house with the baskets, and, as Kai was still asleep, they lifted him into the long basket (Pure-rangi), chanting as they did so this incantation:—

Lift him, lift him, the dandled-to-and-fro;
 Lift him into the net.
 Into the net of whom?
 The net of the trifler,
 The net of the bald.
 Dandle him to and fro, to and fro,
 While still the shade of night is here.

Kai was carried to the settlement of Tini-rau, who became aware of their approach by hearing his sisters' loud laughter. They brought Kai to the house and said to Tini-rau, "There is Kai." Tini-rau asked, "Where?" They said, "Outside of your house." He went to satisfy himself that there was no mistake about the man the women had taken. When day dawned Tini-rau went to Kai and said "O Kai! awake and look around, and see if this is your own land." Kai arose, and, seeing where he was, uttered loud cries of wailing. Tini-rau said, "Did Tutu-nui make

so loud a wail, when his skin was cut?" Kai was then killed in payment for Tutu-nui, and satisfaction was obtained.

Tini-rau lived some time with his wife's relatives; but one day when his wife went and sat down to eat with them they nudged her away, and said, "Your husband does not go to get food." She wept, and, being seen by Tini-rau, he inquired the cause. She told him that her younger sisters had said, "Your husband does not provide food for you." Tini-rau said, "Oh! these are but words. On the morrow go to your elder brothers and say, 'Go and cut much timber to build a stage to put food on,' and let your brothers and sisters build the stage." They went for many days and obtained much timber to build the stage, and then they said, "Let this suffice. Where will all the food come from to fill such a stage as this will build?" Tini-rau said, "Go and tell them to build the stage still larger." They did so, and again they said, "Where can food enough be obtained to fill this stage?" They still added to the stage, until they became weary because of the size they had built it. Then Tini-rau told them to cease extending it, and to commence to make the floor. When this had been completed Tini-rau told his wife to go and procure two pieces of wood by which to obtain fire by friction. These he took, and went to the sea-coast and made a fire, and performed ceremonies and chanted incantations, and returned and entered his house. Soon afterwards a fish fell in front of the house of his child; but, as the people had retired to rest, they did not hear it fall. Then, when they were all asleep, fish began to fall in such quantities that the stage was soon full, and all the space in the settlement was covered, and the fences were being broken down by the weight of the fish, and even the houses were now being covered. And when morning came all was covered with fish save the house of his child, where only one fish lay, and that was the first fish of the sacrifice.

CHAPTER IX.

Who shall avenge thee in this world
For evil deeds and spiteful words of yore?
Ye hosts of lower world shall act.
I look and watch in vain;
My kindred all have left my home,
Lift your breast-ornament, and put
It on the sacred place, and look contemptuous
Till Hiki-hiki and Rapa-rapa weep.

Let Tini-rau arise and fly,
And skim along the ocean waves.
'Twas there you met the evil blow,
And not at Whanga-paraoa.
But at Whaka-moe-toka
They bound with new-cut flax
Thy mangled corse, and laid it as in sleep
Where Pou and Hine dwelt.
And loud with chant they cried,
And offerings made to gods of Raro-tonga,
Asking stern revenge and retribution dire
O'er all the world—to Nuku-mea
And e'en to Hawa-i-ki.

Lament for relatives killed in battle.

TINI-RAU AND HINE-TE-IWAIWA.

(NGA-TI-AWA.)

Tini-rau took Hine-te-iwaiwa to wife; but he soon left her, and went to live with another woman. When she knew that she was about to become a mother, Hine-te-iwaiwa sent some of her dependents to fetch Tini-rau, that he might procure some fish for her. The servants went as directed, and when they arrived near the pa they called "Tini-rau, O!" He answered "O!" They said, "We have come to you. Your wife expects soon to become a mother, and she wishes you to go and catch some fish for her." He got into his canoe, and went to where Hine-te-iwaiwa

was, and inquired about her health, and built a screen of nettles, brambles, and flax for her, and left her in a house. This grieved Hine-te-iwaiwa. Her child was born soon after, and when Tini-rau heard its voice he tore aside the screen he had made, and Hine-te-iwaiwa uttered this cry :—

O Rupe! come down,
And take me and my child.

And whilst Tini-rau was still employed in cutting the bands which held his screen around the house, Rupe flew down and folded the mother and her child in his wings, and took them away. Then Tini-rau called and said,—

O Rupe! bring your sister back
With the child.

But Hine-te-iwaiwa said, “ O Rupe! do not let me go, but drop his child down to him.” The child was caught by Tini-rau, and fed with water; and the child grew, and its name was Tu-huruhuru (Tu the hairy).

When the boy was old enough he joined in the games of his companions, and excelled them all in the game of niti (d). Their niti would not fly as far as his, because when Tu-huruhuru was about to dart his niti he chanted this incantation :—

My teka (dart) here.
The teka of whom?
The teka of Tu-huruhuru.
Not overtaken, not overtaken.
I dart it now.

When he had thrown his teka (niti—dart) some of his companions, seeing it go beyond all those which they had thrown, said, “Well, the teka of this boy does fly far; but he is a bastard, for where is his mother?” Tu huruhuru heard these words, and left his play, and went to his father and said, “Where is my mother?” His father answered, “I do not know. You cannot go to her.” Tu-huruhuru again asked, “But where is she? If you say where she is, I will go to her.” The father said “Go then,

and when you arrive at a place where a fire has burnt the scrub, go into it and make yourself as black as you can with the soot, that you may be mistaken for a slave." Then, looking at his child, he said, "Has your heart determined to go?" The child, said, "It has determined." The father pointed out the path his child should take, and said, "Come, now, depart. And if you are asked to go and fetch water for Rupe to drink, do not pour it into his mouth (d), but on his nose; and if Hine-te-iwaiwa and her sisters join in the evening dance, do you repeat your chants." The child asked, "But what chant shall I repeat?" Then his father taught him these words: —

The band of the apron
Of Hine-te-iwaiwa
Is fallen—is fallen.
The apron of Hine-te-iwaiwa
Is fallen—is fallen.

As soon as he had learnt these words Tu-huruhuru left his father and set out on his journey; and when he arrived at the settlement of Hine-te-iwaiwa, he saw two females going for firewood. So he went to a spot which had been burnt, and besmeared himself with soot, so that they might think he was a slave. He then went and lay down beneath a clump of trees, and when the women saw him they exclaimed, "Ah! here is a slave for us, and he shall be a vassal for Hine-te-iwaiwa." The women took him to the settlement, and gave him as a servant to Hine-te-iwaiwa, who said, "Let the child be a water-carrier for Rupe" Rupe soon sent the boy to fetch water, and on his return, as Rupe put his two hands together to form a cup for the boy to pour the water into while Rupe drank it, the child poured it on Rupe's nose. Rupe lifted his head in a rage and said, "This slave pours the water on my nose, so that I am not able to drink." Then he struck the child, who, as he sat weeping, murmured to himself, "I thought when I came that Rupe was my relative, and Hine-te-iwaiwa was my mother, and Tini-rau

was my father.” Rupe heard him uttering these words as he wept, and said, “Why, this slave is grumbling as he weeps.” When night came, Hine-te-iwaiwa and her companions began to haka, and as the boy saw them he chanted his incantation and said,—

The band of Hine-te-iwaiwa
Is loose—loose.
The apron of Hine-te-iwaiwa
Is loose—loose.

Hine-te-iwaiwa heard the words, so she turned herself away and arranged her apron securely, as it had become a little loose; but one of her younger sisters said, “This slave is uttering some charm in regard to your apron.” Hine went and slapped the boy, who again began to cry and to say, “I thought when I came that Rupe was my relative, and Hine-te-iwaiwa was my mother, and Tini-rau was my father.” Then he ran out of the house to weep. But when Hine-te-iwaiwa heard his words as he wept she followed, but could not lay hold of him because he still fled, repeating the same words. At last she exclaimed, “Oh! it is my own child I have been beating.” Now, when the boy found that he was recognized he fled to the water and dived into the mud to drown himself. Hine-te-iwaiwa, seeing this, called out “O Rupe! rescue your child.” Rupe then rushed after the boy and caught him, and brought him back to the settlement. Hine-te-iwaiwa was then convinced that he was the child she had forsaken, and wept over him, and said, “I thought he had died.” When she had ceased to weep she asked the boy, “What did your father say to you?” The child answered, “He said Rupe and you were to come with me to witness my baptism.” Rupe and his sister Hine-te-iwaiwa agreed to this, and rose and took the child to Tini-rau. Tini-rau was glad to see them at his place, and on the following day sent messengers to call all the people together to witness the baptism of his child. So all the people assembled, and Kae came with them, and baptized the boy, and called him Tu-huruhuru; but Tu-ai (wai) -taka-roro

(giddy one at the brink of the water) was his old name; and the name of his companion, who ever attended him, was Ngahuruhuru-o-Rupe (the feathers of Rupe).

When the ceremony of baptism was over the people returned to their homes; but Kae remained with Tinirau, because he wished to borrow the pet (whale) of Tinirau, called Tutu-nui. And one day, when a good opportunity offered, Kae asked Tinirau, "Where is the pet (whale) belonging to Tu-huruhuru?" Tinirau answered, "You cannot have the whale to carry you home—it might get killed." Kae said, "I will be very careful with him;" and at last Tini-rau agreed to let Kae have the whale, and said, "If you wish to do anything on the way do it over the left side of the fish; and when you come to the coast in front of your pa, and the fish shakes himself, get off and go on shore. Do not let him go into shallow water, lest his belly should get cut and he should die." Kae consented to all this, and said, "I know (will do) all you say."

Kae got on the pet whale; but when he got far out on the ocean he disregarded all that Tini-rau had said to him, and threw the filth over the right side of the fish; and when he came to his home, and the fish shook himself, instead of getting off he sat still, and the fish went on into the shallow water, and got its belly scraped on the bank, so that it died. Then the people of the place assembled and cut the fish up.

Tini-rau waited for many days, but his pet did not return. One day a south wind blew as the people were cooking the portions of Tutu-nui, and the smell was thus conveyed to Tini-rau, who immediately guessed what was going on. Tini-rau wept, and sang,—

The sweet smell of Tutu-nui
Comes even to Haruru-a-tea.

Tini-rau then ordered a search to be made for Kae, and that he be killed in retaliation. Tini-rau said to his wife and all the women of the settlement, "Go and fetch Kae." The women

answered, " We do not know what Kae is like." Tini-rau said, "He is known by his teeth." They asked, "But how can we see his teeth?" He said, " You must play at games, and you must haka, and do all those things which will amuse the people and make them pucker their cheeks and laugh."

The women embarked in a canoe and paddled to the home of Kae, and the same night began playing their games and riddles, and making grimaces, and dancing the haka, and singing songs; but, though they made their best efforts, they could not make Kae laugh. Then they consulted together, and agreed to make one more effort, and play the hakas called the Pua-pua (the bait), Wai-toremi (dipped in and out), and Te-anaana (the exuberant). Then, putting forth their utmost effort, they performed the Wai-toremi dance, and Kae laughed. His broken tooth was seen, and the women were satisfied. Then all lay down to sleep, and the women repeated the charm of Rotu (rob of power) over all in the house. These were the words of that charm :-

Your eyes which look this way,
 Tu, oh! bedim them,
 Tu, oh! make them sleep—
 Sleep.

And all slept, and Kae amongst them; and while he slept the women carried him into their canoe, and paddled back to their home, and laid him down on a stage near the front of the house, and lit a fire, and laid food near to his couch, and then they awoke him by saying, " O old man! O old man! look and see if this is your own bed." He said, "Yes, it is my own bed." Then they said, " Come and partake of food." Tini-rau directed him to sit in a place where leaves and ferns were covered over a heated oven, and as he put out his hand to take the food before him the women poured water on the leaves and ferns, and the steam came up and scalded Kae to death.

TU-WHAKA-RARO AND APA-KURA. (NGA-I-TAHU.)

Tu-whaka-raro (Tu of the north) and his wife Apakura (red visitors) begat a son called Whaka-tau (imitator). Tu-whaka-raro, with a body of men, went on a foraging expedition, and took a woman called Hakiri-maurea (fair skin) as a captive; but Tu-whaka-raro himself was killed in the affray by the people called Te-aitaka(aitanga)-a-heroa (the descendants of continued wrong).

When Whaka-tau heard of the death of his father, and saw his mother weeping, he built a canoe, one side of which he painted black and the other side white, and, selecting a company of chosen warriors, he went off on a voyage, and at last arrived opposite to a settlement. The men of the place, when they saw Whaka-tau and his companions, called out, "A whale, a whale;" and some of them rushed into the sea. Moko-tipi (tattooed in stripes) was the name of one of those who swam out to the canoe of Whaka-tau; and, having got near to her, he called to those on board, "O Rei-nui-a-tokia! (big chest of the severed) remain floating where you are now." Rei-nui-a-tokia, who was one of those in the canoe, answered, "Make way, stand aside." Whaka-tau snatched an axe and made a blow at Moko-tipi, but missed his aim; and Moko-tipi went back and told his friends on shore, that what they saw was not a whale, but a canoe, and that Rei-nui-a-tokia was on board, and another man who was a stranger to him. Then another of the people of the shore dived out; and when those in the canoe saw his face, Rei-nui-a-tokia called to him and said, "Do you intend to stay where you are? Give place, stand aside." Then the man swam near to the bows of the canoe, and Whaka-tau made a blow at him with an axe, but again missed his aim; and the man went back to land, and told the people that there was one man he knew, but another he did not know. Soon a battle ensued, in which many were killed on each side. Then Whaka-tau left the coast to return home; but when the canoe had got some distance away he requested to be put on shore again,

and directed his people to go and hide in the forest while he himself journeyed back overland to the settlement of the people whom he had attacked, but failed to conquer.

On his journey he met a party collecting firewood, to which he joined himself, and asked that some wood might be broken and put into a bundle for him to carry. On the way to the settlement he made his face and body dirty with ashes so as to appear to be a man of mean origin. On arrival at their home the men of the party called to the people, and said, "Look here, we have captured a slave." The people said, "Lead him this way." While being led along in compliance with this direction. Whaka-tau saw the bones of a man hanging up in a house, and heard these bones rattle together in honour of his presence. Whaka-tau at once recognized these as the bones of his father, Tu-whaka-raro, The people of the place also heard the bones rattle, and exclaimed, "Who will come to avenge you? The name of this house is the Tihi-o-manono" (the pinnacle of the sea-dashed rock). Whaka-tau asked, "What people are you? Relate your history that I may know if I can recognize you. Who are you like?" One man answered, "I am like myself; but you are like some one I have seen." 'And another said, "Oh, no! he is only like himself." Another said, "But I am looking at him: he is like a man I have seen." Whaka-tau said, "Was the man you saw like me?" The man answered, "You are the man himself," and all rushed on him to catch him; but thick darkness suddenly came down, which enabled him to hide himself at the side of the house, and at a good opportunity he rose and put the fire out that was alight at the back of the house. He then took the bones of his father out, and closed the door on the people, and then lit a fire by friction, and burnt the house called Te-tihi-o-manono and all the people in it. This was called the burning of Ruru-rama (the torches made). Then he turned towards his home, and that night, as his mother looked out of her house, she saw the red glow of the fire in the sky, and exclaimed in delight and in praise of her

son, "Whaka-tau, my last-born, has acted like a true man." And on the following morning, when she went into the presence of (the god) Mua, she met her son, and there rejoiced that the death of her husband had at last been avenged, and Whaka-tau rejoiced that atonement for his father had been obtained by his hand. Then they wept together for joy. And this weeping of Apa-kura for Tu-whaka-raro occasioned the sullen roar of the sea, which may still be heard.

APA-KURA AND TU-WHAKA-RARO. (NGA-TI-HAU.)

The lament of Apa-kura (visitors clothed in red), the daughter of Huia-rei (clasped to the breast), the descendant of Whatitiri, for Tu-whaka-raro (Tu of the north), who was killed by the Poporo-kewa (whale came to an end):—

In the event of a murder or an intentional insult, if the tribe was diffident, and slow to seek revenge, the widow or other relative of the deceased, or the relatives of the insulted persons, would send a messenger to distant relatives for the purpose of evoking their sympathy.

The mode usually employed was this: the messenger either adopted the words of an ancient song, or composed a new song reciting the circumstances of the occasion, and chanted this, with appropriate gesticulations, in the hearing of those whose aid was sought.

These are the words which Apa-kura sang to incite Whaka-tau to seek revenge for the death of Tu-whaka-raro:—

List, ye stars! Hearken, O moon!
 My arms, and hands, and feet
 Shall wage a lasting war.
 Wail the dirge of Apa-kura
 To her elder kindred,
 And wake the sleeping heart
 To act, and slake revenge
 For death of him, Tu-whaka-raro.
 Drink ye, drink deep of bowls—
 Those bowls kept on high.
 In vain do I essay to climb
 The spider's web: my path

Is less than nought beneath my tread.
 That brave and only one
 Must not be lost to me,
 Nor would he set at nought
 The anguish of a blighted heart.

Here, O god! Oh! here
 Are all the chants and charms
 To hold me back in life,
 And Rakei's mighty power
 To stay, and charge, and stem
 The burst of yelling, dashing foe.
 Plait the cord—yea, plait
 A tenfold cord to hold
 Thee and thy will unchanged
 Till full revenge is thine.
 Hesitate not for one moment now,
 Or less thou art than slave.
 One brave heart still remains,
 Though insignificant its power.
 Ye gods, the brave one
 Still remains in me,
 And Whaka-tau alone
 Can calm my soul to rest.

Her elder brother Whaka-tau, thus addressed, took ample revenge by annihilating Te-uri-o-manono (the offspring of Manono), the people to which the Poporo-kewa belonged, by setting fire to their land with a torch called Ruru-te-haku-rama (the binding of the amazing torch).

Te-uru-o-manono (glow of the sea-dashed rock) was one of the houses thus burnt down by Whaka-tau (or Whaka-tau-potiki) in revenge for the murder of his father, Tu-whakararo.

THE BURNING OF THE TIHI-O-MANONO BY WHAKATAU-
 POTIKI. (NGA-TI-HAU.)

Of all her friends Apa-kura selected Whaka-tau as the person most able, as well as most worthy, to avenge the death of her child (husband), Tuwhakararo. She went to Whaka-tau's place at Papa-rahi (big plain), and called out to him, "I have come to fetch you to avenge the death of your younger brother (father), because you were begotten in the same womb, and came of the same blood."

Whaka-tau replied, "Return, and when you get home make a canoe, and a ko (an implement of agriculture), and a spear, and fill several calabashes with oil for me."

When Apa-kura got home the men of the place asked, "What did Whaka-tau say?" Apa-kura answered, "He bade me make a canoe for him, also to adze a ko, and fill some taha (calabashes) with oil for him." The men of the place were soon at work, and it was not long before they had finished the canoe and the ko, and had filled the calabashes with oil as directed, and when Whaka-tau arrived all the people were there waiting, and ready to accompany him in a war expedition. Whaka-tau asked for what purpose so many had assembled. The men of the place answered, "To be your companions in the fight." Whaka-tau said "No. Rather let a few only be my companions to bring the canoe back." And when he had selected these, his party embarked in the canoe called Hiku-toto (revenge for blood), and paddled away in the night until they arrived opposite the pa, where they anchored the canoe. In the morning some of the people of the pa came outside, and, seeing the canoe of Whaka-tau, said, "Here is a kumete" (a bowl). Then a cry was heard all through the pa, "A kumete, a kumete." Then one of the chiefs of the pa named Mango-uru-nui (shark of the big head) said, "I will go and fetch it," and swam out to the canoe of Whaka-tau; but when he approached the side of it he was speared with a ko, and killed, and his body pulled on board. The men of the pa saw that Mango-uru-nui had been killed. They said, "It is the fault of the swimming. Let me fetch my swimming-stroke to the prow direct." And this has ever since been used as a proverb.

Mango-uru-roa (shark of the long head) then entered the water and swam to the canoe. He swam to the bow. Whaka-tau saw him, and poured some oil on the water from a taha (calabash). The water became transparent. Whaka-tau saw Uru-roa diving, and speared him with a ko. He pulled his body into the canoe. When Mango-uru-tapena (shark of the insulting head) saw this he said, "It is the

fault of the diving. Let me go, and I will dive to the stern of the canoe." He entered the water, and dived. Whaka-tau saw him, and again poured some oil on the water, and saw him clearly, and speared him with a ko, but only succeeded in wounding his tongue, so that he was able to swim back again on shore. Then Whaka-tau set out on his return; but when they had got some distance he called to his friends, and said, "I must go inland. Return you with the canoe to the kainga (our home), and if in the dawn of the morning a great redness is seen in the sky, the Tihi-o-manono (temple) will be burning. It will have been set on fire by me, and the multitude of Poporo-kewa (last extinguished) will have been destroyed. If there be but a faint glow seen, it will be a sign that I have been killed by Poporo-kewa." When he had finished his words his friends returned with the canoe, and he set out alone. When he arrived at the outside of the place, the people were busy carrying firewood. He thrust his taiaha (d) into a bundle, and carried it into the pa unrecognized by the people, because it was evening and dark. The men of the pa assembled in the whare-matoro (council-house) to question the man who had been speared from the canoe by Whaka-tau. One asked, "Of what appearance was the man who stood up? Is he like me?" The man whose tongue had been wounded by Whaka-tau said, "Short person, large face, great eyes." Another man rose and asked, "Was he like me?" The other replied "No," and repeated his description. That man sat down; and thus they went on until every one in the house had in turn stood up to question the man. At last Whaka-tau stood up and said, "Was he like me?" Mango-uru-tapena looked steadfastly at Whaka-tau, and, after examining his person attentively, exclaimed, "I am nearly certain that you are the man himself. Yes, you are." Whaka-tau immediately raised his weapon, and, brandishing it from one side of the house to the other, escaped by the pihanga (window) in the roof, which he instantly closed and fastened. He then rushed to the window and to the door and fastened them, and set fire to

the house. At dawn of day the men of his home looked towards the place, and saw the sky was very red. They then knew that the Tihi-o-manono had been burnt by Whaka-tau, and that the thousands of Poporo-kewa had perished in its flames. And Whaka-tau sang this song:—

From the tying of the bark together
To make the torch.
From the roasting of the lungs
As a sacrifice to Haere-iti.
Truly the flame of the roasted lungs.
The heavens were red
From the dawn of day.

Whakatau-potiki asked a slave whose life he had spared, “Where is the road by which Poporo-kewa comes from his abode?” (for he did not live with his tribe in the Tihi-o-manono). The slave said, “By the pihanga” (a window in the roof). Whaka-tau said, “When he comes forth, snare him. But what is the call?” The slave said, “Poporo-kewa, O! arise.’ He will growl, and then you must cry, ‘It is spring, and time to earth up the kumara?’” Whaka-tau went to the house of Poporo-kewa and ascended to the ridge-pole and pushed aside the covering of grass, and discovered the path described by the slave, by which Poporo-kewa ascended. He laid his snare on the mouth of it, and called, “Poporo-kewa, O!” A growl was heard. Then Whaka-tau said, “Oh, come forth, come forth! this is the spring time. The kumara is being planted. Come to karakia (chant the charms) then.” Poporo-kewa answered, “Yes,” and appeared. His head came up, his shoulders entered the snare; then Whaka-tau pulled it tight and killed him: and thus he and his thousands perished by the hands of Whaka-tau. Thus having finished his slaying, Whaka-tau returned to his own land at Papa-rohia (flat screened with bushes). Thence is the proverb, “By the Muri-whaka-tau-potiki was the Tihi-o-manono burnt”

This is the song sung by Whakatau-potiki after he had burnt the Uru-o-manono (Tihi-o-manono—head or peak of Manono):—

Peal, thou thunder in the sky,
That I may hear thy booming,
Like to that of rushing tide.
Cast down the prop of life,
That gods above and gods below may hear
The utterance of Apa-kura. Now
She utters words of dread
And of lonely desolation,
And laughs the laugh of madness
To those of her own kindred blood,
And begs for retribution for
The death of Tu-whaka-raro.
His sister wails in agony of woe,
As on the ocean-shore
She makes the sacred mounds
To smite the soul of him
Who did the murderous deed.
Now to her aid comes Nuku-mai-pahua.
As darts the flash of keen revenge
From piercing eye of deathless spite,
The hosts of Kewa come,
Assembled with the clan of those
Of Hui-te-ata and Pokai-taua,
To aid the matchless Whaka-tau.
I, Whaka-tau, will now embark
In my own spider-web canoe,
And I the battle-axe of Hau-mia
Will wield with heroes' might
To Tu-ta-kau. Come, welcome now.
I'll carry thee to thy famed
Mountain-peak, to where thou
Didst adorn thy head with plume—
At Uru-ma-ngangana's stream.
But, ah! thy deeds have made thee slave—
Yes, vassal now to Whaka-tau.

CHAPTER X.

I stand on the house of fame of Tanga-roa—
Of Tanga-roa, whose billows thrash the coast.
Sharpen the axe of Hine-tu-a-hoanga,
Whilst I, Rata, seek the river Piko-piko-i-whiti.
We kill our foes at Maunga-roa,
And also at Ko-whiti-nui.
This is our day of victory,
And beaten are the foes of Rata-wahie-roa.
This is our day of victory.
Through thickets and in blazing sun
We nimbly rush to meet the battle-charge.

*Chant sung when dragging a new canoe out of
the forest.*

HINE-I-TE-PUWHA.

(NGA-I-TAHU)

In years long long past the chief Rangi owned a barracouta-hook, which he had left with his sister Hine-i-te-puwha (daughter of the thistle), who lent it to her younger sister Tari-makao-roa (provoke a long family quarrel). It was stolen from her by Ra-kura (red sun). Tari-makao-roa asked Ra-kura if he had the hook; he said, "No." Tari-makao-roa went to a stream and performed her divinations; and with the spirits of those summoned by her Ra-kura's spirit came. The sheen of the stolen hook was seen to glimmer in his garments where it was hidden. She again charged Ra-kura with the theft, as the hook had been seen shining under his garments; but he still denied that he had it.

Tari-makao-roa invited some of the people, including Ra-kura, to go on a pleasure-trip on the sea. When they were far on the ocean the canoe upset, and all were drowned save Tari-makao-

roa and Hine-i-te-puwaha. As Ra-kura was sinking he coughed the hook out of his mouth, which made Hine-i-te-puwaha say, "When we are on shore you keep the hook hidden, but when our people are drowned you show it." Tari-makao-roa and Hine-i-te-puwaha swam on shore and met Kumi-kumi-marō (straight stiff beard), a priest who had many wives, who performed incantations to save them from any ill effects of their long voyage. Kumi-kumi-marō took Hine-i-te-puwaha to wife, and on the following day he went out to sea to fish, and Tari-makao-roa took some of the fish; but two of the children of Kumi-kumi-marō said to her, "These fish belong to us— they were caught by our father." However, Tari-makao-roa took the fish. The other wives of Kumi-kumi-marō came and took some of the fish and cooked and ate them. On the following day Kumi-kumi-marō again went and caught fish, and Tari-makao-roa took some of the fish. Again the children said, "The fish belong to us. Where is your father, that he may catch fish for you." She said, "Put the fish back which you have taken." They did so, and prepared other food for themselves.

On the following day Tari-makao-roa said to her son, "Go and fetch some harareke (harakeke flax), and make a pot-net, and partly cover the top, and put it in the water; and when you hear a noise in the net bring that which makes the noise to me." He took the net and caught a stone, but threw it back in the water and went to his mother, who asked, "Did you not catch anything?" He answered; "Yes; I caught a stone, but threw it back into the water." She said, "Go again; and whatever you catch bring it to me." He again caught a stone and brought it to her. She said, "On the morrow go and get a piece of kii, which is a smooth tree, and use it as a fishing-rod." He got a long sapling, and brought it to his mother, and singed it over the fire, and bent it slightly, and stuck it up in front of their house. He took the stone he had caught and broke it in two, and tied a barb on each of two hooks, and took some prepared

flax and made a line and put it on the rod, and went to their principal house and prepared food and partook of it. On the following day Tari-makao-roa, accompanied by Kumi-kumimaro, went to sea to fish, and Tari-makao-roa chanted incantations and performed the usual ceremonies for fishing, and cast the lines with the barbed hooks into the water and caught a fish, and performed the ceremonies and chanted incantations over it to the female gods and ancestors. Again the line was cast into the sea and they caught a barracouta, and continued to fish till they had filled the canoe. They pulled on shore and hung the fish up on stages. The following day they again went out and filled the canoe with fish. These the females put on the stages. The following day Hine-i-te-puwaha left her husband at home, and she and her mother went to the settlement of Tau-tini (many years), and gave the fishing-hook to Tau-tini. Tau-tini made a canoe, and the people dragged it from the forest to the settlement, where it was furnished with side-boards and painted with scrolls, and the head and stern ornaments were put on. It was then dragged down to the sea-coast; and, as the priest with his hand baled water on to the bow of the canoe, and sprinkled it with a branch of kawakawa (*Piper excelsum*), he chanted this incantation, and gave a name to the canoe:—

I lave the water with
 The branch of kawakawa.
 I lave the water from Whiti.
 Lave the water as it
 Drops from the kawakawa,
 And take man on board and carry him
 O'er the broad ocean
 To Whiti-marere
 (Whiti of the sacred kumara).
 O child of the sacred
 Plot on which to cultivate!
 Where is kept the sacred
 Fish Matuku-takotako!
 Baptize this with the sacred
 Baptism of the gods—
 The baptism of Tanga-roa,
 And Titipa the bright one.

Sprinkle the bows of the canoe
And the hold of the canoe,
And the head and tail.
The baptism of Whiti.
Baptize with the baptism
Of that from Tonga.
Bend thy back down,
And the baptism shall be
On the earth, the absolute baptism.
Give here the water-bowls
From the mainland,
To use in the baptism—
To baptize that which
Is to be baptized
In the baptism of Paoa—
Yes, in the baptism of Paoa.

Tau-tini went to sea to fish, and again the fish were put on the stage. On the following day he went to fish, and met Titipa (sharp hook) coming towards him on a raft, who said, "Let me come into your canoe." But Tau-tini said, "Why so? Oh no! You stay on your raft." Titipa said, "Let me get into your canoe, and see how comfortable it is." Tau-tini answered, "Mine sails fast, but yours does not." Titipa again asked to be allowed, to get into the canoe, and Tau-tini granted his request. Titipa said, "O Tau-tini! get on to my raft." Tau-tini did so; and Titipa took the paddle and paddled away. Tau-tini called to him and said, "Titipa, Titipa, come back with my canoe." But Titipa paddled away, and Tau-tini paddled after him. But the raft was not swift, and he could not overtake him. Titipa paddled away with the canoe. Tau-tini returned to his home on the mokihi (raft), and was very sorrowful for a long time, and meditated how he could procure something which would sail swiftly on the sea. He remembered that his progenitor Te-whare-reperepe (the house of the nautilus) was with him. He got into this, and sailed away on the ocean, and his tame sea-gulls accompanied him. They flew over the land as he went by sea. As he voyaged he listened to the cry of his birds. He landed on the shore, but, as the cry of the birds did not cease, he put to sea again. At a certain settlement the birds ceased to

cry; Tau-tini therefore thought it was the home of Titipa. Then the nautilus said, "Go on shore, but do not let me die." Tau-tini went to the settlement of Titipa, and abode with two women of supreme rank, who were named Tiu-roto (swoop in), or Ti-roto, and Ti-mua (ti of the sacred altar), who became his wives. After living there many nights, he asked these women to go and fetch some water for him. They departed, and he chanted this incantation:—

Now the water will dry up.
 O my canoe to carry my net!
 O Tu-po-ake! Fill
 My baler with water.
 Caulk my canoe.
 Evil is on me.
 My memory fails.
 I, Tau-tini, stand up.
 Paddle the canoe to
 Mori (branchless) and Morea
 (Bare and shorn of branches),
 That I may get on board
 And see you there,
 Standing near the foaming wave
 And with the gods.
 Oh! come to me, lord of the gods,
 And lift your breast-ornament,
 And aid me now, with sacred palm (d).
 And untie the fate that
 Now encircles me.
 O me! O Me!

The females Ti-mua and Ti-roto went; but the water dried up as they got near to it. On and on they went: still the water dried up. Thus they went on and on, and never came back.

As soon as the women had gone for water, Tau-tini discovered the canoe he had lent to Titipa, and chanted this incantation over it:—

O canoe! I gaze on thee.
 Descend from above—
 From the depths of the sky.
 Oh! shine forth, and let
 Me look into the hold.

Tu (of war) is near.
 The tide recedes, and omens come
 To thy keel, O canoe!
 The receding tide of Taka-roa
 Comes back to thee, canoe,
 To carry women away
 And baptize thee with the baptism.
 As the depths beneath
 Are agitated as we cross the sea.
 Come, O moon! at the full,
 With I-ha-tinaku (prompt determination).

By the power of this incantation the canoe was taken to the sea, and Tau-tini chanted another incantation as he stuck a lever in the ground:—

The lever lifts it up—
 Lifts the canoe of ocean.
 The lever lifts it erect—
 Lifts the canoe of ocean.
 The lever, though crooked, lifts—
 Lifts the canoe of ocean,
 And by the sail
 It is propelled—
 Yes, yes, propelled.

Tau-tini embarked in his canoe and put out to sea, and was seen by the two women, who called and said, “O Tau-tini! wait for us.” He did not pay any heed to them, but went on, and when he had arrived where his progenitor the nautilus was, he found Te-whare-reperepe was dead and dried up. He went on to his home at Maranga-hiku-tane (the tail of Tane lifted up). This incantation was chanted by him on the voyage:—

The paddle of Tau-tini,
 Left in the shallow sea.
 “Urge forward” is the paddle.
 Oh! urge on.
 The paddle of Tau-tini
 Left in the ocean.
 Oh! urge on.
 O paddle! urge on.
 “Urge forward,” is the paddle of Tau-tini,
 Left in the shallow sea.
 Urge on, urge on.
 Paddle with “Urge on”.

The winds blow not,
 The air is light.
 They are calm, and wait;
 They are closed in the basket (d)—
 Yes, in this my basket,
 Roko-mai-he (the evil news)—
 Yes, in my basket
 Roko-mai-tarata (irritating news).
 Be calm, be calm, O winds!
 Be calm, O gentle air!
 Be calm, and wait.
 Be enclosed in the basket—
 Yes, in my basket
 Te-Kawanga-o-te-rangi
 (The baptism of the clouds),
 And in my basket
 Roko-mai-ihe
 (News descending).
 Be closed in my basket
 Roko-mai-tarata (news of the boiling sulphur-spring.)
 Be calm, O winds!
 Be calm, O gentle air!
 Rest together round
 The sides of the horizon.
 Here is the home
 Of your origin.
 You may complain,
 But it is the origin
 Of Tane-ru-nuku
 (Tane of the trembling earth).
 This is your origin.
 If you complain,
 It is the origin
 Of Tane-rua-nuku
 (Tane of the pit of the earth).
 Descend, O Io! (power unlimited)
 To the screen and shelter where
 Kiho (pouting) struts with airs
 Of proud supremacy,
 And tries to be as dignified
 As were the Lords Mu
 And Weke, who nursed
 The noble Maui.
 Do not unbind their
 Limbs, lest your vassals bite;
 But now unbind, and
 Let them chase the light of day
 And trample on the sacred Te-ki (the word).

Speak the word, and let
It stay on high.
O son of Ru-a-nuku!
(Trembling earth) lay thee
Prostrate below, where
The great octopus is,
And dare to meet his
Word, and answer face to face.

RUA-PUPUKE AND HINE-MATI-KO-TAI. (NGA-I-TAHU.)

In ages gone by there dwelt by the sea-shore a chief called Rua-pupuke (the overflowing pit), who had an only son, who went with other boys of his tribe to bathe in the sea. While swimming about Tanga-roa drew him down to his house at the bottom of the sea, where he placed him as a teko-teko (carved figure on the front end of a house) on the end of the ridge-pole over the doorway. When the other boys returned to the village, Rua-pupuke asked them where his son was. They said, "He has sunk in the sea." The father begged them to point out the spot where he disappeared; then, throwing off his clothes, he assumed the form of a fish, plunged into the sea, and dived to the bottom, where he saw a large carved house, and his son fixed there as the teko-teko. As he approached the child cried to him, but he did not heed the cries, but searched for the occupants of the dwelling. He met a woman called Hine-matiko-(whaka-tika)-tai (daughter rising in the sea), and questioned her about her people. She told him they were all away at their work, but if he waited till sundown they would return, and if he entered the house he must be careful to close up every aperture through which light might enter, and then hide himself. Rua-pupuke did as directed. By-and-by the people of the place, with a loud noise, came pouring in till the house was filled. Rua-pupuke asked Hine-matiko-tai what he was to do. "Do nothing," she said: "the sunlight will kill them. Only stop up all the chinks, that no warning gleam of light may tell them of the coming day." At the usual hour of waking, Tanga-roa, the chief of this people, called and said, "Is it not day?" "No," replied

the old woman, whose duty it was to watch for dawn of day: "it is the long night—the dark night of Hine-matiko-tai. Sleep on, sleep soundly." So they slept till the sun was high in the heavens. Then Rua-pupuke let the light in and set fire to the house. All was burnt except the verandah, of which he brought away the four side-posts, the ridge-post, and the door- and window-frames, and thus introduced the knowledge of carving to this world.

The chief called Hinganga-roa (long fall) built the first carved house, which was called Rawe-ora (the live delight), and was put up at U-awa (land at the river), where in after-ages lived the ancestors of the noted chief Te-kani-a-taki-rau (the dance of the following crowd). After him lived Te-wi-rakau (slender tree), who was a carver of wood, and in later times Tu-kaki (stand on the neck), and lastly Honu-(wai)-tu-ahu (water washed over the altar), who built the Hau-te-ana-nui-a-tanga-roa (sanctity of the great cave of Tanga-roa), which is now attached to the Museum at Christchurch.

PARE AND HUTU. (NGA-I-TAHU.)

In ancient times there lived a sacred woman called Pare (plume of the head). She was a woman of the highest rank, and was kept unbetrothed till a chief of the same rank as herself could take her as his wife.

She lived, with her female attendants, in a carved house, which was set apart for her sole use, and was most beautiful and surrounded with three sets of palisading.

The reason for her living single was that she was of the highest rank in her tribe; therefore not any one of her people could take her to wife.

When food was prepared for her it was given by those who cooked it to an attendant, who gave it to a second attendant, who gave it to a third attendant, and by this one it was taken and placed before Pare.

Her house was adorned and furnished with the most beautiful mats, such as the kai-taka, a large mat with a fringe of

variegated pattern all round of about a foot deep; the koro-wai, a mat ornamented all over one side with cords about a foot long woven in; and the to-puni mat, made of dog-skin, with the hair on the outer side, with the long hair of the dog's tail woven on the border of the upper edge. The house was also perfumed with all the perfumes known to our people—the Maori—procured from grasses, mosses, and shrubs.

It was a custom of our people to set apart certain moons of the year for games and amusements (d), such as whipping the top, throwing the niti, and other games in which our ancestors engaged. In one of these seasons of amusement a chief of high rank, called Hutu (Hu-tu) (standing silently; to leap, jump), came to the settlement where Pare lived, and joined her people in their games. He was a skilful player in the games of niti and whipping-top. The people of Pare played the game of niti, and Hutu joined them. His niti flew beyond all theirs, which pleased the people, who awarded to him the honour of being the best player, and made the settlement ring with their shouts of applause. Pare heard the shouts of the crowd, and went to the door of her house to learn the cause, and there sat to watch another game.

Hutu again threw his niti, which dropped close to the door where Pare was sitting. She took it into her house. Hutu went to the door and asked for it. Pare refused to part with it. He repeated his demand, and said, "Pare, give my teka (niti) to me." She answered, "You, Hutu, come into my house, that I may talk with you. I admire you much." Hutu replied, "I have not any desire to enter your house. I am alone in the midst of your people. They are a great tribe. I am a stranger in your midst, and solitary in your district, and it will not be in accordance with our custom that I, a man of low birth (d), should enter the house of one of your superior rank. I have a wife and children at my home." Pare replied, "Your words and argument have no effect on me. I greatly admire you. You are a proficient

player in all games: yours is the top that hums the loudest, and yours is the niti which flies the greatest distance. My love is great for you." Thus they argued, but still Hutu declined to enter her house. In vain she pleaded her admiration of him. He stood unmoved. She took hold of him and led him in and closed the door. He said, "I have entered your house (d), and request to be allowed to depart," and left the house; but Pare followed him. He turned and said, "You stay at your home, and in a short time I will return to you," and he fled as fast as he could. Pare saw that he hurried away from her. She called and said, "Go, O Hutu! depart to your own home," and returned to her house, and ordered her attendants to arrange everything in the house and put it in proper order. When this was done she sat alone and wept, and rose and hung herself.

When her people heard of her death they wept for her, and said, "Hutu must die in satisfaction for the death of Pare." The tribe assembled to consult how they might take Hutu prisoner. Having agreed on a line of action, they sent out spies to take Hutu, and he was brought to the settlement of Pare, and led to the house where the corpse was lying, and told by the people the reason for his having been taken prisoner, and informed that he was to be killed for the death of Pare. He answered, "It is good. But do not bury the corpse. Allow me to depart, and let the body of Pare stay where it is. Do not bury her yet, but let me return. I will be absent three or four days, and I will be with you again. It is right that you should kill me to appease your sorrow for the death of your supreme head." The people agreed to what Hutu said.

Hutu left them, and when at a distance from the house of Pare he sat down and chanted all the incantations which priests chant over themselves when they think of death and the abode of spirits. He rose and journeyed towards the abode of spirits and Hine-nui-te-po, and asked her, "Which is the road leading below?" She pointed to the path by which dogs go to the world

of spirits. He presented his greenstone mere to her. She received it, and then showed him the path by which the souls of men go to the world below. It was the custom of Hine-nui-te-po to act thus and be bribed for her assistance, and thus also to obtain much property. She cooked food for Hutu, and roasted and pounded fern-root for him, and put it into a kono (small basket). Giving it to him, she said, "When you get below eat sparingly of this food, so that it may last for some time: if you eat of the food belonging to the world of spirits, you will not be able to come back to this world." He approved her warnings. Again she said, "When you fly from this world, bow your head as you descend to the dark world; but when you are near the world below a wind from beneath will blow on you, and will raise your head up again, and you will be in a right position to alight on your feet on the space you will alight on."

Hutu took his flight; and when he got to the world below he searched for Pare, and asked the inhabitants where Pare was. They answered, "She is in the village." Pare heard that Hutu had arrived in the world below and was asking for her; but she would not appear in public. Hutu wished to see her and take her from her retreat. He therefore asked the people to join him in the game of throwing the niti, whipping tops, and other games which they had known in the world of light. They played these games; but Pare did not appear, nor could she be induced to witness those games played then. Hutu was cast down, and said to the people, "Bring a very long tree, and let us cut the branches off it." He ordered ropes to be plaited and tied on to the top, and that the tree be erected in an open space, and that the ropes be pulled till the top of the tree bent down to the earth. Hutu sat on the top of the tree, and asked a man to get on to his back; then, calling to the people, he said, "Let go your hold of the ropes, and let the top of the tree fly up." Hutu and the man flew high in the air, and the people shouted aloud in

approval of this new swing, and joined in the new game. After a while the news of this new mode of swinging was conveyed to Pare, who went to see it. Hutu was glad to behold her again. She went to Hutu and said, "Let me also swing, but let me sit on your shoulders." Hutu was glad to have her on his back, and said, "Keep hold of my neck, O Pare!" and to the people he said, "Pull the head of the tree down, even to the earth." They did so. He called out, "Let it go." They did so, but with such a jerk that the ropes were thrown so high that they became entangled in the grass and weeds which were growing on the soil of the upper world. Hutu climbed up the ropes with Pare on his back, caught hold of the grass at the entrance or door of the lower world, and pulled himself up to the upper world. They went to the settlement where the corpse of Pare was lying, and the spirit of Pare went to her body, entered it, and took up its abode there, and Pare was alive again.

The people rejoiced at her recovery, and shouted aloud to welcome their supreme head to life again. The people said that Hutu was a priest, and had chanted the sacred incantations over her and brought her to life again, and he must take Pare as his second wife. Hutu asked, "And what shall I do with my present wife and children?" The people answered, "You must have two wives." From that time they called him Pare-hutu (silently standing with a plume on his head; leap, jump with a plume on his head).

HOU-MEA. (NGA-I-POROU.)

This is the account of a female thief. The name of that woman was Hou-mea (plume of feathers). She was a very extraordinary person, and a pest. Her husband's name was Uta (put on board). They had two children: the names of these were Tu-tawhake (tawake) (the man who repairs a rent with timber) and Nini (daub).

One day her husband went in his canoe out to sea to catch fish for his wife and two children. Having caught many, he

paddled back to the shore, and waited for some time for his wife to come down to the canoe to take the fish up to the settlement; but she did not come. He went to their house and said to his wife, "O mother! there I was on the beach waiting, but you did not come forth." Hou-mea replied, "O man! it was entirely on account of the disobedience of these two children." She then went to the sea-shore, and when she got to the canoe she swallowed all the fish. She then pulled up bushes of coarse sedgy plants and sow-thistle, which she took on to the sand-beach, and dragged and scattered them about. She also made large and small footprints on the sand. These she made with her own feet as she trod all over the beach. She trampled and kicked the sand greatly about, that it might be inferred a marauding party had been there and stolen the fish. This done, she returned to the village quite out of breath, sighing and panting, and said to her husband, "O friend! alas! there is no fish left. The fish have been taken by men." The husband asked, "Who can that thievish people be, who dare to live near the dwelling of men?" Hou-mea answered, "The multitude of fairies." He replied, "Perhaps so." It was night and the family went to rest.

Early the next morning Uta went out to sea again, and caught many fish, pulled back to the shore, and waited for some time for his wife to come down for the fish; but, as she did not come, he went to the village and said to her, "O mother! am I to remain on the beach? You did not come, nor have you done anything at all." She rose and went to the canoe and swallowed all the fish. But as she left the settlement Uta sent his two children to watch her. They hid themselves and saw her swallow all the fish. They returned to their father and said, "O father! it is verily Hou-mea who swallows the fish." Hou-mea now returned from the canoe panting, and said to Uta, "Not one scrap was left in the canoe of all the fish you caught: all have been taken away by some man." He answered, "O daughter of a chief! who is the man you speak of? The children were verily there, and saw you swallow the fish of my canoe." These words

made her feel ashamed; but she pursued her own way, and equivocated, that she might not be blamed for the theft. She loudly protested her innocence: she had never known any crime of stealing the food of man, or any other evil. At the same time she said to herself in her heart, in regard to her two children, "All is correct, no doubt; but I can equal your act yet."

The father on another day went to sea to catch fish; and when he had got to the fishing-ground and had anchored, the mother said to one of the children, "O child! go for some water for us: we are all very thirsty." The child went. Then she called to the other child and said, "Come to me, that I may clean your head." The child went and sat down near to her: she cleaned his head a little, but presently she swallowed him, and he went whole into her stomach. The other child came back with some water, and this one was also swallowed by her. By-and-by the canoe with her husband returned. Her husband came up to the village, and found Hou-mea groaning audibly, while big flies were buzzing in numbers about her lips. Uta exclaimed, "O mother! you are ill." She answered, "Yes, very ill." He asked, "Where in you is the god gnawing?" She replied, "In my stomach, in my bowels." He asked, "Where are our children, as they are not here?" She replied, "Gone away somewhere, even from the early morning. Where can they be?" He then closely examined her lips, and chanted this powerful spell:—

Attack, strike end-on, hit away upwards.
 Turn it, ward it off on one side.
 Cause the food swallowed by the big cormorant
 To be disgorged without.
 Let it be open, clear.
 The obstruction is lifted by this spell.
 The obstruction is securely noosed
 In the running loop of flax, and carried off.
 That is the obstruction confining Tu-tawhake.

When he had chanted this incantation, out of her mouth came the two children who had been swallowed by her; and in the

hand of Tu-tawhake was held a tai-aha (carved staff of high priests or supreme warriors), and in the hand of Nini was held a huata (barbed spear). And this is the tale of old concerning the woman who was both a thief and murderess of her own children.

Uta was now very much afraid of his wife, lest both himself and two children should be swallowed alive by her, and therefore one day he said to his children, "O my children! this is my word to you two: Whenever I may order you to go for drinking-water, do not obey my orders; when I threaten you for disobedience, do not hearken to my words; when I say I will beat you with a stick, even then do not go for water; when I with a loud and threatening voice say all sorts of evil things against you, so that you may be afraid, and go for water, do not go even then." Not long after this the father ordered the two boys to go for water, but they sat still and did not heed his words. Uta turned to his wife and said, "O mother! will you not go and fetch some water to drink? Verily I am dying through want of water. Here I have been repeatedly ordering those children to go, and they will not move nor do anything, but sit as if deaf to my orders."

Hou-mea went to fetch water for him; but when she had gone out of sight of Uta and the two boys Uta began to chant this incantation:—

Be the water absorbed
 (Sunk into the earth);
 Be the water decreased;
 Be the water dried up.
 Proceed onwards, O Hou (-mea)!
 Proceed onwards, away, away,
 Up to the very head
 Of the streamlet—
 To the hills of
 The far-away land.

And so it came to pass, as Hou-mea went onwards, the water also retreated before her, going out of sight, sinking into the earth, and drying up.

Uta said to his two sons, "Let us go away." They went to the

beach where the big canoe of Uta was left. Then by gestures Uta taught and showed to the village, the houses, the clump of trees growing near to the village, the filth-pit, the temple or look-out post on the top of the hill, how they should act when Hou-mea returned and called the names of Uta and his children—they should answer her call, and not one of them should keep silent. Uta and his boys launched the canoe and hoisted the sail, and fled in the canoe before the wind away, far away, to a great distance.

Hou-mea returned to the village, and, not seeing her husband and children, she went about calling them loudly, saying, "Oh! where can you all be—you and my children?" An answer came from the filth-pit, and from the houses, and from the clump of trees, and from the temple on the crest of the hill. At last her heart failed her, and she became weak, and began to pant and weep. Then she went to the temple on the peak of the hill, and looked out to sea, looking long and closely. She saw a canoe far away, a mere speck on the horizon. She went to a sand-bank in the river and entered a shag (*Graculus varius*), and went out to sea, floating on the ripple of the waves. The two boys in the canoe at intervals looked back towards land, and saw Hou-mea coming after them, and cried to their father, saying, "O aged! O aged! here verily is the atua (goblin) coming." Uta was at this time asleep; but, waking up, he said, "O my children! what shall I do lest I be swallowed by that atua?" The children answered, "We two will hide you below the platform-deck of our canoe, that you may be fully concealed." They hid him there, and he was out of sight. Hou-mea was rapidly coming on to kill Uta and eat him. As she came near to the canoe she opened her big throat wide to swallow them all, and cried out in a loud voice, "Where is my food?" The children replied, "There, indeed, left behind on the land. We two came out to sea to catch fish, and were carried away by the force of the wind." Again she called aloud, and said, "I am nearly dead for

want of food." The two boys gave her some roasted fish. She ate it, but was not satisfied. Again she asked, "Have you plenty of fish? I am not satisfied." They answered, "O mother! here is a thumping big morsel of food for you which is still on the fire." She cried, "Give it, that I may eat it at once." They answered, "Open your mouth wide;" and with a pair of wooden tongs they threw a big hot stone into her open throat, which went down into her stomach and burnt it. So Hou-mea perished there on the open ocean; and to this day she is seen on earth—that is, her representative is the big shag (*Graculus varius*), which still lives here amongst us.

This is the account of Hou-mea of old; and of Hou-mea who now dwells in this habitable world, this is the proverbial saying,—

Hou-mea, rough and ugly flesh.

And so the name of Hou-mea still remains amongst us, and is used and applied to all evil women—that is, to adulteresses and thieves—found dwelling amongst men.

TU-TAWAKE (TU-TAWHAKE). (NGA-TI-HAU.)

Tu-tawake came out of dense darkness, with all evil and daring with him. Even before he came forth from his mother, Hou-mea, evil had grown in him; it was from the internals of his mother that he became possessed of every evil. Before he was born he was a saucy and quarrelsome man, and even then demanded to be allowed to kill his elder brothers, and said to his mother, "Pull the maipi (hani or tai-aha) close to your side." With this he wished to go to war. When he was born he rushed forth to kill his elder brothers. All men fled from him in fear (to whom it was said), "Why did you flee? Why not stay and explain the news of the tai-paruparu (preserved cockles), at the time the miki (oat-like grass) grows, and the Katote (unstable), Paka (the dried), and Wiki (the lauded) come forth?"

TAU-TINI-AWHITIA THE BRAVE. (NGA-TI-KAHU-NGUNU.)

Porou-ua-no-ano (short space of rain, of no import) lived in ancient times, and his wife was called Huru-ma-angi-angi (thin feather).

They dwelt together for some time and the time came when they expected to have a child. Huru-ma-angi-angi felt a longing for a bird, and said to her husband, "I am feeling a great wish for a bird to eat." He took his bird-spear, and went to the forest, but did not obtain any of the kinds of birds usually eaten, but he brought back two living birds, one of which was a huia (*Heteralocha gouldi*) and the other a kotuku (*Ardea flavirostris*). These the wife would not eat, but kept as pets.

Some time after this Porou-ua-no-ano went to reside at his other home, but his wife remained at her place. At the right moon she had a son who was named Tau-tini-awhitia (fondled for years), who was fed, nourished, and brought up by her. When he was a big boy he played with the other children of the place at the games of sailing canoes, whipping tops, running races on the sandy beach, and snaring and spearing birds. Ofttimes the other boys, who had fathers at home, would say of the acts of Tau-tini-awhitia, "The doings and acts of the fatherless boy are the most successful." When he heard these words Tau-tini-awhitia was very much ashamed, as he had not seen or known his father; so he went crying to his mother, and said, "O mother! where is my father?" She replied, "Your father is not here—he is a long way off, at a very great distance. Look towards the sunrise: there far away in that direction is your father."

The boy went into the forest and sought about, and brought a seed-pod of the rewa-rewa (*Knightsia excelsa*) back with him. This he took to a stream, and tried how it would float, and found that it kept upright as it floated in the water, and did not upset. He then went to the dwelling of his mother, and said to her, "O mother! I am going to the residence of my

father;” and added, “on no account will I remain here in this place—I am so much ashamed.” His mother answered, “O son! stay till I cook some food for your journey, that you may be strong to go on the path you will have to travel.” He answered, “I will not eat. A spear-thrust can be parried, but the thrust of a spoken word cannot.” So saying, he departed, and went on his voyage in his canoe of the rewa-rewa-pod. His mother cried after him, and he answered her with his weeping. He repeated his last words to her, and she gave him her last commands.

He went far out on the sea, and his mother chanted this charm for him :—

From whom is this canoe?
 From whom is this canoe?
 From me—mine.
 From Uru-ma-angiangi,
 From Tara-ma-angiangi.
 The cunning snares of Rei
 Are as nothing to all.
 The canoe glides swiftly.
 Let the threatening winds coming hither
 Be all stayed.
 Pass through space,
 Pass through gloom,
 Pass through billows.
 Lo! the earth glides by.
 Sail on to the good landing.
 Now land quietly, gently, thus.
 A canoe lightly passing over waves.
 The passing-away, such is now.
 I behold with satisfaction.

Onward the lad sped in his canoe, away, away, until at last he reached the very place where his father dwelt. Jumping on shore, he dragged his canoe up on the beach, and hid it under the gravel. The young people of the village, seeing the new arrival, came running down to where he was, each exclaiming, “My slave, my slave;” and Tau-tini-awhitia was taken in charge by them and led up to their home and the old people, where each boy and girl and each adult claimed Tau-tini-awhitia with much clamour and gesture as his or her own. At last he became

the property of a very little boy, who was also the son of Poroua-no-ano, by another mother; and this small boy ran off to his father in great glee, shouting as he went, "O old man! behold, here is my new slave." The father was much pleased at the new acquisition of his child, and said, "Take him away to dwell in the scrub."

One day, soon after this, the boys of the settlement went as usual to their play, some to catch birds, some to sail their toy-canoes, and others to the various other games that children play at; Tau-tini, however, went into the forest, whence he brought back two birds similar to those he was longing for ere he was born. One was a huia, the other a kotuku. He taught these birds, and said to the huia, "This is the cry which you must utter, 'The fire does not burn brightly—dark, dark, darkness prevails.'" And to the kotuku he said, "This is the cry you must utter, 'The fire does not blaze, it is very dark all around.'" And thus he taught these two birds what they had to say, in the scrub where he dwelt with them.

One night he went to the great house where the chief and the principal men of the tribe slept, and found them all fast asleep and snoring. He returned to the scrub, and took his two birds to the great house. He opened the sliding-door carefully, and without noise entered and put his birds down, placing their supplejack cages amongst the ashes of the fireplace. Suddenly the huia cried out, "The fire does not burn—dark, dark, darkness prevails," and the kotuku also cried, "There is not any blaze of this smouldering fire—dark." The sleepers all awoke at the shrill cry and human words uttered by the birds. Sitting up, they looked and expressed their feelings of admiration and wonder at the birds.

Then the father of Tau-tini-awhitia rose up and stood looking for some time in silence. He at last exclaimed, "Verily this lad is my son, for those birds are of the very kind which his mother longed for." He with his own nose pressed that of his son, and wept over him and rejoiced, and at dawn of day he took him to a stream of water and chanted the incantations and performed the usual and proper ceremonies fitting for a chief's son.

CHAPTER XI.

* * * * *

Tell the news from countries trod by thee;
But thou, when asked to give our history,
Make answer, "I am young, and but a child,
And have forgotten what my parents taught."
Yet we have heard from days of old
That Tai-nui, Arawa, and Mata-tua,
With Kura-hau-po and Toko-maru,
Were the canoes in which our great progenitors
Sailed across the mighty ocean which we see.
And Hotu-roa, Nga-toro, Tama-te-kapua
And Rongo-kako, these with Tama-tea
In the Arawa came, and whose descendants now
Have spread and covered all these lands (New Zealand).
* * * * *

Lament for Te Tahuri, the son of Te Whata-nui.

ORIGINAL CANOES.

THE TRADITION OF NGA-TI-AWA RESPECTING THE ARRIVAL IN NEW ZEALAND OF THE SEVERAL CANOES.

The ancestors of the Nga-ti-awa (sons of Awa), and the Whaka-tohea (like a niggard thief) of Whaka-tane (like a man), came in the Mata-tua (ceremonies performed to the face) canoe.

The ancestors of the Nga-ti-mania-poto (descendants of Maniapoto—short plain country), Nga-ti-raukawa (descendants of Rau-kawa—sweet-scented leaf), Nga-ti-apa-kura (descendants of Apa-kura—party of red men), Nga-ti-maru (descendants of Maru—shade), Nga-puhi (descendants of Puhi-moana-ariki—plume of the lord of the sea), and Nga-ti-toa (sons of Toa-rangatira — brave chief) came in the Tai-nui (great tide) canoe.

The ancestors of Nga-ti-whaka-ue (descendants of Whaka-ue—propel a canoe with a paddle worked against the side), Rangi-tihi (day of trifling), Nga-ti-piki-ao (descendants of Piki-ao—come to the rescue), Rangi-wewehi (day of fear), Tu-hou-rangi (day of the feather-plume), Nga-ti-wahi-au (divide the current), and Nga-ti-tu-whare-toa (descendants of Tu-whare-toa—house of the brave) came in the Arawa (shark) canoe.

The ancestors of Nga-ti-kahu-ngunu (descendants of Kahu-ngunu—garment of the dwarf) and Nga-i-tahu (descendants of Tahu—the spouse) came in the Taki-tumu (lift the king) canoe. The ancestors of Nga-rauru (hair of the head), Nga-ti-rua-nui (descendants of the big pit), Nga-ti-apa (descendants of Apa—body of workmen), Rangi-tane (day of men), Nga-ti-hau (descendants of Hau—the scalp of the slain), and Moa-upoko (head of the moa) came in the Ao-tea (clear day) canoe.

The ancestors of the Nga-ti-hau came in the Kura-hau-po (or Kuru-au-po) (red clouds of the windy night, or great work in the current at night) canoe.

The ancestors of the Nga-ti-area (descendants of Area—open space) of Tara-naki came in the Tonga-maru (or Toko-maru) (calm south, or broken staff) canoe.

The ancestors of the people who occupied the Patea (white fort) and Wai-mate (water ceased to flow) Plains came in the Ariki-mai-tai (lord from the sea) canoe. Turi (deaf, knee) found them there on his arrival, and made war on them, and took the land and women, and made slaves of the men.

Some time after this two strange canoes arrived on the Tara-naki (planting, and chanting the incantations and ceremonies) coast. One contained two women, the daughters of a great chief or god; the other canoe was filled with the wares and retinue of these two great women. Tradition says they started from their island home to visit their relatives on some other island, and were carried by the sea-currents and the winds

from the right course, and were driven to these islands of New Zealand. The descendants of Turi received these strangers in a very cordial manner, and treated them with very marked respect, as befitted their high rank. On their return from New Zealand to their own home their father was so much pleased with their account of the reception given to them by the Maori that he inquired what he could do to requite such kindness to his daughters. They said the Tara-naki country was very good land, being rich and productive, so that food for the people was of the best kind and abundant. There was only one thing to find fault with, and that was the Tara-naki coast was one mass of huge boulders, which hurt the feet of those who travelled along it, and there was no sand on the coast where a canoe could land in safety. "Oh!" said the father, "I will soon remedy that for them." He immediately sent a canoe-load of sand from his island home, which he directed to be put on the beach to form sand-hills to cover the boulders, so that if the sea should wash away any of the coast-sand there might be on the shore sufficient to replace it.

Another account says that an old priest in walking along the coast hurt his foot with the stones, and in anger he uttered a karakia (incantation) which caused sand to be immediately thrown up by the sea along the whole coast.

THE TRADITION OF THE NGA-RAURU OF THE SAME.

The Mata-orua (or Mata-hou-rua) (besmeared face, or face tied up) canoe came to New Zealand, and returned to Hawaiki. The following canoes remained in New Zealand : Ao-tea (clear day), Oro(Horo)-uta (grind, or sharpen on shore), Arawa, Toko-maru, Kura-au(hau)-po, Tai-nui, Ma-ta-tua (or Mata-atua), Tai-rea (sufficient tide) (or Rangi-ua-mutu — day when the rain ceased), Motumotu-ahi (piece of wood from the fire), and Taha-tuna (eel's side).

THE TRADITION OF THE NGA-I-TAHU.

The north-east wind brought the pora (ship) Arai-te-uru (stay the west wind) to Ao-tea-roa, and there men increased and

multiplied so that they spread over all the different places. The canoe Arai-te-uru, in which they came from the other side of the ocean, is now to be seen at a place on the South Island called Mata-kaea (wander-ing face). The chiefs who came in her were called Kiri-kiri-ka-tata (near small food), Aroaro-kaehe (inclined to wander), Manga-atua (barracouta for the gods), Aoraki (dry day), Kake-roa (long ascent), Te-horo-koa-tu (the rapid, and the neap-tide), Ri-tua (perform the sacred rites to the gods behind a screen), Nga-mau-tau-rua (food kept two years), Poko-hiwi-tahi (only one shoulder), Puke-tapu (sacred hill), Te-marotiri-a-te-rehu (the apron offered to the gods), Hiku-roroa (long tails), Paha-tea (white one gone), Te Wai-o-te-ao (the water of the world), and Hape-ki-tu-a-raki (bandy-legged stranger), with the fishing-net and the calabash, now seen, turned into stone, at Moe-raki-(rangi) (sleep in the day-time). There were also other pora which came to these islands—namely, Tai-rea (sufficient tide), and Taki-tumu (lift the king) (this latter became stone, and is now to be seen at Muri-hiku — end of the tail); also Toroa (albatross) and Mata-horu (Mata-hou-rua) (face besmeared with red ochre, or face twice bound), which belonged to Kupe (obstinate) and Kake (Ngake) (centre of a fishing-net). There were also Tai-nui (great tide) and Ara-hura (road opened). Ara-hura was a god, and consisted of pou-namu (greenstone); and the chiefs in her were Pe-ki-te-tahua (pulpy food set before guests) Rongo-ka-he (false news), Rangi-tatau (days counted), Hine-raho (daughter of the platform), Te-rangi-tamau (held one day), Tae-whenua (exudation of the soil), Te-mikimiki(mingimingi) (twisted), Atua-whaka-nihoniho (quarrelsome god), Te Atua-whaka-taratara (annoying god), and Whaka-rewa (put afloat).

THE TRADITION OF THE NGA-TI-HAU.

The chief of the canoe Mata-o(hou)-rua was called Kupe. She came to Whanga-nui-a-tara (great harbour of Tara—barb) (Port Nicholson). The ancestors of the Nga-ti-rua-nui came in her.

Toto (drag) was the name of the chief who made this canoe and the Ao-tea. These two canoes were made out of one tree, which split in two when it fell.

The chief Turi came in the Ao-tea (or Ao-tea-roa) canoe. He brought with him the karaka (*Corynocarpus lævigata*) and the kumara (*Ipomæa batatas*) called Kakau (stalk). The karaka he planted at the Ao-tea Harbour; also the paraa-tawhiti (*Marattia salinica*) and the pereï (pare-tao—*Asplenium*). He also brought the birds pukeko (or pa-kura) (*Porphyrio melanotus*), kaka-riki (small green parrot), and others that rob the kumara and other plantations; also the kiore (rat). The ancestors of the tribes Nga-ti-rua-nui (descendants of Rua-nui—great pit), Nga-rauru (descendants of Rauru—hair of the head), Nga-ti-hau (descendants of Hau—the wind), and Nga-ti-maru (descendants of Maru—shelter) came with Turi (deaf or obstinate).

The chief of the Tai-nui canoe was Hotu-roa (long sob). He brought the kumara called Anu-rangi (cold of heaven). The ancestors of the Nga-ti-mahuta (descendants of Mahuta—jump), Nga-ti-rau-kawa, Nga-puhi, and Nga-ti-awa came with him. The chief Nga-toro-i-rangi (put the hand out towards the clouds) came in Te Arawa canoe, with Tama-te-kapua (son of the clouds—stilts) and the ancestors of the Nga-ti-whakaue (descendants of Whaka-ue—the inciter) and Nga-ti-porou (descendants of Porou-rangi—collect cockles at night). The chief Kapua (cloud) was also in her. She was a double canoe, and the largest of all the canoes that came to these islands.

The chief Ru-a-tea (Rua-tea or Rua-atea) (earthquake not near) came in the Kuru-au-po (or Kura-hau-po) canoe. The ancestors of the Nga-ti-apa, (descendants of Apa—company of people), Nga-ti-awa, Nga-ti-rua-nui, Nga-ti-kahu-ngunu, and Nga-ti-hau came with him.

The chief Uenga-pua-ariki, or Ue-nga-pu-ariki (a-naki) (incite the assembly of lords), came in the Oro (Horo)-uta canoe. The

ancestors of the Nga-ti-rua-nui came with him.

The chief Tama-tea-hua-tahi-nuku-roa (only child, the white one of a distance) came in the Taki-tumu canoe, and the ancestors of the Nga-ti-rua-nui came with him.

The chief Rua-auru (pit of the west) came in the Mata-atua (god-face) (or Mata-tua—baptized face) canoe, with the ancestors of the Nga-ti-rua-nui and Nga-ti-kahu-ngunu. Rua-auru brought the taro (*Colocasia antiquorum*) with him.

The chief Rake-wananga-ora (live medium of the south) came in Panga-toru (or Papa-ka-toru) (three stages or three-decker) canoe, with the ancestors of the Nga-ti-rua-nui and Nga-rauru tribes. The people in this canoe were not allowed to land by the original inhabitants of New Zealand, who drove them off the coast by force, and they returned to Hawa-iki.

The chief Rake-ora (bound in life) (or Rakei-ora—walk with agility) came in Toko-maru (bruised staff) (or Tonga-maru—shade in the south) canoe. The ancestors of the Nga-ti-rua-nui, Nga-ti-tama (descendants of Tama—son), Nga-ti-mutunga (descendants of Mutunga—the end), and Nga-ti-awa (descendants of Awa-nui-a-rangi—great river of heaven) came in her.

The chief Pua-tau-tahi (bloom of one year) and the ancestors of the Nga-rauru and Nga-ti-rua-nui came in the Motu-motu (or Motu-motu-ahi) (piece of wood from a fire) canoe.

The chief Tama-tea-rokai (Tama-tea of same sentiment) came in the Rangi-ua-mutu (day when rain ceased) canoe, with the ancestors of the Nga-ti-rua-nui. She landed at Te-ranga-tapu (sacred company), where her crew saw the bones of the moa, and stones called Te-tutae-a-te-moa (excrement of the moa).

The chief Mawake-roa (long sea-breeze) and the ancestors of the Nga-ti-rua-nui came in the Waka-ringaringa (canoe of hands) canoe, and landed at Kau-poko-nui (lost in swimming) and Nga-teko (the boulders).

THE TRADITION OF THE NGA-TI-RUA-NUI.

The canoe which discovered these islands was called Matahou-rua (face of the two plumes), and Kupe was her navigator. This canoe returned to Hawa-iki.

Then the Ao-tea canoe came, navigated by Turi.

The Tai-nui canoe came next. Hotu-roa was her navigator. Next came Te-arawa canoe, navigated by Nga-toro-i-rangi.

Then the Kurua-te-po (beaten with the fist at night) (Kura-hau-po) canoe came. Rua-tea (white pit) was her navigator.

The Horo-uta canoe came next. Uenga-pu-anaki was her navigator.

Next came the Taki-tumu canoe, under the chiefs Tama-tea, Hua-tahi, and Nuku-roa.

Mata-atua (or Mata-tua) came next. Rua-auru was her navigator.

Then came Panga-toru, navigated by Rake-wananga-ora (bald, medium of life).

Next came Toko-maru, with Rakei-ora as her navigator. Motu-motu (or Motu-motu-ahi) came next, and Pua-tau-tahi (bloom one year) was her navigator.

Then Waka-ringaringa came, navigated by Mawake-roa (long sea-breeze).

Uaki-rere (open and flee) was the next canoe that left Hawa-iki; but she went to Mata-te-ra (face of the sun) to obtain the taro-root, and she returned thence to Hawa-iki, and did not land at Ao-tea-roa (New Zealand).

THE NGA-TI-APA ACCOUNT OF THE ARRIVAL OF THE SEVERAL MIGRATIONS.

Of the Matahou-rua canoe the chief was Kupe. She landed at Whanga-nui-a-tara (Port Nicholson). The ancestors of the Nga-ti-rua-nui people came in her.

Turi was the chief of the Ao-tea (or Ao-tea-roa) canoe. He brought the karaka, and set it at Ao-tea. He also brought the kumara called Kakau, and the para-tawhiti, perei (or hupere, a

plant not unlike the kumara), pukeko (*Porphyrio melanotus*), kiore (rat), kaka-riki (*Platycercus novæ-zelandiæ*), and the birds that scratch the plantations. The ancestors of Nga-rauru, Nga-ti-rua-nui, Nga-ti-hau, and Nga-ti-maru (sons of Maru—shade, or bruised) came in her.

The chief Hotu-roa, and the ancestors of the Nga-ti-mahuta, Nga-ti-rau-kawa, Nga-puhi, and Nga-ti-awa tribes came in the Tai-nui canoe. They brought the kumara called anu-rangi.

Nga-toro-i-rangi and Tama-te-kapua were the chiefs of Te-arawa, which was a double canoe. The ancestors of Nga-ti-whakaue and Nga-ti-porou came in her. Kapu (hollow of the hand) was also one of the leading chiefs in this canoe.

Of the Kura-au(hau)-po canoe the chief was Rua-tea. The ancestors of Nga-ti-apa, Nga-ti-awa, Nga-ti-rua-nui, Nga-ti-kahu-ngunu, and Nga-ti-hau came in her.

The chief of the Horo-uta was Uenga-pu-anaki (pua-ariki). This canoe was also called Taki-tumu. The ancestors of Nga-ti-rua-nui came in her. But some of our priests say she was commanded by the chiefs Tama-tea, Hua-tahi, and Nuku-roa.

Of the Mata-tua canoe the chief was Rua-auru. The ancestors of the Nga-ti-rua-nui and Nga-ti-kahu-ngunu tribes came in her, and brought the taro-root with them.

Of the Panga-toru (or Papa-ka-toru) canoe the chief was Rake-wananga or Rakei-wananga-ora. It is said the people in New Zealand would not allow this canoe to land on these islands, and she returned to Hawa-iki.

The chief of the Toko-maru (or Tonga-maru) was Rake-ora (or Rakei-ora). The ancestors of the Nga-ti-rua-nui, Nga-ti-tama, Nga-ti-mutungu, and Nga-ti-awa came in her.

Pua-tau-tahi was the chief of the Motu-motu (or Motu-motu-ahi) canoe. The ancestors of the Nga-rauru and Nga-ti-rua-nui came in her.

The chief Tama-tea-ro-kai (Tama-tea the glutton), with the ancestors of the Nga-ti-rua-nui tribe, came in the Rangi-ua-mutu (or Tai-rea) canoe; when she landed at Ranga-tapu the

crew saw heaps of moa-bones, and stones from the excrement of the moa, in that district.

The chief of the Waka-ringa-ringā canoe was Mawake-roa. The ancestors of the Nga-ti-rua-nui came in her, and landed at Kau-poko-nui and Nga-teko.

Tradition says that Toto was the first man who built a canoe, and he called it Mata-hou-rua. He also made the Ao-tea canoe from the other half of the same tree. The tree, when felled, split in two from end to end of itself, and of the halves he made those two canoes.

NGAHUE. (ARAWA.)

Now, listen. This is the origin of the quarrel of Pou-tini (many stakes) and Whai-apu (the assembly settled), and the cause of Pou-tini (many times conquered) migrating. They lived in peace at their home; but a time came when Hine-tu-a-hoanga (daughter of the whetstone) became very much enraged with Ngahue (swarm) and his fish called Pou-tini, and drove them from their home to another country; but Hine-tu-a-hoanga followed them. Ngahue and his fish landed on the island Tuhua (obsidian); but they had scarcely landed before they were overtaken by Hine-tu-a-hoanga, who expelled them from that island also, and Ngahue was compelled to seek some other place where he could rest and his fish Pou-tini could have sufficient water in which to swim. They went over the ocean and discovered the land called Ao-tea-roa, where Ngahue had a desire to land, but feared to stay so near his enemy. Ngahue said, "Perhaps I and my fish ought to go far away." He therefore went on, and landed at Ara-hura, and took up his abode there. He pinched a piece off the fish (or knocked a piece of greenstone off a block), and returned to Te-wai-rere (the running water), where he killed a moa, and went on to Tau-ranga and Whangaparaoa, and returned to Hawa-iki. On his arrival there he informed the people of his discovery of a new land, and the food of that land was the bird moa, and the greenstone was found there.

The piece of the fish (or greenstone) which he had obtained

he split in pieces and ground into shape, and made two axes: one he called Tu-ta-uru (combat the west), the other Hauhau-te-rangi (shelter of heaven). Of some of the pieces he made a hei-tiki (effigy of Tiki) and a kuru-pounamu (ear-drop) called Kaukau-matua (anoint the parent). This last-named was in 1852 in the possession of Te Heu-heu (brushwood), of Tau-po. One of the axes was in the possession of the descendants of Tama-ihu-toroa (son of the albatross-nose) and Rere-tai (flee on the sea) to a very recent date.

Ngahue stayed in Hawa-iki, and when war was waged between the tribes of that land, some of those tribes, who had heard of the land discovered by Ngahue and the direction in which it lay, determined to migrate to that country, where they could live in peace.

NGAHUE. (NGA-TI-AWA.)

Ngahue (swarm) came from Hawa-iki to witness and see the result of the battle between the mata (obsidian) and the pounamu (greenstone), which originated in Hawa-iki and was continued in these islands. He landed near the East Cape, at Whanga-paraoa (harbour of the whale), and went on to Tauranga-o-te-arawa (harbour of the shark), where the Arawa lay at anchor, and from thence to Wai-rere (flowing water), thence on to Tau-po (wait in the night, loadstone), and on to Kapiti (chasm), and crossed to Ara-pawa (road of soot) and Ara-hura (road opened), near to Waka-tupa (shell canoe), where he found the pounamu in a lifeless state, and took two pieces, out of which he made the axes Kaukau-matua (anoint the parent) and Tuku-rangi (heaven settled down). From thence he returned to Te Aroha (love mountain), and there found the bird moa near the Wai-rere (rushing water) waterfall. He killed one and put it into a taha (calabash), and went back to Hawa-iki, and told the people of that land, some of whom were Tama-te-kapua (son of the clouds), Nga-toro-i-rangi (sky stretched out), and also Hotu-roa (long sob); and said, "Yonder is the fine large country named Ao-tea-roa." They asked, "How shall we

cross to that place?" He answered, "By making large canoes." They made canoes. These were Te Arawa (shark), Tainui (great tide), Ao-tea-roa (long white cloud), Taki-tumu (lift the king), Kura-haupo (red sky—omen of wind), and Tonga (toko) maru (staff of Maru). They left Hawa-iki; but when they were putting the haumi (or the part which is joined to the main body of the canoe) on to one of these canoes they accidentally killed the son of Manaia (noble, handsome) called Tu-te-nana (ngana) - hau (Tu of the boisterous wind), which made the builders anxious to get away before the boy should be missed by his parents. The child had been in the habit of going from home and being many days at a time with his friends, and therefore might not be missed till the canoe had gone far on the voyage.

The canoes were finished and sailed from Hawa-iki. The corpse of the child had been concealed in the chips where the canoe had been made.

The Arawa was the first canoe to depart; her navigator, Tama-te-kapua, called to the head chief of Tai-nui called Nga-toro-i-rangi, and to his wife Kea-roa (eyes long sore), and said, "Come with me in Te Arawa, and perform the sacred ceremonies to take the tapu off our canoe, so that my crew may eat of cooked food at sea." Nga-toro and Kea-roa went on board of Te Arawa. Nga-toro did not live in the hold of the canoe, but in a house on the deck. Nga-toro tied the tiki (hair of the head tied up in a knot) of his wife with a rope to prevent her being insulted by Tama-te-kapua: however, Tama-te-kapua did insult her. Te Arawa landed at Whanga-paraoa, and went on to Whaka-tane (like a man) (d) and Maketu (bridge of the nose), and there the canoe and her stone anchor were left. Tai-nui, with Hotu-roa (long sob) and her commander, went to Kawhia (the embracing). Ao-tea-roa remained for a time at Hau-raki (calm wind) (the Thames), and from thence they sailed to O-tahuhu (ridge-pole) in company with Tonga-maru, where they dragged the canoes across the O-tahuhu portage into the

Manuka (regret) waters. Ao-tea-roa remained at Ao-tea, Tainui at Kawhia, and Tonga-maru (or Toko-maru) at Nga-ti-awa (Tara-naki). When the people of this last-named canoe had been on shore some time they missed the son of Manaia called Tu-te nana(ngana) -hau, who had been killed and buried at Hawa-iki, whose body was discovered by an ancient god who assumed the appearance of a large fly called Tu-parau-nui (shed power in vain), who made a low murmuring sound over the grave of the child, and showed where the corpse was.

NGA-HUE. (NGA-TI-AWA.)

Nga-hue (the calabashes) was the first man who came to these islands (New Zealand), who at Te-wai-rere (the waterfall) saw the bird moa, and killed one, and went back to Hawa-iki, and told the inhabitants of that land that he had discovered a country without human inhabitants, but where there was greenstone (pounamu) to be found.

NGA-HUE. (NGA-TI-HAU.)

Nga-hue left Hawa-iki on account of a quarrel. His enemy followed him to Ao-tea-roa (New Zealand). He landed at Whanga-paraoa (the harbour of the whale), and went to Tauranga (lying at anchor), Wai-rere (waterfall), and Tau-po (resting at night), and journeyed on to Kapiti (chasm), and crossed over to Ara-pawa (road to a trap) and Ara-hura (the road opened), near to Whaka-tipu (tupu) (cause to grow), where he obtained the pounamu (greenstone) in a lifeless state (unworked). He took Kau-kau-matua (the bathed parent) and Tuku-rangi (the heaven let loose). From thence he returned to Ara-hura, where he found the bird moa near the Wai-rere waterfall, and killed one, and carried it in a taha or ipu (calabash), and went back to Hawa-iki, and informed the people of that land—namely, Tama-te-kapua (son of the clouds), Nga-toro-i-rangi (stretch out the hand towards heaven), and Hotu-roa (long sob)—of a fine land called Ao-tea-roa, which he had discovered.

RAKA-TAURA. (NGA-TI-APA.)

The canoe of Raka-taura (entangled with a rope) was called Pau-iri-ra-ira (day of pimples on the skin). Raka-taura landed at Tuhua (Flat Island, in the Bay of Plenty), and was the first man who came to Ao-tea-roa. He looked for the fires of its inhabitants, but could not see any; he went on to Moe-hau (winds sleeping, calm), but still saw no fires; thence he went on to Te-upoko-ta-marimari (the head which shows a boastful pride), and thence to Manu-kau (all birds), Hiku-rangi (end of heaven), and Whanga-paraoa, and back again to Wai-kato (nipping water), Whainga-roa (long battle), Kawhia, Maro-kopa (crumpled waistband), Awa-kino (bad creek), Mokau (not tattooed), Ngamotu (the islands), Patea, Whanga-nui (great harbour), Whangaehu (harbour of spray), Turakina (throw it down), Rangi-tikei (day of walking with long strides), Manawa-tu (startled heart), Kapiti (gorge, narrow pass), Whanganui-a-tara; but still he did not see any man or fire. Thence he crossed over to Kai-koura (eat crayfish); still he did not see any one. There he left a man and woman, and went back again by the East Coast to Tuhua (Flat Island) (inland, up the country), without seeing either fire or man. Not finding any one, he returned to Hawa-i-ki: there he found several canoes preparing to leave that land. Then he said to Mata-kere (blind-eye), or Toa (warrior), "Make haste, lest other canoes get before you. I have been to explore a land where no man lives nor fire is seen." Raka-taura (tripped up with a rope) remained in Hawa-i-ki (gills that were choked up), but he sent Kupe to explore the land. Kupe likewise reached Tuhua and went on shore. He also explored the country, but did not see any man. He visited Kai-koura, and returned to Hawa-i-ki. He found some of the people preparing to leave that land: one chief, called Takere-to (dragged on the keel), was ready to leave Hawa-i-ki. Kupe advised him, "Make haste, before others go."

The canoes Toko-maru, Kura-haupo, Te-Arawa, and Takere-

aotea were the first to leave. Kupe said, "Make haste. I will go on before you." Takere-to left in the canoe Takere-aotea, and landed in New Zealand.

MANGA-RARA. (NGA-I-POROU.)

This is the account of the canoe Manga-rara (dry twig), in which reptiles and insects were brought to these islands (New Zealand); and the names of the chiefs who navigated her across the ocean were Wheke-toro (extending octopus), Te-wai-o-potango (the water taken at night), Te-rau-a-riki-ao (the leaf of the little dawn), and Tara-whata (anger concealed), and others.

In this exceedingly large canoe was brought the tua-tara (iguana), the tere-tere, kumu-kumu, moko-parae, and moko-kaka-riki. These were all of the lizard kind. The chief or most noted of all the lizard kind is called tu-a-keke. These insects were also brought in that canoe: the weri (centipede), the whee (caterpillar), weta, kekere-ngu, and other kinds which crawl on the ground. Birds were also brought in her. These were the torea (*Hæmatopus picatus*) and whai-o-io (or whi-oi), a sacred bird given as an offering to the gods. Dogs also came in her, of the Moho-rangi (untamed of heaven) breed.

This canoe left Hawa-i-ki, and came to the Whanga-o-keno (home of the sea-lion) Island, at which place Wheke-toro (crawling octopus) put most of the reptiles on shore, where their progeny at this day are innumerable. He performed the ceremonies and chanted the incantations, and made the island sacred, to save his reptiles from the plundering propensity of man. He also lit a sacred fire on the beach, which fire he called by the name of Taku-ahi (fire of recitation).

Whanga-o-keno Island was surrounded by steep cliffs; there was only one spot up which man could ascend to the interior. Wheke-toro took a stone from his sacred fire and threw it at this spot, and caused it to become steep like the other parts of the island. This spot he called Te-horo-roa (the long landslip).

He took another stone from the fire, and struck the rocks on the beach, and caused a spring to flow, the water of which he used in his sacred ceremonies. This spring he called Whaka-au-ranga (offerings made). This is seen there to this day.

Te-rau-a-riki-ao (the company at dawn of day), having seen the spring produced by Wheke-toro, took a stone and beat it on the beach of the island and caused water to flow. This spring he called Te-muri-wai (the water of the sea-coast). He also obtained a tuft of pare-nako (or para-tawhiti) (*Marrattia salinica*—an edible fern), and took it to Hau-re-miti (blustering wind on the sea), in which Tu-a-keke (somewhat obstinate) could dwell. The torea and whai-o-io birds were left in charge of the island.

Te-wehiwehi (the feared one) was the name of the male torea, and Hine-ki-torea (daughter of the torea) that of the hen. Tu-whaka (distribute) was the name of the male whai-o-io bird, and Tonga-whiti (god who causes the head to ache from a distance) that of the female.

When Wheke-toro had left most of his reptiles on Whanga-o-keno, he and his friends sailed towards the mainland. When they got near to Toka-roa (long rock) Tara-whata (spike of the stage) and his dog Moho-rangi were thrown overboard. The dog struggled and made the sea rough, and the canoe upset, and drifted on shore at Pare-whero (red plume), where the canoe turned into stone, and is to be seen to this day. The reptiles got to land, and Te-rau-a-riki-ao commanded them to drag the canoe on shore. He stood on the beach and chanted a song, in which they joined as they dragged the canoe. They sang,—

Drag the canoe
 Towards him, towards him.
 Drag the canoe
 Towards him, towards him.
 She holds; but drag her
 Towards him, towards him.
 She holds; but drag her
 Towards him, towards him.
 Turn and look—she is held behind,

She is held before; but take her bow
 Towards him, towards him.
 She holds; but drag her
 Towards him, towards him.

They dragged in vain, for they could not take her to where Te-rau-a-riki-ao wished to have her. The dawn of day was near, streaks of light were in the east: the reptiles left the canoe, and fled into cracks and crevices of the earth, into caves, and under the roots of grass, and there hid themselves.

Wheke-toro, Te-rau-a-riki-ao, and their followers took up their abode in that district, and their descendants, the Nga-i-porou, hold it to this day.

KIWA. (NGA-I-POROU.)

Kiwa (keep the eyes closed) and his party came from Hawaiki in the canoe Hira-uta (multitude on shore) about the time that Wheke-toro came in the canoe Manga-rara from the same land.

Kiwa landed at Turanga and settled in that district, where his descendants lived till the time of Kai-awa (he who eats in the river). Kai-awa heard of the fame of the kaha-wai fish taken in the rivers Rua-waipu (pit of the obsidian) and Whare-kahika (house of the ancestors), and determined to go and by personal inspection prove the truth of what he had heard. He went to Awa-tere (swift river), Karaka-tu-whero (red karaka-tree), and Whare-kahika, where Tahinga-roa-hau (oft swept by the wind) was living on the peak of a hill at O-pure (spotted), in his stockade called O-tara-korero (oft speaking), at which place Kai-awa was invited to stay. Tahinga-roa-hau made him welcome, and when Kai-awa had partaken of food he was asked by his host where he was going. Kai-awa answered, "I have come to prove the truth of the fame of the fish of the river Rua-waipu." Tahinga-roa-hau said, "Remain here with me. There are plenty of fish where you are going; there are also many fish here. Look at the rock yonder: there is plenty of fish there. It is Whanga-o-keno Island, which Wheke-toro made

sacred for his reptiles to live on.”

Kai-awa stayed with Tahinga-roa-hau, and took Te whatumori (the sacred stone rubbed), the daughter of Tahinga-roa-hau, to wife, and begat two daughters, called Po-nui-a-hine (great night of the daughter) and Rere-puhi-tai (flying of the crest of the wave).

Kai-awa resolved to remove the tapu which Wheke-toro had put on the Whanga-o-keno Island, and his purpose was approved by all the people.

He and his daughter Po-nui-a-hine went to the island. His daughter accompanied him in order that she might stand on and hold steady the wood which her father would use to procure fire by friction, and perform her part of the ceremony and represent the female gods. They saw the dog of Tara-whata, the Moho-rangi, standing near to the mouth of the Tau-mata-o-tu-whaka (peak of the cause of the creek). They had not taken the precaution to veil the eyes of Po-nui-a-hine, as is the custom when strangers or females are near sacred places. The dog stared at her with a fixed gaze. They landed, and Kai-awa (eat at the creek) took some sea-weed and gave it as an offering to the bird Tu-haka (stand lame). Kai-awa took some wood, and, whilst his daughter pressed one end firmly on the ground, he by friction produced fire from it. When smoke was first seen he called it Pinoi-nuku (hot stone of the earth). When he made the fire blaze he called it Pinoi-a-rangi (hot stone of heaven). He put his daughter to sleep, and went to light the sacred fires—one for the gods of men, the other for the gods of females. He lighted these fires at Ha-ure-miti (boisterous wind of the ocean), Te Horo roa (long landslip), Taku-ahi (pit, with stones around the sides as a fender, for fire), Whaka-u-ranga (sacred ceremonies performed over), and Te Muri-wai (near the sea-coast), and by them the spell of Wheke-toro was broken.

He went and caused smoke to fill the nostrils of the birds Tu-haka and Tonga-whiti till they sneezed, which made them quite tame. He also went to perform the same operation on

the other birds which Wheke-toro had left there; but these flew away and alighted on a rock in the sea. These birds, Wehi-wehi and Hine-ki-torea and their offspring, have been wild and shy of man to this day.

He returned to where he had left his daughter asleep. She had disappeared. He sought, but could not find her. He called, "O Po-nui-a-hine! where are you?" Looking down, he saw a grasshopper hopping on the ground before him. Raising his eyes, he looked out on the sea: he saw his daughter, turned into a rock, standing in the ocean. He wept for her, but all in vain. To this day women will not go to that island, for fear the fate of Po-nui-a-hine should be theirs, or stones fall from the cliffs and kill them. Strangers going there never neglect to cover their eyes, to prevent them seeing the dog of Tara-whata, called Moho-rangi.

MIGRATION OF TAKI-TUMU TO NEW ZEALAND.
(NGA-TI-KAHU-NGUNU.)

This is to show why our ancestors left Hawa-iki. Family disputes arose on account of the cultivations called Tawa-rua-a-raro (ridge on earth) and Tawa-rua-a-rangi (ridge in heaven), and a battle ensued, and, caused our ancestors to come here to this (North) Island of New Zealand.

Another reason was, the news had reached them that the fish (New Zealand) of our ancestor Maui (powerful) had come up to the surface of the sea, and they desired to migrate and see it.

So the people went to build canoes. Each sub-tribe built a canoe. The offspring of Tato (thoughtless, giddy) and Ngatoro-i-rangi (seek for the heaven)—namely, Tanga-roa (long assembly), Te-whatu (the sacred stone) (d), Maire (song), Maika (quiet), Uira (lightning), Tato, Rongo-kako (idle or trifling news) (whose footprints are to be seen in these islands to this day), and Tama-tea (white son)—rose and built the canoe called Taki-tumu.

Just as the Taki-tumu was about to leave Hawa-iki Nga-toro-i-rangi was persuaded by Tama-te-kapua to go on board of Te Arawa canoe, and he and his wife were thus carried away in the canoe of Tama-te-kapua. When they had got far out to sea Tama-te-kapua seduced the wife of Nga-toro-i-rangi, and for this wrong act the Arawa canoe would have been swallowed up by the sea; but Nga-toro-i-rangi had pity on them, and thus the life of Tama-nane (son of the dog) was saved.

KO NGA

TATAI KORERO WHAKAPAPA

A TE MAORI

ME NGA KARAKIA O NEHE

ANGA TOHUNGA

O TAKI-TUMU, ARA O HORO-UTA.

NA HONE WAITI
I MAHI.

PUKAPUKA TUA-RUA.

WERENGITANA:
NA TE KAWANATANGA I KI KIA TAIA E HORI TITIPERE, KAI TA PEREHI
A TE KAWANATANGA.

1887.

Kaore to aroaha, ki taku potiki.
E tama tu kino, te whai muna iho
Ki au, ka tu taua, ka whai i te tira
O te tupuna o Whati-hua.
Ki mai Rua-pu-tehanga
“E hoki i kona, ka mate korua
I te whaingā pai, i taku hika tau ke.”
Ka tu nga tai o Rakei-mata-taniwha-rau.
Hoki mai, e tama e i.
Korerotia mai nga hane a te waewae
I kimi (rapu) atu. Ka uia mai koe
E nga whenua, ki te kauwhau whakapapa
Mau e ki atu “Wareware ko au he tamariki.
Wareware tonu au.” Tenei ano ra
Te rangona ake nei, Tai-nui,
Te-Arawa, Mata-atua, Kura-hau-po,
Toko-maru, nga waka tena o tupuna
I hoe mai ai, te moana nui
E takoto nei. Hotu-roa, Nga-toro,
Tama-te-kapua, Rongo-kako, Tama-tea,
Nga tangata o Te-Arawa e i,
I whakapiraratia ki nga whenua nei.
Me whakatika atu nga whakahe
Mai a to matua teina, a Te-tauri
Mo te kupu hoa mai i nga rangi ra.
E tika ana ra, na Wai-rangi korua,
Na Pou-tu koe i. Me rapu noa ake
Nga puna he rau o Tua-matua
Kei reira e tama nga puna
I moe ai korua ko Te-tauri.
He manawa e kore nei e taea
E te Ra o te waru.
Ta Oi-kai-awe-whare, na Kiri-tai koe i,
Na Wai-tapu, Hine-rehu, ko Te-kahu-rere-moa,
Ka noho i ta te Upoko-iti tama
Ka puta ki waho ra, Wai-tapu
I haere ra ia, i te maunga rongo
O te ture a Whiro, ka puta ki waho ra,
Pare-kawa, Tama-mutu,
Ko Te-waka-toto-pipi
Ka tu kei te riu o Whanga-nui
Tu-roa, ko Te-rangi-hopu-ata
Ko tana tama, ka huihuia koutou
Ko teina ma-matua ki reira.
E tama rongo nui, a to matua
Ki nga whenua, i te rangi ra
Kei ora ana te whetu marama
O te ata, “Te puhi o Motai tangata rau e.”

He waiata mo Te-tahuri, mo te tama a Te-whata-nui.

NGA KAUHAU MAORI O NEHE.

UPOKO I.

Kapakapa, kapakapa tu taku wairua, ki te Ao
Tapiri tu, he maunga.
Hekeheke iho i runga o Rehia.
Tuhi te uira, raparapa te uira, ko ana hau.
Ki te hua ia, ki te hua ia,
Ka tangi to pu, ka tangi to pu:
Ka tapu nui a Weka-uea.
Uea te taua iti, uea te taua rahi,
Kia tu tangatanga te ara ki Moko-ia.
* * * * *
I hara te taua, koia Ru,
Koia Whe koia Potipoti
* * * * *
Te tama i torona,
* * * * *
Whakina e koe, ki Wai-roti.
* * * * *
Kaore (kahore) hoki nga uhi nei,
Nga Kai (Kumara) nei, nga Taro nei
Ka maretetia e te tikitiki O Wahie-roa.
* * * * *
Taku manawa ka irihia nei
E tupe tane, tupe Tane.
Io.
Tenei au e tupe Tane
Ko Whiti-te-ramarama au e tupe Tane.
Ko Tama-te-ahu-iho,
Ko Tama-te-ahu-ake,
Ko Tama-i-ahua-retireti,
Ko Tama-i-ahua-roro-wai,
Taku paenga ruwai, E Apo e:
E Apo e,
Io.
Kapua hekeheke iho i runga o Rehia,
Tuhi te uira, rapa te uira
Ko ana hau, ka tahu ai,
Tena koa te makopu wananga
Te tu mai nei, koia kia toia,

Kia tokona ki te kauwhau ariki
 * * * * *
 Taku rei, taku rei,
 Taku rei ka whati,
 He Toroa, he Toroa, he ta
 Io.

*He karakia whakatopatopa (whakatapatapa)
 kumara.*

IO.

(NGA-TI-HAU.)

Ko te tino atua ko Io, nana i hanga te whenua me te Rangi.

A koia nei te timatanga o tetahi karakia ki a Io i te wa e hahua ai te tupapaku, a i muri iho o taua karakia he karakia ano ka karakiatia ki a Tio-rea te mokai a Ue-nuku. He tangata nei ano a Ue-nuku, a no muri aia i atua ai. Na Io i hanga a Tiki.

Koia nei te upoko whakahuatanga o te karakia ki a Io.

E Io e, rangi tapapa mai e koe
 A taua tama, ko te whakarongorongono
 I raro i to tawhito
 Tapa rongo nui a Rangi
 Ka totoko Rangi ki te ahū Rangi.

Ka awhi a Rangi ki a Papa, ka puta ko Rongo, ko Tanga-roa, ko Tane, ko Kahu-kura, ko Ru-ai (wai) -moko-roa. Kihai aia i whanau mai ki waho i kori kau, me te tamaiti i roto i te kopu o te whaea, a na reira hoki te Ru, e ru nei.

IO. (NGA-TI-RUA-NUI)

Te Io-tahae he tohu aitua, mate ranei, ora ranei, ki te mea ka haere te tira haere i uta ranei, i te moana ranei, a ka araia e te ua, e te hau, ki te mea ka tupanapana te Io i te ringa ranei i te waewae ranei, a tata tonu ki te tinana te tupanapana, he aitua mate a ki te mea kei ko noa atu te tupanapana, kahore i tata ki te tinana, ara i tupanapana ke atu ki te nui noa atu o te ringa ranei, o te waewae ranei, he aitua hau, he aitua ua.

Ka mahara tonu te tangata nana taua Io ka korero aia ki ana hoa haere ki te Io kua tupanapana i aia, a ka mohiotia te mate ranei te hau ranei.

A ki te mea ka tupanapana i te taha maui, i raro i te ringa, he mate, a ki te mea ka tupanapana i te taha o te ngakau, i te kaokao he tohu mate, he aitua kikokiko, he kohuru, he whawhai.

Ki te mea ka tupanapana i te ringa maui i waenga o te pokohiwi me te tuke o te ringa, he tohu mate mo te taua, mo te patu, me korero te tangata i aia taua Io ki ana hoa, a me oho katoa ratou me noho tupato, kotahi ranei e rua ranei nga ra i muri iho ka puta te taua.

Ki te mea ka Io i te pokohiwi he taha, ara ka haere tahaki ke te taua; ki te mea ka Io i te huha, he taua haere ki tawhiti, ara e kore te taua e patu tata i te kainga i Io ai te tangata i te aitua, ka patu ke noa atu he whenua tawhiti ke noa atu.

Ki te mea ka Io i te taha katau (matau), i runga ake i te turi, he tohu manuwhiri, he tauhou meake puta mai; ki te mea ka tupanapana i waenganui o te turi me te kopu, he manuwhiri, ki te mea i tata te Io ki te tinana, ara i runga rawa ake o te turi he whanaunga e haere mai ana a ka tata te puta, a te aonga ake, a te tahi ra ranei, ka aitua taua Io ki te hunga i te kainga, e tupanapana ana te Io ka uia e te tangata nana te Io, ka mea, “Ko taku matua,” “Ko taku tuakana,” “Ko taku tuahine,” a ka mutu te Io panapana ana kiia tetahi o aua ingoa, koia ra te tangata e haere mai ana, e kore e roa ka puta, ki te mea ka haere te tangata o taua Pa, a ka tutaki i te hunga e haere mai ana ka kiia atu e ratou, “Kua mohiotia ta koutou haere kua Ioa te aitua mo koutou ki te kainga o mea ma, e tatari mai ana kia koutou.”

Ki te mea ka Ioa te ringa matau, he tohu kai ka maua mai ma te tangata i te Io, a ki te mea ka Io te pokohiwi o te ringa katau he kai, he weka, he tuna.

Ki te mea ka Ioa i te taha katau (matau), i te wahi o nga pukapuka, he aitua mate, a ki te mea ka Ioa i te taha maui, he pera ano.

Ki te mea ka Io i raro i te taringa he mate. Ki te Io i raro ranei i te taha ranei, o te mata kimo he mate.

Ki te Io i te ngutu runga, he kohimo ara he ngau tuara.

Ki te mea ka Io i runga ake o te mata kimo, he aitua tuhawaiki, he pepeke.

Ki te Io i te ngutu kamo o raro, i raro ranei o taua ngutu, he tohu kai meake puta.

RU-AI(WAI)-MOKO. (NGA-TI-KAHU-NGUNU.)

Ko Rangi ko Papa; tana ko Ru-ai-moko (tenei tamaiti a Papa noho tonu i roto i aia, te tamaiti a Ru-ai-moko), Manu-ongaonga, Ue-tonga, Niwa-reka. Ko te wahine tenei i whai ai a Mata-ora, nana ano i patu, oma ana taua wahine ki raro. Ka whai a Mata-ora, ka tae ki te whare o te Ku-watawata ka tahi ka ui atu a Mata-ora “Kai whea te ara ki raro?” Katahi ka ki mai a Ku-watawata “Ra kai te tuarongo,” ka tahi ka huakina e Ku-watawata, ka tuwhera te ara ki te po, ka tahi ka titiro iho te tangata ra, a Mata-ora e haere ana te tangata, e tu ana nga whare, ka tahi ka heke a Mata-ora ka tae ki raro ka tutaki ia Ti-wai-waka ka ui atu tangata ra “Ka ore he tangata i tutaki mai i a koe?” Ka kii mai a Ti-wai-waka “Tera ano te wha-nake ra, tautau ai te ngutu, tangi ai te korotore, koua (kua) riro.” Tae atu ia ki te ahi taa moko: e taa ana, ko Ue-tonga te tohunga. Ka tahi ka titiro matatau a Ue-tonga ki ona moko, ka tahi ka toro mai te ringa o Ue-tonga ki nga moko o Mata-ora, horoia ana, kua ma nga moko o Mata-ora, ka kii mai a Ue-tonga “E he ana a runga i te taa moko.” Ka tahi ka turakina a Mata-ora ki raro ka taia a Mata-ora, ka pa te mamae ki tangata ra, ka tahi ka taki taki i tona peha (waiata)—

Niwa-reka, Niwa-reka kawē noa i au
 Ki te pouriuri, ki te potangotango
 Whakina te mamae o te ipo
 Kai Ahuahu, kai Rangatira,
 Kia Nuku-moana-riki to.
 Ko Kura-rei-ara, ko Tara-naki
 Kai Tara-naki hoki te Iho (ipo) toro tohoro e.

Na ka haere te rongō o te tewha (waiata) a Mata-ora ki te whare i noho ai a Niwa-reka ki Aroaro-tea. Ko te mahi a te wahine ra he whatu kakahu, ana ka tahi ka haere te wahine ra, ka tae ki te ahi taa moko ra. Ka kakari mai Ue-tonga tona

papa, kaore i rongu, ka tahi ka ui atu te wahine ra “E taa karakia i to karakia,” ka tahi ka whakahua ano, ko taua tewha ano. Ka tahi te wahine ra, otira ka whakarongo te wahine ra ki te tangata ra e karakia ana, e whakahua ana i tetahi pito e tona tewha; koia tenei :—

Whaaki ki te Uru, whaki ki te Tonga
 Whaki ki te Whakarua e
 Tiro tiro oko (ko o) Rangi ki te Whetu
 Whakataha to mata ki te Marama a i.
 Whakataha to mata ki te Marama au nei (whakatapa te
 marama au nei).
 He moko puhi irakau au nei
 He moko puhi irakau (rapau au nei)
 Whakina te tahu kia rangona
 Whakina te tahu (tau) kia rongona (atu au)
 Mokimoki te kakara kia urua e i (au)
 Ko ure ka, ko ure ka mai te Hou-puni e
 Taki ai au kia whakarongo e i.

Ka mutu, ka tahi ka mauria te taane e te wahine ra, ki roto ki te whare whatu kakahu ra tahu tahu ai ka mahu tangata ra, ka ki atu tangata ra ki tona wahine, “Ka haere taua ka hoki ki runga,” ka haramai (haeremai) raua. Ka tae ake ano ki te whare a te Ku-watawata, ka puta raua ki waho. Kaore tangata ra i waiho i tetahi ona kakahu hei utu i te ara ki te po, ka tahi ka karanga mai a te Ku-watawata “Mata-ora e, haere ra paia te ara ki te po, paia te ara ki te ao, ka mutu te haere o te tangata i taua ara.” Ka noho a Mata-ora i tenei ao. No reira te whakatauki mo te moko,—

Na Mata-ora i ako
 Te mahi a Ue-tonga
 Te mahi ta moko.

Me tenei ano hoki,—

Nga nganga a Mata-ora
 Nga mahi a Ue-tonga.

Ka mutu. Na Niwa-reka a Papa-hu. Me haere tenei i a Tura taihoa hoki e tiki mai ano e korero i tenei, e puta ai ki a Maui-takataka-te-rangi.

TURA. (NGA-I-TAHU.)

Na Te-anu-ki-waho (te matao) Te Pou-namu; Na Te-anu-ku-whakarere te Mataa; Na Te-anu-ku-mahana a Tura. Ka noho ia Rau-kura-matua, ka puta ki waho ko Ira-tu-roto; ka noho a Ira-tu-roto kia Te-waha-mata-reka ka puta ki waho ko Ui-roa. Ka noho a Ui-roa kia Te-whe, ka puta ko Tahito-tare ka noho i a Rongo-mai-kato ka puta ki waho ko Ra-kai-nui, ka noho i tana wahine ka puta ko Te-ao-mata-rahi, ki muri ko Rua-tapu-roa (he wahine), ka noho ia Kahu-kura-nui ka puta ki waho ko Ra-kai-hiku-roa, ka puta ta Ra-kai-hiku-roa ki waho ko Ta-manu-hiri, ka noho ia ki a Rau-ka-eto, ka puta ko Hine-pare (he wahine), nana a te Taniko o Nga-ti-kahunu ko Tama-waka-tini, ka noho ia ki a Ra-kai-ha-kino, ko Tama-ihu-poro ka noho ia Te Kura-i-waho ka puta ko Ra-kai-te-kura, ko Tama-tea te tama, ka moe a Ra-kai-te-kura ia Tu-marō, kahore he putanga.

Ka noho a Tura i te wahine ia Ru(Rau)-kura-matua ka puta ki waho tana tama ko Ira-tu-roto.

Ka noho tetahi tamaiti keke o Whiro i te wahine ia Ha-raki-raki ka puta ki waho tana tamaiti, a ka homai taua tamaiti ki runga ki a Whiro, he mea ma Whiro e hiki hiki taua tamaiti, ki te matua hungoi (hungawai) a ka hia tiko taua tamaiti, a ka tikona te ure o Whiro, ka karanga ake a Whiro ki taua wahine ka haere mai kia horoia te tutae o te tamaiti, a ka tae mai taua wahine, ka whawhai (tango) taua wahine ki taua tamaiti, ka titiro hoki ki te ure o Whiro, ki nga ngarara e manana (e pikopiko ana) he whakairo i te ure o Whiro, a ka hae te wahine i te kata, a ka horoia te tutae i te ure o Whiro e taua wahine, a ka po te ra, ka haere atu taua wahine nei ki a Whiro ka moe raua ka ao ake i te ata ka rangona taua moe a te wahine ra raua ko Whiro, ka whaietia (ka keteketea) e nga tangata ka mea, "Katahi ano te hinaonga i tahuri ake ka ai ki tana matua hungoi," a ka mate te hungoi i te whakama, ko te take tenei i huaina ai te wharaunga (te haere) a Whiro raua ko Tura, ka hua a Tura he waka hoki mai kaore he waka heke rawa ki te Wawau, a ka whaihangatia te waka e Whiro, ka oti auka-hatia ka ki atu a

Whiro ki taua tangata nei “Komotia mai te kaha,” ka whawhai (tango) atu a Whiro ka kukume mai, ka komotia atu ka ki atu a Whiro ki taua tangata ra. Ko Kai-kapo te ingoa “Ra tua tia mai i tou kaki,” ka kumea e Whiro ka mate taua tangata, a ka tapuketea (tanumia) taua tangata ki roto ki nga maramara o te tarainga o te waka, ka porangitia ka rakahauia (rapua) kahore hoki kia kitea a ka aue nga tangata ka tangi, a ngaro rawa a Kai-kapo kahore rawa kia kitea, ka oti te waka ka toia, a ka takahia e nga waewae o nga tangata nga maramara a ka puta te tupapaku, a ka kiia na Whiro i patu, a ka maanu te waka a Whiro raua ko Tura, a ka rere ka tutaki kia Tu-tata-hau raua ko Roko-taka-whiu (ko Taroi-raua ko Ta-tea) ka karanga a Tu-tata-hau, “Waka-waka no wai.” Ka karanga atu te tahi tangata a Whiro “Waka o atua,” ka mate taua tangata he mea patu e Tu-tata-hau, ka karanga atu ano a Tu-tata-hau “Waka a tangata.” Ka karanga atu e te tangata o runga i te waka o Tura raua ko Whiro “Waka o atua,” ka patua hoki tera o runga o te waka o Whiro e Tu-tata-hau, ka mate, a karanga mai ano hoki a Tu-tata-hau “Waka waka o wai.” Ka karanga atu a Tura, “Waka o Whiro me te tipua ka ripiripia, ka toetoe,” ka tau mai he waka, a ka ora a Whiro ma, ka hoe te waka o Whiro a ka tau ki O-tea te waka, a ka rere te waka, nawai ra a Tura, i whakaaro me te rere te waka a ka heke tou (tonu), ka mea kia heke ki te wawau, ka mahara a Tura, he heke tou (tonu) ki te mate, ka hara nga Pukakau-kore ka tutata ki te taha o te waka e rere ana, ka whaia ake e Tura ka mau nga ringa a Tura ki te Pukakau-kore ka whakaeke a Tura tu ana aia i uta i runga i te puouhau (takutai o te moana) a ka tukua atu a Whiro, a ka heke aia a Whiro ki te wawau ki te oti atu, a ka haere a Tura ka tae ki te tahi wahi ka noho aia, ka aoina ake ka haere a ka ahi ahi te ra ka tae ki tetahi wahi ka noho ka po te ra ka moe; aoina ake i te ata ka haere a ka tae aia ki te kainga o Te-ruwahine ka noho, a ka hiahia a Tura ki taua taua (wahine) nei mana, ka ki atu taua taua (ruruhi) a Te-ruwahine, “He tara kai hau toku tara he tiaki au no te putoe,” a ka ki taua taua “Na te wahine mou ko

ou tuahine,” a ka haere mai he hoa wahine na ka whakarongo ki te haunene (turituri) o taua kai uma ra o te Aitanga-a-nuku-mai-tore i rokohina atu ra e Tura e one (wiri-wiri) ana i runga i te tawhara o te kiekie, ko te uma anake, kahore hoki he upoko, kahore hoki he tangata, ko te hope anake. Ka noho a Tura ia Turaki-hau ka noho i a Wai-rangi, a ka meatia he kai ma ratou, he ota te kai, ka homai he kai ma Tura kia kai aia, kahore hoki a Tura i kai i aua kai, ta te mea he ota tou (tonu) te kai, ka mahara a Tura, “E hara tenei i te tangata he atua, he kai ota tana kai e noho nei,” kaore i roto i a Tura te kauati a ka tangohia ake tana kauati e Tura i roto i aia e huna ana, ka hikaina ka tu te ahi, ka rangona te haunga o te paoa o te ahi a Tura e nga ihu o taua kai uma ra, i te mea kua tae atu te haunga o te ahi ki a ratou ihu, a ka oma ratou ki ro (roto) o (te) ngaherehere; ka tu hoki te wahine ki runga kia haere kia oma, whawhai atu te tane ka puritia i te weruweru a ka mau te noho a taua wahine a Tura i tana taha noho ai, ka noho raua ka tu (ka) te ahi; ka whakakangia ka tawhiritia, a ka tahuna te umu, ka hoatu nga kai ka tapuketia (tanumia) nga kai i te umu, ka haere ki tahaki noho ai a ka takitaro tikina atu ka hukea, na te takiritanga o nga tapura (retao) ka tae te kakara ki tana hunga wahine i whati ra a ka hoki mai ka tae mai ki te kainga rokohina mai e tu ana nga kai ka ki mai ratou, “Homai, homai, kia whakamatau matou me aha ma te reka,” a ka whakamatau e reka ana, “A tenei ano te reka o te kai,” ka ki atu te waha o Tura, “E hara koe i te tangata he atua koe, he kai ota anake tau kai.” A ka noho a Tura raua ko te wahine ka kikinia (kukune) te tamaiti, a ka punui te tamaiti a ka mea kia puta ki waho ka whaihanga whare a Tura, ka tu te whare a Tura ka whakamamae te wahine te tamaiti, ka rongoi mai nga iwi. Ka haere mai nga tangata he wahine tonu nga whanaunga hoki, tana mataa, tana mataa, tana huka huka, tana huka huka, haere mai tena wahine tana mataa tana huka huka, a ka noho nga tangata, i whakapeti (poto) ai ki te tamaiti ki te hapu ka ki atu te waha o Tura ki tana wahine, “He aha tenei, i haere mai ki te aha ra?” Ka ki atu te waha o te

wahine, “Haere mai ki taku tamaiti kia haea taku kopu, ko taku tamaiti te tango atu, ko au ia kia mate.” Ka ki atu a Tura, “Ne, kei te penei te tikanga.” Ka ki atu te wahine. “Ae.” Ka haere a Tura ki te whaihanga whare, a ka whaihanga i te whare ka hoki ano a Tura ki tana wahine ka ki atu a Tura, “Kei te aha koe,” ka ki mai te wahine, “Kua makere te ara o taku tamaiti.” Whawhai (tango) atu a Tura ki nga poupou, a ka poua nga pou e rua, ka poupou te pou tama wahine e Tura ki te aro aro o tana wahine ka pou te pou tama tane ki te tuara o tana wahine, ka ki atu a Tura ki te wahine, “Na ko te pou i to tuara hei whakawhirinakitanga mou, ko te poupou i to aroaro hei whakamahurutanga mo te mamae,” a ka noho te tane ka ki atu ki te wahine, “E mea koe e kore e puta te tamaiti ki waho ka tapapapa (tapa-tapa) e koe” Kia kotahi ki a Ao-nui, kia kotahi kia Ao-roa, kia kotahi kia Ao-tauira,” a kahore koe e puta karanga ki toku ingoa, “Kia kotahi ki a Tura,” na reira ka matauria ko Tura tona ingoa, a ka puta te tamaiti ki waho, takoto tou (tonu) ki waho; ka kawea te popoki ki Mua ka oti te kawea ka hoki mai, ka kotia te pito (te uho) o te tamaiti ka tapuketia (tanumia) te whenua ka takaia te tamaiti ka mauria ki te kainga ki te wahi ke ki tahaki, ka noho te tamaiti, a ka mahue (taka) te pito ka makere ka tuatia, ka oti te tua ka whakamene nga tangata te kai tua ka maoka (maoa) te umu o te tuatanga o te pito o te tamaiti. Ka waia (tahuna) te umu mo nga tohi mo nga hiwa mo te umu tukuwewe, a ka hoatu ma te matua tane e kai ka kainga e te matua tane ka mutu ka tukua he kai ma te kai whakapeti. A ka matua te tamaiti, a ka oma te tamaiti ka kiia atu e Tura ki te wahine, “Hakurea toku upoko,” a ka hakurea e Turaki-hau te upoko o Tura, a ka whakarongo ake a Tura e hu (kete kete) ana a Turaki-hau, a ka ki iho te wahine. “E Tura e aha nei e ma nei i roto i te huru pango,” ka ki atu te waha o Tura, “He aha,” ka ki mai te wahine, “Aua ra te mea ma i roto i te huru pango,” ka ki atu te waha o Tura. “He hina, he hina mate,” ka ui atu te wahine. “He hina mate rawa.” Ka ki atu a Tura “Ae,” ka mea atu te wahine. “E Tura e rua

hoki matenga o te tangata.” Ka mea atu a Tura “Ae,” a ka mate a Tura i te whakama, a ka tangi aia ki tana potiki ki a Tauira-ahua, a e rua nga rangi i tangi ai ki te tamaiti, a e rua hoki nga rangi a te wahine i tangi ai ki a Tura, ka ki atu a Tura ki tana potiki, “Ki konei ra, kia ata noho koe, kauranga (kaua) e noho kino.” A ka haere a Tura a ka po te ra ka moe, ao ake i te ata ka haere tonu a Tura a ka ahi ahi te ra ka moe ao ake i te ata ka haere, he roa no te whenua i haere ai a ka tae ka kitea te Paikea i pae ki uta, ka koti kotia e Tura taua Paikea, a ka pu tera te Paikea ka whaihangatia e Tura te kaupapa (whata) tiketike ka utaina te Paikea ka runga a ka tomo tera whata, mo tona oranga tera whata te whata tike tike, a ka whaihangatia te whata hakahaka (papaku) mo tona matenga, ka utaina ano hoki he Paikea ki runga ki te whata hakahaka, na te whata ano ka tomo, a ka tahuri, a Tura ki te whaihanga whare, ka tu te whare, he whare nui puku (rawa), ko Hau-turu-nuku te ingoa o taua whare, a ka noho aia i roto ka po te ra ka moe aia, ao ake i te ata ka noho, ka po ka moe, me te whakaaro aia nawai ra i ora a ka turoro, a ka kaumatua ka piri aia ki te whenua, a ka tiko tou (tonu) aia ki ro (roto) o te whare, ka po te ra ka karanga aia, “E Ira-tu-roto, E Ira-tu-roto,” ka moe aia ka hokia te kauwhau! (wawata) ka karanga tera, “E Ira-tu-roto! E Ira-tu-roto!” A aoina ake a Ira-tu-roto i te ata ka ki atu ki nga tangata, “Taku moe tenei a Tura e karanga mai E Ira-tu-roto! E Ira-tu-roto!” ka ahi ahi te ra ka moe a Tura ka hoki mai te kauwhau ka karanga, “E Ira-tu-roto! E Ira-tu-roto!” ka moe ka karanga, a ka moe a Ira-tu-roto, ka ao ake i te ata ka korero i tana moe ki nga tangata ka ki atu a Ira-tu-roto ki tana hakui (whaea), “Homai tetahi hinu maku.” Ka pania eia ki aia a ka haere aia ka ahi ahi te ra ka moe, ka ao ake i te ata ka haere he roa no te whenua ka tae ki tera whenua, ka moe ka ara ake i te ata ka haere a kua tata, ka tae ki te hakoro, rokohino atu i te tutae e takoto ana a ka horoia, ka whaihangatia he poro rakau ka takoto ki roto ka kawea ki te kainga i te hakui (matua wahine).

TURA. (NGA-I-POROU.)

Ko Tura i haere i runga i te waka o Wiro (Whiro) raua ko te teina o Whiro ko Hua. Peke noa a Tura ki runga i te waka, a ka rere ratou, a he mate anake ratou i roto i te waha o Te-kanihi, a i mau te waka ki reira, ka heke iho ki te waha o Te-kanihi ka karanga atu a Tura “E Whiro! e, he waka aha te waka” ka karanga mai a Whiro “He waka mate.” Ka rere a Tura ki uta me tana kauati, a ka haere aia i te one o Matiti rokohina atu eia Te-kai-runga, Te-kai-uma, e haere ana e haka ana taua uri o Te-Aitanga-o-nuku-mai-kore. He iwi taua iwi, he ringaringa, he tuke ringa, he pokowhiwhi, e kai ota ana taua iwi i te kai, kahore e tahuna kia maoa ka kai ai e ratou, ko te kai, he Kumara, he Pakake. A hikaina ana e Tura te ahi, ano ka rongo taua iwi i te haunga o te paoa o te ahi ka whati ratou ka oma ki ro (roto) ngahere. A ka moe a Tura i tetahi o ratou hei wahine mana, ko Turaki-hau te ingoa, ka tahuna te hangi e taua wahine, he mea ako aia e Tura, a ka maoa te kai. Ka hongiri ratou taua iwi Te-Aitanga-a-nuku-mai-kore i te kakara o te kai maoa, ka hoki mai ratou i te ngahere, a ka kai ratou i te kai maoa. Ka ruaki, ka kai ano ka ruaki ara i kai a i ruaki, a ka mohio ki te kai i te kai maoa a ka mutu te ruaki. Ko Matai-tu te ingoa o te kauati a Tura i mau ai i aia i rere ra ki uta.

Ka noho a Tura (a ko te tahi ingoa o Tura ko Te-wai-rangi-haere), ia Turaki-hau he wahine tuku iho i runga. Ka whaihangatia nga whare e Tura, ko Rangi-takihi tetahi whare ko Hau-te-ruruka (rurunga) tetahi whare a Tura. Ka hapu te wahine a Tura, a ka tata ki te whanau. Ka whakamamae te hakuia ka haere iho (mai) nga maatua, nga tupuna, me nga taua (wahine), me nga hakoro (tane), me nga ira-mutu, me nga hukahuka, me nga kakahu, me nga mata hei hae i te puku o Turaki-hau mo te tamaiti kia tangohia ki waho o te kopu o te whaea. Kihai a Tura i pai ki te rawehanga a taua iwi mo tana wahine, a ka tae aia ki nga pou e toru a poua ana eia ki te whenua hei pupuri; e rua mo nga ringa-ringa a Turaki-hau hei takahi tetahi ma ana waewae, a ka karakia a Tura ki tana

tamaiti, a ka whanau mai te tamaiti ki waho, na taua mahi a Tura i ora ai tana wahine te ripia (haehaea) ai e taua iwi kia puta ai te tamaiti ki te ao nei. A ka kite nga tupuna o Turaki-hau i tenei tu whakawhanau i te tamati. A ka mau mai i reira te whanau tamaiti ki te ao nei a e mau tonu nei taua tu whakawhanau wahine, e kore ai e ripia nga whaea kia puta ai nga uri. Mehemea i ripia te whaea, penei e mate aia, a ka mauria aia ki Te-wai-ora-tane horai ai kaukau ai, ka ora ake ai ano ki te ora o te ao nei.

Na Tura i whakakite te whakawhanau i te wahine, nana ano hoki te ako i te umu tao kai, i kitea ai te kai i te kai maoka (maoa). Nana ano hoki te hina, me te tikanga kaumatua, ara te koroheketanga o te tangata.

Ka noho a Tura i roto i te whare, ara he whare tana mea i noho ai i te ao nei, kihai i moe waho a kaumatua noa koroheke noa aia, a ka ahua hina ana makawe (huruhuru o te upoko) ka tirotirohia tana mahunga e tana wahine ka mea atu, te wahine ki aia, “He aha tenei.” Ka mea atu a Tura ki aia “Ko te tohu o te heke o te tupu tangata, ko te tohu o te mate,” a ka mea atu ano a Turaki-hau ki aia, “A he tika ranei, me mate rawa atu koe?” Ka mea atu a Tura, “Ae,” a ka whati a Turaki-hau ka haere ka oma, ka mau i tana tamaiti i a Tai-roro-hua. Ka mahue iho a Tura koia anake i tana whare a ka noho noa iho aia a ka tino koroheke, a kihai aia i kaha te haere ki waho o tana whare. A ka roa ka hoki mai ano tana tamaiti ki aia, ka mahia nga mea ma Tura eia a mate noa a Tura. Kotahi ana maunga i a Tura ki te wai horoi ai, a pikaua mai ana ano a Tura eia ki tana whare, otira kihai a Tura i ora i te mahinga ki te wai. Nokonei nga Hina me te koroheketanga o te tangata.

WHIRO RAUA KO TURA. (NGA-TI-POROU.)

Ko Te-ao-mata-kaka. Ka wahia ki etahi ara, ka wahia mai ki te Ao-taru-aitu.

Ko enei korero mo te riri i Te-Potiki-kai-rororo. Ko Te-Ao-taru-aitu, ko Mo-uriuri, ko Mo-rekareka, ko Mo-roki-tu, ko Mo-

roki-tohe, ko Mo-hiku-i-tauira. Ko Hua to mua ko Whiro-tipua-
mana-tu to muri, he whanau tahi, ka kakari a Hua raua ko tana
taina (teina) he rakau te take o ta raua tautohe.

Ka whakatika a Hua ki te tope (tua, pouto) i te rakau, he
Totara te rakau, a ka hinga ka taraia te rakau, a ka oti, ka
waiho i runga i te taraitanga maramara takoto ai te waka nei,
ka ahū ratou ko ona tangata ki te mahi kai ma ratou, ka pae te
kai ka tahi ano tera ka tuku karere kia Whiro me ona iwi kia
haere mai ki te too i te waka nei, ka motu mai te ope nei ki te
huarahi ka ki atu a Whiro, “E taa ma tatou ka tango i te waka
nei,” ka ki atu ki te tama (taua) ina e tai ki te wehenga o te ara
e tapatapa au penei na:—

Toia te waka na Hua, ko
Hotu-te-ihi-rangi e tupa.

Kauaka hei kii te waha,—

Toia te waka ki runga
Ki tapanihi e tupa.

Kauaka hei whai ake. Kei muri au ka tapatapa ai,—

Toia te waka na Whiro, ko
Hotu-te-ihi-rangi e tupa whai-ake.

Hei kona rawa koutou whai ake ai, kia kaha te karanga.
E karanga au,—

E toia te waka na Whiro
Ki runga ki Wainga-tu.

Kia kaha te karanga,—

E tupa whai-ake,

e tae ki te waenga o te ara ki to tatou huanui (ara) kia kaha ki
te kukume ki to tatou nei kainga. Ka rite nga korero ka tahi
ano ka toia te waka nei, ka tapatapa a Whiro i te ingoa o Hua ki
te waka nei, kaore e panuku e aha, ka whakahua i te ingoa ano
o Whiro-tipua. Ka tahi ano ka taea mai nei te waka nei, ka tae
mai ki te waenga o nga ara ka karanga atu a Hua “Toia kia tika
ki toku kainga,” kaore hoki i rongo te ope nei toia tonutia ki

Wainga-tu heoi ka tau te waka ra ki Wainga-tu, ka whakatika a Hua ki te tapae (whakatakoto) kai ma te ope too i taua waka ra, ka wharona te kai ra ka whakatika mai tana potiki a Tao-ma-kati ka tangohia nga kinaki o te kai nei, penei tonu i nga ra katoa, me te te titiro a Whiro kaore tangata ra e riri ki tana tamaiti. Ka tae ki tetahi rangi ka eke ki runga ki te waka haukaha (aukaha) ai, ka puta mai te tamaiti ra a Tao-ma-kati, ka kii atu a Whiro “Hara-mai (haere mai) komotia mai ta taua kaha.” Ka kokomo tangata ra me te tamaiti ra, ka tae ki tetahi wa ka kumea e Whiro ka mau te ringa o tamaiti nei ka aue, ka tahi tangata ra ka karanga atu ki tamaiti ra “E, koi (kei) mate ai koe e tama.” Ka ki atu “Tena tawekatia ki to kaki” ka tawekatia ki te kaki o tamaiti ra ka kumea e Whiro ka mate tamaiti nei i konei, ka mate tamaiti nei ka tanumia ki nga maramara o te waka nei, ka toru nga tapaenga kai a Hua ratou ko ona iwi ra kahore hoki e puta ana te tamaiti nei ki te mahi i tana mahi, ka tae ki te wha me te ngaro tonu tamaiti nei, ka ui atu a Hua ki tana taina (teina) ki a Whiro “E taa kaore koe i kite i ta taua potiki” ka ki atu tangata ra, “Kaore au i kite” ka kimi (rapu) tangata ra a tae noa atu tangata ra ki te iwi i te waka ra, ka ui atu ki tangata ra ano ka ki mai ano tangata ra “Kaore au i kite,” ka hoki ano tangata ra, ka tae ki tetahi rangi ka tae atu ano tangata ra ki te waka ra ano ka noho ki te kei o te waka nei ka roa ka puta te rango nei e tangi haere ana mai ka tae mai ki runga i tangata ra tangi ai, a ka rere atu ki te kowhao o te waka i mate ai tamaiti ra ka roa e rererere ana i kona ka rere ano ki te pukai maramara ra e tangi haere ana ka whaka-tika atu tangata ra hurahia ake ai tenei te takoto nei tamaiti ra ka ki atu a Hua “E taa te whanako ake koe ki te kaikino i ta taua potiki.”

Ka oti te waka nei, ka purakautia, ka mate nga kai ka kiia atu a Whiro ki tona iwi “Kawea nga maramara o te waka nei ki te marae a Hua takoto ai, ka tae koutou, kuaa hei huri atu ki tua o te paepae o te marae, ki te huri atu koutou ki tua, ka oti atu koutou, hei te marae tonu ka whakarere atu, ki te whai mai

a Hua ia koutou, ka whaka-ara i ‘Tara whenua mea’ hei tohu kia kite atu ai au.”

Ka roa ka marama (maranga) te manu ra kei “Tara o tai kei te one” ka karanga te tangata “E Whiro e kei runga Tara-kakao” ka whakatika mai a Whiro ki te whakahei (whakakaha) i tona ope ra, ka tutaki tonu a Hua i a Whiro e whai ana i ona tangata, ka puta a Whiro ki mua, ka puta hoki a Hua, na Hua te rakau ki a Whiro ka whakaputaia e Whiro, ka puta te rakau ra, ka tahi ano ka hoatu e Whiro, e hara ko Hua ka mate i a Whiro, i a Hua ka hinga ka tangi te patu ka mate a Tao-uri, a Tao-tea, a Tao-maihi, a Tao-marara, ko Tao-ma-kati ra hoki i kohurutia ra hoki e Whiro, ka tahuri a Whiro ki te ako i te ahi whakahoki kia kainga ai a Hua ratou ko ono tamariki, ka oti te tipua manatu ka kainga hoki a Hua ratou ko ona tamariki. Ko Te Potiki-kai-rororo tenei matenga.

Ka whakatika mai a Whiro i runga i te waka ra ka eke mai a Tura ki runga i taua waka a Whiro he Hoi nga rakau o nga motumotu o te ahi a Whiro. Ka hirere tonu te waka a Whiro ki te po tonu, ka peke a Tura ki uta me te kaunoti a Whiro ko “Tu-a-hiwi-o-te-rangi te ingoa me te tokotoko ko Tino-kuru-ki te ingoa o taua tokotoko me te tataa ko Ha-kihea te ingoa. Ka haere noa atu ra i te whenua, pono tonu atu ki te kainga ia Rua-hine-mata-morari ratou ko ona tamariki e noho ana ota ai te kai o tera wahi, ka hikaia e Tura tona ahi ka ka, ka oma te hakui ra me tona whanau i te matakū i te ahi ra, ka kai a Tura ka mutu te kai ka tikina ka pania e Tura nga waha o te kuia ra ratou ko tana whanau ki te kai maoa, ka noho tonu i aia te tamahine a te kuia ra whanau tamariki noa. Ka pa te aroha o te kainga, o nga tangata hoki, ka houa (ka karakiatia) eia tona atua a Rongo-mai ki runga ki te tataa kia Ha-kihea, ka kiia mai eia “Hei a Rongo-mai-tu-aho he taunga mohou (mou). E u koe ki uta kai te ora te tangata ka whai tohu mai ki au.” U tonu mai a Rongo-mai-tu-aho, ka kitea ki tona ingoa ka whangaia eia katahi ka tawhana (ka oke), ka kii te waha o te whaitiri, ka mahara a Tura kei te ora te tangata, ka tahi ano a Tura ka patai atu ki tana hungawai. “E Pou heaha tena e maa na i to

mahunga” ka ki mai a Te Rua-hine-mata-morari “He Hina” ka ki atu a Tura “Kaore pea e tupu ki au,” e roa tonu kua tupu, ka pataia eia ki te mata-kiri-tona ki te whewhe ki te tapu ki te kea me te kii mai te kuia ra “Ka tipu (tupu) katoa aua mea i koe,” ka tahi raua ko tona wahine me ta raua tamaiti ka eke mai ki runga ano i tana tataa, ka mauria mai nga taonga whakarihariha a Rua-hine-mata-morari. E wha tau ka kitea nga taru a Tura, ka mauria mai eia e Tura ona mea i mau ra ki uta, te kauahi, koia te ahi e hikaia nei ki te haere ki te riri, me etahi mahi ke atu, kii noa te tangata, ma taua kauahi ka mate aua mea. I marama ano tenei upoko oriori:—

Na te kaunoti (kauahi) o to tipuna (tupuna)
 O Tura i haere ai i
 Tere-i-nu-aho (Tere-i nui-ao) ka hika
 I tona ahi, kimihia he kura
 Ko Tu-mata-te-ra te ahi
 Ka hoki mai nga kai ki te ao.

Na te iwi nana nei taua oriori ko Tere-i-nui-ao (Tere-i-nu-aho) kati ano a tena wahi ana korero.

Na haere tonu mai o tatou waka me o tatou tipuna (tupuna) me aua korero. Ko nga karakia anake i rere ke. Te kii mo tena he “Maunutanga karakia rekereke.”

UPOKO II.

Tera te uira, ka hiko ki te rangi.
E kakai rua ana, na runga o Tau-whare.
Kaore (kahore) i a nei, ko te tohu o te mate.
Unuhia noatia, te ata o Wharo;
Te whakaaro koe, ka nui o hara.
Takiri whakarere, te patu i to ringa.
Rongi-mai-hara-nui, Ue-nuku-wareware.
E ui ana au (ahau) kei hea te Marama?
He Tanga-roa-a-mua, he Pau-te-kore-kore.
E tangi haere ana, nga tai o te uru,
Te-papa-o-whare-ana, to haerenga,
Tahu tahu kau ana, nga puke o te Tonga,
Ka hutia te tohunga, ki runga ki a Rona.
* * * *

Te tangi a Papa-hia mo Te-Huhu.

RONA. (RARAWA.)

Ka taka ki taua po nei, ka mea taua wahine nei kia tahuna he hangī kai ma ana tamariki, a kahore kau he wai hei whakamaku i ana repaki, ara i ana retao, a ka haere aia me ana retao ki te tahi ringa me te tahaa ki te tahi ringa, ki te akau o te moana, he po pourī hoki, a he ara kino taua ara i haere ai, a ka tutuki tana waewae ki nga pakiaka o nga rakau i taua ara, ka riri aia, a ka kohukohu (kanga) ki te Marama. Ka rongo te Marama i te kohukohu a te wahine nei a Rona mona, ka rere iho te Marama, ka mau ki a Rona, me ana repaki, me te tahaa, me te rakau Ngaio i pupuri ai a Rona, me nga kowhatu i tu ai a Rona, ka mau e te Marama ki runga ki te Rangi. A noho tonu atu a Rona i reira. Kei nga po marama, kei nga po rakaunui o te Marama e kitea atu ana a Rona e whirinaki ana ki nga toka, me

te rakau Ngaio ano e tu ana i tana taha.

RONA. (NGA-TI-HAU.)

He tupuna no matou a Rona, no nehe noa atu, a he nui no tana mate inu wai, a kihai i na taua mate, he kore wai hoki no nga awa, a he po pouri hoki te wa i tino mate wai ai aia a Rona, ka tatari aia kia whiti te Marama, ano ka kore noa iho ana oha, ka mau aia ki te ipu, ka haere aia ki te tiki wai, he tawhiti noa atu te awa i haere atu ai aia, ano ka hoki mai aia ka tutuki tana waewae ki te tumutumu rakau, a he nui no te mamae o tona waewae ka kanga aia ki te Marama ka mea “A hea (a whea) ra te puta ai, te upoko taona Marama nei.” Ka riri te Marama ki aia mo tana kanga, a ka rere iho, a na nga ihi o te Marama, a Rona, me tana taha, me te rakau Ngaio i pupuri ai i mau ki runga, a kei reira, kei te Rangi a Rona e noho mai ana.

RONA. (NGA-I-TAHU.)

Ko Rona te ariki o te Ra me te Marama.

Na Rona i kai te Marama, a na te Marama i kai a Rona, ka haere raua ki te Wai-ora-a-tane kau-kau ai a ka ora mai ano. Na Tu-raki te Marama. He tangata oma a Rona, he whai (aru) i tana wahine kia patua eia, ka hori (pahure) a Rona ki te moana ka tukua a Hoka i te rangi ki te wahine kia Hine-horo-matai, hei tukituki i nga ari (taepa), ao ake te ra ka haere te wahine me nga tamariki ki te moana, a ka karanga whakawai iho i Rona, a ka heke iho a Rona, ka heke iho hoki a Hoka i te rangi a patua ana a Rona eia, ka hoki mai te wahine me nga tamariki i te moana ka haere aia ki te tiki wai, a whakamaroketia ana te wai, e haere atu ana aia, me te maroke haere ano hoki te wai, ka tae aia ki te Marama, a whiua atu ana tetahi o ana taha (ipu) ki te Marama a mau tonu atu taua ipu ki te Marama, ko te tahi o ana taha i whiua ki raro ki te whenua, ka whaia atu aia e te wahine, ka whati aia ki te Ra, a na te wera o nga hihi o

te Ra aia i pei mai kia hoki mai; ka whati ano aia ki te Marama, a ka hoki mai ano ki tana kainga; tungia (tahuna) ana te kainga ki te ahi, a wera ana te wahine, ka rapu aia i ana tamariki a kihai ratou i kitea a ka tangi aia mo tana wahine, i te kitea a ka hoki ano aia ki te Marama a tu mau tonu atu ki reira.

RONA. (NGA-I-TAHU.)

Ka noho a Rona ia Uru-pahikahika ka puta ki waho nga tamariki, ko Tu-to-te-korori, ko Tu-to-te-korora, ko Pipi, ko Karure, ko Wai-kura, a ka haere a Rona ki te moana, a ka hori (ka pahure) a Rona ka karanga a Uru-pa-hikahika, “E Hoka tukua iho taua nei ki raro nei hakinakina (rekareka),” ka karanga iho a Hoka, “E kore au e tae atu he atua hae ko Rona,” ka riro a Rona ki tai o te moana hu ana i kona, a ka tuku iho a Hoka; i tawhiti ano te pane o Hoka pae rawa nga takitaki (taiepa) pae rawa nga whare, pae rawa nga kainga, ka moe ki te wahine, a i te awatea ka hoki a Hoka, a ka u mai te waka a Rona i te moana, ka whakareia (whiua) nga ika ka pu ki uta ka haere atu te hunga wahine ki tatahi ka pikaungia (pikaua) mai nga ika ki te whata ka whakairia, ka haere a Rona ki te kainga, i tawhiti ano aia ka titiro atu kua pae nga takitaki me nga whare ka mahara aia a Rona ka mea, “Na te aha ra i pae ai nga takitaki me nga whare,” ka tae atu te wahine ka ki atu a Rona, “I pae nga takitaki nei i te aha?” Ka ki atu te wahine, “I pae i te hau na te hau i tukituki;” ka ki atu a Rona “I whea (hea) tenei hau e tangi nei;” ka ki atu te waha o te wahine “E ko tua hau ake;” ka ki atu te waha o Rona, “Kahore ra he hau o waho o te moana;” ka ki atu te wahine, “E kia aha tenei hau;” ka noho raua ko te wahine ka moe ka ao ake i te ata ka takoto te aio ka haere ano a Rona ki te moana ka hori (pahure) atu aia ka karanga ano te wahine, “E Hoka tukua iho taua nei ki raro nei hakinakina,” ka karanga mai a Hoka, “E kore au e tae atu he atua hae ko Rona, ka riro Rona ki tae o te moana hu ana i kona.” Ka tuku iho a Hoka; i tawhiti ano te pane o Hoka pae rawa nga takitaki, pae rawa nga whare; ka tae mai ki te wahine, ka moe raua, ka hoki

a Hoka, a ka u mai nga waka, ka pakaina (panga) mai nga ika ki uta ka whanatu (haere) nga wahine ka hari (mau) mai ki uta a ka whakairia ki te tiro (whata) a ka haere mai nga tangata ki te kainga, a i tawhiti ano ka titiro mai a Rona kua pae nga takitaki, a kua pae hoki nga whare ka mea puku ano aia ki aia, “Na te aha ra i tuku tuku.” Ka tae mai te wahine ka ki atu a Rona ki tana wahine, “Na te aha i pae ai nga takitaki me nga whare.” Ka ki atu te waha e te wahine, “Na te hau.” Ka mea atu a Rona, “I uta anake pea tenei hau e tangi ana.” Ka ki atu te waha o te wahine, “E ko tua hau ake,” a ka noho raua ko te wahine, ka po te ra ka moe raua, ka ao ake te ata ka takoto te aio a ka maanu nga waka ki te moana, a ka whakataruna (hianga) a Rona ka whakamatemate i aia, a ka takoto ai, a ka haere te wahine ki waho, a kei ro (roto) ano o te whare a Rona e takoto ana, ka hua te wahine kei te moe a Rona, kahore kei te takoto matatu ano a Rona a ka rongo a Rona e karanga ana tana wahine i tenei karanga, “E Hoka tukua iho taua nei ki raro nei hakinakina.” Ka karanga mai a Hoka, “E kore au e tae atu he atua hae ko Rona, ka riro a Rona ki tai o te moana hu ana i kona.” Ka whakarongo ake a Rona, a ka whakaaro aia, “E koia ko Hoka ano e tukituki nei i aku takitaki (taiepa) me taku whare.” A kei te haere mai a Hoka ki te wahine; i tawhiti ano te pane o Hoka kua tukituki mai i nga takitaki, a ka whakatika ake a Rona ka whai atu ki a Hoka, a ko te raho o Hoka haea ake e Rona a tukua atu a Hoka kia kaere, ko te raho i mauria mai e Rona, a ka taona te raho o Hoka e Rona a hoatu ana e Rona hei kai ma taua wahine ma te wahine o Rona. Ka noho te wahine a ka tonoa e Rona te wahine kia haere ki te kawewai, a whai atu tou (whai, aru tonu atu) nga tamariki i te wahine, a haere tou (tonu) atu, me te pakihia haere atu te wai, a tahuri tou he pae maunga; na ka karanga atu a Rona ki tana wahine, “Haere ra, na kahore ka kai koe i te raho o tou tane,” a ka ngaro atu te wahine ka noho a Rona i te kainga raua ko te tahi o ana tamahine, a ka haere a Rona ki te moana, a ka u mai ki uta, a ka whanatu nga

tangata me te hunga wahine ki tatahi ka haria mai nga maka (manga) ki te whata, whakairia ai, ka haere ki te kainga noho ai tahu umu maka ai, a ka moe ka ao ake i te ata, ka haere ano ki te moana ka u mai ki uta whanatu te hunga wahine ka tari mai nga ika ki te tiro (whata) whakairia, ka haere mai nga tangata ki te kainga ka tahuna he umu maka ka kai ka ao ake i te ata ka haere ki te moana.

Kua tae te wahine me nga tamariki ki te kainga ke, a tera taua wahine te ki atu ra ki nga tamariki, “Nau mai, haere ki ta korua hakoro, e kore hoki e korua e ngaro ta korua hakoro,” a ka tonoa aua tamariki e te hakui ka whaihangatia ki te paka (papa, kumete) a ka tomo aua tamariki nei ki roto ki taua paka, ka korero atu te hakui, “Haere korua ka tae he pa, ka whakarongo ai korua, a ka kore e korua ka haere ka tae he kainga ka whakarongo, ka kore e korua ka haere,” a ka tukua ana tamariki kia haere, a ka tae raua he kainga ka u ki uta ka whakarongo kahore i reira, ka haere ka tae he kainga ka whakarongo kahore a Rona i reira ka haere, a ka haere aua tamariki ka tae ki tena kainga ka whakarongo a kahore i tena kainga ka haere, a ka haere aua tamariki ka tae ki nga waka i te moana e patu maka (manga) ana a ka tae ki tena waka, ka karanga nga tangata o runga o te waka, “Ta tatou nei poro rakau ra,” a ka ki taua rakau, ara nga tamariki o roto o te rakau ra “Kia taumaha” (taimaha) a ka takoto tou, a ka tere taua poro rakau, ka tae ki tena waka, a ka whawhai (hopu) mai nga tangata o taua waka i te poro rakau kai utaina ki te waka, a ka mea ake aua tamariki nei i roto i te poro rakau, “Kia mama kia mama,” a ka whawhai (hopu) iho nga ringaringa o te tangata ka mea ake ano aua tamariki nei, “Kia mama kia mama.” Ka karanga ake te tangata, “Mama taku rehe tenei poro rakau,” a ka mea ake nga tamariki, “Kia taumaha (taimaha) kia taumaha,” ka tukua ki ro o te wai, a ka tere taua poro rakau, ka tae ki te waka o te hakoro, a ka karanga ake nga tangata o te waka, “Ta tatou nei poro rakau,” a ka whawha (hopu) iho nga ringa o te kauhoe a ka karanga ake ratou “Taumaha rukaruku ia” a ka

tukua atu ano te poro rakau ki ro o te wai, a ka tere haere taua poro rakau, a ka rite ki te wahi o te waka i noho ai te hakoro a Rona, ka mea ake aua tamariki i roto i taua poro rakau nei, “Kia mama kia mama,” ka whaia (hopu) atu e nga ringa o te hakoro, ka hapainga eia taua poro rakau a tokoto ana i runga i te waka i roto i te taumanu o te hakoro, a ka patu maka te hakoro i runga i taua poro rakau, ano ka tomo te waka ka hoe ki uta ka haere mai te hunga wahine ka tae mai ka pikaua atu nga maka ka hari atu ki uta, a ka tae mai te tamahine o Rona, ka ki atu a Rona “Na tau na poro rakau mauria ki runga ki te whata iri ai,” a ka pikaua nga maka ka whakairia ki te toro (whata), ka haere nga tangata ki te kainga, ka tae ka noho i te kainga ka noho nei te tamahine a Rona ka ki atu aia ki a Rana, “Ka haere au ki waho whatu ai i aku patiti (tarutaru) hei uhi.” A ka haere taua tamahine, ka noho ka whatu i ana patiti, a ka rongongia aia e tangi mai ana aua tamariki i roto i taua poro rakau, koia nei nga kupu o te tangi o aua tamariki,—

Te Marama i taria kia puta mai koe i te pa e,
 Apopo ia maua nei kite ata patua ai
 E to maua nei matua.
 Tena ra ia a Uru-pahika-hika, ia Tu-to-te-Korori.
 Ia Tu-to-te-korora, Pipi e, Karure e, Wai-kura.
 Te Marama i taria kia puta mai koe i te pa e ra,
 Apopo ia maua nei i te ata patua ai e to maua nei matua
 Wahine ra ia Uru-pahika-hika ia Tu-to-te-korori,
 Ia Tu-to-te-korora, Pipi e, Karure e, Wai-kura.

Ka haere taua tamahine a Rona ki aia, ka korero atu ki aia, a ka haere mai a Rona rokohina mai aua tamariki e tangi ana ano i roto i taua poro rakau ko aua kupu ra ano, a ka wetekia taua poro-rakau ka tukua ki raro ka whara nga tiro ka tahuna ki te ahi mahiti (pau) katoa nga kai kahore hoki he kai i takoto a etahi tangata rawa, a etahi tangata rawa, mahiti katoa i te ahi, a ka noho tera a Rona, po maha noa atu; ka whakatau tera a Rona ki te Ra, a ka tau iho te Ra, kahore hoki tera kia piri ki te Ra, ka whakapiri tera ki te Marama, na piri tou ki te Marama na ka kainga te Marama e Rona nawai ra te Marama i rahi ka iti tonu ka mate hoki te Marama.

RONA. (NGA-PUHI.)

Ko te korero tara tenei mo Rona. I te tahi po atarau, ka haere a Rona ki te tiki wai mo ana tamariki, ko te kete ki tana ringa mau ai me te tahaa i roto, i te haerenga atu ki te wai, ka araia te Marama e te kapua, rokohanga iho, he ara kino taua ara i haere ai, he puku pakiaka rakau, a he ururua ano hoki: a tutuki ana tana waewae ki te rakau, a ka riri aia, ka kohukohu, ara ka kanga ki te Marama, ka puta ana kupu, ka mea “Poko kohua koe te Marama, te puta mai koe kia marama ai” ka riri ano hoki te Marama ki aua kupu a Rona, a ka rere iho, ka mau ki a Rona, ka toro te ringa o Rona ka pupuri i te rakau Ngaio, e tupu ana i te parenga o te awa; pupuri noa a Rona i taua rakau, hei aha ma te Marama; ka hiwia a Rona e ta Marama mahua katoa te rakau ra haere katoa me nga pakiaka, kaere tonu atu a Rona, me te rakau ra, me tana tahaa wai.

Ka taria, nei a Rona e ana tamariki kia hoki mai ki te kainga te puta noa ake, ka haere ratou ki te rapu i ta ratou whaea, rapu noa, te kitea, ka karanga ratou, ka mea “E Rona e, e Rona kei hea koe,” ka puta te reo o tera i te rangi ka mea. “E, tenei au kei runga nei, kei te Marama nei, kei nga whetu.”

ROANGA-RAHIA ME RURU-TEINA. (NGA-I-TAHU.)

Kotahi te wahine rongu nui e kiia ana e te rongu korero a nga iwi katoa, ko Roanga-rahia te ingoa, a ka noho taua hunga nei he tuakana he teina, ko Ruru-teina te potiki o taua hunga, ka rongu aua tangata nei i te rongu atahua o taua wahine a ka mea ratou kia haere kia kite ratou, ka mea puku aia aia o ratou mana taua wahine, ka mahia te waka ka oti, ka maanu ki te wai ka hoe taua hunga a ka tae ki te kainga ia Roanga-rahia, ka toia te waka ki uta ka haere nga tangata ki te kianga o taua wahine a ka rokohina atu aua tamariki e ta potaka ana, ka ui atu a Ruru-teina kia ratou “Kei whea te huanui,” ka ki mai aua tamariki “Whanatu na te roro o te whare o Roanga-rahia,” a ka

ki atu te waha a Ruru “Ko te huanui tera?” Ka ki mai taua hunga tamariki “Ae,” a ka haere tera a Ruru ka tae ki te kainga, ka haere ki ro (roto) o te whare o te kainga, ka noho ratou, ka meatia mai he kai ma ratou ka ahiahi te ra ka ki mai nga tuakana a Ruru, “Mau e taka a tatou mea, a mau e mahi he mea kia pai ai ta tatou noho i te kianga nei, me tiaki hoki e koe a tatou taonga kia pai kei poke i te repo (paru)” ka mahi a Ruru-teina a ka haere nga tuakana ki nga whare taka o taua kainga, a ka tae ratou ki nga whare taka ka mau tenei tangata a ratou ki tana wahine, ka ki mai te wahine ko au tenei ko Roanga-rahia, ka mau tena tangata ki te wahine ki ka ano taua wahine ko au tenei ko Te-Roanga-rahia, ka ki mai aia wahine aia wahine ki ia tangata ki ia tangata o aua tuakana a Ruru, koia a Te-Roanga-rahia, kahore he mea whakakake na ratou, a ka moe ratou ko nga tane, nga tuakana a Ruru-teina. No te horinga (pahuretanga) o nga tuakana ka haere a Ruru ki te whare kia te Roanga-rahia rokohina atu e noho ana raua ko tona tia (whaea), ka tae atu a Ruru ka mau kia te Roanga-rahia, ka ki atu te wahine ki tona tia “Haere koe ki waho nei hei titiro i te awatea, a ka awatea ka karanga mai ki au,” ka moe a Ruru raua ko te wahine, ka karangatia mai e tera whare “Kowai tou i to korua whare e papa ana” ka karanga atu tona tia “Ko au nei ano e haere ana ki te minaga,” ko Hine-te-rangi-atahua te ingoa o te tia, ka moe a Ruru raua ko te wahine, a ka marama ka karangatia mai e te paihi (tutei) “He awatia ia” a ka puta a Ruru ka haere ka tae ki roto ki to ratou whare, tika atu ano ki runga ki a ratou mea takoto ai, a ka tae atu nga tuakana ka ki atu ratou ki a Ruru tenei “Kua noho matou nei ia te Roanga-rahia a kahore he wahine mau,” ka noho ano nga tuakana ka ahiahi te ra ka haere ano ki a ratou wahine ka noho ana a Ruru, a ka hori (pahure) atu nga tuakana ka haere ano a Ruru ki tana wahine a ka moe ano raua, a ka ao te ra kua hoki ano a Ruru ki ta ratou whare, tae rawa atu nga tuakana e tokoto ana ano a Ruru i runga i a ratou mea, ka noho ratou a ka meatia mai he kia ma ratou ka ahiahi te ra ka korero kia manu ratou kia hoki

ki ta ratou kianga, ka ahiahi ano te ra ka hoki ano ratou ki a ratou wahine ka noho a Ruru-teina a ka haere ki tana wahine ka moe raua, ka kainamu ki te ata ka ki atu a Ruru ki te wahine, ki te tia (matua) hoki kia haere ratou ki runga ki te whaka, a ka whakaae raua a te Roanga-rahi raua ko te tia, a ka arahina raua e Ruru ki runga ki te waka, a ka haere raua ki roto ki te pakokori a Ruru noho ai ka huna raua e Ruru ki reira, a ka waiho atu a te Roanga-rahia raua ko te paihi (hoa noho) i roto i te pakokori noho ai ki haere mai a Ruru ki roto ki ta ratou whare ka takoto a Ruru ka puta mai nga tuakana ka ki atu kia Ruru kia maanu ratou, ka haere ratou kia toia te waka, a ka maanu te whaka, ka haere te tangata me te wahine, a ka utaina ka hoe, ka rere ratou a ka u ki uta ka toia te waka ki uta a ka porangitia (ka rapua) he ahi ma ratou, porangi (rapu) noa kahore kia kitea, a ka kitea atu te ahi o te Nga-rara-hua-rau e ka ana, ka ki atu nga tuakana ka Ruru-teina, “Haere tikini tetahi ahi ma tatou,” a ka mea puku a Ruru kia nono kia tiaki i tana pakokori kei haere atu he tangata ka takiritia te uhi e nga tuakana ka kitea tana wahine, a tonoa ana a Ruru e ratou kia haere, ka haere a Ruru, a ka tae ki te kainga ia te Nga-rara-hua-rau, rokohina atu e noho ana ko Kiore-ti ko Kiore-ta, ka karanga mai a Nga-rara-hua-rau, “Kiore, kowai, tenei,” karanga atu a Kiore “Ko Ruru,” ka ki atu a Nga-rara-hua-rau, “I haere mai ki te ahi,” ka mea atu a Kiore, “Ki te tiki ahi mai,” a ka haere mai te Nga-rara-hua-rau, mea rawa ake a Ruru kia haere kua tae mai taua atua nei, ka karapoti te hiku o te waero ka mau a Ruru, kahore hoki kia haere a Ruru ka noho ia te Ka (Nga)-rara-hua-rau, ka taona he umu kai ma ratou, ka maoka (maoa) mai te umu ka tu ki te aroara o Ruru paru rawa ki te inohi (unahi) o te Nga-rara-hua-rau, a ka noho ratou ka kai ratou ka hori atu a Nga-rara-hua-rau ka ki atu a Ruru kia Kiore-ti kia Kiore-ta “Ko tona tohu ano tenei a tenei wahine?” ka ki mai a Kiore-ti “Ae ko tona tohu ano tenei,” ka ki atu te waha o Ruru “Tanumia rawatia nga kai ma tatou ki te inohi” (unahi) ka ki atu te waha o Kiore-ti raua ko Kiore-ta “E ki ana koia koe he

tangata tenei wahine, a he atua ia,” ka ragona mai aua kupu e taua atua nei ka karanga mai taua atua “Akuanei rawa koe te mate ai” ka ki atu te waha o Kiore-ti raua ko Kiore-ta ki a Ruru “Haere koe,” ka karanga mai ano taua atua nei “Akuanei koe te mate rawa ai” ka tu tou (tonu) mai ki runga taua wahine kia haere mai ki Kiore-ti raua ko Kiore-ta ka rere a Kiore-ti ki roto ki te pohatu (kohatu) ngaro rawa atu ka rere a Kiore-ta ki te koukouaro ka ngaro atu, ka tae a te Nga-rara-hua-rau ki te pohatu i ngaro ai a Kiori-ti rakuraku atu ai e titi ana mai i roto i te pohatu ka whai (aru) taua wahine ia Ruru a ka karanga atu “E Ruru hoki mai, e Rura hoki mai, e kore au e tae atu hei te rangi pukoukohu (pukohu) ko au tena.”

Ka tae a Ruru ki te wahi i noho ai ana tuakana ka whai hangatia he whare kotahi te matao (mataho) ka whakaturia a Ruru ki te rakau ka whakakorokia ka whakatangatakia ka whakaurea mana ka oti ka whakakorokia, a ka mutu nga korero ka whakaturia, korero mai ana i roto i te rakau, a ka tae ki te rangi pukoukohu (pukohu) ka karangatia he tutu he parata he takauere rimu ko te Nga-rara-hua-rau a katata mai taua wahine ra ka karanga mai “E Ruru kei wha koe,” ka karanga atu a Ruru i runga i te tuarongo o te whare “Tenei ano au,” ka karanga mai ano taua wahine “e Ruru kei whea koe,” ka mea atu a Ruru “Tenei ano au,” ka karanga atu ano taua atua ra a Nga-rara-hua-rau “Hua koe i oma mai ai e kore au e tae mai,” a ka tomo te wahine ra ki ro (roto) o te whare, ka tomo mai ra te tara (taha) haere mai ai, a ka tae ki te tua-rongo ki a Ruru ka awhe mai te waero ra tetahi tara ka apitia ki te upoko, ka waiho a Ruru i waenganui ka hia ai taua wahine ki a Ruru a ka ai raua ka ki atu te waha o te wahine ra ki a Ruru “E Ruru e maroro ana tou ure katahi ano te ure maro nou,” ka ki atu te waha o Ruru, “Ko tona ahua ano tenei,” ka ki atu te waha o te atua ra, “E ngawari ana tou ure e Ruru ia taua nei, ka tahi nei marohitanga,” a ka whakarongo taua wahine ki waho e haruru ana ka ki atu ai ki a Ruru “E Ruru he aha tenei” ka ki atu a Ruru “Ko au taokete tenei e taka kai mai ana ma taua,” a ka

rongo ano te wahine ra e haruru ana a waho, ka ui ano te wahine ra, ka ki atu a Ruru, “Ko ou matua hungoi (hungawai) e taka kai ana mai ma taua.” Kaore ko nga tangata e tohihi (whakapuru) wahie ana ki nga tara (taha) o te whare a ka tahuna ki te ahi, ka tungia ki te ahi, a ka ka tenei wahi, me tenei wahi, ano ka puta ki te roro, ka uhia te whare e te au o te ahi kahore kia kitea te whare, pouri kerekere i te au o te ahi, ka puta te ahi i te matao o te whare ka puta a Ruru ki waho ka tukia (kapi) mai te matao o te whare ki te ahi ka aue taua wahine i roto i te whare i te were o te ahi ka horo te whare ka aue ano te wahine ra ka karanga “E Ruru whakawareware i te mura o te ahi; aue tuakiri.” E tu ana nga tangata i waho nei ko nga Korapa (he patu) mo nga inehi (unahi) o taua wahine kei rere te inohi, ka pakia ki runga ki te ahi, tera te inohi rere ka tae te Korapa (Karapotu) ki runga ki te ahi na nga inohi (unahi) ka mahiti (pau) ki runga ki te ahi, e rua o nga inohi (unahi) i rere ki runga ki Puke-rau-aruhe tetahi, ko tetahi i rere ki runga ki Pororimu, a ka tangi te tahi o aua inohi ko te tangi tenei,

Aue; Puke-rau-aruhe,
E kino au e te tahu;
E kino e, wareware
I te mura o te ahi,
Aue; tau kiri

A ka mate taua atua nei a Nga-rara-hua-rau, ka mutu nga mea i ora ko aua inohi e rua, a haere ana a Ruru he tangata ia kua mahue te rakau. Ka haere a Ruru ki te kainga i te hakui i te hakoro, i nga tuakana, a ka meatia he kai ma ratou, ka noho ratou a ka ahiahi, ka ki atu te hakui raua ko te hakoro ki a Ruru, “Na ia nga wahine, ko nga wahine a ou tuakana, ko koe anake ano kaore au wahine,” ka ki atu a Ruru “Ae kaore kau aku nei wahine,” ka ki atu ano te waha o Ruru ki te hakui, “Ka hore ano he tangata i tae ki taku pakokori.” Ka ki atu ano te waha o te tama “Koia kahore he tangata kia tae ki taku pakokori,” ka ki mai te hakui “Kahore ano,” ka ki atu te tama ki tana hakui, “E kore koia koe e haere,” a ka haere te hakui ka tae atu

ka koharikia (uakina) mai te wahine ka matakū te hakui, hoki tou (tonu) mai kahore hoki kia tae, a ka tae mai te hakui ka ki atu ki tana tane ki te matua tane o Ruru. “E ki ana koe he wahine ake te wahine a ta taua tama potiki?” Ka ki atu te waha o te matua tane, “He wahine nui puku?” A ka haere mai raua ki a Ruru, ka ui atu e Ruru ki te hakui. “Kahore koe i tae.” Ka ki atu te hakui “Kahore ra ahau i tae, whanatu tou au koharākia (uakina) mai matakū noa mai au, haere mai tonu nei au” ka ki atu te waha o te potiki “Aua ra ka kohara mai whanatu tou (haere tonu atu). “Ka haere ano te hakui a ka tata atu ka kohara mai taua wahine ra te wahine a Ruru ara a Roangarahia, a kahore hoki te hakui i matakū whanatu tou atu; ano ka tae atu ki taua pakokori huraina (uakina) atu, a tenei te noho nei raua ko te tia, e mau ana nga roimata i te kanohi o te Roangarahia, a e noho ana te tia; na te tia te koko (taha Tui) i mahiti (pau) na te tangata te koko kihai i mahiti, ko tetahi tahaa i mahiti (pau) ko tetahi tahaa i takoto, e tu ana te tahaa Koko i toe, a ka arahia (arahina) mai taua wahine me te tia i te po a ka tae mai ki te kainga ki te tane ki a Ruru, ka noho ka moe raua, ka ao te ra ka ki atu a Ruru teina ki te hakui “Akuanei ka whanatu (haere) ki konei ka karanga e koe. ‘Hua atu ai au kei a Ruru-matua aku te wahine rongo nui nei. Kahore, naia ka noho te tino o te Roangia-rahia i taku potiki,’” na ka rangona e nga tuakana, ka haere mai ratou kia kite i taua wahine, e noho ana, te pai pea ia o te kanohi, a ka riri nga tuakana ka haere ki a ratou wahine ka patupatua aua tini wahine katoa mahiti anake.

PUNGAREHU ME KOKO-MUKA-HAU-NEI. (NGA-I-TAHU.)

Ka noho raua i a raua wahine, ka haere ki te moana ki te patu maka (manga) ka tomo te waka ka u mai ki uta ka haere atu nga wahine ka tari (pikau) ki uta ka tuakina nga piha ka pangaina (panga) ka hereherea nga ika pikau ke ki te whata a ka noho ratou ka ao ake i te ata ka haere ano ki te moana ka

tomo te waka ka u mai ki uta ka tuakina nga ika ka panga nga piha ka hereherea nga ika ka taria mai ki te whata ka whakairikia (whakairia), ka tahuna he umu ika ka taona ka maoko (maoa) ka kai ratou, ka po te ra ka moe ratou ka ao ake i te ata ka maanu te waka ka tangi te hau ka puhia te waka ka rere, nawai ra i rere te waka i te moana hohonu ano ka pati (papaku) tou te moana ka u ki uta ka toia ta raua waka ki uta, ka porangi (rapu) kauati raua kahore kia kitea ko te pairi o ta raua waka ka whakapekaina ki roto ki a raua ka haere raua ka kite raua i waho i te oneone e takoto ana nga tapuwae, kotahi te waewae tokotoko, kotahi te waewae tangata, he hape te waewae o te tahi, ka ki raua “Kei whea ra nga tangata nana i tapuwae,” ka whakarongo raua e pa ana te toki i ro ngaherehere, a ka haere raua ka whakarongo haere, ka ki atu tetahi “Na tou e pa mai nei” a ka titiro atu raua ae na e tarai mai nei, a ka whanatu raua e tarai ana haere tou atu haere tou te rerenga o te mara-mara haere tou nga kanohi ka titiro ki te wahi i rere ai te maramara, ka rere te maramara a te tahi haere tou nga kanohi ki reira a ka kanakana aua tangata nei, ka ki atu te waha o tetahi “E ta kei te kana tou nga kanohi o nga tangata nei,” ka ki atu te waha o te tahi. “He kanakana noa ano ia kahore taua kia kitea mai,” i haere whakamoka raua, ninihi haere atu ai raua whakapinipini a ka haere tou atu raua, tahuri rawa ake aua tangata ka hopukia e Pungarehu ma ka mau, ka tau ratou ki raro ka ui mai kia raua “No whea korua,” ka ki atu raua “No uta maua na te hau mau i pupuhi mai,” Ka ki atu raua “No whea hoki korua” ka ki mai raua, “No Hawa-iki maua, no Tawhiti-nui-a-rua maua,” ka ki atu raua “Kei whea to korua na kainga,” ka ki mai “Na to matou na kainga” ka haere ratou a ka tae atu ratou ki tawhiti ka ki mai aua tangata kia Pungarehu ma “Akuanei e haere mai he kai keka (tawhiri) kia korua kauranga (kaua) hei kata, ka kata korua ka mate korua,” a ka haere ratou rokohina atu te Aitanga-a-nuku-mai-tore e oni ana i runga i te tawhara o te kiekie a ka haere ratou ki ro o te

whare, ka noho ratou i ro o te whare, ka takaina mai he kai, homai ki ro o te whare, he Pakake mata kahore hoki raua kia kai, noho tou raua, kahore he ahi o taua wahi e kai ota ano nga tangata o reira i te kai, ka kai mata i te kai, ka noho ano raua ka ahiahi te ra, ka homai ano he Pakake ma raua kahore hoki raua kia kia, noho toa raua a ka puta mai te kai kowhiti ki a raua kautete te mata ki runga ki te rakau a haere mai ka kowhiti ka mea mai:—

Tena ka kata,
Tena ka kore,
Tena ka kata,
Tena ka kore.

Kahore hoki raua kia kata a hoki noa atu, a ka noho raua ka moe ratou ka ao ake ano te ra ka homai he Pakake ma ratotu ka kai ota ano ratou ka noho raua a ka ahiahi te ra ka ki atu raua ki a Pungarehu ma, “Paia mai te whare,” ka tangohia ake ta raua kauati ka hikaina te ahi a ka tae te haunga o te paoa o te ahi ki nga ihu o nga tangata o te kainga ka karanga mai ratou,—

Piopio tai whakarua,
Nawai koe i homai,
Ki taku tai whenua?
E tu haere
Piopio tai whakarua,
Nawai koe i homai,
Ki taku tai whenua?
E tu haere

A ka tawhiria e raua te ahi a ka ka, tahuna te umu ka ka, ka tiaroaroa (tikakukakua) nga pohatu (kou-whatu) ka urua te umu ka hoatu nga pakake ka tikohia nga pohatu ki runga ki nga pakake ka hoatu te tapora (retao) ka tapuketia ka ngaro te umu ke haere mai ki tahaki ka noho, a ka taki taro ka haere ka huakuna (hukea) te umu, ka tu te tokowahu (tokowhau), ka hoki mai te kakara ka tae ki nga ihu o te iwi whenua, a ka haere mai ratou ka karanga mai kia Pungarehu ma “Te kakara,” ka tae mai ki te umu ka tipakia nga Pakake ka mauria ki ro o te

whare a ka manawareka nga tangata ka tahi ano ka kai maoka (maoa) a ka kai ratou, a ka ahiahi te ra ka moe ratou ka ao ake i te ata ka tahuna he umu pakake ka maoka ka kai ratou ka ki ratou “Ka tahi ano ka kai maoka, he kai ota anake ta tatou kai,” Ka ki atu te waha o Pungarehu ma, “E hara korua i te tangata, he atua koia koutou, e hara koutou i te tangata, he ota tonu ta koutou kai.” A ka noho ratou, a ka kii taua iwi kia Pungarehu ma, “Kotahi te mea e kai nei ia matou, he Poua-kai, he manu kai tangata,” ka ki atu te waha o Pungarehu ma, “E haere ana koutou ki whea i mahiti (pau) ai koutou,” ka ki mai nga tangata o reira, “Whanatu matou ki te wai, whawhai (hopu) tou mai,” ka ki atu te waha o Pungarehu ma “E kore ano e kite te haeremaitanga (haerenga mai)?” Ka ki mai te waha o era “Nawai ki, e kitea atu ana.” Na ka whaihangatia te whare a ka oti ka whakamataokia (kahore he roro) ka peke a Pungarehu raua ko tana hoa ki runga ki te matao noho ai, ka noho raua ka kitea atu e raua e rere haere mai ana taua manu a ka tata mai; i tawhiti ano ka tuku mai te upoko, a ka tatata mai homai tou nga ngutu ki tetahi o raua, hoatu tou te toki ka whati te tehi pakihau (parirau) pakau) whati tou te timu o tetahi pakihau (pakau) ka mate ka patua a ka haere ka torona (tirohia) te ana rokohina atu e pu (haupu) ana te iwi o te tangata: a ka hoki mai era ki te kainga noho ai. A ka moka ka (aroha) a Pungarehu ma, ka aroha ki a raua wahine a ka haere raua ka tae ki ta raua waka ka maanu ki ro o te wai ka hoe raua a ka ahiahi te ra a ka po ka u ki to raua kainga a ka haere raua ki ro o ta raua whare kua mahue kua kurikuria (kurikuria kua haunga ahua piro) a ro (roto) o te whare, ka kii raua kia raua, “Kua mahue te kainga nei, kua mate ranei pea nga tangata,” a ka titiro raua ki tetahi whare e ka ana te ahi ka mahara, na ano kei tera whare, ka haere raua ki tera whare ka tomo atu raua ki ro (roto) o te whare ka noho raua kahore raua kia kitea mai e nga tangata o te whare, e moe ana hoki nga tangata, ko tetahi ko tana wahine, ko tetahi ko tana wahine, kua noho hoki a raua wahine i te tane

ke, ka hoki ake te kauwhou (mahara) o tetahi wahine ka mea ake ka tangi ake ka mea:—

Whano ka ahiahi,
Ka whanake te aroha:
Ko te matua i wehea ki Hawa-iki.
Tena te waha, te pa mai
I tua maunga; na ra
Ka kai e.

A i te ata ka whakaara ake nga wahine me nga tane ka ki atu tetahi wahine, ko a taua tane, a ka noho i a raua tane tawhito ano.

UPOKO III.

Kaore te aroha, e komingomingo nei,
Te hoki noa atu, i tarawahi awa.
He kore tohunga mana, hei wehe ki te wai,
Kia hemo ake ai, te aroha i au.
Tenei ka tope mai, te uhi a Mata-ora,
He kore no Tuki-rau, kihai ra i waiho,
Hei whakawehi e i, mo te hanga i raro nei,
Noku nga turituri, pawera rawa au
Taku turanga ake, i te hihi o te whare,
E rumaki tonu ana, he wai kei aku kamo.

*Ko te tangi a nga tamariki tokorua , i te arahanga ai
ia raua, kia patua e Hongi Hika, i te pa i Pahi-
rua, i Te-totara, Hau-raki.*

TAMA-NUI-A-RAKI RAUA KO MATA-ORA. (NGA-I-TAHU.)

Ko te tikanga o Tama-nui-a-raki (ko Tu-te-kokohu-raki te tamaiti a Tama) he tangata haerere tonu aia he whai (aru) i nga wahine i nga taonga. I noho aia i a Ruku-tia, ka haere i te haere, ka haere mai kia Tu-te-koro-paka ka wani (haere, rapu) kia Ruku-tia i kii "I noho koe i te Kiri-haaka, i te Kiri-kuio," a ka whai taua wahine i aia, ka hoki a Tama, a kua riro te wahine, ko nga tamariki wahine ko Hine-rau-kawakawa, ko Hine-te-kopuwai i waiho, i noho i nga Tupuna ia Tama ia Tu-wenua, ia Tu-maunga, a ka tangi, a ka haere ki te kainga a Tu-te-koro-paka, a ka hoe a ka tae ki waho ake o te kainga ara o te Pa, i te po ka puta a Ruku-tia ka korero ki a Tama "E tu e Tama me te kura weruweru," a ka kau te wahine ki a Tama, a kotahi tekau kauanga o te wahine ki a Tama, na nga karakia a Tama aia i hoki ai i aua kauanga kotahi tekau a no tetahi kauanga ona ka tae aia ki a

Tama, ka whai aia a Tama i te huruhuru o te wahine, ka mau toia ake patua iho te wahine e Tama, a ka kotia porotia te wahine e Tama, ka mau a Tama i te upoko me te uma, ko te hope me nga waewae i waiho ki a Tu-te-koro-paka, ka mau a Tama i taua upoko ki tana kainga ki reira tangi ai ki taua wahi o te wahine, a tanumia ana eia, a takoto ra i te urupa a tae noa ki te wa i ngakia ai te kawa (kawa), ka karanga ai taua upoko me te uma i te wahi i nehua ai ka penei na, “U, upoko mutu,” a i te aonga ake o te ra, ka noho tu mai taua upoko. Ko te ingoa mo taua wahine i muri iho o taua patunga ona nei ko “Patunga-tapu.” Ka haere tonu a Tama ki raro kia Mata-ora, ki te kainga i noho ai raua, ka mea atu aia, “I haere mai ahau ki te tiki mai i te taa Moko,” a ka taia e ratou aia ki te moko, a ka whakaata aia i aia ki te wai, ka titiro ki te moko e mau ana i aia, ka tae rawa aia ki te wai a horoia ana te moko kia mawhe (ma), a ka taia ano e ratou aia, ki te moko tuturu, kihai i taea eia te horoi kia kore e mau i aia te moko, a ka taia katoatia tana tinana ki te moko kapi pu, a ka hoki aia ki ana tamariki me ana tupuna mihi ana ratou ki te ahua ke o tana kanohi i te moko. A haere ana ratou ki te hii ika, a e kai ana a Tama i te aua, ka tu tana korokoro, ara ka mau te wheua ika i tana koro-koro, a karakiatia ana eia, ka puta ake te wheua, na taua mahi ona ki taua wheua aia i mohiotia ai ano e taua iwi.

Na Tama i whakakite te ara ki Pou-tiri (Pou-tini), he whai nana i nga wahine i kahakuria (maua) i te kaupuke he moutere te kaupuke, ara he maunga. I haere ratou ma te moana, ko ia ko Tama i haere ma uta, na taua haerenga ra uta koia te kiekie i tupu ai i runga i te maunga. Ka tae a Tama ki Pou-tiri ko tana ropa (pononga) ko Timuaki i mau kai mai ma Tama i te hangi, na reira i karakiatia ai a Timuaki e Tama, a tu ana te ropa hei Maunga, koia a Timuaki maunga e tu nei i enei ra, ka haere tonu a Tama koia anake, ka kite aia i te Pounamu, a e ora ana taua mea te Pounamu i aua ra, ka taona eia te Pounamu ki te hangi a ka wera ka pakara ka rere maramara noa atu, na reira te pounamu i kitea ai ki te tini o nga whenua o reira, ka noho

aia i reira i roto i te ana Pou-tiri, a e kiia ana taua ana “Ko Te-ana-a-Tama.” E kiia ana e nga korero a o matou tupuna, he kaipuke nga maunga, ara ko aua maunga he kaipuke i mua, a whakamaungatia ana, kei Pau-tiri te tahi o aua maunga.

Ka haere a Tama ki Aotea-roa noho ai a ka tumau atu ki reira.

Ko Ruku-tia te wahine a Tama.

Ko Te-mua-ki-a tona pahi (waka) ara ko Te-ru-nakia te tahi ingoa o taua pahi.

TAMA-NUI-A-RAKI. (NGA-I-TAHU.)

Ka noho a Tama i tona kainga, me tana wahine me Ruku-tia, ka hapu te wahine ka puta ki waho tana tama ko Tu-te-hemahema ka puta ki waho nga tamahine ko Merau ko Kukuru-manu-weka ko Kukuru-peti. Ka noho a Tama i tona kainga ratou ko tana whanau, na ka haere mai te ope o Tu-te-koro-punga (Tu-te-koro-panga) ratou ko tana whanau, ka tae mai ki te kainga i a Tama ka noho i kona ka awatea ka whakataukia (whakataua) te haka, ka tu te haka a te whanau a Tama, he maro waero kuri a ratou maro, ka tu te haka a te whanau a Tu-te-koro-punga he maro kura o ratou maro, ka mate a Tama i te whakama ka haere aia ki roto ki te whare uikura, ka hori (pahure) a Tama ki roto ki te whare uikura ka tangohia te wahine a Ruku-tia te wahine a Tu-te-koro-punga, ka karikari (ka moea) atu ki te wahine, ka mahara te wahine, “Koia ano na taku tane i karikari mai, he tara kino tara haunga au,” na ka anga te wahine kia Tu-te-koro-punga ka noho i aia, na ka korero atu a Tu-te-koro-punga ki nga tamariki a Tama, “Ki konei ra, ko to koutou hakore e kore aia e tae aki i aku taero, i te Okaoka (ongaonga ka whanake (haere ake) ki waho ki te moana ko era taero hoki era ko te Tutu, ko te Parata, ko te Rata-moko, ko te Taniwha.”

Ka riro a Tu-te-koro-punga raua ko Ruku-tia ka tae ki to Tu-te-koro-punga kainga, na ka haere a Tu-te-hema-hema ka tae ki te whare i a Tama ka tapapa atu ki runga ki te matoa o te whare, ka ara ake nga kanohi o te hakoro ka titiro atu ki te

tama e tapapa ana i runga i te matao, ka karanga atu tera te hakoro, ka mea.

Tapu ti, tapa ta, hui e, tai e.
Rona haere mai, toki hau ma.

Ka karangatia mai e te tama, "To matou hakui kua riro ia Tu-te-koro-punga," na ka karanga atu te hakoro ki tana tamaiti ka mea :—

Ka riro a Ruku-tia ki te whakatu haka
E taea ia nei te tipona ki te hei no runga
He moe noa nahaku i titoitoi ano au
Toku nei ure. Tapu ti, tapa ta, hui e tai e:
Nana ana haere mai toki hau ma.

Ka puta i te whare uikura a Tama ki waho, ka haere aia ki te kainga i ana tamariki, a ka tangi ki ana tamariki, ka mutu, ka ui atu aia ki tana whanau, "He aha koutou i whakarerea ai e ta koutou hakui." Ka ki atu te whanau ki aia, "He kino nou na konei koe i whakarerea ai, i mate aia kia Tu-te-koro-punga ki te tangata atahua," ka ki atu te waha o Tama ki ana tamariki, "Ne," ka ki mai ratou ki a Tama "Ae, nakonei i whakarerea ai koe he kino nou," ka ki atu a Tama ki ana tamariki, "Noho marie (marire) koutou ko ta koutou tungane," a ka haere a Tama ki ana haere noa atu, a ka tae aia he kainga rokohina atu te Kotuku, a ka whakatau a Tama kia rite tana ahua ki taua Kotuku, a tau rawa aia ki te ahua o taua Kotuku. Na ka rere taua Kotuku nei ka tau ki runga ki te hapua wai, na ka rokohina atu te paenga kaka no te rau takoto ana, na Te-kohi-wai na Tu-whenua, na Tu-maunga a ka torohe haere te takutai ka haere te kaki o te manu ka kite i te kokopu e takoto ana i runga i nga paenga kaka ka kainga, ka titiro, mai te tangata o te kainga ka ki, "Tenei ra te mea kei to tatou paenga kaka nei kei konei e kai ana, katahi ano tenei mea, he mea hou," a ka ki atu te tahi tangata, "Tirohia atu, na ra e kai mai nei e waru nga toke o te kaki nei," na, ka mahara nga wahine a Tu-whenua, a Tu-maunga ka mahara ko Tama ka ki atu ki Te Kohi-wai ki te tamahine, "Tunua tetahi o nga ika nei," ka maonga (maoa) nga ika ra, e rua nga ika, he Hina-rei tetahi, he Ara-ua tetahi ka ki atu kia

Te-kohi-wai, “Whakatapaetia kia kotahi ki te tahi, kia kotahi te tapae tama-tane kia kotahi te tapae tama-wahine,” na ka ki atu tera, “Haere koe, e tae koe panga atu te tapae tama-tane, e mau i te kaki, ka mea atu, ka whakahi atu e koe, na ko tou tungane, ka panga atu i te tapae tama-tane ka kainga e te kotuku,” na ka whakahia atu e Te Kohi-wai, koia ne nga kupu o tana karakia :—

Ka whakatutu, ka whakarara,
Tapiki tamau kui,

Ka mau i te kaki ka pangaina (panga) atu te tapae tama-wahine na ka karanga atu e tera :—

Kai ure Taka-roa i uta,
Kai ure Taka-roa i tai,
Kai ure Ta-maunga,
Ka hia koe e Te-Kohi-wai.

A takoto ana i waho kua mama, na ka whai atu a Te kohi-wai ka arahina ki te kainga i nga tupuna kua whakatangata ano ko Tama, ka tae ki te kainga noho ai, ka noho a Tama i te kainga o nga tupuna, a ka titiro a Tama ki nga tupuna e noho ana, ki nga moko, ka kiia atu e nga tupuna “Na te aha koe i homai,” ka kiia atu e Tama, “Na nga taonga (nga moko) e mau mai na ia koutou nana ahau i haere mai ai,” a ka whakairoirokia a Tama, ka kapi i te moko, ka haere aia ki te wai ruku ai, a kua ma ana moko, ka haere mai aia ka whakairoirokia ano ka haere ano aia ki te wai ruku ai a kua ma ano, ka ki a tu a Tama ki taua iwi “E aha ta koutou e mau nei, na koutou hoki i horoi kahore kia ma ko aku kua ma,” ka ki atu nga tupuna “Nau mai haere koe ki era tupuna ou kia Taka, kia Ha, kia Tua-piko, kia Ta-waitiri i reira te karehu (ngarahu)” ka ki atu a Tama “Kei reira” ka ki mai nga tupuna “Ae nau mai haere e whai i ou tupuna kei reira,” a ka haere a Tama ka tae kia Tua-piko, ka noho ki reira, ka titiro a Tama ki nga tupuna ki nga moko, ka ui mai nga tupuna ki aia, “Na te aha koe i homai,” ka ki atu aia “Na nga taonga e mau mai ia korua,” ka ki atu nga tupuna, “He mate rawa (he nui te mamae)”

ka ki atu a Tama, “Aua ra korua i ora ai” ka ki atu te waha o nga tupuna, “He ora ano,” Ka ki atu a tama “Mei mate ano korua mate rawa ano, kei te ora ano,” ka ki mai te waha o nga tupuna, “He tangata mate rawa,” na ka roraia (whakapaia) nga uhi, ka ao ake i te ata, ka taia a Tama, ka takoto tera ka moe a ka hoki ake te kauwhou (mahara) koia nei nga kupu o te kauwhou:—

E Taka, e Ha, Tua-piko, To-whaitiri ka kino au.

Ka ki iho nga tupuna,—

E hara i au na te uwhi,
Na te parapara, na te whakarehua,
Pouri ana mai, potako ana mai,
Tana ka hiwa, ka hiwa hoki au.

Na ka moe a Tama ka hoki ake te kauwhou,—

E Taka, e Ha, ka kino au.

Ka ki iho nga tupuna,—

E hara i au, na te uhi,
Na te parapara, na te whakarehua.
Pouri ana potako ana,
Mai tana kahiwa,
Ka hiwa hoki au
Kai wai ra ka ia.

Ka kaukau a Tama ki te wai ka ki aia,—

He tangata mate oriori,
Ki te ipo taki.
Kurua mai te aroha.

Ka ara ake tera ki runga piha rawa ka hurihia te tangata ko te aroaro ki raro ko te tuara ki runga ka pehia ka puta te tarawai ki waho, ka puta te toto ki waho, ka taia ki te taura, ka amohia ki te kainga takoto ai, ka tahuna nga ahi ka whakapae ki te ahi, ka takoto ka po tahi, ka po rua, ka po toru, kua titiro nga kanohi, ka makere te tutae kiore, ka makere te nehu, ka makere te ota, ka tu te tangata ki runga ka haere, ka ora hoki te tangata ka kaha te haere ka haere a Tama ki te wai ruku ai, koia te terehu, ka kaere mai ki te kainga noho ai, ka noho aia ka ki atu aia “Ka haere au ki aku tamariki,” he kupu atu nana

aua kupu nei ki ana tupuna, ka ki mai nga tupuna, “Ne ka haere koe,” ka mea a Tama “Ae ka haere au ki aku tamariki” na ka haere a Tama, ka riro mai i aia te tahara-o-tu (Taha ratu) te Taha-puairuru, me te Pokeka-kiekie, (he kakahu enei) ka tae mai aia ki te kainga i ana tamariki, a ka ao ake. i te ata ka ki atu aia ki ana tamariki, “Noho marie koutou, kia haere au ki te whakamatau ki ta koutou hakui,” ka haere tera a Tama ka mau i ana taonga ka whakakino i aia, ka mau he maipi tona rakau me te mata, ka haere a Tama ka karakia aia ka mea :—

E pa, e pa maunga e tu mai ra
 Tu ki tahaki,
 Kia atea au te whanatu.
 Tu-maire-toro.
 Kia atea au te whanatu,
 Tu-maire-toro.
 Te ara i awai, ra toro.
 Te ara i a Tama,
 Tu-maire-toro.

Ka haere tera ka whanatu (riro), ka tae ki te tatara-heke (tatara-moa) ka kapea ki te maipi ka topea (tapahia) ki te mata, ka haere mai te mata o te tumatakuru ki aia ka kapea ki te maipi ka topea ki te mata, a ki kona pu ai nga topenga, tapahi tou (tonu) mai te taramea, ka kapea ki te maipi ka topea ki te mata, a ka tae aia ki te wahi e atahua ana ka tutaki ki te kai (mahi) wahie e haere ana, ka kite mai ratou i a Tama, ka karanga ratou “Ta tatou nei tia (pononga)” ka mea ake a Tama “Kauranga (kauaka) kauranga,” ka karanga mai ano ratou, “Kati nei e tama, waiho to tatou nei tia i konei haere ai kauranga hoki he wahie e hoatu,” ka korero ratou ki a Tama ka mea atu, “I haere mai matou nei ki te wahie kia marama ai te wahine a Tu-te-koro-punga te kakahu, ko te wahine a Tama, na Tu-te-koro-punga i kahaki (arahi) mai, mo reria o matou wahie e mahi nei kia marama ai te haka te kakahu,” ka haere a Tama ka tae ki te kainga o Tu-te koro-punga, ka tomo aia ki ro (roto) i te whare a ka noho aia i te pou poutokomanawa o te whare, ka tae mai te kai wahie ka noho tera, ka ahiahi te ra ka tahuna nga ahi, ka

marama te whare, ka karangatia e nga tangata e noho ana i taua whare kia haka a Ruku-tia, ka homai e Tu-te-koro-punga te maro ma Ruku-tia, a ka tu a Ruku-tia ki te haka ka kakahu a Ruku-tia ka karanga atu a Tama “Kia mata wai, kia mata wai nga kanohi,” noho tou (tonu) a Ruku-tia ki raro horoi ai i te wai o nga kanohi, ka tu ano a Ruku-tia ki runga ka kakahu, ka karanga atu ano a Tama e noho ra i roto i te iwi matakitaki i te haka a Ruku-tia, “Kia mata wai kia mata wai” noho tou a Ruku-tia ki raro, ka horoi i te wai o nga kanohi, ka karanga te hunga wahine o te iwi e matakitaki ra i te haka a Ruku-tia “Ka tahi nei hoki e Ruku-tia ka horoi koe i nga wai o ou kanohi” ka riri a Tu-te-koro-punga ka patua eia a Ruku-tia a ka tangi a Ruku-tia, ka mate hoki te ahi, a ka ukua (tonoa) nga tangata ka haere ki o ratou nei whare, a ka rehua (karakiatia) e Tama nga tangata i noho iho ki taua whare, a ka warea nga tangata e te moe, ka whakapuakina (ka horahia e Tama ana taonga, i roto i nga keke e huna ana, a ka mahora aua taonga i a Tama, ka karanga mai a Ruku-tia he mea hoki kua hoki ake tona kauwhou ka mea aia “A i ka kakara te Rotu, i haere mai ra koe i a Tama i taku tane,” ka kutia tera e tama, ka whakapuakina e Tama ko te tahaa tutae, a ka karanga mai te waha o taua wahine, “He haunga tutae, kei te haunga to tatou whare i te tutae,” ka kutia tera e Tama, a ka whakapuakina eia ko te tahua Moki-moki, a ka karanga ano a Ruku-tia, “A i te kakara o te Moki-moki, i haere mai ra koe i a Tama i taku tane,” ka tahi ka ki ake a Tu-te-koro-punga, “Na te tae mai raia i nga tairo (taero) o Tu-te-koro-punga,” ka karanga ake ano a Ruku-tia “Ki taku titiro ki te haenga o nga pi o nga kanohi, ko Tama ko taku tane,” ka mutu ka warea e te moe, ka puta a Tama ki waho, a ka tae aia ki te wai ka horoi i aia, ano ka ma te kiri i te paru o waho, ka atea te kiri o roto, ka koukou a Tama i tana mahunga, a ka titiro whakaata aia ki te wai, ka pai te koukou ka kakahu ke aia i ona taonga, a ka haere mai aia ki te roro o te whare noho ai, a ka mea mai tera “Kia hia mimi kia hia mimi” ka haere mai a

Ruku-tia, ka tukua te upoko ki raro kia puta aia ki waho, ka whaia atu e Tama te weruweru, ka tahuri ake a Ruku-tia, e noho ana a Tama, ka ki atu a Ruku-tia, “Kia haere raua,” ka ki atu a Tama “E noho koe ki tou tane” ka ki atu te wahine, “He tane patu kino tenei tane e kore au e noho i tenei tane, e kore hoki au e ora i tenei tane, me haere ano taua,” ka ki atu a Tama “E noho koe ki tou tane naku rongu kino koe i noho ai koe i a Tu-te-koro-punga (Tu-te-koro-panga), koia hoki e koe, e puta nga ihi o te ra ka piki ake koe ki runga ki te whata ka karanga:—

“Whana ake runga te ihi o te Ra,
O te ata-rau (Marama) o te waka,
Ko Tama taku tane.”

Ka haere tera a Tama ka tae ki tona kainga, ta utaini mai te kauhoe, ka utaina he pungarehu ka utaina he papa rakau, ka mauria e Tama ona kura, ka hoe mai i te moana, rokohina mai te Tutu ka ringiringi ki te pungarehu whaka ware tou ki kona apu ai, rokohina mai te Parata, pangaina ki te papa rakau whaka ware tou ngau ai, rokohina mai te Taniwha e haere ana ka pangaina hoki ki te rakau ki kona ngau ai, na ka hoe ratou a ka tata ki te kainga o Tu-te-koro-punga, ka puta nga ihi o te Ra, ka piki a Ruku-tia ki runga ki te whata, a ka karanga a Ruku-tia:—

Whanake runga, whanake raro,
Ko te ata-rau o te waka,
Ko Tama taku tane.

Ka karangatia a Tu-te-koro-panga e te hunga wahine, “Me noho noa koe na i ro o te whare te haere mai ai ki konei titiro ki a Tama te tangata atahua,” ka ki ake a Tu-te-koro-panga; “Na te tae mai na ia a Tama i nga taero a Tu-te-koro-panga,” ka tae mai te waka a Tama ki raro iho o te kainga o Tu-te-koro-panga, ka tu te kauhoe o te waka a Tama ki runga, a ka ki ake te hunga wahine o uta kia Ruku-tia “Tou tane tane, na pea ia tou tane,” ka ki atu a Ruku-tia, “He tungane tena noku,” ka ki atu ano tana hunga wahine, “Na pea ia tou tane ra,” ka mea a Ruku-tia “He hakora tena noku” ka ki atu nga wahine, “Aua ra te atahua,” a ka ki atu ano aua wahine kia Ruku-tia, “Na pea ia

tou tane ra,” ka ki atu a Ruku-tia, “He hakoro keke tera noku,” ka karanga a Tama, i tana karanga ka mea “Kia kau mai kia kau mai,” a ka karanga ano te hunga wahine o uta o te tangata whenua, “Me noho noa koe e Tu-te-koro-panga ka riro a Ruku-tia ki a Tama ki te tangata atahua,” a ka karanga ano a Tama i tana karanga, “Kia kau mai, kia kau mai,” a ka urungitia e nga kaumatua e noho ana i te ta o te waka, kia hono (kia tika) ki era, ka mea atu a Tama “Kia tika mai, kia tika mai” (kia kau mai ki aia ki a Tama) a ka tika tou (tonu) a Ruku-tia ki aia, a ka tata a Ruku-tia ki te waka, ka tu a Tama ki runga, a rere ana te nehu (te ahua) o te kura ki ro (roto) o te wai, a ka karangatia ano a Tu-te-koro-panga e te hunga wahine o uta, “Me noho noa koe ki ro o te whare tangata kino, te haere mai ki te matakitaki ki a Tama te tangata atahua,” Ka tae a Ruku-tia ki te waka a Tama, ka whaia e Tama te upoko o Ruku-tia, ka panga (patua) ki te toki, a ka karanga a Tama ki te kauhoe, “Ko te hope mau o ta taua wahine, ko te upoko maku,” a ka karanga ano a Tama ki te kau hoe o te waka “Urungikia (urungitia)” a no te parenga o te waka ka huaina i reira ko “Whaka-teretere-te-uru-rangi” te ingoa mo taua waka, no te whakateretere o nga kanohi o te wahine, a ka takaia te upoko o Ruku-tia ki roto ki nga kura, a ka hoe a Tama ma ka hoki ki to ratou nei kainga, a ka u atu ratou ki ta ratou kainga, ka tapuketee (tanumia) te upoko o Ruku-tia ki roto ki te papa-rau o te tara o te whare, a ka noho a Tama i roto i te whare potae (pou-waru), koia anake i noho i taua whare, a ka tangi aia ki tana wahine kia Ruku-tia, koia nei tana tangi, i aia e noho ana i roto i te whare potae:—

Pa mai ona rongu, he rongu pa mama.
 Ka whiti toku mori;
 Ka whano noho mouriuiri morearea.
 Ka whano ko au ka ri te rangi.
 Torohe, tukua atu te rupine (i),
 Kia tangi au i te whare e Tu-takahi-kura.
 E rangi toro e i.
 Kai toa koe kia mate,
 Te kanaputanga mai o te wai o toku hoa,

Na toku hinegaro ka kino.
 Ko Merau, ko Oti ko ia.
 Waiho te tangi nui mo Rakai-whana-ake.
 Panga i ara ki te rau o te tupu nei.
 Tangi nui taku tangi,
 Wakahuru ana au te ua tahi,
 Ma Poutu i te ahiahi.
 Ka tangi na i te ara i atahua,
 Au rere noa ano ana.
 Aue, kaore ko au, ko Rangi ko Papa.
 Ka pou tu ake te tai,
 Ka wehea te whakauru aroha.

Ka noho a Tama a ka tae ki te raumati, ka puta te koata o te tutu (te pihi hou o te tupu o te tupakihī) ka whakarangona atu te tangi a te tahi mea e hamumu ana, a he rako (rango) tona putanga, e mea ana te tangi “U-u-m, u-u-m, auatu taku upoko mutu,” ka tikina ka huraina te upoko o Ruku-tia e Tama, ana kua ora ano a Ruku-tia a oreore ana nga paparinga o Ruka-tia ki te kata ki a Tama.

TAMA-WHIRO AND TARA-ROA. (NGA-TI-HAU.)

Ka patua te kuri, te ingoa o taua kuri ko Rangi-a-hao, na ka patua a Hau-manu hei utu mo tana kuri, ka haere tana tama ki Hawa-iki, ara a Tama-whiro, ka tahuri aia ka ako i nga korero o mua, i nga korero makutu i nga korero kai tangata, ka puta te kupu a nga tohunga nana a Tama-whiro i ako ki nga korero o nehe, kia patua nga tamariki a Tama-whiro mo te umu (hangi) o te whangongo (whaea). Na ka hoki mai aia, ka utaina mai ana tamariki me ana wahine ki te waka, ka turia eia ki te parekura, ka hinga ko Rua-whiti, ko te ingoa o te taiaha, ko Marama-kai-ariki, ka rere mai a Tama-whiro i waho i te moana, ka hinga ko Tai-pari-tu, ko Tai-eke-roa. Tokorua nga toa i whakaorangia i tenei parekura, ko Titi-kahu, ko Werawera-kahu, ka mauria mai hei toa mana. Nga paraoa ka riro, ko Kai-ate, ko Purua, ko Te-mawai-o-piu, ka hanga te whare ko te ingoa, ko Te-korokoro-hou-mea, ka rongo a Tara-roa ka haere ki runga o Waka-ihu-waka, ka whakataka i tana kete kiwi hei whangai toa mana, hei tango i Hoko-whitu mo Taketake-o-rangi o Tu-tawake. Na ka

rongo a Tara-roa i te rongo o tenei a ka tae mai ka rongo a Tama-whiro i te rongo o te kete kiwi o Tara-roa, ka piki aia ki Maunga-ariki, tu rawa atu te pa ko Tu-ngongoro, ka whawhaitia ki reira ka hinga Te-piri-taringa, ka hinga ko Kohi-roa ka hinga ko Pu-awe, ka hinga ko Te-kawakawa.

TU-TAKA-HINAHINA. (NGA-I-TAHU.)

He tangata haere noa tenei tangata a Tu-taka-hinahina i runga i nga mata o nga wai, ko Tu-taka-hinahina te ingoa o tenei tangata, kahore ia ona matua. Ka noho ia, taua tangata i te wahine, ko Kai-here te ingoa o tenei wahine, ka puta ki waho tana tama ko Te-roiroi-whenua, a ka mate tana matua tane, a Tu-taka-hinahina ka kutia nga po kahore ia kia marama, no reira i pouri ai te rangi me te whenua me te moana, kahore nga tangata i kite; korero mai ana ratou i roto i te pouri, a ka rongo aia a Roiroi-whenua i te korero o tana matua e penei ana “Ikonei, e mate au tapuketia (tanumia) ahau ki te tara o te whare ka taiepa ai i taku urupa,” a ka kii iho ano a Tu-taka-hina-hina “Hei konei ra kia aro mai, mahau (mau) e titiro ki te rewanga o te oneone ki runga” ka whakarongo atu a Te-roiroi-whenua e kau (ngau) ana i te tuataata ka tiki atu ka tirohia e haere ana i roto i te taiepa, e rua nga iro, ko te uha ko te toa, ko nga hinu o tana hakoro nana i tupu ai aua iro, ka karanga te tama “Tuinga te manu” ka tata te po e tiaki ana i nga po roroa, ka karanga tera ki nga tangata, “Kia rongo koutou i te pouritanga, kahore ia i marama” no reira ka taona te toa, ko te uha i waiho; ka taona ki te umu ka tukia te umu ki te toa ka tae te marama ki raro; ka tu te ata matua, ka haea te ata, ka hapara, ko te ata matua, ko te ata nui kua rahi, na ka tangi, te umere, he awatea, ka marama, ka kitea nga tangata ka marama te rangi, me te whenua me te moana, no mua te waha o nga manu i karanga ai, no muri te wahi o te tangata, na te awatea i tuki, ko nga tangata katoa i reira e takoto ana ia Ha-koro-tu ia Ha-tatai ia Tane-nui-a-rangi. Ko Taka-roa (Tanga-roa) ia Te-roiroi-whenua, i

reira e takato ana te kauati i whakakitea ai te ahi; ko te ingoa o tenei ahi ko Ti-oi, ko te ahi i taona ai nga iro o te hakoro. Ka puta te Ra ka rewa ki runga ka Hirirangi, ka tu haha te Ra, ka takanewha te Ra, ka tu toki niu a Rehua, ka takanewha nga kanohi o te tangata ki waho.

Ka mate a Tu-taka-hinahina ka korero aia kia mahi nga tangata, kia mahia he kai, ka mahia he wahie, ka mahi nga tangata a ka mauwiwi ka noho, ka mahi a Te-roiroi-whenua, ka mahi ana tia (matua), a ka tae ki nga rangi i mate ai tana tupuna ka tapuketia (tanumia) ka hurihia tana aroaro ki raro, ko tona tuara ki runga ka puritia te Ra e Kumea-te-po e Kumea-te-ao, e Unu-mai-te-kore, ka pouri te rangi me te moana me te whenua, ka noho pouri nga tangata, kahore e kitea te huanui (huarahi) ki te kai, ki te wahie, ka noho tonu ratou i roto i o ratou whare, ka kai i a ratou kai, ka tahu i a ratou wahie, ka pau nga wahie ka tahu ratou i nga takitaki (taiepa) o a ratou whare ka tahu i nga pou, i nga heke, i nga kaho, i nga patatara, a ka mahiti (pau) katoa aua mea kua pau a ratou kai me a ratou wahie, a ka mate ratou hokowhitu, ka ora ko Te-roiroi-whenua me ona taurekareka, me ana teina; te mea i ora ai, i nui ana kai me ana wahie, a ka mahiti (pau) era ka tahuna tana papatara tapu ka puta nga iro o Tu-taka-hinahina ki runga ka tikina atu eia ka kohia ki tana ringaringa, ka hikaia ki te kauati ka tu te ahi, ka mahia te ahi kia ka, ka tawhiritia ka mura, ka tahuna te umu ka ka, ka taemai a Tama-tea (ko Tama-tea-mai-tawhiti te ingoa) i muhua mai i te po te whaio, i roto ano ratou e noho ana i te Nuku-te-iki i te Nuku te-rea i te Nuku-muru-aitu, no te tukinga (patukinga) a Tama-tea i te umu, ka tae te ohonga ki raro ka whanaake (tae ake) te ata matua i raro whakatane, ka tu te ata ka haea te ata, ka hapara te ata, ka koroki te manu ka waiore te ngutu, ko te ata nui ka arahina, ka tangi te umere a nga tamariki he awatea. Ia Taka-roa (Tanga-roa) te ata i mua, no te kutunga (irotanga) ia Tu-taka-hinahina, ia Tama-tea te ata.

UPOKO IV.

Nei ka noho, kapakapa tu ana,
Te tau o taku manawa.
E tia, tenei au e tama ma,
Ko te aitanga a Tane, e tuohu i uta ra,
E piko nei me te Mamaku, ki aku tamariki
Kei whea ra e, e te tamaiti, i karangatia ai
“Nau mai e tama”
Ka riro ra ia i te taiheke nui.
Ka noho tenei au, e tama ma,
I runga i te kahui papa.
Papa mania, papa tahia, tahia rawatia,
Kei ai he titiro i te Ra, e tu iho nei.
Te maunga e tu mai ra, ki te hau kainga,
I whakaarohatia mai, e te konohi tonga.
Tenei me ruru ki te whare,
Na Whiro-te-tupua.
Kei te wareware taku ngakau,
Nga hanga a te rau,
Mei kaia (tahaetia) ranei te Marama i mate ai,
Mei kaia ranei, te pari i horo ai.
Nga huri (purapura) nei i pirau ai,
Mei taua mea, ka ruru (huihui) nga atua,
Kia tatou, ka ngaro i te ngaro a te Moa.
* * * * *

*Ko te tangi a Te-ika-here-ngutu, mo ana tamariki, i mate
taua etahi, i mate kongenge etahi.*

NIWA-REKA, HAPOPO, ME PAOA. (NGA-I-TAHU.)

Ka noho a Rangi-roa raua ko Taki-reia, ka homai te rongu o te wahine o Niwa-reka (he tamahine taua wahine na Hapopo), ka haere hoko whitu te ope a Rangi-roa raua ko Taki-reia, ka tae ki te kainga a Hapopo ka noho i te wahine ka ui, “Kei whea nga tangata,” ka kiia mai e te wahine, “Naia e noho mai na i te pakihi, ka ui atu ano raua,” “Kei te aha,” ka kiia atu e te wahine,

“Kei te tui i te Ra,” “Hei aha?” “Hei puri i te whenua, i nga tangata,” “Kei whea te ara?” “Kei te huatu, na ko te ara tena?” “Ae ko te ara tera,” ko te tokomaha o nga tangata kahore i ui, haere tou (ka haere tonu ratou) na ka haere mai te karere ka tae mai, “Oake (hoake, haere ake) naia kia whakaarahia ake te Ra o Hapopo,” a ka haere peti (poto) katoa te hokowhitu, na ka whakaarahia te Ra ka tu ki runga, ka matakitaki ka manawareka, ka tukua te Ra o Hapopo ki raro, ka mate nga tangata mahiti (poto) katoa, na ka puta nga morehu, ko Rangi-roa ko Taki-reia ka oma te morehu ka tae atu ki te kainga ia Paoa ka ui atu a Paoa, “E aha ana?” Ka kiiia atu e raua, “Kahore hoki he rawa.” Ka kiiia atu e Paoa, “Ko taku moe karangatia ana mai, kei te umu whenei, kei te umu whera, kei te umu ka putu,” ka haere mai nga morehu, ka whaia mai e nga tangata a Hapopo ka tukua e Paoa ki te hau nui, kahore hoki kia mau, hoki tou, ka ui atu a Paoa “Unutai,” ka karanga mai nga morehu, “Ae he aha hoki te morehu,” ka kiiia atu e Paoa, “Whakahokia,” he ana hoki te morehu mahiti katoa. Na ka whakaponohia (karakiatia), ka hukia nga toto, ka noho aoina (ao) ake ka haere te taua tumata (hiku toto) ka patua te manu, ka whakaponohia, ka haere mai ka tae mai ka haere ki te wai huri taka-pau, ka haere mai ka poroporoiere ka tae ki Mua ka karakia, ka mutu ka haere kia hikaina he ahi, ka tunua te manu ka kainga ka noho, ka ao te ra ka hurihia te taka-pau ka noho kahore hoki kia ea te mate, a noho ana; na ka tonoa te karere kia Tuke-nui, kia Tuke-pe, kia Tuke-rora, kia Uhu-maneara, kia Uaua, kia Tete, kia Whakana, kia Mahara, kia haere mai ki te ngau (patu) i te whare o Hapopo. Ka tukua te toro (torohe, karere) ka tae rokohina atu e puta ana te atua a Hopopo, “E waka te mate, e mea ana au e waka haehae tu ata ka mau te taura ki te kaki e waka.” Ka poia atu e Whatu-a-tihi e te toro ki te aruhe ki taua atua. ka korero pai te atua, “He aha hoki te rawa, noho ana taua e waka, kahore hoki he rawa,” na ka mama ki te ata ka whaka-pahakia (nukua) mai te taua ka tukia (patua) te whare, ka mate a Hapopo, ka ki

a Hapopo, “Atua haurangirangi waiho te mate mo Hapopo,” he kainga mate no tana hokowhitu.

Ka whati nga morehu ki roto ki a Tu-toko raua ko Rau-riki ka whati nga morehu ki reira, auina ake no te ata, ka homai ko Maikuku-o-te-rangi, ka awatea ka homai ko Te-rae-kumea, ka toro (ka hua) nga puta a te whanau a Rangi-roa, auina ake ko Te-miki, auina ake ko Uru-te-rangi, auina ake ko Takutai-o-te-rangi, ko nga puta tenei a Rangi raua ko tana whanau, auina ake ko Te-pari, ko Te-awe, ka mate a Matua-u-tere, ko Te-kai-whakapono.

TE-RURUHI-MATA-MAORI RAUA KO PAOWA.
(NGA-I-TAHU.)

He tangata a Paowa i haere ki te kainga o Te-Ruahine-mata-maori (morari), ko tetahi (etahi) o ona ingoa o taua wahine nei ko Ruahine-kai-piha, ko Ruahine-mata-morari, he taua whaiwhaia (makutu) taua wahine a ka noho i reira, he wahine karakia kumara taua taua (wahine), ka taona he kai ma ratou ka kai ratou a ka noho ka mate wai a Paowa ma, ka ki atu ratou ki taua wahine, “Kei whea te wai o tou kainga,” ka ki mai taua taua, “Na ano te wai,” a ka haere taua wahine ki te tiki wai ma Paowa, a ka pahure atu te wahine ka karakiatia te wai e Paowa kia pakihi (mimiti) a ka haere te wahine; nawai i tata mai tahuri tou (tonu) ki tua o tera pae maunga, a ka haere tonu ka eke ki runga ki tera hiwi ka makere ki raro ka haere ka piki ka eke, ka heke ki raro ka tahuri mai nga kanohi o taua taua ki tona kainga, e ka ana i te ahi, ka karanga aia:—

Kia wera ra taku whare,
Ko taku whata kia waiho.
Kai wera ra taku taumatua,
Ko taku rua ka waiho.
Kia wera ra ko taku maara,
Ko aku takitaki (taiepa) ka waiho.
Kia wera ra aku paepae tutae,
Ko aku kuri ka waiho.

A ka hoki mai aia ki tona kainga, e ka ana tona kainga i te ahi, ka titiro taua wahine ki te haerenga o te waka a Paowa ma, ka haere atu aia ki tatahi titiro ai ka hoki mai ki uta, ka tonoa

ana kuri eia kia haere ki tatahi ka whakamono (hongihongi) aua kuri ki ro o te wai ka hoki, ka mahara taua taua, “Na ano te huanui i haere ai,” a ka mea aia kia haere kia whai ia Paowa, a ka rukuruku (kopikopi) taua taua i tana manawa ki te tatua, a ka hinga (mau) taua taua nei ki nga kura ka whaona ki roto ki ana keke, a ka makere ki ro o te wai ka kau ka ruku a roa noa atu te wa i ruku ai ka koro-whiti (puea) ake ka titiro a kahore ano i kitea te waka o Paowa ka ruku ano a roa noa atu ka korowhiti (puea) ake ano ka titiro kahore ano i kitea te waka a Paowa, ka ruku ano roa noa atu ka korowhiti (puea) ake ano ka titiro a ka kitea te waka o Paowa e hoe ana, ka kitea mai taua taua e Paowa, ka peke aia ki te hoe, ka ruku ano te taua ra a roa noa atu ka korowhiti (puea) ake ano, kua tata ki te waka a Paowa, ka ruku taua taua, a roa noa te rakuhanga ka korowhiti (puea) ake ano kua tata rawa, ka tata ano hoki te waka ki uta, ka hoe tonu a Paowa, a ka whakaeke aia ki uta, ka peke aia ki uta ka rere ki ro (roto) o te ana, ka tukua e Paowa te waka kia hoe te kauhoe, kei ro o te ana a Paowa e noho ana, ka tae atu taua taua ki waho o te ana ka raku-raku atu nga ringa kua oti hoki te waha o te ana te pa mai e Paowa: rakuraku kau mai te taua ra i waho, ka ka te ahi a Paowa i roto i te ana, ka pangaina atu e Paowa he powhatu (kowhatu) ki taua ahi, a ka karanga atu a Paowa ki taua taua, “Tuaa kei te aha koe” ka ki atu te taua, “Tenei ano au,” ka ki atu a Paowa, “Ka hoatu he kai” ka mea, “Na tau kai,” ka whawhai (tango) atu taua taua ki taua kai ka kainga, ka karanga atu te taua ra, “Te reka o te kai a taku mokopuna” ka karanga mai ano a Paowa ki aia, “Hamama tou waha e moe ou kanohi” ka hamama te waha o te taua ra ka pangaina mai e Paowa te powhatu (kowhatu) wera ki te waha o te taua ra, ka horomia eia, hua noa he kai pera me era i hoatu i te tuatahi ra; ka heke te powhatu (kowhatu) wera ki te puku ka aue taua taua, ka kori te taua ra i te mamae, ka kohera i roto i nga keke o te taua ano ka whaia (torona) atu e Paowa ka riro mai nga kura, ka kohera i te tahi keke ka whaia (torona) atu e Paowa ka riro mai etahi kura, ka mate taua taua a ka noho a

Paowa, a po maha noa atu, kahore hoki he ara mo Paowa ki uta kua riro i to ratou waka ko te kauhoe, a ka tae atu te kauhoe ki te kainga ka ki atu ratou ki o reira tangata “Kua mate a Paowa,” ka whaia (ka whakapaia) he marae mo te tupapaku, ka takaina (mahia) he kai mo te marae, ka haere mai nga wahine ka tangi ki (mo) te tupapaku, ka takaina (ka mahia ka kawea mai) he kai ma te mate, ka tukua tahuatia (hakaritia), a ka tu nga wahine me nga tamariki ka pikaungia (pikaua) ki o ratou nei kainga. Ka noho tera a Paowa ka mahara “Kahore he ara mona ki uta,” ka hiko (tae) tera ki te poro rakau ka tomo aia ki roto ki taua poro rakau, ka maua ki te moana, a na te hau i pupuhi a ka paea ki uta, a ka haere atu te kai wahie o te kainga o Paowa, ka kite i taua poro rakau ka hurihurhia e ratou, a ka kite aua wahine i taua poro rakau, ka karanga atu te tahi wahine ki te wahine nana i kite tau poro rakau, “Ta tatou nei wahie,” ka karanga atu te wahine nana i kite “E taumaha (taimaha) ana e maku ana,” a ka whakarerea e te kai wahie, a ka hoki ratou ki te kainga; tae atu ka ki atu ratou ki te iwi i te kainga, “Na ano ta matou wahie kei tatahi, kahore kia mauria mai he taumaha (taimaha) he maku,” ka hori (pahure) atu taua tini wahine whai wahie ka puta a Paowa ki waho o te poro rakau, ka haere aia a ka tae ki tetahi wahi ka waiho ana kura a ka whakakino a Paowa i aia, ka whakatamariki ka whakatia rawa, a ka haere aia ka tae ki te kainga, rokohanga atu eia nga umu mo te marae ka maoka (maoa), e kohia ana te kai ki ro o nga rourou, ka mahiti (poto) nga rourou i te kohi ka inoi atu a Paowa kia homai mana etahi o nga pakapaka, ka ki mai nga tangata, “Tau inoi mai nei kia hoatu te tahi paka-panga (pakapaka) mana, o nga kai ma nga tangata e tangi ana mo te mate o Paowa,” a ka ki mai te tahi tangata “Aua e ta, e inoi mai nei kia hoatu he kai mana,” ka inoi atu a Paowa kia homai he kai mana, ka ki mai etahi o te kohi kai “Mau raia nga kai no te marae o tau tangata he tangata mona,” na ka ki atu a Paowa “Maku te tahi hinu,” ka ki nga tangata, “Tau e tae (tono) mai nei he hinu, e ui nei he hinu hoki, kua mahiti (pau) ra hoki mo te marae o te tangata,” a ka

ki atu tetahi wahine, “Kati koia u ana, tikina mona tetahi hinu,” a ka tikina he hinu ka homai mana, ka ki atu hoki a Paowa “Tikina atu moku tetahi weruweru” (kakahu), ka ki nga tangata “Kei whea hoki tena weruweru kahore hoki he weruweru,” a ka ki atu ano taua wahine atawhai “Aua u ana tikina tetahi weruweru mona,” a ka tae mai he weruweru mo Paowa, a ka ki atu ano aia, “Moku hoki te tahi piki (hou),” ka korero nga tangata, “Kei te ki piki (hou) mai hoki,” a ka ki atu ratou ki a Paowa “Kahore he piki (hou) tahi,” ka ki atu etahi wahine, “Tikina u ana te tahi piki (hou) mana” a ka tikina he piki ka homai mana; ka haere a Paowa ka tae ki tona nohoanga ka pani i aia, ano ka oti te pani ka koukou, ka oti te koukou, ka titia nga piki (hou) ki tana upoko ka oti tera, ka kakahu i nga weruweru, ka oti tera, ka kakahu aia i nga kura o te taua ra i riro mai i roto i nga keke o taua taua ra, a ka whakatika a Paowa ka haere ki te kainga, a ka tata aia ki te kainga ka kitea mai e te iwi ka karangatia e te iwi “Tenei raia te tangata te tangata ahua puku (nui) te haere mai nei,” a ka whanatu (haere atu) he tangata kia titiro ki a Paowa e haere mai ana, a ka ki aua kai titiro ia Paowa, “Tenei te haere mai nei te tangata nei, te tangata ahua puku (nui) te haere mai nei,” ka kite te mano wahine o te iwi nei i te pai o Paowa, ka ki tenei matua “Ma tana tamahine tenei tane,” ka ki tenei “Ma tana tamahine, ma tana tamahine,” a ka noho a Paowa i te tahi tamahine, he mokopuna na te wahine i karanga atawhai nei ia Paowa kia hoatu he kai, he weruweru he hinu, he piki ma Paowa; tae atu a Paowa ka arahina ki ro (roto) o te whare, ka tirohia ki nga kanohi, a ka uia a Paowa, “Kowai koe.” Ka ki mai aia “Ko au ko Paowa,” ka tahi ano nga tangata ka mahara “Ko Paowa ko te tangata i mate nei i kiia ra ka mate kaore kei te ora ano, na reira i mahara ai nga tangata ko Paowa ka arahina ki Mua, ka whakahoroa nga tuhi; ka whakahoroa nga manu.

Na Paowa i kukuti te Ra

Na Wata te whewhe. He hiakaitanga na Ue-nuku ki a Wata te tuhawaiki.

RUAHINE-MATA-MAORI ME PIOPIO. (NGA-I-TAHU.)

Ko Pioio raua ko Kukurū-atu e noho ana i to raua kainga, a ka haere raua ki te moana ki te patu maka (mangaa) ka u mai ki uta ka tahu umu maka (mangaa) ma raua ka kai raua no Pioio te waha i puru (i kai kinaki) no Kukurū-atu kahore tona waha i puru, ka moe raua ka ao ake i te ata ka haere ki te moana ki te patu maka (mangaa) a ka u mai raua ki uta ka tahu umu maka (mangaa) ma raua ka maoka (maoa) ta raua umu ka kai raua no Pioio te waha e puru (i kai kinaki) ano no Kuku-ru-atu te waha kahore kia puru (kai kinaki) atu, na Pioio te kaiponu i te puru (kinaki) mo te waha, a ka moe raua ka haere a Kukurū-atu ki te kaia (tahaē, muru) i te rua (kumara) a Te Ruahine-mata-maori raua ko tana mokopuna, a ka tae mai a Kukurū-atu ka kai huna aia i te kiko o te maka (mangaa) me te kumara, ka noho raua ka whiti te ra ka haere raua ki waho hakure (tipaki) kutu ai i o raua weru-weru, (kakahu) kei te hakure kutu a Kukurū-atu, ko te kutu ko te kumara, ko te kutu ko te kumara ka whaka-rongo a Pioio ki te pate o te kutu e iti ana te pate o te kutu e nui ana te pate o te kumara. Ka ki atu a Pioio “E Kukurū-atu he aha tau” ka ki atu aia “He kutu” ka ki atu a Pioio “E kore e ngaro te pate o te kutu, kia iti he kutu, e nui puku (rawa) ana tena.” Ka ki atu a Kukurū-atu, “He kutu ano,” ka ki atu ano a Pioio, “He aha tau” ka ki atu a Kuku-ru-atu “He kumara ra ia.” Ka ki atu a Pioio “No whea au kumara.” Ka mea atu a Kukurū-atu “No te rua ia o te Ruahine-mata-maori a raua ko tana mokopuna.” Ka ki atu a Pioio, “Ne, no reira au rau (kumara)” ka ki atu a Kukurū-atu “Ae,” ka ki atu a Pioio “Ka haere taua ki taua rua.” Ka whakaae atu a Kukurū-atu a ka haere raua a ka tirohia (kitea) mai e te mokopuna e rere atu ana raua, e rere hupeke ana tetahi e rere wharoro atu ana tetahi ka karanga atu te mokopuna ki tana tupuna, “Taua e, tenei ra nga tangata te rere mai nei.” Ka karanga mai te waha o te taua “Tirohia atu.” Ka karanga atu te mokopuna, “Na ia tenei tou (tonu) te

rere mai nei ka tata mai ki ta taua rua.” Ka karanga atu te taua “Tirohia atu ka rere hupeke mai, he kai tena na hau. Ka rere wharo (wharoro) mai he atua tau,” a ka ngaro a Pioio ma ki roto ki te rua a ka haere taua taua raua ko tana mokopuna a ka tata raua ki te roro o te rua ka noho raua i reira, ka titiro raua ki ro o te rua, e kai ana Pioio raua ko Kukuru-atu, e kai ana, ko te kai ko te tiko, ko te kai ko te tiko, a ka kanakana a Pioio raua ko Kupuru-atu, e noho ana te Ruahine-mate-maori ko te Korapa anake, a ka kanakana a Pioio raua ko Kukuru-atu e ro o te rua a ka rere mai a Kukuru-atu hoki rawa iho te korapa o te Ruahine-mata-maori kua puta a Kukuru-atu, a ka kanakana a Pioio i ro (roto) o te rua, ka hoki iho te Korapa a te taua ra ka mau a Piopio, ka arahina ki te kainga, ka tae atu ki reira, ka tahuna te umu ka ka ka tikina he tarakiraki, he puwha ka tae mai, ka urua te umu, ka oti ka whaia atu ka hopukina a Pioio ka mau ka mea kia turakina ki ro (roto) o te umu ka ki atu a Pioio “Waiho taria au e turaki ki ro (roto) o te umu kia haka au, i ta maua haka ko taku tuakana,” ka ki atu te Ruahine-mata-maori “E haka i a korua haka,” ka ki atu te waha o Pioio “Ae e haka ana a maua haka ko taku tuakana koia nei a maua haka:

“Kia tie kai, kia tie kai.
E whana tauaki.
Whea kei e, kei e, te herua.”

Ka ki atu te waha o te Ruahine-mata maori “Kei te titaka tou (tonu) ou waewae” ka ki atu a Pioio, “E kawea ana i te haka,” ka haka ano te tangata ra,—

Kia tie kai, kia tie kai.
E whana tauaki.
Whea kai e, kai e, te herua.

Ka whaia iho ai te mokopuna a taua nei ka kahakina (mauria) e Pioio, ka karanga atu taua taua “E Pioio, e whakahokia mai taku mokopuna. Pioio e whakahokia mai taku mokopuna,” kahore hoki kia whakahokia mai. Ka karanga atu taua taua kia

Pioio “E kore au e tae atu e te rangi pukokohu, i te rangi ano e rere ana te paiku o te tutae, ko au tena.” A ka taona taua mokopuna a taua taua ra, ka taona kahore hoki kia maoka (maoa) ka taona kahore hoki kia maoka (maoa). Ka taona kahore hoki kia maoka (maoa) ka taona hoki a ka maoka (maoa).

UPOKO V.

Kahore taku raru, na pukau (ngaku kau) ki taku piro (kopu).
Koe e hika, i nga tu au, nga tua uru hou e te Ko-iti
I te ahi ta ngutu, o to tupuna Pa-waitiri.
E hara i te taru hou te mate
Mate mai i mua ai a Maui.
Na te Pata-tai i kata, ka motu ki roto.
Ka puta te rehurehu, ka rere te Ti-wai-waka,
Ki runga ki te tihi o Hamiti.
Mou ra te he, ko te rongu ki te wai;
Ko te rongu ki te pai (pae), ka rere kei waho.
Kihai mana i mua i o tupuna,
Porotiti noa e Ka-hae.
Ka he te ao, Haere atu ra e.

* * * * *

*He waiata tangi na te pouwaru mo tana tane, i te wa i
mahara ai aia, ki te kata a te Pata-tai raua ko te Pi-
waka-waka, i mate ai a Maui i a Hine-nui-te-po.*

MAUI. (NGA-I-TAHU.)

KA moe a Mata-ora ia Niwa-reka, tana ko Papaku, tana ko Takataka-te-rangi, tana ko Hine-ti-tama, tana ko Muri-ranga-whenua, tana ko Taranga, tana ko Maui-tiki-tiki-a-taranga.

Ko te mahi a Muri-ranga-whenua he tiaki i nga kai me nga kahu (kakahu) o nga mokopuna; nga tamariki a Taranga ara, koia tenei taua whanau, Maui-mua, Maui-roto, Maui-taha, Maui-pae, Mau-tiki-tiki-a-taranga.

MAUI. (NGA-TI-KAHU-NGUNU.)

Na Niwa-reka ko Papahu, nana ko Takataka-te-rangi, nana a Hine-ti-tama, nana ko Muri-rangi(ranga)-whenua, nana ko

Taranga, nana ko Maui-tiki-tiki-a-taranga. Ko te mahi a Muri-rangi-whenua, he mahi kai ma ana mokopuna, ratou ko nga tamariki a Taranga; a he tiaki ano hoki, i a ratou kakahu. Ka moe a Taranga i a Ira-whaki, ka puta ko Maui-mua, ko Maui-roto, ko Maui-taha, ko Maui-pae, ko Maui-tiki-tiki-a-taranga.

MAUI. (NGA-I-TAHU.)

Na Taraka (Taranga) raua ko Hine, a Maui. He maro toto na Hine i panga atu ai ki runga ki te tatarakehe, whaia (tikina) atu ai e Mu raua ko Weka, tangohia atu ai ki runga, kumekumea ai hei ahua tinana, ka oti ka whaka-noho te wairua ki roto e raua ka whakatupu tangata ai a Maui.

MAUI. (NGA-I-POROU.)

Ko taua tamaiti ko Maui-tiki-tiki-a-taranga, he Maro-toto, ko ana matua nana i whangai ko, Te-apa-i-waho ko, Ngaru-nui, ko Ngaru-roa, ko Ngaru-tiketike, ko Ngaru-papa, ko Te Ahi-moana, ko Tanga-roa-pati-ere, ko Tanga-roa-whakamau-tai, ko Te-peti-peti, ko Te-ranga-hua, ko Rongo-mai-tahanui, ko Paikea.

Ia Maui e iti ana ko Ao-nui ma, ko Ao-pouri ma, he tangata na Maui, hei pikau i aia.

I rere karukaru a Maui; nana nga maunga me nga kowhatu i patu.

MAUI. (NGA-I-TAHU.)

I te timatanga i takoto a Rangi ki runga ki a Papa, a kahore he takiwa i waenga o raua, e pouri ana te ao, Ko Rangi te tane o Papa. Ko ta raua tamaiti tuatahi ko te roi, he mea hoki i tupu i te tuara, i heka tuara o Rangi. Muri mai ko te kumara, no te aroaro o Rangi te kumara, no Heke-tau-aro, a ko te mea tuatahi i ora i te ao nei ko Tane; nana nga rakau me nga manu. Muri iho ko Tiki nana te tangata. Muri iho ko Tu-te-ngana-hau nana te take mai o nga kino katoa. Muri mai ko Tahu, nana te take

mai o nga pai katoa. Muri mai ko Tawhiri-matea te matua o te Hau. Muri rawa iho ko Tanga-roa te matua o te ika. Na Tu-ten-gana-hau i poutouto nga uaua i mau ai a Rangi ki a Papa, a na Tane i toko te Rangi. Muri iho ka whanau a Maui, na Tara-hunga aia. E ono aua Maui, Maui-mua, Maui-roto, Maui-taha, Maui-pae, Maui-tiki-tiki, Maui-nuka-rau.

Ko nga Maui tokorima o mua o aua Maui, he Maui-ware ware, he mea hoki kahore o ratau mohiotanga i pera te matau me ta Maui-nukarau, ko Maui-potiki tetahi ingoa o Maui-nukarau, na aua Maui i mahi he here manu, kahore he mata o a ratou here, a kahore he pute o a ratou hinaki ika, na reira i puta ai nga tuna, na Maui te mahi i tino pai, koia te manu me te ika i mate ai i aia.

Na, ko Apa-i-waho, ko te iwi tenei nana i whakatipu (whakatupu) mai a Maui-tiki-tiki, ka pakeke (kaumatua) aia ka haere mai ki te whakakite i aia ki ona tuakana, ki ona matua, pono mai ia e teka ana ona tuakana, ka rere te teka (niti, neti) a Maui-mua me tana whakahua i tana ingoa, ka rere ta Maui-roto me tana whakahua i tona ingoa, pera hoki ta Maui-taha, pera hoki ta Maui-pae, ka ngaro ko Maui-potiki, katahi ka ki atu ki ona tuakaua. “E taa ma ki au hoki nga teka,” ka riro mai nga teka (niti) ka karanga atu aia kia Maui-mua, “Tena haramai (haeremai) ki konei tapapa ai,” ka tahi ka tekaia nga teka ra e Maui-potiki te teka tuatahi ka karanga tamaiti ra “Maui-mua,” ka tekaia te tuarua, ka karanga ano tamaiti ra “Maui-roto,” pera ano to muri mai, pera ano to muri mai, ka tae ki tana, ka karanga tamaiti ra “Maui-tiki-tiki-a-taranga,” ka kii atu nga tuakana, “He peke tou” (heoi ano) matou ka kii atu a Maui-potiki “Ko au ano tetahi o koutou,” ka ki atu ano ana tuakana “Kaore ka peke tou matou,” ka ki atu a Maui, “Tena oti karangatia to koutou koka,” Ka tae mai a Taranga, ka titiro ki ona tamariki tokowha, ka kii te kuia ra, “Ka peke tou (heoi ano) aku tamariki,” Ka kii a Maui “Nau tou (tonu) au” Ka kii a Taranga “Kaore au i mohio,” Ka kii a Maua “Tena rapaia (rapua) au e koe” Ka kii atu e te kuia ra, “Kaore au e mohio, tena rawa

te mea e mohio ana au, Ko taku maro toto i makaia (whiua) e au ki te Moano,” Ka kii atu a Maui “Ko au tena, na Te-Apu-hau, ara na Te-kauika-i-waho i whakatipu (whakatupu)” Ka tahi a Taranga ka kii atu ki ona Tamariki “Naku te tamaiti,” ka tahi ka karangatia e Taranga kia tekaia (netia) ano a ratou teka (niti) ka tekaia ko ta Maui-potiki anake i tekaia, ka mahue a ona tuakana, ka ki atu a Maui-potiki, “Engari aku tuakana ka kitea e koe, ko taku anake te mea e ngaro ana i a koe,” Ka tahi ka huihuia eia nga teka (niti, neti) ka tahi ka takutakua (karakiatia) eia nga teka Maui-mua, Maui-roto, Maui-taha, Maui-pae, ka tekaia hoki tana ta Maui-potiki, na ka rere (pahure) tona teka i ona tuakana, Na koia te tuara o te tangata e whakaawa na, no te rerenga o te teka a Maui i runga i nga tuara a ona tuakana.

Ka tahi ka moe a Taranga raua ko ta raua tamaiti, mahue ana ia Taranga tona tamaiti kia moe ana i to raua moenga, ka haere ki tona taane wherorua, tae noa ki tetahi po ka hoki mai ano te kuia ra ka moe ano raua: whanake noa (tae noe) ki te ata ka purapurua mai te tatau o te whare o te kuia ra e Maui, ka tomo mai aia ki roto nei tiro (titiro) atu ai e pouri ana, ka tahi ka tahuri ki te rapa (rapu) i tona maro kei te peke (huna) ia ia Maui te maro ka ui atu te kuia ra “E hika, kaore i a koe taku maro ua” ki atu tamaiti ra “Kaore” ka haere te kuia ra ka puta ki waho o te whare, ka tahi te kuia ra ka whakatauki.

He tu, he maro Taranga i tau ai.

Ka pokia e ia ki ona ringa tonu tona maro, ka pana atu e Maui te puru, ka tahi ka titiro atu ma roto i te puare ra e haere atu ana tona koka (whaea) ka tae ki te pu mania (tarutaru) ka unuhia, ka heke te kuia ra ka toremi atu ki roto ki te rua ra, ka tutakina ano ki te pu mania ka takatakahi a Maui i ro (roto o te) whare, ka oho nga tuakana, ka kii atu Maui ki ona tuakana, “E taa ma ka kitea e au te ara o to tatou koka (whaea),” ka ki mai ona tuakana, “Kai (kei) whea e tama,” ka ki atu a Maui, “Ara kei ko kai (kei) te pu mania (taru-taru) ra” Ka haere ratou

ki reira, ka tae, ka unuhia taua pu mania, ka titiro ratou e taka ana tera te tangata o raro, ka kii atu tera ki nga tuakana, “E taa ma mawai te kainga o to tatou koka (whaea) e haere.” Ka kii mai nga tuakana, “Kaore he tangata mana e haere,” ka kii atu aia, “Maku e haere ka taea,” ka whaka manu mai nga tuakana, ka ki atu ia, “Ka taea e au,” ka tahi ka whakaahua i aia ki roto ki nga manu, pau noa nga manu, kaore ia i rawe (pai) ka tahi ka whakaahua i aia ki te kereru (kukupu) ka karanga atu nga tuakana, “Ka rawe koe,” ka tahi aia ka rere, noho rawa atu i te kainga o tona koka (whaea) tau atu he kauere (puriri) te rakau i tau ai aia ki runga, ka haere atu nga tangata ka tae ki te putake o te rakau ka kurua eia te tangata ki te hua o te rakau ra, ka paa ki te upoko tangata, ka tahi ka titiro ake nga tangata, e noho iho ana te kereru (kukupu) ka tikina he tao (here) hei wero, e piki ana te tangata wero, e piki ana hoki te manu ra ki te tihi o te rakau, ka eke ake te tangata, ka rere iho aia ki raro rawa, ka tahi ka haere te rongo o te manu ra ki te kainga, ka kii a Taranga, “Ara pea ia ko tamaiti hangarau i mahue atu nei i au,” ka tahi ka karangatia e Taranga kia haere atu, ka haere atu te manu ra, noho ana i runga te takitaki (taiepa) o te pa, ka tahi ka whakatau karanga te kuia ra “Ko Maui koe?” Ka tungou mai te manu ra, karanga atu te kuia ra “Huru manu ra,” noho ana i te roro o te whare he tangata. Ka tahi ka tangi ki tona tamaiti ka ki atu te kuia ra ki ona tamariki i reira, “Tikina he ahi kai ma to koutou tungane.” Ka karakiatia e tamaiti ra nga tuahine kia kore e rongo, ka ki atu aia, “Kati, kati maku e tiki he ahi,” ka ki atu te kuia ra, “Kauaka, koi (kei) hangarau, koe ki to tipuna (tupuna),” ka ki atu a Maui, “Kaore, maku tou e tiki, ka hemo au i te kai.” Ka haere a Maui a ka tae kia Mahu-i-ka, ka ui atu a Mahu-i-ka, “He aha tau,” ka ki atu a Maui, “He tiki ahi mai i a koe,” ka tahi ka homai te ahi, ko tona konui te ahi i homai kia Maui. Ka hoki tamaiti ra ka tae ki te ara, ka tineia te ahi ra, e tamaiti ra ka keto (pirau) ka hoki ano, ka kii atu Maui ki te koroua ra, “E koro e, ka mate te ahi nei,”

ka tahi ka homai e te koroua ra ko te koroa, ka haere tamaiti ra ka tae ki te ara, ka whakahinga ano tamaiti ra ki ro wai (roto ki te wai) ki ro paruparu ka mate ano hoki tera ahi, ka hoki ano tamaiti ra ka tae ka ki atu, “E pou (koroheke) kua mate te ahi nei titiro i ana i hinga au ki ro paruparu” ka homai ano e te koro (koroheke) ra he ahi, ka penei tonu te rore (hianga) a tamaiti ra pau noa nga koikara o nga ringa o nga waewae o te koro ra, ka tahi ka mohio te koro ra, “E, era paia (tena pea ia) koe te tangata nukarau e rangona ake nei, akuanei ra te hoatu ai he ahi mau.” Katahi ka tukua mai eia he ahi, ka kainga te whenua, ka oma a Maui ka he te manawa o Maui i te whainga a te ahi ka karanga aia ki ona tuakana, “E taa ma tukua iho tetahi ki au,” ka tukua iho ko te ua nehu, ka oma ano ka karanga ano tamaiti ra “E taa ma tukua iho tetahi ki au,” ka tukua iho ko te ua punga ka oma ano a Maui ka karanga ano “E taa ma, tukua iho tetahi ki au” ka tukua iho ko te ua rere, ka oma ano me te karanga ano, ka tukua iho ko te ua patapataiawha, ka mate te ahi ra, ka tomo ki roto kia Hine-kai-ko-mako.

Ka tae atu te atua ra ki tona koka (whaea) riria e tona koka mo te rorenga (tinihanga) i tana tipuna (tupuna) katahi ka hoki tamiti ra ki ona tuakana ka hoki atu hoki a Taranga ki ona tamariki, ka tae tamaiti ra ki ona tuakana, ka titiro nga tuakuana kua wera a Maui ia Mahu-i-ka, te kaki me te tinana, ka tangi ona tuakana ki aia.

Na ka titiro te atua ra ki te Ra, kaore e ata haere, ka tahi ka ki atu ki ana tuakana, kia tahuri ratou ki te patu i te Ra, ka kiia mai e nga tuakana “Kaore e mate” ka ki atu aia “Ka mate akuanei,” a ka ki mai ona tuakana “E pai ana kai (kei) a koe te kupu” Katahi ka mauria e ratou nga taura (whakaheke) ka haere ratou ka tae ki te rua e puta ake ai te Ra ki runga, ka tahi ka whakanohoa eia nga tuakana ki nga pito o nga taura (whakaheke) ka tu aia ki te whanga hei patu i ta ratou ika, ka puta ake te Ra, ka puta ake te kaki me nga pakihwi ka tahi ka

karangatia eia kia kumea nga taura, ka kumea e ona tuakana, ka tahi ka peke atu a Maui, ki te patu; e rua nga paihau (pakau) whati anake, no te whatinga o nga paihau (pakau, parirau), ka porohe (taka rore) te haere o te Ra na ka tahi ka ata haere.

Ka rua era tipuna (tupuna) mate anake ia Maui.

Ka noho ano ratou ko ana tuakana, ka anga ratou ki te mahi kai, ka tuku ratou i a ratou taruke ki te moana, huti rawa ake kaore he koura o roto, ka mate ko ta Maui, kaore i mate a nga tuakana, tae noa ki tetahi po whaka-tongatia (ninihitia) ana e nga tuakana, a kitea ana, “E he mea ke, ano i mate ai i tangata nei,” na ka tahi ka whaka-ritea a ona tuakana ki tana, na ka tahi ka rite tahi te mate o te koura ia ratou taruke.

Ka timata ta ratou hi ika, kaore e mate ia Maui te ika, ka kata ona tuakana ki aia mo te korenga e mate te tahi ika, ka manawareka ona tuakana ka hoki mai ki uta ka tahi aia ka whakama i te mahi kata a ona tuakana ki aia, ka tahi ka haere tangata ra ki tona tipuna (tupuna) kia Muri-ranga-whenua ka ki atu a Maui ki te tipuna “E nehe (kuia) i hara (haere) mai au he matau maku,” katahi ka homai eia, ko tona kauae, ka ki atu te poua (kaumatua) ra, “Aua e horoia ki te awa me kawe ki tahaki horoi ai koi (kei) muia mai e o tipuna,” katahi ka haere te tamaiti ki te horoi, uhiuhia ana eia te wai ki tahaki horoi ai i nga toto o tona tipuna, no te hekenga atu o te wai ki ro (roto ki te) awa ka muia e te kokopu, whero katoa nga kokopu.

Ka tahi ka haere ka tae ki to ratou kainga ko ona tuakana ka whakapekea tona matau, ka haere ratou ki te moana; ka kii ratou “Kaore e mate he ika i aia,” ka kata ano nga tuakana o tamaiti ra, i te kore kaore e mate he ika i aia, ka tahi ka mounutia (maunutia) eia tona matau, ara te kauae ra, ka whiua eia ki te moana, ka tae te ika ki te matau ra, no taenga o te ika ki te matau a tangata ra ka tuku te po o te ika, karanga atu nga tuakana “Maui e, tukua atu” Karanga atu ia “Ka tahi tonu taku ika” ka tahi ka whakahua a Maui i tona Hirihiri :—

He aha tau e Tonga-nui,
 E ngau whakatuturu (tuturi),
 Ake i raro whenua nei.
 Ka rukuruku,
 Ka heihei,
 Ka ea ea o i.
 Mokopu Tanga-roa a te meha.

Katahi ka kumea eia tona ika, ka ta tona ika ki runga, ka tahuri hoki to ratou waka, katahi ka ki atu ki ona tuakana “Taihoa e takatakahi ta tatou ika kia tae he rimu maku ki to tatou tamaiti, a mana e kotikoti te ika nei,” hori (pahore) tonu atu, ka takatakahia e ona tuakana no reira i kino ai te ika nei, ka mutu tenei.

Ka tahi a Maui ka ki atu ki ana tuakana kia tikina e ratou kia patua a Hine-nui-te-po, ka haere ratou ko ona tuakana, ka tae ki te paepaenga o te rangi, ka kii atu ki ona tuakana, “E taa ma koi (kei) kataina ahau e koutou; kia puta ahau ki tera taha, kia puta mai hoki ki tenei taha, ka kata ai koutou,” ka tahi aia ka tomo ki roto i te poka (puta) a te wahine ra o Hine-nui-te-po, tu rawa mai i (te) tahi taha, ka kata puku nga tuakana i roto ia ratou, ka tahi ka tomo mai ano a Maui ka hoki mai ki tenei taha, ka hangai ki te hope nga puapua a te wahine ra ka kataia (kataina) e nga tuakana he komi anake te poka a te wahine ra, mau tonu ko te hope o tangata ra mau tonu iho tangata ra; mate tonu atu, ko te matenga tenei o Maui i mate ai.

Ka mutu tenei:

Ko te ingoa o te waka, ko Nuku-tai-memeha te waka i hia a te whenua nei. Tera atu etahi mahi o taua atua nei, mate rawa ake a Maui kua whanau ke a Tiki, kua kaumatua, kua mau nga korero a Maui. Heoi ano ana mahi.

Whanau mai tana (ta Tiki) ki waho ko Toto. Kaore ana mahi, whanau mai taua ki waho ko Ewe, kaore ana mahi, whanau mai tana ki waho ko Taka-hapu, kaore ana mahi, whanau mai tana ko Tau-whare-kiokio, kaore ana mahi, whanau tana ki waho ko Whai-tiri. Koia te mea i kai mataiti (tuatahi) i te tangata i te ao nei.

MAUI. (NGA-I-TAHU.)

Ko Te-raka te matua tane o Maui a ko Mahu-i-ka te whaea. He tamaiti ano hoki te Kaahu na Mahu-i-ka, a ko te Kaahu te atua o te ahi, na reira i whero ai nga huru-huru o te Kaahu.

Ko Pou-tu-te-raki te ingoa o te whare o Te-raka. He tama a Te-raka na Kohu-matua, a ko te whare a Te-raka, i whakahingaia e Maui, he mea turaki iho e Maui ki te tua tahi o nga Rangi, ki te rangi potiki.

Na Mahu-inga (Mahu-i-ka) a Hina; ka noho ra ia Te-raka (Taranga) ka puta ko Maui-mua, Maui-waho, Maui-roto, Maui-taha, ko Maui-potiki, he maro ka panga ki runga ki te taraheke, ka haere mai a Mu a Weka rokohina mai e takoto ana taua maro ka mauria e raua ka takaia ki te hukahuka ka whakatuputupu, a ka tupu hei tangata, ka rangona e Ao-nui, e Ao-roa, e Ao-pouri, e Ao-hekere ka tikina mai ka mauria ki runga ki te rangi, ka noho.

Ka mate Te-roiroi-whenua me Te-roko-whenua: ko te patunga tuatahi tenei a Maui ka whakaponohia ka noho a Maui ia Kai-tatu-whainga raua ko Maru-i-te-whare-aitu, ka tukua e Maui ki te huka te mahinga kai a Maru-i-te-whare-aitu kia mate, ka pirau katoa nga kura (kumara), ka tukua e Maru ki te toroku kia mate a Maua ana mahinga kai ka mate. Kahore hoki i tupu, no Maru-ko-te-whare-aitu te mahinga kai i ora, ka mahara a Maui ka mate tana mahinga kai, ka tikina ka tauwhangatia (torohe) ka patua mai a Maru, e haere mai ana (a Maru) ko nga maori nei ko nga taru nei, mauria mai ki te (taua) ringa ka tae mai ki te taumata ka patua e Maui ka mate (a Maru) kahore hoki i tae kia whakaponohia.

Na ka haere mai ka tae mai a Maui ki te kainga o tona matua rokohanga mai eia e kokirikiri ana nga tuakana (i a ratou niti), a ka kokirikiri aia a Maui ka paku atu ia (te tao, te niti a Maui), ka tu ki te maihi o te whare o Te-raka raua ko Hine, ka puta te wahine ki waho ka karanga ka ui, "Nawai ka pae (pakaru) nei te

maihi o te whare,” ka ki atu nga tamariki nga tuakana a Maui, “Na ra ia te tamaiti nei,” ka ui te wahine a Hine, “Nawai ra te tamaiti,” ka ki mai a Maui, “Na hau (nau) ano.” Ka ki mai a Hine “Kahori hoki ka mutu ano ia ahaku (aku) korua (ko enei) anake, ko Maui-mua, Maui-roto, Maui-taha,” ka ki atu a Maui “Ana, nahau ano au, ko tou maro i panga ra ki runga ki te tatarahaheke na aku tupuna ahau i whakatuputupu na hau (nau) ano au ko Maui au, te maro rakerake,” ka tahi ano te hakui ka mahara “Ae na haua (nana) ano,” ka noho a Maui, i te kainga i te hakui ka mahara “Kei hea ra taku hakoro (matua tane),” ka ahiahi te ra ka tu waenganui po ka oho ake, e moe ana raua ko te whae ka kainamu ki te ata, ka tata ki te awatea ka ngaro a Te-raka (a Taranga) ka ahiahi ka waenganui po ka moe whakakikokiko (whakatorouka, moe hianga) a Maui ka tae mai a Te-raka, ka titiro atu a Maui e wewete ana a Te-raka i tana maro, a ka hoatu ki tahaki, a ka warea a Te-raka e te moe ka tikina atu te maro e Maui ka mauria mai ka waiho i raro i tana moenga, a ka oho ake a Te-raka ka porangi (rapu) ka takatu ki te haere ka awatea hoki ka unuhia e Te-raka te pou pou ka heke ka ngaro, ka hori (pahure) te hakui ki te ahi kai ka wahia e Maui te pou pou ka titiro aia ka raro, ka karanga a Maui ki te hakui kia homai he hinu ka pania eia ki ana waewae, ka karanga atu ano a Maui “Homai he tuhi, (he kokowai)” ka homai ka taia (tuhia) ki ana ngutu, ka tuhia ki ana waewae, ka tuhia ki te rae, a ka haere a Maui ki ro (roto) o ngahere, rokohina atu eia te kereru (kukupu) ka whakatauria eia ki te kereru, ka tuhia ki nga waewae o te kereru ki te rae o te kereru ki nga ngutu ka pangaina (panga) te maro ki te kaki o te kereru, ka ahiahi te ra ka hoki a Maui ki te kainga me tana kawenga kereru, he tu (he wero) ta nga tuakana i te kereru (kukupu) he hopu tou (tonu) ta Maui, ka manawa-reka te hakui ki ta Maui tu hopu mo te kereru ka titiro te hakui, he mea wero ta nga tuakana he hopu tou (tonu) ta Maui.

Ka ahi ahi te ra ka tae mai a Te-raka ka kiia atu e Hine ki

aia “Ta taua tamaiti e whakamate te kai, he turanga a nga tuakana, he hopu tou a tana.” Ka moe ratou i te po ano a Te-raka ka riro, ka noho tera, ka whakatau ano i te kereru, ka riro ki raro ka tau ano ki runga ki te takitaki (taiepi) o waenga ka karanga nga tangata o raro “Ta tatou kereru” ka whanatu (haere) te kai pihere (tahere) ka rere te kereru ara a Maui ka tau ki era takitaki o nga mara ka whaia ano e te kai whai pihere ki aia ka rere mai taua kereru ki runga ki te hukui (te pito runga o te ko) o te ko a Te-raka e ko ana i waenga, a tangi ana te kereru i reira, a noho ana i runga i te hungui (hukui) o te ko, na titiro ana te hakoro ki ake nei “Ko te tangata pea koe o runga na;” ka ku iho ai ki te hakoro, ka whakaake (heke iho) ki raro ki te whenua na kua whakatangata, na i rokohanga atu te hakoro e ko makuare (karakia, me te umere kore) ana na hana (nana) na Maui i hoatu (i ako) te peha (te topatopa, tapatapa) koia nei te karakia topatopa a Maui i ako atu ai ki tana hakoro (matua tane) :—

Koia ko Tara-rau-riki.
 Ki mai Maui, ka hara (he) i te whitu.
 Tukua te taupi; tatai i te ororangi.
 E tau e, koia.
 Koia manu turia, manu werohia,
 Ki te poho o Te-raka.
 Ka tau rerere; ka tau whakaaki,
 Ka tau maia i te uhi

Ka mutu ka mahara a Te-raka ko Maui; ka arahina a Maui ki te kainga, kia meatia he kai kua mate nga ahi, kahore hoki he ahi, ka tonoa kia tikina he ahi, ka ki atu a Maui mahana (mana) e tiki ka haere aia ka tae ki te kainga ia Mahu-inga (Mahu-ika) ka homai he ahi, hoki tonu mai ka tineia ka mate, hoki tou (tonu) ki taua kainga ano mahiti (pau katoa) katoa mai nga ringaringa me nga waewae o Mahu-inga, ka tae ki te koiti ka ki atu a Mahu-inga “E hara rawa koe i raro nei, ko te tangata ano i runga nei, o runga nei, no reira i mahara nei ko te tangata rawa ano i runga nei, na peo (pepe) ana mai.” Kua whakakakahu, ka tahu a Mahu-inga i tana ahi, ka tungia e Mahu-inga i tana ahi, ka tukua iho e Maui te kohu, ka tukua iho he awaha puroro

(ua nehu), ka tukua iho he awa rarahi nei te pata, ka tukua iho te huka atara (huka rere) nei, ka tukua iho he huka kapu na ka tungutungu (tahutahu) tonu a Mahu-inga i tana ahi ka ka uruhia papakia te huka ka mate ka pangaina e Mahu-inga ki roto ki te Kai-komako, ki te Putaweta kahore hoki kia u, ka pangaina ki te Kohe ka u, ka pangaina ki te Totara ka u, ka pangaina ki roto ki te Tu-matakuru ka u, ka pangaina ki te Hinehine na toro tonu, ka rere iho a Maui ka whakatangata i aia, a ka hoki mai ano aia ki te kainga o Te-raka i reira ano ana tuakana, i reira ano tetahi tupuna a Maui, ka noho aia i reira a ka maoa he kai, a ka haere nga tuakana ki te kawae kai ma taua tupuna, ka whanatu (ka haere ratou ka) kai rawa, ko nga rourou ka waiho i te tara (taha) o te whare takoto ai, a ka tae ki te wai i turi ai te kai kawae kai ma taua tupuna, ka ki atu a Maui mana e kawae, a rokohina atu e Maui taua tupuna a Muri-raka-whenua e takoto ana ka mate, ko te tahi taha o taua tupapaku e ora ana, ko te tahi taha kua pirau ka whai (mau) atu a Maui ka ihia (ka koerea) te kauwae o Muri-raka-whenua, ka kawea ki te wai ka taia ka rorokia ka kawea ki te moana, he Ruo te ika nana i piki te kauwae o Muri-raka-whenua, ka huna taua matau e Maui ki roto i aia te kauwae hei maka (matau) ka hoki mai ano ki to ratou kainga, ka noho i reira, ka noho, i te po ano nga tuakana ka haere ki te moana, he matakau ia Maui i haere huna ai aua tuakana i te po, ka oho ake a Maui kua riro ana tuakana, ka u mai ratou ki uta ka noho, a i te po ka haere a Maui ki te tauihu ka whaia (tango) atu eia te kete tahunga ka tomo atu aia ki roto ka takoto aia i roto i taua kete, ka kainamu te ata ka haere mai nga tuakana ka tae mai ki te waka ka tirotiro, a kahore a Maui i kitea, ka toia te waka ki te moana ka hoe ka tae ki waho ki te moana ki runga ki te tauranga, ka maunu nga tuakana, pakia mai taua kete tahua ra, ka puta mai a Maui ki waho, noho ana a Maui, ka mea etahi o nga tuakana kia whakahokia a Maui ki uta, ka mea atu nga tuakana atawhai kia waiho i runga i te waka, ka ki atu nga tuakana atawhai kino kia whakahokia ki uta ka ki atu nga tuakana atawhai, “Waiho ano i

konei noho ai, he maka hoki u ana kauranga (kaua) e hoatu,” a ka mea nga tuakana kia tukua nga maka (matau) ka mea atu a Maui, “Homai hoki mahaku (maku) te tahi maunu me te tahi maka (matau),” ka ki nga tuakana, “Kauranga (kaua) e hoatu,” ka tukua nga aho a nga tuakana, ka motokia e Maui tana ihu, tarati ana te toto a ko te karukaru toto ka potaea ki runga ki te maka (matau) hei maunu, ka tukua ki ro (roto) te wai, na i taua tukunga tae rawa te timu (aitua) ki te hakui ka mea aia, “Ko Maui potiki pea ahaku (aku) kei te whakatane i aia. Na kei te kainga ano taua ika ra ka hapainga mai ki te ihu o te waka ka poua, he karakia ano na Maui no te kainga o taua ika ka whangainga e tera koia nei te karakia :—

Kai mai e waro;
Warari e waro;
Ka wanaka (whanake) ake.

Ka tangi te poa o te ika ka karanga atu nga tuakana, “Maui kia tukua atu taua ika ra,” ka ki atu a Maui, “Ko taku ika ano tenei i tae ai au ki te moana,” ka ki atu ano nga tuakana, “E Maui e tukua atu he atua tahau,” a ka karanga atu ano a Maui “Ko taku ika ano tenei i tae mai ai ahau ki te moana,” ka kumea ki runga ka tukua ko te whenua, tukua rawatia ake, tu ana nga wata (whata) me nga whare au ana te kuri kaa ana nga ahi noho ana nga tangata, haere ana ko te ika a Maui, korakorako te ika i hia e Maui.

Ka ea te ika ka whakawhenua, ka haere a Maui ka hoki ka to ratou kainga ko nga tuakana ka tae aia ka noho a Maui i a Hine, he tamahine na Tuna raua ko Repo ka noho a Hine ia Maui ka haere ki te wai ko te taunga (taenga) ano ki te wai ka puta mai a Tuna ka koropeka te hiku maua nga para ka haere atu a Hine ka korero atu, “Tangata nei e whakapai tangata nei maenene ana te kiri te panga atu” ka mahara a Maui “Me aha ra me kari (keri) ki te awa,” ka kari (keri) a Maui i te awa a ka haere ka ki atu tera ki te wahine “Kia haere raua” ka tae raua ki te awa ka ki atu a Maui ki a Hine “Kia haere a Hine ki te

taunga noho ai ko Maui ki te taua aha,” ka waihangatia te patatara ka whakatakotoria e Maui ki nga rako (rango) ko te rako patahi, ko te rako parua ko te rako pa toru pa wha, pa rima, pa ono, pa whitu, pa waru pa iwa, ko te rako pa ngahuru, ka puta a Tuna, tere tona mai harakeke me nga paki, ka tata mai ka heke, tae rawa ki te wahine ka mea kia hoki ka panga e Maui ki te toki, ka rere te hiku ki te moana nui, koia te Koiro (Ngoiro) ka rere te upoko ki te wai maori, koia te tuna, ko te roro wero (whero) koia te pukapuka ko te roro ma, koia te koarere, ko nga huruhuru o te upoko koia te aka.

Ka mate ra tera patunga a Maui ka noho aia, a ka kaa te umu a Hine, ko te kaanga anake kua po te ra, a kainga ana nga kai i te po, ka noho tera a Maui ka ao ake te ata ka ki atu ki te wahine “Tahuna he umu kai” ko te ka anake kua po te ra, mahara tera a Maui “Me aha,” ka ki atu a Maui ki nga tuakana “Kia manawanui,” a ka ki atu a Maui ki te wahine, “Na e kore koe e mea kia tahuna he umu,” a ka haere ratou ko nga tuakana ki runga ki te rua, ka awatea ka puta te Ra, i raro ano te Ra ko te huru kua puta ake ka karangatia e Maui kia kumea te Ra kua whakatakokia (whakatokotoria) te rua o te Ra ki te mahanga, na i raro ano te Ra ko nga ihi kua puta ke ake; ka puta ake te Ra, ka noho te Ra ka puta te upoko ki runga ka noho te mahanga ki te kaki, ka karangatia e Maui kia kumea te mahanga, ka kumea ka aue te Ra ka mea “E Maui tukua au,” ka ki atu a Maui “Taria koe e tuku,” ka aue ano te Ra “E Maui e, tukua au,” ka ki atu ano a Maui, “E, taria koe e tuku kia maonga (maoa) te umu pakipaki a Hine,” i herea ai te Ra e Maui e tu nei, ka tahi ano te ra ka roa, mehemea i kore a Maui po tou (tonu) te ra.

Ka mate ia Maui tenei patunga ka noho. Ka haere a Maui ka tae ki te kainga o te taokete ko Ira-warua te ingoa o taua taokete, a ko noho raua, ka taona mai he kai ma raua ka kai raua, rua rawa ake a Maui kua mahiti (pau) Ka noho raua kua whiti te Ra ka ki atu a Maui kia haere raua he wahi ke noho ai, a ka tae

raua he wahi ke ka ki atu a Maui, “Hakurea taku upoko,” a ka takoto a Maui. Ka hakurea tana upoko e Ira-warua ka mutu ka ki atu a Maui, “Takoto hoki koe kia hakurea koki tou upoko e au,” ka hakurea e Maui, a ka parangia a Ira-warua e te moe, ka kumea nga taringa o Ira-warua e Maui, ka kumea te tahi taringa me te tahi taringa. Ka kumea tetahi ringa, me te tahi, ka kumea nga waewae. Ka kumea te ure ka whakapikotia ki te kopu. Ka kumea nga kauwae, ka haere a Maui ki tahaki tiko ai ka moimoitia atu a Ira-warua e Maui, a ka whakatika a Ira-warua ki runga ha haere ki taua tutae kai ai. Ka waiho atu e Maui a Ira-warua i reira kai ai, ka hoki a Maui ki to raua kainga ka ki atu te tuahine kia Maui. “Kei whea tou taokete” ka ki atu a Maui. “Na ano kei to maua nohoanga” Ka ki atu te tuahine, “He aha koe i kore ai e tono mai.” Ka ki atu a Maui. “Karangatia,” Ka karanga te tuahine a Maua i tana tane ia Ira-warua, a kahore hoki kia haere mai. Ka ki atu a Maui ki te tuahine. “Whakamatauria ki te karanga, ‘Moi, moi.’” Ka ki atu te tuahine, “He kuri koe e moimoi ai,” ka ki atu a Maui. “Koia, whakamaturia ki te moi moi.” Ka karanga a moimoi te tuahine, titiro atu e haere mai ana a Ira-warua he kuri ia. Ka ki atu te tuahine kia Maui. “Maui rawehanga kahore koe kia titiro ko tou taokete.” Ka piko te tuahine ka tangi, ka tae mai nga (ka) ki te wahine ka tangi noa te kuri ki te wahine.

Ka noho tera a Maui ka homai te rongā o Hine-nui-te-po, Ka ki atu a Maui, “E kore ranei au e tae.” Ka noho tena a Maui ka haere. Ka tae ki te kainga o Hine-nui-te-po e namunamu noa ana mai ka whanatu noa mai (haere mai) a Maui e nanamu noa ana mai nga puapua o Hine-nui-te-po. Ka tae atu a Maui ka tomokia, ka ki atu a Maui ki nga tuakana. “Kauranga (kaua) hei kataina, kia putu au, ka kata ai koutou,” ka tomokina (tomokia) e Maui ka puta ki waho ka kata ka mate a Maui.

UPOKO VI.

Aue, rapurapu kau au ki taku piro (kopu),
Ka riro koe hika i te atua uruhou o Te-Kohiti
I te ahi ta ngutu a to tipuna (tupuna) Pa-whai-tiri.
E hara i te taru te mate,
Kua mate mai i mua i a Maui.
Na te Patatai i kata, ka motu ki roto ra.
Ka puta te rehurehu ka rere te Ti-wai-waka,
Ki runga ki te tihi o te hamuti.
Mou ra te he, ko te rongu o wai?
Ko te rongu ki te pae; ka rere kei waho.
Kihai i mana i mua i to tipuna (tupuna);
Porotiti noa a Kehakeha i te ao.
Haere atu ra, e, i.

Ko te tangi a Te-popoki, mo tona teina.

MAUI. (NGA-I-TAHU.)

Ko te kai whakai (whangai) me te kai whakatupu ia Maui ko nga ingoa enei, ko Weke, ko Mu, na raua hoki i whakatiputipu (whakatupu) te maro toto o Hine, na raua i whakatiputipu (whakatupu) a Maui hei atua.

Ko te patunga tuatahi a Maui ko te maara a Maru, i Tau-whare-aitu, i mate katoa nga purapura o te maara a Maru ki Tau-hare-aitu, na Maui i inoi ki te ua o te rangi, a ko te maara a Maru i mate ki Tau-hare-aitu; i utua ki te maara a Maui ratou ko nga tupuna, na Maru i mahi kino ki Tau-whare-aitu he mea tuku e Maru ki te toroku (huka) a mate katoa a ratou maara.

Ko te tuarua o nga patunga tapu a Maui, he kohatu, ko Tai-koia te ingoa o te toki, nahana (nana) i tukituki taua kohatu; ko te tuarua hoki tenei o nga patunga tapu a Maui i aia ano e noho ana i runga i te rangi; no te mea ka mohaha (rapu) aia ki tana

matua tane kia Te-raka ki tana matua wahine hoki kia Hine. I nui puku (pu) te aroha a Maui ki ana matua; ka ui tonu a Maui ki ana tupuna kia whakaaturia te huanui (huarahi) ki aia; ka kiia mai e nga tupuna “E Maui e mohie ana koe ki au matua,” ka ki mai a Maui kia Mu raua ko Weke, “E matau ana ahau ki oku matua, na Te-raka ahau na Hine” ka tahi ano ka whakaaturia mai te huanui (huarahi) e ona tupuna ki aia, ka kite aia ka rere iho i te rangi ki raro ka kite ona tuakaua i aia e haere ana ka hua ratou he tamaiti noa iho, ka timatamata ratou, ka timatatia e Maui te maihi o te whare o Te-raka, purikiriki (pakaru) noa iho te maihi o taua whare, a ka whakawakia aia e Te-raka. Ko te tuatoru tenei o nga patunga a Maui.

Ko te tuawha o nga patunga a Maui, ko tana tupuna ko Muri-raka-whenua, no konei i taia ia nga wheua (iwi) o te tupuna ki te wai, ka tuatatia ki te kokopu.

Ko te tuarima o nga patunga a Maui, ko te Ra i herea eia kia ata haere ai.

Ko te tuaono o nga patunga a Maui, ko te maara a te tupuna. A ko te tupuna ko Mahu-i-ka tetahi.

Te tuawhitu ko te taokete ko Ira-waru.

Te tuawaru ko te patunga a Maui i a Tuna.

Te tuaiwa ko taua ika whenua, ko te hiinga i te whenua.

Na Hine-nui-te-po aia i mate ai, otira na ona tuakana i hoi ki te kata ko te take hoki ia i mate ai a Maui i nga puapua a Hine-nui-te-po.

Ko te karakia tenei a Maui :—

Koia, koia ko Tara, ko Tara, ko Tara-rau-riki,
Ki mai a Maui, ka hara i te whitu, te whitu, me te waru.
Tukua te taupuru, tataia te aro raki.
E Tau, koia koia

Ko te wai i whangainga ai a Maui e Mu raua ko Weke, he tutu maku, he Waiu.

Ko nga Taumata enei i whangainga ai a Maui e Mu raua ko Weke, ko Tihitihi, ko Rake-raki, ko Ngutu-mata-riha ko Te-ao, me Te-kore.

Ka rongo a Ao-nui ia Maui ka tikina e raua ka maua ki runga whangai ai, na reira a Maui i whakatupuria ai i runga i te Rangi.

MAUI. (NGA-TI-HAU.)

He tamaite a Maui na Tara-ma-i-aia, he mea whangai e Mu raua ko Wheke, he tupua aua tangata no runga. Ko Taraka (Taranga) te matua tane o Maui. Ko Hine-muri-raka-whenua te whaea. Na Mu raua ko Wheka i whangai a Maui he paraheka te mea e kitea ki te whare, a waiho ana i reira, a kihai i roa ka kitea ka kori, a ka mau tonu te korero a Mu raua ko Weke, a ka puta a tamaiti a Maui; he tupua tapu te tamaiti, a ka tupu, ara ka puta he tangata, ka noho tonu aia i runga a ka ngaki kai, a ka patua te mara a Maui e te tuakana e Maru-a-te-whare-aitu, he mea patu te mara a Maui eia ki te toroku, a ka utua e Maui. Ka patua ta Maru-a-te-whare-aitu mara ki te ua ki te huka. Ka kite nga poua (matua) i te riri a Maui raua ko te tuakana ka mea atu kia Maui ma “Kaua e patua nga kai ata noho pai e Maui ma.”

A ka tonoa mai a Maui i te Rangi e nga poua (matua) kia haere mai a Maui ki te mau mai i nga Kumara me nga Uhi ki ana matua kia kite raua i taua tu kai, a ka tae mai a Maui rokohanga mai eia e takaro ana aana tuakana, a ka tu aia i waenga o ratou, a ka whakaatu aia i aia ki ana tuakana i mea aia “Ko au tenei ko te mea i whiua ki tahaki,” a ka tata mai aia ki te whare o ana matua ka takaro tahi aia me ana tuakana ki te niti (neti) a ka pa te niti a Maui ki te whare o ana maatua, a ka pa taua niti ki te whare a Hine, a hinga ana taua whare, a ka pa te riri o tana hakui (whaea) ki ana tuakana, ka mea atu a Maui ki taua hakui, “Ko au tenei ko to mokai,” a ka korero a Maui ki a ia, a ka whakaatu aia i aia kia Hine, a ka mohio a Hine ki aia, ka tangi a Hine ki a Maui i te mea kua kitea ano tana tama potika.

A na Maui i kawhe he kai ma Muri-raka-whenua, a he wa ka tae te kai ia Maui ki taua koroua he wa ka kore e maua he kai mana e Maui, a na te mea i whakatikia taua koroua. A ka

haere nga tuakana kia kite ia Muri-raka-whenua, rokohanga atu kua mate rawa a kua maroke rawa te tinana o taua karaua, ka mau te ringa a Maui ki te kauae raro o Muri-raka-whenua hei matau hii Hapuka mana.

Ka mea atu a Maui ka taua whaea, “Me moe taua, kua po hoki te ra,” ka moe raua, a ka mau a Maui ki te pou toko manawa o te whare i moe ai raua, ka kumea eia ki tahaki, ka titiro iho i te rua i tu ai te take o taua pou, a ka kite iho aia i te ao nei, a ka pupuhi ake te hau o te ao nei i taua rua kia a Maui, a ka kite aia i te ahi, i te tangata, i te rakau, i te moana, me nga mea katoa o te ao nei, titiro rawa iho aia, e mahi ake ana nga tangata o te ao nei i nga mahi e mahi ai te iwi o tenei ao, ka rere iho a Maui ki te ao nei; a tau ana aia ki runga ki te taiepa o te maara e ngakia ra e te iwi o te ao nei; a ka mahia he mahanga e taua iwi hei mahanga ia Maui, a kihai noake a Maui i mau ia ratou, ka rere haere a Maui ki ia maara, ki ia maara, a ka tau aia ki runga ki te koo a Ta-raka e tu ana i waenga o te maara, ka kite a Ta-raka, i a Maui, ka mea atu a Ta-raka “No runga koe.” Ka mea atu a Maui, “Ae,” ka mea atu ano a Maui, “Homai to koo ki au,” a ka tohutohu a Maui ki aia, a ka waiata i tana waiata me te ako a Maui ia Ta-raka ki te mahi tika e koia ai te whenua ki te koo. Koia nei tana waiata :—

Koia koia, ko Tara-rau-riki,
 Rau-riki; e ki mai Maui
 Ka hara i te whitu, me te waru;
 Tukua te tau ki raro,
 Tatai te aro Raki
 E taua e, koia koia,
 Manu teria, manu werohia,
 I te poho e Ta-raka.
 Ka tau rere, ka tau mai te ruhei (ruhi)
 E tau koia, moi moi,
 Whiti rere tahi wahine,
 Ka moea i te ao,
 Ka rua wahine, ka toru kia tupua,
 Kahore, moi moi,
 Ko au peha ake, ki taku whenua nei;
 Ko ruku mahi a au te tau arakia.

A tineia ana eia nga kapura (ahi) o te ao nei, a ka haere aia ki te tiki ahi atu i te ahi a Mahu-i-ka, he ahi tapu. Ka mau aia i te ringa o Mahu-i-ka, ka poto nga koiti me nga koroa katoa o te tahi o te tahi ka mau aia ki nga koiti o nga waewae a ka poto era ka mahara a Mahu-i-ka, “E ko te tangata o runga, e kiia nei;” ano ka poto nga mea o nga ringa me nga waewae a ko te koiti o te waewae anake i te toe, ka rere a Maui ki runga, he mea hoki i whaka ahua aia i aia ki te ahua o te Kaahu; a haaro haere ana aia i runga, a wera katoa i aia te ao nei; a muri iho nana i tuku te ua me te huka ki te ahi a pirau ana te ahi, a ka mate a Mahu-i-ka.

A kore ana he ahi o te ao nei, ka haere a Maui ki te rapu, a kitea ana eia te rakau e hikaia ai te ahi, a tukua ana eia te ahi ki roto ki te rakau nei ki te Hina-hina, ki te Patete, ki te Kai-komako, na reira te ahi i puta ai i aua rakau ana hikaia e te Maori. A hoatu ana te ahi kia Ta-raka, ara ko te koiti a Mahu-i-ka i hoatu kia Ta-raka, te koiti i kiia ra e Maui i whiua eia ki te wai; he mea whiu aua koiti a Mahu-i-ka e Maui ki roto ki aua rakau, e hara i te mea i whiua ki roto ki te wai.

Ka tumau te noho a Maui ki raro nei, a ka noho i a Hine-a-te-repo, i te tuahine a Ira-waru.

A na Maui i mahi tinihanga a Ira-waru i kuri ai a Ira-waru.

A kihai i roa ka puremutia a Hine te Wahine a Maui e Tuna, e te tama a Manga-wairoa, no runga a Tuna, a na Tuna i kai i horomia nga tamariki tokorua a Maui. I te aitanga tuatahi a Tuna ia Hine, he mea huna e Hine, no te rua o nga aitanga, whakina ana e Hine kia Maui. Ko Muri-wai-o-hata te hapua (kopua) i huna ai a Tuna i aia, kei te motu i Ao-tea-roa taua wahi nei.

Ka haere a Maui ki te ngahere ki te mahi tao, ki te mahi koo, ki te mahi tapara (hoto), a keria ana eia te awa keria kia rere ai te wai, kia takoto pakupaku (wai kore) ai te wahi i noho huna ai a Tuna, ko Kari-tapu taua awa keria. A mahia ana e Maui kia ua te ua, kia puke te wai, a ka tu i aia tana kupenga i roto i te awa,

ka tere iho a Tuna, ka hapainga e Maui te toki i tana ringa, ka haua ki te upoko o Tuna motu rere te kaki o Tuna, ka rere te upoko me te hiku ki te moana, a no te tinana o Tuna ka tupu a Puku-tuoro, koia te taniwha i te whenua i Ao-tea-roa, no reira te taraheke, me te uaua mau i te Pirita, ko ana huruhuru koia te Toro, me te Aka, me te Kare-ao, me te Raupo, me te Koareare, me te Titoki; no reira ano hoki te Tuna, ko tana upoko me tana hiku i tupu ngohi (ika), koia te Koiro (Ngoiro). Ano ka mate a Tuna, ka tahi ka tupu nga uri a Maui a ka tini haere.

Ko Rua-o-mahu te waka a Maui.

Ka haere nga tuakana a Maui ki te hi ika, ka mau a Maui i te kauae o Muri-raka-whenua hei matau mana, ka mea nga tuakana kaua a Maui e haere ia ratou, ka haere a Maui ki te ihu o te waka noho ai huna ai i aia, a i te aonga ake o te ra ka hoe ratou ki te moana, a ka mea a Maui ki te maunu mo tana matau, a ka kore e homai e ana tuakana, tipia (kotia) ana eia te pito o tana ihu, a whakamaua ana ki tana matau, a ka mau tana matau ki te ika a ka hutia e Maui a maea (puea) ake ana te whenua, koia te whenua i Ao-tea-roa, me nga tangata ano i te whenua.

A ka haere a Maui i ana tuakana a ka tae ratou ki taua wahi i Ao-tea-roa, ka kite ratou i te wahine ia Hine-nui-te-po, ko ana puapua e maiua ana, ka timata te kai a Maui i aia i ana waewae, i tana tinana, a ka tae ki te korokoro, ka oho ake te kuia ra, me te kata nga tuakana, ka kokopi ana puapua, ka mau a Maui, ka karanga a Maui, "Tukua ahau," a mau tonu te kuia ra ia Maui, a roa noa ka mate a Maui, a he mea tapuke (tanu) a Maui e ana tuakana ki te ana, Te-ana-i-haua, na reira i mate ai te Maori. Mei kore a Maui te mate, mana e tiki nga tupapaku e whakaora mai ano.

MAUI. (NGA-TI-HAU.)

Ka titiro a Maui, a ka kite aia, e tino hohoro ana te to o te Ra, a ka puta ake te Ra i te moana ka mau te ringa a Maui ki te

Ra ka herea eia. Te here i herea ai te Ra e Maui he mea here ki te taura (whakaheke) korari, he nui, he kaha taua taura, he mea mahanga te Ra eia, he mea whakatakoto te mahanga i runga i te rua i puta ake ai te Ra, a ka ara te Ra ka mau i taua rore. Ano ka mahia taua taura e Maui, ka korero aia kia Mu raua ko Weke (wheke) a haere mai ana raua hei hoa mahi mo Maui, a puritia ana te Ra e Maui, a e toru marama nga ra o taua wa i pupuri ai i te Ra ka tukua eia, ka karanga te Ra, "Maui e tukua ahau, he atua tahae ahau," ka mea atu a Maui "E ta, kia maoa te umu pukepukea a Hine" a ka maoa te hangi ka tukua te Ra e Maui. I penei ano te tahi kupu a te Ra ki a Maui "Maui e tukua o ringa, he atua tahae koe."

No muri iho o te wa i heke iho ai a Maui ki te ao nei, ko ana mahi enei. Tuatahi ko te whare o tana matua i pakaru i aia. Tuarua ko te herenga o te Ra. Tuatoru ko te whakatikinga ana ia Muri-raka-whenua. Tuawha ko tana hunanga i te maara a Ta-raka. Tuarima ko tana ako ia Kereru ara i a Rupe kia ahua manu kia whai parirau. Na tana whaea, na Hine te pani (te kokowai) mo nga waewae me te pani i pania ai te ngutu o Kereru, a i ako kia rere iho ki te whenua i te ao nei.

MAUI ME IRA-WARU. (NGA-TI-HAU.)

He tama a Ira-warua na Ha-pupuhi na Ha-tatere a Paipai-whenua ko Wawa-te-rangi, ko tana whaea ko te ingoa ko Repo, ko te ingoa o tana tuahine ko Hine, i noho ia Maui.

Ka tupu tangata a Ira-warua ka haere ki waenga ngaki ai "Manini noa kia noho taua (na Maui tenei kupu) hei te tahi rangi ka haere taua ki te ngaki i ta taua mutu," whanatu (tae) rawa ki waenga ngaki ai, kei te mea kai a Hine; no te meatanga ka mutu ta raua mahi, ka haere mai ki nga taumata ko Nuku-tahi, ko Nuku-tea, Nuku-tahuhua, ko Te Ngutu me te Tiha, me te Ao, me te Kore, ka noho raua ki runga i nga taumata hakure (tipaki) kutu ai, moe ai, ka ara a Maui ki atu ai a Ira-warua "Hakurea toku" a parangia ai te moe a Ira-warua, whaia atu ai a

Maui ki te kauwae, ki nga taringa ki te ngutu, kumea ai hei whakakuri, whaia atu nga ringaringa kumea ai hei peke, whaia atu nga waewae whakahokia ana hei peke mo muri, whaia atu ki te kiri ki te iwi o te tuara kumea hei waero (hiawero), ka mutu taua mahi ka haere a Maui ki raro ki te kainga, ka ki mai a Hine kia Maui “Kei hea to taokate,” ka ki atu a Maui “Kei ta maua moenga i te taumata,” ka ki atu ano a Maui “Karangatia.” Karanga noa a Hine, kahore hoki hei (i) o mai a Ira-warua, ka ki atu ano a Maui “Whiowhiotia, moimoitia,” no te whiowhiotanga no te moimoitanga ka ao mai a Ira-warua, ka haere mai ki tona tuahine mea ai, tangi ai, ka mea a Hine “ E Maui rau i haka (rawe hanga) kua mate toku tungane, kua waiho hei kuri,” a no reira tenei mea te kuri.

He taru taru te mea i hapu ai, a i whanau ai he uri kuri ki te ao nei.

I whakakurititia ai a Ira-warua e Maui, hei utu mo tana wana i waenga, kihai i ata oti te maara i aia te ngaki, koia i whakakurititia ai a Ira-warua, ka mea atu o Hine ki a Maui, “E Maui atua nukarau, kua whaka-kurititia e koe taku tungane.”

TE RA ME HINA (TE MARAMA). (NGA-TI-HAU.)

Te Tau-mata o te Ra me te Marama, ko Whiti-reia, he penei e tata ana ki to (Ta-ranga) tau-mata i te Rangi tua-tahi.

Ko te Ra, me te Marama, e haere ana i te rangi tuatahi. Ko te nohoanga o nga atua, kei runga noa atu i nga ara e haere ai te Ra me te Marama.

Na Tu-nuku te Ra, koia, te matua tane, ko Toatoa te whaea he hunga uaua raua, Na Tu-raki (rangi) te Marama.

Ka mea atu te Marama ki te Ra “Me haere tahi taua i te po,” ka mea atu te Ra “Kauaka, me haere koe i te po, ko ahau me haere i te ao,” a ka mea atu ano te Ra ki te Marama “Apopo koe tu rama ai i te umu o te po” ka mea atu te Marama ki te Ra “Apopo koe waiho ai koe hei taurangi maro toto.”

E haere atu ana te Ra i te ao nei i te pae arai wairua, a ka tae ki te Reinga, ka puta mai ano ki tua nei, ka ara ano ki te ao Maori.

Ka too te Ra, ka haere ki te Reinga kia Marama ai o reira tangata, a ka potakataka haere a ka tae mai ano ki tua nei ka whiti ano ki tenei ao.

HINA (MOON). (TE RARAWA.)

“Na Hina te po.
Na Hina te ao.”

Ma Hina taua pepeha, no te mea koia te tahi take o te mate atu ki te po.

A, “Ko Hina whakapau tangata” te tahi pepeha mona. Ko te mahi a Hina he whewhera i ana huha, he mea nana kia ao tonu ai te ra, kia kore ai he po, Na Monoa i kata nga huha o Hina, na reira aia i kokopi ai i ana huha, na reira i po ai, a na reira i ao ai.

He pononga a Monoa na Maui—mua, ka mea atu a Maui ki a Hina “Kia poto te mate” ka mea atu a Hina. “Kia roa te mate, kia mapu ai koe, kia tangi ai koe.” Te tikanga o enei kupu a raua kia mate te tangata a kia kaua e ora mai ano, te tua rua o a raua tikanga, e mea ana, kia mate, te tangata a kia haere aia ki te po, kia aue ai nga mea i noho ora i te ao nei mo ratou kua mate atu, Te tahi tikanga a Maui i mea ai kia mate te tangata a kia ora mai ai ano, kia rite ai te tangata ki te Marama, e mate nei, a e ora mai ana ano. I mea a Hina, “Kaua, me mate te tangata, me mate a oneone, a e kore nei e ara mai ano.”

MAUI. (NGA-PUHI.)

Te kainga o Maui i noho ai he toka-moana, i te Ra-to ki te Hau-auru, a ko tana wahine ko Hina raua ko tana teina ko Taki, ana hoa noho i taua wahi.

Ano ka whanau nga tamariki a Maui raua ko Hina, a ka kaumatua aua tama tokorua a raua, patua ana raua e Maui, kia ai nga kauwae o raua hei matau hii ika, a ko nga karu katau o raua, he mea whiu e Maui ki runga ki te Rangi, kia whetu ai i

reira, ko te tahi karu, koia a Tawera, ko tetahi, koia a Mere-mere. He tupua a Maui ki te hii ika, e kore te Tohora e mau atu i te moana, e taea eia te too katoa ki uta.

Ka tae ki taua ra, ka haere a Maui ki te hii ika, ko te kauwae o tana tama ariki tana matau, ko te tahi wahi o te tahi o ona taringa te maunu, ka mau tana matau ki te ika atua, ara he whenua, ka tu a Maui, a he toimaha (taimaha) te taea wawetia ai tana ika, e toru marama ona e huti ana i taua ika te taea noa aka, ka tae aia ki te kukupa ara ki a Rupe, ka karakiatia, ka hangia tana wairua ki roto ki a Rupe, a ka hoatu tana aho ki te ngutu o Rupe mau ai, ka rere a Rupe ki te Rangi a ka hutia te aho a ka puea ake te whenua i mau i te matau a Maui. Kihai a Rupe i noho atu i te Rangi i hoki iho ano ki te Ao nei a ka rangona te tangi o taua kukupa i te po he aitua. He tupuhi, he hau pukerikeri, he mate ranei mo te iwi e rongono ana i te tangi o taua manu. Te mea i atua ai taua manu, ko te wairua a Maui kei roto i aia.

Ano ka maea nga motu nei, a ka purero ake i te moana, ka haere a Maui ki reira toiha haere ai, a ka kite aia i te tangata, me te ahi e kaa ana, a ka whawha iho aia ki taua ahi, ka mau i ana ringa, a ka wera aia, a ka aue ka rere ki te moana, puea rawa ake, ko Puia-i-whakaari i ana peke e mau ana, a tungia ana taua moutere eia ki te ahi, a mau tonu te kaa, i nga whakapaparanga katoa.

Ka wera ra nga ringa o Maui i te ahi, a ka ruku aia ki te moana, ka tahi ra ano ka too te Ra, a ka tamia te whenua e te pouri, ka arumia te Ra e Maui, a ka toia mai ano eia kia whiti ai ki te ao nei, a ka rere ano te Ra ka too ano i te auru ka tae a Maui ka herea te whakaheke ki te Ra, a ka herea hoki te tahi pito ki a Hina, ara ki te Marama, kia too rawa ake te Ra, mana ma te Ra e kukume a Hina kia whiti ai te marama ki aia, ki a Maui.

Ka kite ra a Maui i nga tangata o tana whenua i hi ai, ka akona eia, a he wawau ratou te mohio noa ake hoki ratou ki ana mea i ako ai, ka riri a Maui, a ka mea aia “Maumau te Ra kia whiti kau ki te iwi moho,” a ka araia nga hihi o te Ra eia ki tana

ringa kia kore ai e whiti te maarama kia ratou, a kihai tana ringa i kaha ki te popoki i nga hihi o te Ra, ka torona tana ringa ki waenga o te Marama o te ao nei kia pouri ai a Hina kei whiti i etahi wa.

Kei a Maui e mau ana nga hau katoa, ko to te Uru anake, kihai i mau i aia. A ko aua hau he mea kokomo eia ki roto ki nga ana, kia kore ai e pupuhi. Rapu noa aia kia kitea te wa i noho ai te hau o te Uru, a kihai noa ake i kitea, mei kitea te ana o taua hau, kua araia eia te tomokanga o taua ana eia ki te kowhatu. I nga wa e mariri ai te hau o te Uru, he mea kua tata a Maui ki taua hau, a kua tomo ano taua hau ki tana ana e noho ai. A i nga wa e pupuhi kerikeri ai nga hau o te Tonga, o te Marangai, o te Raki, he mea kua hura nga kowhatu arai o nga ana o aua hau, e te iwi i mareherehe nei i a Maui. He mea ano, ka tukua aua hau e Maui kia pukerikeri, kia tangi ai taua iwi, a kia eke ai a Maui i aua hau, kia rere aia ki te rapu i te hau o te Uru. Nga hau a Maui e pai ai hei mau i aia, i nga wa e rere ai aia ki te rapu i te hau o te Uru, ko te hau o te Tonga, me te hau o te Raki.

I rite a Maui ki te ahua tangata, ko ana kanohi ia, ko tetahi i rite ki te Tuna, ko tetahi i rite ki te Pounamu.

Ko Taki, ko te teina o Maui, he hoa mahi tahi raua ko Maui, na raua i mahi nga mahi katoa a Maui, a ka tae ki te wa i koroheke ai a Taki, he mea karakia e Maui te whare punga-werewere, hei ara atu mo Taki kia piki ai aia ki te Rangi. A ko te kanohi katau o Taki, koia te whetu a Taki-ara. He mea i whetu ai te kanohi o Taki, he pai tangata nona, a koia taua whetu e uira tonu nei.

MAUI RAUA KO MONOA. (AU-POURI.)

Ko Hina nana te putake o te mate, tona kupu whakatauki; “Ko Hina kai tangata,” na Hina te po na Hina te ao, ko te mahi a Hina he whakatuwhera i nga huhu, te mea i pera ai ia he mea kia ao tonu ai kia kaua he po, kataina ana e Monoa nga huha o

Hina, ka tahi ka kuku ona huha koia i po ai i ao ai; ko Monoa he pononga na Maui-mua ara o Rupe, ka kii atu a Maui ki a Hina “Mate mate popoto” ka kii mai a Hina, “Mate mate roroa kia mihia ai koe kia nau ai koe,” ko te ritenga o enei kupu a raua kia mate te tangata kia ora mai ano, ko te tuarua kia mate oti atu ki te po kia tangihia ai; koia nei hoki e tangi nei te tangata ki te tupapaku Te tahi tikangi a Maui i mea ai kia mate te tangata kia ora mai kia rite ki to te Marama e mate nei e ora nei : ka tohe ano a Hina rua ko Maui, ka mea a Maui “Kia mate a marama, te tangata, kia ara mai ano,” ka mea a Hina, “Kahore kia mate a oneone kia kaua e ora mai ano,” koia nga tupapaku e tangihia nei e ona iwi.

MAUI. (NGA-TI-HAU.)

Ka mate te tangata, e kore e ora mai ano ki te ao nei, he mea hoki kua kutia e Hine-nui-te-po.

E rima Maui, ko Maui-mua, ko Maui-taha, ko Maui-roto, ko Maui-pae ko Maui-tikitiki-a-taranga, a ko Maui-potiki te tahi o ona ingoa i te mea hoki koia te whakapakanga, a te tahi ano o ona ingoa ko Maui-i-ata-mai, te take o tenei ingoa ona, he atawhai nona ki tona iwi, a ko Maui-i-toa ano hoki te tahi o ona ingoa, he toa nona, he kaha ano hoki, koia tenei ingoa a Maui-i-toa i tapaa ai ki aia.

I te wa i tukua ai te Ra, me te Marama ki te rangi noho ai, mei kore te herea e Maui te Ra ki te Marama penei kua rere noa atu te Ra ki tona haere a kua rere noa atu te Marama ki tona kaewa noa atu, na Maui raua i here te tahi ki te tahi, koia raua e haere nei i a raua ara e haeri ai, a e kowhiti nei raua, a e too nei raua.

Na Maui i patu a Tuna-roa, he atua a Tuna-roa e noho ana i roto i te wai, Na Maui i pouto te upoko o Tuna-roa, a panga ana e Maui ki roto ki te moana, a koia te koiro, ko te hiku o Tuna-roa i panga e Maui ki roto ki te wai maori, koia te tuna wai maori, ko nga raho o Tuna-roa i panga ki roto ki te whenua, koia te kare-ao, ko te toto o Tuna-roa, i riro i nga rakau nei i te

Rimu, i te Totara, i te Totoa, me te tini noa atu o nga rakau, koia te whero e whero nei aua rakau.

Ko te waka a Maui i haere ai ki te hii i te wa i hiia ai te whenua e Maui ko Au-raro-tuia te ingoa o taua waka, ko Piki-raweia te ingoa o te matua a Maui i hiia ai tana ika whenua, ko te matamata o tana matau ko Awenga te ingoa, a ko te maunu o tana matau, ko te tahi wahi o nga kikokiko o taua tangata nei o Te-aki (Taki).

Kihai a Maui i pai kia mate rawa atu te tangata, ki te tino meto rawa atu, otira i mea a Maui kia ora tonu te tangata, a kia kore rawa aia e mate, he mea hoki na Maui ko te mate e mate nei te tangata, he heke no te tupu o te tangata, a na reira a Maui i mahara ai me mate a Marama te tangata, he mea hoki e haere nei te Marama ki te Wai-ora-tane kaukau ai, a ka ora ake ano, kia mate ranei te tangata kia penei me te Ra e too atu nei ki te Po, a ka ara ake ano i te aonga ake, na konei a Maui i tapoko atu ai ki te kopu o Hine-nui-te-po, a mei kore a Maui te mate i taua atua, kua mana te hiahia a Maui a kua ora tonu te tangata, nei ra i mate a Maui ia Hine-nui-te-po, a e mau nei hoki te mate i te tangata.

MAUI. (TE-ARAWA.)

Na ka ui atu a Maui ki ana tuakaua, ki te wahi i noho ai to ratou matua tane, me te matua wahine kia whakaaturia ki aia, kia haere aia ki te rapu i taua wahi i nohoia nei e raua. A ka mea atu ana tuakana ki aia. "Aua hoki nohea matou i kite i taua wahi, kei runga ranei kei raro ranei, kei tawhiti atu ranei i a tatou," ka mea atu a Maui "Maku e rapu ka kitea," ka mea atu ana hoa, "He aha koe to matou whakapakanga e kite ai, a he aha matou ou matamua e kore ai e mohio, ki te wahi e ngaro nei o tatou maatua, kua kite ra hoki koe, muri iho o tau whakakitenga mai ki a matou ko to tatou whaea, a i te po i moe tahi ai tatou ao rawa ake i te ata ko tatou anake e moe ana i te whare, a e pena tonu ana i ia po, i ia po, a nohea e matauria," ka mea atu a Maui, "A hei konei whaka rongoa ake ai," ta te mea kua kitea ake eia i muri iho o tona kitenga i tona whaea me ona

whanaunga me ona tuakana i a ratou e haka ana, ka haka nei, ka noho ke mai i te tuara o Maui-potiki tana whaea, a ka tatau mai aia i ana tamariki ka mea, “Maui-taha, Maui-roto, Maui-pae, Maui-waho, ha nohea ta koutou tokorima,” ka mea atu a Maui-potiki, “Nau ano ahau,” ka tatau ano te ruahine ra ana tokowha ano koutou, a ka mea atu aia ki a Maui-potiki “Ka tahi ano ahau ka kite i a koe,” heoi he roa nga kupu totohe a raua i roto i te kapa haka o ta ratou haka, ka puta te kupu a taua wahine ki a Maui, “Haere atu koe, i roto i tenei whare, e hara koe i te potiki naku, na te tangata ke koe,” ka tahi ka mea atu te Maui raka, “Ae me haere ke atu au, e ngari he tamaiti ahau na te tangata ke, e ki ana rapea au nei nau ano au ina hoki i whanau au i te taha o te akau, a i whuia atu au e koe ki te hukahuka o te tai, a he mea takai ahau e koe ki roto ki tou tikitiki, a he mea apoapo ahau e te rimu, takai atu takai mai, a na te apu hau na te apu matangi i whakahoki mai ki uta nei, a takaia ana ahau e nga tawhaowhao o te akau roa, a tau mai ana te tini o te ngaro ki te karamuimui i au me nga manu hoki, ka puta mai hoki toku tupuna a Tama-nui-ki-te-ra ka kitea ki te ngaro me nga manu e karamui ana i runga i nga tawhaowhao, ka rere mai taua tupuna nei ka heuea (hura) ake ara he tangata, ka tahi ahau ka tangohia ake eia a kawea ana ahau eia ki roto ki te whare, a he mea whakairi ahau eia ki runga nei noi (iri) ai kia ngaua ake e te au ahi e te mahana a ora noa ake au i te mahi atawhai a taua tupuna nei, a rongo ana ahau i te rongo haka o tenei whare, a haere mai nei au, otira i roto ano au i to puku, ka rongo au i nga ingoa o enei matamua e tauria nei e koe, a tae noa ki tenei po e rongo tonu ana ahau ki a koe e whakahua tonu ana i o ratou ingoa koia ahau e mea atu nei ki o koutou ingoa, ko Maui-taha, ko Maui-roto, ko Maui-pae, ko Maui-waho, ano ko ahau ko Maui-potiki a hau e noho atu nei,” ka tahi tona whaea ka karanga atu ki a Maui-potiki “Ko koe ano taku whakamutunga me te ruahinetanga o toku tinana, a ka mea atu nei ahau ki a koe, ko Maui-tikitiki-o-taranga koe.”

A i muri iho o taua tautotohetanga a Maui raua ko tana whaea, ka mea atu a Ta-ranga ki tana muringa, “Haere mai koe kia moemoe tahi i roto i to whawharua a kia hongu atu au kia hongu mai koe,” a haere atu ana a Maui kei te moe tahi, ara ko ana matamua kei te korerorero kia ratou ano, ka mea ratou, “Ha ko tatou ko nga mea i ata tirohia iho e to tatou whaea te ata whanautanga, me te ata takotoranga ki runga ki te takapau horanui, he aha ra te moe tahi ai ki aia i te itinga kia awhitia ai eia, tena ko tenei whakatahe, kowai tatou ka ata kite atu, na te rimu aia i awhina, na te wai ranei, na te tangata noa atu ranei tenei tamaiti, ka anga aia ka moe tahi, nawai koa hoki te whakatahe i kii a ka whiua atu ki te wai e hoki mai hoki hei tangata ora ki te ao marama, tena ko tenei koroke kua mea aia hei tangata kia tatou,” ka mea atu tokorua o ratou ki tetahi tokorua ano o ratou, “He aha koa u ana te waiho ai hei hoa aroha mo tatou i nga ra o te pai hei pai, i nga ra o te kino hei kino, ana, e ngari e te whanau he awhina tangata anake te mea rangatira o tenei mea o te tangata, he mahi kai, tangohanga tupapaku he aha he aha, kia tupu ai te pai, kei pera tatou me nga tama a Rangi-nui raua ko Papa-tu-a-nuku; tahuri ake ana kei te whakaero patu i o tatou tupuna, a ae katoa ana ratou taua tokowha, he wahi iti te kupu a Tawhiri-ma-tea i aroha ki o ratou matua, ko te nuinga i whakaae tahi ratou ki te patu, a muri iho ka kitea kua tawhiti te tane i te wahine, ano ka tango mahara aia a Tawhiri-matea kia whawhai mai ki ona tuakana na reira hoki a Tu-mata-uenga i tahuri atu ai ki te whawhai ki ona tuakana me ona matua, a e mau nei ano taua whawhai ki ona tuakana me ana matua; whai hoki ko tatou kua e whakatupu wehewehe i roto i a tatou, kei tahuri ake aua whakaaro kino, ka patu mai ano ki a tatou, a ka pena ano hoki te raru kia tatou, me te raru i pa ra hoki ki nga tama a Rangi-nui raua ko Papa,” ka mea atu etahi “Ae e o maua matamua ka tika, a me mutu i konei.”

Po iho ano, ao ake ano te ra, ka whakatika a Ta-ranga a kua ngaro whakarere ano aia i te whare o ana tamariki oho rawa ake nga tama tiro tiro kau ana, a kua mohio nga matamua, a ka

pouri a Maui-potiki, i hua kei te mahi kai pea, kaore kei te tahuti noa atu, a po iho ano ka puta mai to ratou whaea, a kei te haka ano nga tama, ka mutu te haka ka mea atu a Maui-potiki ki tana whaea, “Haere mai ano taua ki konei moe ai,” a moe tahi ana a Maui-potiki i tana whaea, a ao rawa ake kua ngaro ano tana whaea, ka tahi a Maui-potiki ka tupato ki te mahi maminga tonu a tana whaea ki a ratou i ia po, i ia po, a ka tae ki te tahi po, ka moe tahi ano a Maui-potiki i tana whaea, me te tokowha ano hoki a ratou e moe tahi ana ano i taua whare, ka tangohia e Maui te tu (whitiki) me te maro whaiapu o tana whaea, e hara ka huna eia ka ngaro aua mea, tangohanga atu e Maui kei te purupuru i nga matapihi me te whatitoka kei puta atu te haeata o te awatea ki roto ki te whare kei hohoro te whakatika o tana whaea i te pouritanga o te po, na reira aia i tupato ai ki te mahi i aua mahi nei, nawai i po, i po, a ka marama a waho o te whare, ka kitea te turi o te tangata, ka rere te Ra ka morunga noa atu, ka tahi te wahine ra ka mahara ka mea, “Ha, he po ke hoki tenei ina hoki te roa,” ka mutu kei te moe ano kei te rapu ano i tana whakaaro te kitea te marama o waho i te mea kua oti rawa i a Maui te purupuru te whare; ka tahi aia ka maranga, ana kua noho tahanga aia, ka rapu noa aia i tana maro me tana tu mona hei uhi i aia e tu tahanga nei a kahore kau i kitea aua mea, a ka rere aia ki te kukume i nga purupuru o te pihanga me te whatitoka, kukume rawa atu aia, ana kua tikokekoke noa ake te Ra i waho, ka tahi ka rawhia reretia eia te karukaru puru o te whare hei paki putanga mona, a ka puta aia ki waho me te aue haere mo te kohurutanga ona e ana tamariki, ka pahure ta ratou whaea ki waho, ka maranga ake taua nauhea nei a Maui-potiki, ka titiro atu aia i te haeatatanga o te whatitoka o te whare, titiro rawa atu, ka tango tana whaea i te pu wiwi ka rere iho ma te koruarua o te maunutanga iho o taua putake wiwi, a ka akina iho ano e taua wahine te pu wiwi; ana me te Poko e haere ana ngaro noa iho aia; ka tahi ka puta atu a Maui, a kukume rawa ake i te pu wiwi ra, e puare katoa ana a roto puta noa ki raro, ka hoki mai a Maui ki te whare ka

mea ki ana tuakana “ E moe ra. E hoa ma e oho kati te moe maranga, ka waiho tonu tatou hei tinihangatanga ma to tatou whaea,” ka maranga ake ana tuakana, ana kua paratu noa atu te Ra, ka ui atu ano a Maui ki ana tuakana ka mea, “Kei hea te wahi i noho ai to tatou matua tane me to tatou whaea,” ka mea atu ratou “Aua hoki, kaore ano matou i kite noa, ahakoa ko Maui-taha ko matou Maui katoa kahore noa iho ano i kite; a hei a koe ranei ka kitea ai taua wahi e rapua na e koe, hei aha mau tena, e kore koe e noho marire tatou, hei matua tane aha hei matua wahine aha, na raua koia tatou i whangai ki te kai a kaumatua noa nei tatou; huatu ko te Rangi to tatou matua, nana hoki ana uri i homai ki a tatou ara i a Hau-whenua, ia Hau-marotoroto ia To-ua-rangi ia To-mai-rangi, nana ena tangata i homai hei whangai i a tatou, hei atawhai i a tatou nei kai, a na Papa-tu-a-nuku i whakatupu ake ana purapura hei oranga mo ana uri i tenei Ao-ta-roa,” a ka mea atu ano a Maui-potiki, “E tika ana ano ena kupu engari ki au me he mea ko ahau koutou ko ta te hukahuka o te tai, tana ko tana i whakatupu i whangai mai te pena na te whakaaro, e ngari ki au ma koutou e tino rapu te wahi i kai ai koutou i te u o to tatou whaea, a no te mahuetanga o te waiu ka tahi ena kai a Rangi raua ko Papa i kiia na e koutou ka kainga e koutou, tena ko tenei e te whanau, kaore au i kai i te waiu, a i te kai hoki, a e aroha nei au ki aia, heoi ano te mea e aroha nei au ki aia, ko taku nohoanga i roto i tana kopu, koia au ka mea atu nei, kia kite ahau i te wahi e nohoia nei e raua,” a ka miharo ana tuakana ki to ratou teina kia Maui-potiki. A ka mutu ta ratou miharo ki aia, ka tonoa aia e ratou kia haere a Maui-potiki ki te rapu i to ratou whaea me to ratou papa. Ka haere aia, kua oti noa ake ra tana mahi matamua te whakarite eia i muri iho o tana whakakitenga ki ona whananga i te whare haka, i te mea kua oti ake aia te whaka ahua ki te ahua o nga manu, o ia manu o ia manu o te ao katoa; kaore te tahi ahua manu ona i paingia e ona tuakana i tona whakakitenga ki a ratou, he muringa tona whakaahuatanga

ki te ahua o te kukupa no te whakaahutanga ona ki te kukupa katahi ana tuakana ka mea atu ki aia, “E tama e, ka tahi koe ka tino pai, pai pai rawa atu koe i tena ahua ou, i o te tuatahi ahuatanga ou ki nga manu kua mahie atu ra i a koe.” Ko te wahi koa i pai ai aia, no te maro whaiapu me te tu o tona whaea i whitikia ra eia, a ko taua maro ano te mea i ma tonu i tona uma, a he maro waero hoki a ko tona tu ano te wahi e pango tonu na i tona kaki.

I mua tenei mahi ana a i tona rapunga nei ano kia kite i ona matua ka haere hoki aia ki te whakarite i aia ki te ahua o te kukupa a rite ana ki to mua ahua, ka kite hoki ana hoa ka mea atu, “E tama e, ka pai hoki koe, kei tou nohoanga hoki e runga i te manga o te rakau, ana te ngaoko te aha ko te tumu kau ano ki aia.” Koia hoki nga whakatauki nei. “He kukupa pae tahi.” A ao kau ano te ra ka mea iho ki ana tuakana, “Hei konei noho ake ai whakarongo ake ai ki toku ngaromanga, he nui no te aroha koia i rapua ai, a whakarongo ake, i tika pea aku mahi i kitea nei e koutou whai hoki ko te ahua o te manu e kore e taea e te tangata kaha kore, tena ko ahau ko ta koutou mutunga kua taea katoatia, a ka tahi nei pea ahau ka rehe, kei tenei haerenga ki tera wahi.” Ka mea atu ana tuakana, “He haere whawhai koia tau, hua atu, he rapu tau kia kitea te mea e aroha nei tatou, a ka kitea, noho ana ka ngarongaro te aroha, hoki ana mai hoki atu hoki mai,” ka mea atu aia “Koia kau ano te take i haere ai au a hei toku taenga atu pea ki reira, ka kite atu pea ahau i o reira pai, a ka pai; i o reira kino, ka kino atu,” ka mea atu ratou. “Ae e tika ana u au, haere ano i ou mohiotanga.”

Ka tahi a Maui-potiki ka haere ano ki te ngahere ana tona putanga mai me te tino kupupa, hinga noa ake ona tuakana, hore he ngai hore he aha; ka tahi a Maui ka tino haere a ka tae ki te rua i rere iho ra tona whaea ka tangohia ake e ia te pu wiwi, ka heke aia ki taua rua, e hara ka ngaro aia ki roto, a akina iho ano te putake wiwi ki runga ki te rua a kua ngaro ano

te waha o taua rua, ka tahai Maui ka heke i taua ana, te tino rerenga e rua ano titahatanga e hara kua tatu aia ki raro e rere ana, titahatia atu titahatia mai, a ka ronaki te rere, ka tahi ka kitea atu te rangapu tangata nei e taka ana mai i raro i nga rakau, ko te ingoa o aua rakau he Mana-pau, ka tahi a Maui ka rere atu a noho ana aia i runga i te tihi o te tahi o aua rakau e nohoia ra e taua rangapu tangata, e hara kua kitea tonutia iho e tona matua wahine he mea hoki e takoto tahi ana taua wahine whaea o Maui i tana tane, a ka mahara a Maui; “E ko aku maatua tonu ano enei e takoto ake nei,” a ka tino rongoa a Maui i o raua ingoa e whakahuatia ake ana e nga hoa e noho tahi ra, ka neke tata iho a Maui ki raro iho, a ka mau aia ki te tahi o nga hua o taua rakau e nohoia ra eia, ka panga iho eia, e hara pa tonu ki te rae o tana matua taane, ka mea etahi o taua rangapu tangata ki te hua o te rakau i taka iho ra, “Na te Manu pea i taka iho ai,” ka mea te matua tane o Maui, “E hara he mea makere (taka) noa iho ano,” ka tango ano taua kukupa ra, (ara a Maui) i te tahi hua ano o taua rakau, ka whakataka iho ano; ana pa tonu ki te tahi o ana maatua mamae rawa a ka aue te mea o raua i pa ra, ka whakatika katoa aua tini tangata ka titiro ki runga ki taua rakau, ara e noho iho ana he kukupa, otira i rangona ki te tumu i tino kitea ai, a ka mau ratou katoa te iti te rahi i te kohatu, hei epa ki taua kukupa, a roa noa taua tini e epaepa ana i taua manu, kihai rawa i pa he kohatu kotahi ki te kukupa, a ka tahi ano te Papa o Maui ka whakatau epa ake a ka whiua te kohatu eia ki taua kukupa ehara ka pa, otira na taua manu ano ara na Maui ano i mea kia pa te kohatu o tana matua taane ki aia i pa ai taua manu, e hara taka ana te manu ra ki raro takoto ai, ka whakatika te iwi ra ki te kawae mai i taua manu, ana ka whakatangata taua kukupa i aia, a ka wehi taua iwi ki ana kanohi ano te whero, i taia ki te takou. Ka mea ratou, “Koia ano i roa ai te nohoanga iho te whara i te tini kohatu i epaina nei ki aia me he mea he manu kua rere noa atu ano, kaore ia he tangata te manu i noho iho nei,” ka mea etahi “He

atua koa ina te ahua, i te mea hoki kaore ano i kitea tenei tu ahua o te manu i muri iho o te wehenga o Rangi raua ko Papatu-anuku,” ka mea atu a Ta-ranga kia ratou, “Kotahi rawa ano te mea i kitea e au i ia po, i au e haere nei kia kite i aku tamariki, i kite ai au i te mea penei; otira tera atu i tenei, ina hoki whakarongo mai, taku haerenga i te taha o te akau i whanau ai i au tetahi o aku tamariki a takaia ana e au ki roto ki toku tikitiki, a whiua ana e au ki roto ki te hukahuka o te tai, a i kitea taua tamaiti aku e tana tupuna e Tama-nui-ki-te-ra,” a korero ana a Ta-ranga i nga kupu a Maui i korero ra kia ratou i aia i roto i te whare haka o ana tuakana, a ka mutu nga kupu a Ta-ranga ki taua rangapu tangata me tana taane ano; ka tahi ka mea atu ano hoki a Ta-ranga ki a Maui e noho ra i to ratou aroaro. “Nohea koia koe? no te uru? no te raki?” ka mea atu a Maui “Kao,” “A no te marangai koe?” “Kao?” “Ati no te hau tonga?” “Kao,” “Ati no te hau koe e pu mai nei ki taku kiri” ka tahi te waha o Maui ka hamumu atu ka mea “Ae,” ka mea a Ta-ranga. “E ko taku potiki te tangata nei,” a ka mea atu ano taua kuia ki a Maui, “Ko Maui taha koe?” ka mea atu a Maui “Kao.” “Oti ko Maui tikitiki-o-taranga koe?” ka ae atu a Maui, ka mea ano a Ta-ranga, “E ko taku potiki tenei tangata na te Apu-hua, na te Apu-matangi, na Tu-pari-maewaewa nana i ahu mai ka kiia he tangata te tangata nei; haere mai e tama e, kakea ake te taupu o te whare o to tupuna a Hine-nui-te-po.” Ka tahi te tangata ra a Maui ka kawea ki te wai e tona matua taane ka tohia, ka mutu ka whangainga te hau mo aua mahi a pawera tonu tana papa a Makea-tu-tara ki te napenga (pepanga) o tana karakia tohi mo Maui, o tana karakia whangaihau o ana mahi, a mau tanu tana pahunu (pawera) a po iho ano ka tomo ki te whare, a ka hoki a Maui ki ana tuakana. A i muri iho o tenei ka mau i a Maui tana ika tuatahi, ko te tamahine a Maru-te-whare-aitu, a i muri iho ko nga kai a Maru-te-whare-aitu he mea makutu e Maui a mate katoa, a i muri iho ka hiia e ia te wenewene (iti) whenua ka mate, ka tahi ano a Maui ka hoki ki

tona matua, a ka noho aia i tana matua, ka kite aia i nga tangata e haere ana ki te kawea kai ma tona tupuna ma Muri-ranga-whenua ka ui atu aia ki aua kai kawea kai, ka mea atu “Mawai nga kai e kawea na e koutou,” ka mea atu ratou ki aia, “Ma to tupuna ma Muri-ranga-whenua,” ka mea atu aia. “Kei hea?” ka mea aua tangata “Kei ko rara,” ka mea atu ano a Maui ki a ratou “Kati waiho maku e kawea he kai mana,” a kawea ana eia nga kai i nga ra katoa, kahore i hoatu eia kia kainga, e ngari i waiho eia i tahaki tu ai aua kai, he pera tonu tana mahi i nga ra katoa mo aua kai, a ka tahi a Muri-ranga-whenua ka mohio, a ka haere ano a Maui ki te kawea kai ano mo tona tupuna, a ka hongiri te wahine ra ka whakatetere i tana poho hei horomi i a Maui, Na ko te honginga atu ka hongiri aia ki te tonga, a kahore i piro atu ki tana ihu, a ka hongiri, ki te marangai, ka hongiri ki nga hau katoa, hongiri rawa atu ki te hau auru, kua piro mai ki aia, ka tahi aia ka mea atu “No te hau koe e pa mai nei ki taku kiri?” a ka ngunguru atu a Maui a ka mohio te wahine ra, “E ko taku mokopuna,” a ka hoki haere te pupuhitanga o tano poho, mehe mea e hara i te hau auru penei kua pau a Maui i aia kua horomia a Maui e ia. A ka ui atu ano te ruruhi ra ka mea, “Ko Maui koe?” Ka mea atu a Maui “Ae,” “He aha tau i hangarau nei ki au?” Ka mea a Maui, “Ko te kauwae kia homai ki au;” ka mea atu te kuia ra “Tangohia,” a ka tangohia e Maui te kauwae o tona tupuna, a ka hoki a Maui ki ana tuakana.

Ka whakaaro a Maui i muranga iho o tana hokinga ki ana tuakana ka hore ano i roa kau ake te uranga ake o te Ra kua po a kua torenge ki te pae, i ia ra, i ia ra, pena tonu, ka mea atu aia ki ana tuakana, “Tena tatou ka here i te Ra nei kia ata haere ai kia roa ai te mahinga a te tangata i te tahi oranga mana,” ka mea atu ana tuakana, “E kore ra te tangata e tata atu ki te Ra i te nui o tona wera, i te kaha hoki o tona mahana,” a ka mea atu a Maui ki a ratou, “Kua kite koutou i te tini o aku mahi, a kua oti i au te whakariti e au te ahua ki au o nga manu katoa o

te ngahere, a i whakatangata tonu koutou, i whakatangata tonu hoki ahau, a i muri iho ka mahue i au te ahua tangata, a whakaahua ana ahau i au ki to te manu ahua, a i rite ahau ki te ahua o ia manu o ia manu, o te iti o te rahi o nga manu katoa, a hoki noa mai au ki to te tangata ahua (no muri tonu mai tana ahuatanga ona ki te ahua manu o tana whanautanga, a no muri iho ko te herenga i te Ra) whai hoki ko tenei e aku tuakana, ka taea hoki e au tenei, a ka taea atu hoki e au he mahi nui noa atu aianeī,” ka ae ana tuakana ki tana tohe kia patua te Ra ka tahi ratou ka tahuri ki te whiri taura (whakaheke) ka kitea i reira te whiri taura paraharaha, te rino, a ka oti nga taura te whiri, ka mau a Maui ki tana patu, a ka mau ana tuakana i a ratou patu ki o ratou ringaringa, ka haere ratou i te po, a ao rawa ake te ra kua noho ratou i te tahora, po iho ka haere ano ratou ao noa ka noho ano, nawai i tawhiti te Ra i tawhiti, a ka tata atu ratou ki te taha tonu o tana putanga ake me a ratou papa arikiwi ano, ko te kauwae o tona tupuna o Muri-ranga-whenua (kua riro mai i mua atu i a Maui) koia raka te patu a Maui i mau ai, ka mea atu a Maui ki ana tuakana, “Kaua e whakaohokia noatia e ngari kia ngaro rawa te upoko ki roto ki te koromahanga nei me ona peke, hei reira ahau ka karanga atu kia kumea e koutou nga taura; kukume atu ana te tahi hunga o koutou kukume mai ana te tahi hunga o koutou; a ka mau te Ra ka whakatika atu ahau ka patu i aia, otira kia mau te here o nga taura, a kia roa rawa ka tuku ai e tatou kia haere. E ngari e te whanau kei aroha tatou ki tona aue.” Te putanga ake o taua tawhiti nei o te Ra, ano he ahi e toro ana ki te whenua, e haere ake ana e haere ake ana, a ka ngaro te upoko tango atu ko te peke ki roto ki te mahanga, ka tahi ka whakaohokia ana tuakana e Maui ka karanga atu aia, “Tena kumea,” ka tahi ka kumea nga taura me te hupanetanga o taua tawhiti i taua rore e hara mau kita taua maia i nga taura o taua hunga, ka peke atu a Maui me tana patu, e hara, aue rawa ake te Ra ka aue e patua ana e Maui, a roa rawa e patua ana eia ka tukua, a haere

tautau ana te Ra, a ka tahi ka karanga te Ra, “He aha ahau i patua ai e koe e tenei tangata, ka hei ra tau, patu rawa koe i a Tama-nui-a-te-Ra.” Ka tukua te Ra kia haere, a ka tahi aia ka ata haere. Ka hoki a Maui ma ki te kainga a ka noho, a noho nei noho nei a roa rawa kei te huti ika ana tuakana, a kei te noho noa iho a Maui-potiki i te kainga, me te whakarongo aia ki te amu-amu o ana wahine me ana tamariki, ki te mangere o Maui ki te huti ika, ka tahi aia ka whakatauki atu “Nana koutou e whae ma, koutou ko o tamariki, kua taea e ahau nga mea katoa, a hei tena mea hei te mahi o te kai ka ngaro ai, hua atu akuanei tena mea te kai ko uta nei whitingia ai e e te Ra.” Ka tahi Maui ka taka i tana matau i te kauwae o Muri-rangawhenua, a ka oti whiri rawa he taura ka oti, a ka mea atu ano ana tuakana ki a ratou ano, “Tena tatou ka aukaha i to tatou waka” ka mea atu etahi ano o ratou “Ae tatou ka hoe ano ki te hi ika,” a ka toia te waka ka rewa, ka hoe ano ratou ki te hi, ano ka rewa taua waka, ka eke atu a Maui-potiki ki te waka, ka mea atu ana tuakana kia ratou, “Kaua a Maui-potiki e tukua mai, kei nukarautia tatou,” a ka noho a Maui i uta, a ka hoe nga tuakana ki te hi, a ka nui he ika ka hoki mai ki uta, a ka kite a Maui i te wahi i tau ai te waka ra ka po ka haere aia, a ka eke ki te waka ka huna aia i a ia ki raro ki nga raho o te waka a ka ao ake te ra ka rewa ano te waka ra, ka hoe ano ana tuakana ki te hi ika, a kahore a Maui i kitea e ana tuakana e noho huna ra a Maui i roto i te waka; ano ka tae te waka ki waho noa atu ki te moana ka tahi a Maui ka maranga ake i roto i te riu o te waka ra, ano ka kite nga tuakana ka mea ratou kia whakahokia a Maui ki uta, a ka tahi ka kumea te moana e Maui kia roa, ara he mea karakia e ia kia mamao a uta kia mamao te waka ki te moana, a tuhiri rawa ake ana tuakana kua ngaro te mata o te whenua, ka ui atu a Maui ki ana tuakana ka mea atu “E kore koutou e pai kia waiho ahau hei tata i te wai o te riu o to tatou waka?” a ae atu ana ratou, ka tahi ratou ka hoe a ka tae atu ki nga tauranga ika i tau ai te waka hi ika o mua, ka mea atu nga

tuakana ki a Maui “Tukua te punga i kona,” ka mea atu a Maui, “Kauraka e ngari me hoe ki waho noa atu” a ka hoe ano a ka rite ki te tau-ranga o mua, ki te tauranga whakamutunga o waho rawa e hi ai nga kahika, ka mea atu ano nga tukana “Tukua te punga i konei” ka mea atu ano a Maui, “He ika pononga koia to konei, hua atu me hoe rawa ki te au o te moana, ka tuku ai i te punga, a ki te mea ka tae atu tatou ki taku wahi e pai ai hei tukunga mo te punga, ina e kore e tukua iho te matau ki roro e whaia ake ana e te ika, a me te turehutanga kanohi nei ano te roango ka hoki mai to tatou waka ki uta.” Hoe nei a hoe nei a tawhiti noa atu, ka mea atu ona hoa “Hei ko nei,” ka mea atu a Maui “Kia ngaro te tu-a-pae whenua a ngaro rawa ka tahi ka tuku ai i te punga, kia taea te au o te moana” a tae ana te waka ki ta Maui i tohe ai, a ka huti nga tuakana kihai i tukua iho te aho ki te wai e whaia tonutia ake ana e te ika ki runga ki te waka, e rua ano heketanga o te aho kua tomo te waka i te ika, ka mea atu nga hoa ki a Maui “Tatou ka hoki ki uta,” ka mea atu a Maui “Taihoa hoki pea kia whiua taku matau ki te wai,” ka mea atu ratou “No hea hoki te huanga o tau matau?” ka mea atu aia, “A he matou ano ra taku,” ka mea atu ratou “Tena ra whiua ki te wai,” ehara e unuhia mai ana ano tana matau i roto i aia e huna ana, e hara ka uira te paua me te whakairo, he mea puhipuhi rawa ano ki te waero, ka turua ra hoki, ka ki atu aia a Maui, “Homai hoki tetahi maunu ki au,” ka mea atu ratou “E kore e marere atu he mauna mau ia matou,” ka tahi ano te maia nei a Maui ka kuku i tana ringa ka motokia ake ano eia ki tona ihu, a ka heke te toto o tana ihu, ka pania eia ki tana matau ka whiua eia ki te moana, ana ka rere te matau, rere tonu rere tonu a ka tae ki te tekoteko mahue ake ka mahue nga mahihi ka ngaro ki te roro e hara ka mau ki te paepae o te whatitoka te matau a Maui-tiki-tiki-a-ta-ranga ka tahi ka tapikitia eia tana aho e hara ka mau ake te whare, o taua kaumatua nei o Tonga-nui i te matau a Maui, ka hutia ake e Maui, ka haere ake te whare, a ka morunga ake taua whare

te tino marangatanga ake, e hara ka mau iho taua matau i te toimaha, ka puta ake hoki te koropupu o te whenua ki runga, ka hamama nga waha o nga tuakana ki te tangi ka tahi a Maui ka whakahua i tana Karakia ta te mea ka rongu aia ki nga kupu amuamu a ona tuakana e tangi ana e aue ana e mea ana “I homai ano tatou ki te au o te moana nei kia tahuri ki te wai ma te ika” ka tahi a Maui ka hapai ake i te karakia hiki ake mo tana ika kia maranga ake ka mea.

He aha tau e Tonga-nui e ngau, whakatuturi i raro
 Ka puta te hau o Ranga-whenua; ka rukuruku
 Ka heihei; ka rukuruku ka ea, ea, ooi,
 Mokopu-tangaroa-meha.

E hara tarewa ana i runga te ika a Maui he ika whenua, ko Papa-tu-a-nuku, ana tako ana takoto maroke ana ta ratou waka, mahuetia iho ana hoa e Maui ki to ratou waka; hoki ana aia ki to ratou kainga a i mea iho aia ki ana tuakana, “E muri i au nei kia manawa nui, kei kainga ake a muri i au, kua hoki e kotikotia ta tatou ika e ngari waiho kia tae au ki te kawae i te hau o tenei tanga, ika a kia tae au ki te tohunga kia whangainga ki te atua a kia hurihia te hurihanga takapau mahine rawa kakahi rawa, kia noa ka tahi au ka hoki mai, hei reira ka kotikoti ai i te ika nei. A ka riro pai ta tena, ta tena, na ta tera ra, a e takoto pai te wahi e takoto a e riro pai te wahi e mauria atu e tatou a taku hokinga mai.” Hemo kau atu ano a Maui, ka takahia nga kupu ana i korero ai kia ratou, a ka tahi ana tuakana ka mahi kei te kai, kei te haehae i taua ika, e hara te tae tona taiura, a kia kai nga atua tama tane, me nga atua tama wahine e hara kua motumotu taua iki i taua hunga whakaaro kore nei, ana tana tahuritanga mai o taua ika ki te riri mana i haehaea hetia nei, te tino okenga i oke ai te pane me te hiku me te uru tira me nga pakihawa, ana ta Tanga-roa pai hoki, ano kei te wai e ta-wheta ana; ana koia e takoto kino nei te whenua, tu ana he maunga, takoto ana he raorao heke ana he awaawa, tu ana he pari tihore; mei kua e tinihangatia e ana tuakana, kua takoto pai taua ika a kua waiho hei tohu mo te whenua i muri nei. A

ko te rua tenei o nga kinonga i muri iho o te wehenga o Rangi raua ko Papa. Ko te hinga tenei a Maui i te whenua ki runga i te whakangaromanga a Rangi raua ko Tawhiri-matea, a he mea hi eia ki te kauwae o tana tupuna o Muri-ranga-whenua, ko te whaka maoritanga o taua matau nei kei Here-taunga, ko te Matau-a-Maui.

Ka tahi taua maia nei a Maui ka whakaaro ki te tenei i te ahi o tana tupuna a Mahu-i-ka. Ka po ka tikina eia ka tinetineia ka toutoua ki te wai nga ahi o nga kainga; a ka hi te ata, ka karanga atu aia ki nga ropa o te kanga “Ka hemo au i te kai,” a ka haere tetahi o aua poro ki te tiki ahi, ka rapu noa a kihai noake aia i tupono ki te kapura mana, a ka ki atu te whaea a Maui ki nga pononga “Tikina he ahi i a Mahu-i-ka,” a kihai i rongo aua tumau, a taringa noa ake ki te ngare (tono) a te hunga o rahaki (tahaki) a ka ungaunga tonu ratou i aua poro kia haere ki te tiki ahi, ka tahi a Maui ka mea atu, “Ka haere au ki te tiki ahi ne? Keiwhea (kei hea) koia te huarahi?” ka mea atu te hunga whenua, “Haere tonu atu i te ara nui naka a tae tonu atu koe ki to tupuna e noho mai na; a ki te ui mai aia ki a koe, mau to ingoa e whakahua atu a ka mohio mai aia ki a koe, engari kia tupoto koe kei tini au maminga ki aia ta te mea kua rongo hoki matou he tangata nui atu au maminga i nga tangata katoa, akua nei koe te tini ai au maminga ki a ia,” ka mea atu a Maui, “Kaore ko te ahi anake taku e tiki atu ai a ka hoki mai ai aua akuanei,” a ka haere aia a Maui ka tae ka kite aia i tana tupuna, a ka miharo aia, a roa rawa ka mea atu aia, “E kui e, maranga ki runga kei whea to ahi, he tiki ahi mai taku?” ka maranga ake te tupuna ka mea mai ki a Maui, “Aue ko wai ra tenei tangata?” ka mea atu a Maui, “Ko ahau,” “No whea koe?” “No konei ano” “E hara koe i konei ina hoki tou ahua i nga tangata o tenei whenua, e mea ana au no te Raki koe,” ka mea atu a Maui “Kao,” “No te Marangai koe?” “Kao,” “No te Tonga koe?” “Kao” “No te Uru koe?” “Kao,” “Oti no te hau koe e pu (pupuhi) mai nei ki taku kiri?” ka mea atu a Maui “Ae.” Ka mea taua tupuna “E ko taku mokopuna. He aha tau?” Ka mea atu a Maui “He tiki ahi mai i

a koe,” ka mea atu te tupua, “A haere mai haere mai, tenei to ahi,” ka tae te kuia ra kowhakina mai ana te ahi i te toi iti o nga matikara, a ka kite atu a Maui e kowhakina ana tona maikuku hei ahi, ka miharo rawa atu aia, ka riro i aia te ahi ra, ka mauria eia a ka tae ki tua tata atu, tineia ana eia ka keto (pirau) te ahi, ka hoki ano aia ka mea atu “E kui kua weto (pirau) te ahi nei homai ano hoki,” ka kowhakina mai ano e te kuia ra he ahi i ana maikuku, ka riro i a Maui tena ahi, ka haere aia a tua tata atu ano ka tineia ano eia, ka hoki ano aia ki te kuia ra ka mea atu “E kui homai ano he ahi kua pirau tau i homai nei,” ka penei tonu te mahi a Maui ki taua kuia ra a poto noa etahi ma-tikara tango atu ki o tetahi ringa a tae noa ki te whakamutunga o ona matikara, ka tahi taua ruahine nei ka mohio he tinihanga te mahi a taua Maui ki aia, ka pakiki tonu a Maui ki te ahi mana me tona tinei tonu, a poto katoa nga matikara o nga ringaringa o rua tango atu ki o nga waewae, pau katoa ano hoki o nga waewae; kotahi anake i toe, ko te koromatua anake, a ka tahi ka tahuna te ahi e Mahu-i-ka ki taua mea, kotahi i toe o nga mai-kuku, ka whiua eia ki te whenua, ka toro te whenua a ka oma a Maui i te wehi o te ao ka toro, ka oma aia; haere rawa ake aia ki tenei, wahi, kua tae tata atu te ahi i muri tata ano ona; a ka rere tonu a Maui; nawai, a nawai ka tata te ahi ra ki te tuara o Maui, ka whiua eia etahi o ana kakahu, a ka peke a Maui ki roto ki te wai, a kua ahua wera taua wai, i te mea kua ngiha (ka) te ngahere, me te whenua, a ka whano (tata) ka mate a Maui, ka tahi aia ka karanga ki ona tupuna ki a Tawhirimatea raua ko Whati-tiri-mata-ka-taka (ma-taka-taka) kia homai he wai ki aia, ko tana inoi tenei kia raua.

Homai he wai ki au,
Hei tinei i tenei ahi,
E whai haere nei i au.

A ka puta te Apu-hau, me te Apu-matanga, me Tawhirimatea, a Ua-nui, a Ua-roa, a ka weto (pirau) taua ahi, na te ua

i tinei, a e haere tonu ana hoki a Mahu-i-ka e whai tonu ana i taua ahi e ngau haere ra kia mate a Maui, a na te ua a Mahu-i-ka i ngau, tae rawa atu aia ki tana whare, ehara kua raru aia i te maku, a rite tahi ano hoki tonu aue-tanga i te ua, ki te aue, tanga o Maui e whaia (arumia) ra aia e te ahi. A ka mutu tenei mahi ana, i te mea ka mate nei i aia te ahi a Mahu-i-ka, a ko tona ahi, ko te ahi a Maui i whakaorangia eia, he mea whiu eia taua ahi ki roto ki te rakau Kai-komako, a ka hoki aia ki te kainga, ka mea atu te whaea raua ko te papa ki a Maui. “Kua rongono koe i te ako, a haere ana koe ki te tinihanga i to tupuna, ana ka kite koe i te huhi.” Ka mea atu a Maui ki a raua, “He aha tena ki au, tena koia e mutu taku tohe, hua atu ko taku tohe ano tenei ake ake ake,” ka mea atu te matua ki aia, “Ae e pai ana nau te whakaano ki te ora ki te mate, penei ki te rongono koe i taku ako atu ki a koe ka ora koe.” A ka haere noa atu a Maui ki ana tini mahi i pai ai kopiko atu kapiko mai, a ka hoki ano ki tana matua tane, a ka noho a Maui ka mea atu te matua tane ki aia, “E tama kua rongono ahau ki to whaea, he tangata toa koe ki te aha, e taea e koe nga mea ririki me nga mea nunui o tou kainga a kei tou taenga mai ki au nei ki te kainga o tou matua ake ka tahi pea koe ka rahua.” Ka mea atu a Maui, “I ehea mea ra?” Ka mea atu te matua, “I to tupuna i a Hine-nui-te-po e kowhakiwhaki mai ra i te taha o te rangi.” Ka mea atu a Maui, “Waiho ra me rapu ake e taua te matenga te orangea.” Ka mea atu te matua, “He aitua to taua, i hiki (tapepa) taku karakia, a e mea ana ahau hei matenga mou.” Ka ui atu a Maui, “Mo Hine-nui-te-po?” Ka mea, “He pehea tona ahuatanga?” Ka ki atu te matua. “Te mea e korapa mai ra ko ona mata, ko ona niho kei te koi mata, ko te tinana he tangata, engari nga karu he pounamu, ko nga makawe i rite ki te Rimu-rehia, ko te waha (mangai) i rite ki te Mangaa.” Ka mea atu a Maui, “E pena ra nei tana kaha, me te kaha o Tamani-te-ra, e pau katoa nei te tangata te whenua, me te wai i tona wera, e hara i ora ai tenei ao, he hohoro no tana haere;

mei penei me ia e haere iho nei, nohea e rere te morehu, nohea e aha; tena puritia ana aia e ahau a ata haere ana aia, a naku i patupatu iho i iti ai tona kaha, a i roa ai tana haerenga, i iti ai tona mahana iho na te panga o taku patu ana hihi i titore ke ai, koia i maha haere ai ona hihi e puta nei ki ia wahi, ki ia wahi o te ao katoa; whaihoki ko te moana i nui atu i te whenua a naku na te kaha o tau whakamutunga, naku i huti ake, ana ka whai whenua.” Ka mea atu te matua ki a Maui, “E tika ra koe e taku muringa me te kahanga o toku koroheketanga, nau mai haere ake kia kite koe i to tupuna e uira mai ra i te taha o te rangi.” Mutu kau ano nga korero a Maui raua ko te matua, ka rapu hoa a Maui mana i etahi tangata, a ka tae mai nga Miromiro, nga Pitoitoi, nga Tataeko, nga Koriroriro, nga Tirairaka, i ia manu ka rupeke (poto) mai ka tahi ratou ka haere, a ka ahiahi ka tae ki te whare i a Hine-nui-te-po, rokahanga atu e moe ana taua ruahine ra, ka mea atu a Maui ki ana hoa, “Ki te mea ka haere ahau ki roto ki te puku o te ruahine nei kauaka ahau e kataina e koutou engari kia ngaro rawa ahau ki roto ki te puku, a kia puta rawa i te waha, hei reira rawa ano koutou ka kata ai ki au.” Ka mea atu nga hoa, “E tama ka mate koe.” Ka mea atu a Maui, “Ki te mea ka kata koutou ki au i te mea ka tahi ano ahau ka tapoko ki tana paku, ka mate ahau, engari ki te ngaro rawa atu ahau, a puta noa mai i tana waha, ka ora ko au, ko Hine-nui-te-po e mate.” Ka mea atu nga hoa, “Haere ra, kei a koe ano te whakaaro mou.” Ka whakatika a Maui, whakawiria iho te tau o tana patu ki tana ringa, ka tapoko aia ki te whare, ka marere ana kakahu, ano te kiri o Mauia, me te anuhe tawatawa nga mahi a te kauri, nga uhi mata rau a Ue-tonga, ka tahi a Maui ka tomo ki te puku o te ruahine ra, ko tana upoko ki mua, ka ngaro te pane, menemene noa ana nga paparinga o nga tini manu ra, ka ngaro nga peke o Maui, tango atu ko te uma, ka tahi ano ka tino kata nga Tiwaiwaka ra, te ohoreretanga ake o te ruwahine ra, ana tuwhera ana nga kanohi, kopi ana nga ngutu rokohanga iho ka whano (tata) ka o te uma o Maui ki roto ki te ruahine ra, ka tino komia e te ruahine ra ana motu

rere mai ana te hope o Maui, takoto ano i waho, a ka mate a Maui, mate rawa atu ki te po, otira mate rawa ake aia, kua tupu ano uri kua whanau ana tama kei Hawa-iki ano etahi o ona uri kei Aotea nei etahi; ko te tino ano ia o ona uri i noho atu i Hawa-iki.

Ko te take tenei o te mate, ki ta te Maori tikanga korero; no te katanga a Tiwaiwaka i a Maui-tiki-tiki-a-ta-ranga i kutia ai e Hine-nui-te-po a mate ana; koia ta matou nei pepehe, “He mahi atu ta te tangata, ma Hine-nui-te-po e kukuti mai. He kukuti mai ta Hine-nui-te-po.”

Ka mutu nga mahi a nga tama a Makea-tu-tara raua ko Taranga me te mahi hoki a nga tama a Rangi raua ko Papa. Ko tenei korero no te whakatupuranga o nga tupunu o te tangata Maori, a na reira matou i mou (mau) tonu ai ki enei korero o mua hei korero ake ki nga uri o muri nei, me nga karakia hoki; me nga whakatakoto tupuna, me nga aha, me nga aha a te Maori.

UPOKO VII.

Puna, puna, puna mai mua na,
Puna mai roto na,
Ko Maui-tiki-tiki-o-taranga.
Ko koe, kia turia e koe,
Turia te huru (hume) o te maro,
Pepenu te maro.
Hou-taiki mua o te maro
Hou-taiki roto te maro
* * * * *
Tena te po, ka whiwhi (uhiuhi).
Tena te po, ka tata (tatau).
Tena te po hira atu na,
Aua te ngaro
He ngaro taki tawhito.

He karakia whakakakahu maro na te toa.

MAUI RAUA KO MAHU-I-KA (NGA-TI-HAU.)

Na kei a Mahui-i-ka te ahi, i ona ringaringa me ona waewae. Ka rongoa a Maui ka haere aia ki te whakamate ia Mahu-i-ka ara ki te nukarau. I tona taenga atu ki tona tupuna (he wahine a Mahu-i-ka) ka ui mai te kuia ra “I haere mai koe ki te aha?” ka ki atu a Maui “Ki te tiki ahi ki au,” ka homai e Mahu-i-ka ko tetahi o ona matikara, ka hoki mai a Maui ka tae ki te wai, ka tineia te ahi ra ka keto (mate) ka hoki a Maui kia Mahui-i-ka ka mea atu aia, “Kua mate te ahi i homai nei e koe.” Ka mea mai te kuia ra, “He aha te mea i mate ai,” ka mea atu a Maui “I taka ahau ki te wai,” ka tapahia mai ano te tahi o ana matikuku e Mahu-i-ka ka homai ano kia Maui, ka haere ano a Maui, a ka tae ano ki te wai ka tineia ano taua ahi, a tukua ana ona ringaringa ki te wai kia makuu, kia mea ai a Mahu-i-ka koia

ano he pono te kupu a Maui i taka ana aia ki te wai, ka hoki ano a Maui ka mea atu ki te kuia ra “I hoki mai ano ahau ki te ahi ki au,” te mea i tohe ai a Maui he mea kia pau katoa te ahi i nga ringaringa me nga waewae o Mahu-i-ka, kei tahuri mai te kuia ra kei tahuna mai aia a Maui ki te ahi, ko tana mahi tonu tenei, ka pau te ahi o nga ringa o te kuia ra, ka tonu a Maui ki te ahi i nga waewae, a ka tae ki te matikuku rongo-matua, a kotahi i toe, ka karanga atu a Maui, “Homai te matikuku te mea i toe,” ka mea mai te kuia ra, “Kahore e Maui, e nukarau ana koe ki au,” na ka tahi ka pua te ahi e Maui i tana ringa e mau ana, a ka kainga a Mahu-i-ka e te ahi me te whenua katoa, me nga rakau, a whano (ka tata) ano hoki a Maui ka wera ano i taua ahi, ka oma a Maui, me te inoi ona kia tukua, iho te ua o te rangi kia mate ai te ahi, a keto (pirau) ana te ahi ra ko te tahi wahi o te ahi i rere ki roto ki te Kai-komako ki etahi atu ano hoki o nga rakau, i ora ai te ahi ki reira, mei kore te rere ki reira te oranga o te ahi, penei kua mate kua kore rawa he ahi mo te ao nei. Ko tana mahi tuatahi, ko te mahi Hinaki ratou ko ona tuakana. Ko te mahi tuarua, he tarai Here, he Tatara tona mahi tuatoru, he mahi matau te mahi tuawha, he kukume i nga waewae o te kokako te mahi tuarima, he whakapiko ia Ira-waru te mahi tua ono, ko te whakamatenga o Muri-ranga-whenua te mahi tua-whitu, ko te hinga o te whenua te mahi tua waru, ko te whaka matenga o Mahu-i-ka, te mahi tua iwi, ko tana haerenga kia Hine-nui-te-po.

MAUI. (NGA-TI-RUA-NUI.)

He korero ano mo Maui, ko te tikanga a Maui i te kapura a Mahu-i-ka, ka mea atu a Maui kia Mahu-i-ka, “I haere mai ahau ki te tiki kapura mai,” ka mauria mai e Maui ko te koiti a ka haere mai aia ki te ara ka tineia te ahi eia a ka haere ano aia ki te kainga kia Mahu-i-ka ka mea atu, “Kua pirau taku ahi, homai ano he kapura maku.” Ka hoatu e Mahu-i-ka ko manawa; ka haere a Maui a ka tae ki te ara ka kuhua eia ki te wai ka pirau

te kapura, ka hoki ano aia, ka ki mai a Mahu-i-ka, “I aha i mate ai,” ka mea atu a Maui, “I taka ahau ki te wai,” ka homai ano ko koroa, kuhua ana ano e Maui tenei ki te wai ka hoki ano aia kia Mahu-i-ka, ka tahi Mahu-i-ka ka mohio, “E ko Maui-nukarau te tangata nei,” a kihai i hoatu ano he ahi, ka ui atu a Maui ki aia ka mea, “Ara e tahae ana koe i te ahi ki au,” a ka meinga e Maui kia kino te rangi kia ua kia pirau ai te ahi a Mahu-i-ka, a nohinohi noa ake nei te wahi i ora ai te ahi, ka maka e Mahu-i-ka ki roto ki te Totara, kihai i ka, ki te Matai kihai i ka, ki roto ki te Mahoe, i ka iti nei ki taua rakau, ka tahi ka maka ki roto ki te Kai-komako a ka ora te kapura a Ma-hu-i-ka.

Ko taua Maui nei te tama a Tara-hanga ko tana mahi tuatahi ko nga hinaki mo nga tuna ko ta Maui-mohio he tohe to tana hinaki, ko ta Maui-wareware he puwaha. Ka haere ki te tuku tuna ka mau te tuna i ta Maui-mohio, kahore i mate he tuna ki a nga tuakana, ka kai atu ai nga tuna i nga mounu (maunu) a o nga tuakana no te mea he puwaha a o nga tuakana hinaki kahore he tohe. Ka hokimai a Maui ki te kainga ha unuhia te tohe o tana hinaki kei kite nga tuakana a ka mohio, a ka haere atu nga tuakana ka titiro i te hinaki a Maui ka hoki mai ka ui ratou ki a Maui-mohio, “I ahatia tau hinaki i mau ai te tuna.” Ka mea atu a Maui, “I peneitia ano me ia ano e takoto nei,” muri iho ka tono nga tuakana ara a Maui-wareware ma kia taia he here manu ma ratou, ka oti nga here ka taia he tara, he moremore nga tara a nga tuakana he kaniwha ta Maui-mohio tana tara, ka haere ki te wero manu, ka wero atu nga tuakana ka maunu atu nga manu, ka wero a Maui-mohio ka mau te manu, ka hoki mai ki te kainga, ka tangohia te tara kaniwha e Maui-mohio ka hoatu he tara moremore ki te tahere. Kia hua ai nga tuakana, “Koia ano rite tonu tana tara ki a tatou,” muri iho ka whakahau nga tuakana kia taia he matau a ka whakae a Maui ka whakatara te matau a Maui ka whakamoremorea a nga tuakana, ka mau te ika ki ta Maui ka pahure te ika a era he moremore no nga matau, ka mea atu nga tuakana ki a Maui, “Tena tau

matau.” Ka whakaaria (whakakitea) atu eia he matau momore; na Maui-mohio anake te ika, a ka riri nga tuakana ka pana a Maui i ta ratou waka, a ka wehea to raua waka ko te taokete, ko Ira-warua ka haere a Maui-mohio raua ko Ira-warua ki te hi ika ka hoatu te maunu e Maui ma Ira-warua ka kainga te maunu e Ira-warua a ka penei tonu aia, ka tingia a Maui e te whakatakariri ka u raua ki uta ka mea atu a Maui ki te taokete, “Haere ki mua takoto ai maku e to atu ta taua waka,” a ka toia te waka e Maui ki runga ki te tuara o Ira-warua a ka whati te tuara o tera a whakakuri tonu iho. Ka haere a Maui ka tae ki te kainga ka ui mai te wahine a Ira-warua, “Kei hea to taokete,” ka mea atu a Maui, “Kei ko ano kei te tiaki i a maua ika,” ka haere te wahine ka karanga, “Ira-warua, Ira-warua,” kahore i o mai ko te tuarua o nga ingoa o Ira-warua ko “Kooa.” Ka hoki te wahine ki te kainga ka mea atu kia Maui, “Kahore ra to taokete i te waka.” Ka mea atu a Maui, “E hoki ano koe peratia he karanga mai ‘Moi moi,’ ” ka hoki te wahine ra ki te taha o te waka ka moi moi ka rere mai a Ira-warua, kua parea te whiore (hiore) hei upoko ko te upoko hei whiore. Ka hoki mai te wahine me te tungane kia Maui ka mea atu te wahine ra kia Maui. “He aha koe i nukarau ai i to taokete,” ka mea atu a Maui, “He kai tonu nana i a maua maunu ika.”

Muri iho ka taia e Maui tana matau ko Tu-whawhakia-te-rangi te ingoa; ka taia te matau ko Muri-ranga-whenua te mata ka haere aia ki te moana me nga tuakana ko Te-riu-o-mahue te ingoa o te waka, a ka eke atu a Maui ki te waka kahore i tukua atu e nga tuakana ka tohe tonu atu a Maui, ka karanga atu nga tuakana, “Waiho atu, he tangata nukarau,” ka tohe tonu atu aia, a ka noho aia i te tauihu o te waka, ka mea nga tuakana kua e hoatu he maunu ki aia; titiro tata iho a Maui ko te putake harakeke e takoto ana i runga i te waka ka whawhakia iho e Maui ka patupatua, a motokia ana tana ihu eia ka rere te toto ka panipania tana toto ki taua korari a ka takaia hei maunu ki tana matau ka whiua ki te wai, ka kai ake te ika ka karakiatia e Maui me te huti ka oioi te waka ka karanga atu nga tuakana,

“Maui e, tukua tau ika.” Ka mea atu a Maui, “Kei hea hoki te ika i hoea ai te moana,” ka mea atu nga tuakana, “Ka mate tatou,” ka mea atu a Maui, “E kore e taea ta Maui te ruru, ka mau ki te ringa ka tuku hoki,” ka eke te whenua ki runga koia tenei whenua, ara ko te ika a Maui.

Ko te Ra me te Marama hoki i tohea e Maui kia whakamatea, tare (tono) noa tare noa kahore i mau, e katia mai ana e nga ihi o te Ra.

Ka rongo a Maui ki a Hine-nui-te-po. Koia te kai kukume o nga tangata ki te mate ka haere aia ki te whakamate i taua atua, ka tae atu aia ka whakaohoa eia ka tomo a Maui ka puta ki tua, whanake rawa ka kume nga werewere a Hine, kua puta a Maui ki tua no te hokinga mai ka kataina e te Patatai ka komia a Maui e nga weri o Hine ka motu te upoko ka motu te tinana, koia e kukume nei i te tangata ki te mate, mei ora a Maui e ora te tangata e kore e mate, e penei me te Marama e mate nei te Marama ka ora, no te mea i tika aia ki te Wai-ora-a-tane.

MAUI. (NGA-RAURU.)

Ka mea atu a Maui kia Mahu-i-ka “I haere mai au ki te tiki kapura mai i a koe.” Ka mauria mai e Maui ko te koiti, ka haere mai a Maui ka tae ki te kainga ka ki atu ano kia Mahu-i-ka “Kua pirau taku kapura” ka hoatu e Mahu-i-ka ko manawa, ka hoki a Maui ka tae ki te ara ka kuhua ki roto ki te wai ka pirau te kapura, ka hoki ano aia ka tae ki te kainga ka mea atu ano aia kia Mahu-i-ka “Kua pirau taku kapura, homai ano he kapura maku” ka homai ko mapere ka mau a Maui ki te kapura ka hoki ka tae ki te wai ka kuhua te kapura ki roto ki te wai ka hoki ano aia ki te kainga ka ki atu ano aia kia Mahu-i-ka “Kua pirau taku kapura,” ka ki atu a Mahu-i-ka “He aha i pirau ai taku kapura,” ka mea atu a Maui “I mate ahau ki roto ki te wai a pirau ana taku kapura, homai ano tetahi kapura maku” ka hoatu e Mahu-i-ka ko te koroa, ka mau a Maui ki te kapura ka haere ka tae ano ki te ara ka kuhua ano te kapura ki roto ki te

wai ka pirau, ka hoki ano aia ki te kainga, a ka mea atu aia kia Mahu-i-ka, “Kua pirau ana taku kapura homai ano he kapura maku,” ka tahi a Mahu-i-ka ka mohio ko Maui-tinihanga, a kihai i hoatu ano he ahi ki aia, ka tohe a Maui kia homai ano he ahi, a kihai i hoatu, ka mea atu a Maui ki aia “E tahae ana koe i te kapura ki au,” a ka meinga e Maui kia kino te rangi kia ua kia pirau ai te ahi a Mahu-i-ka, a nohinohi ake ano te wahi i ora ai te kapura a Mahu-i-ka, ka tahi ka maka (whiua) ki roto ki te Totara, ki te Matai a pirau ana te kapura ka maka e Mahu-i-ka ki roto ki te Mahoe, kihai i ka nui, iti ake nei; ka maka ki roto ki te Kai-komako ka ora te kapura a Mahu-i-ka.

MAUI. (NGA-TI-HAU.)

Ko Haha-te-whenua te matau a Maui, Te-pirita-o-te-rangi te waka a Maui; Te mata o te matau a Maui ko Ta-whawhakia-o-te-rangi, o te matou a Maui; i mahia eia i te kauwae o Muri-ranga-whenua o tana tupuna. I tana haerenga ki te moana ki te hi ika ka kaiponu ana hoa i te parangia ara i te maunu ma Maui ka motokia eia tana ihu, ka puta te toto, na ka pania eia tana matau ki taua toto; ka hii te hunga ra ka mau ta Maui, ka hutia eia ka oi te waka ka mea atu nga hoa “Maui e, tukua to ika,” ka mea atu a Maui “Kei hea hoki ta Maui i hoe mai ai ki te moana.”

MAUI. (NGA-TI-HAU.)

Ko te ika a Maui i hi ai ko Ranga-whenua, ko te kauwae (karu) waitai ko Whanga-nui-a-Tara. Ko te kauwae (karu) wai Maori ko Wai-rarapa. Ko te kauwae runga ko Orongorongo. Ko te kauwae raro ko Te-rimu-rapa. Ko te upoko ko Turakirae. Ko te hiku ko te rerenga wairua. Ko te kopu ko Taupo, ko Tonga-riro.

MAUI. (NGA-TI-HAU.)

Ko Tahu-a-rangi te ingoa o te waka a Maui i te wa i hiia ai te whenua e ia, a ko Tonga-nui te ingoa o tana matau.

MAUI. (NGA-TI-HAU.)

No te taenga o Maui ki runga ki te waku, ko te karakia tenei i tukia ai tana matau ki te wai, ko te ingoa o taua karakia nei. He hiri hiri mo te hutinga o te Ao :—

Angi, angi, ki te whakarua,
 Angi, angi, ki te mawake.
 Taku aho ka tangi winiwini (wiwini),
 Taku aho ka tangi wawa,
 Taku aho kei iria, ka mate.
 Tu ana he whata mano wai.
 Manowa (manawa) mai hoki te watu (whatu) wiwia (whi-
 whia),
 Te whatu, rawea au ni (nei) ka wai (whai) atu,
 Ki moana kawainga (kawanga) waka (whaka) nene a Maui.
 Whaka nene, a ka tau.

Na ka tatu tana aho ki roto ara ki raro ki te takere, o te moana ka mau tana matau ki te maihi o te whare o Hine-nui-te-po ka eke ake te whenua; ka kitea te maunu e Hine-nui-te-po, a ka tu hangai ana huha ka tomo atu a Maui ka ra waenga nui o ana huha e hangai ana mai, a ka kite a Tiwai-waka ka kata ka kopea ana huha e Hine-nui-te-po a ka mate a Maui. Mei kore te kata a Tiwai-waka penei e ora tonu te tangata, e kore e mate. No muri iho taua mate a Maui nei i te wa i hutia ai te whenua e Maui, i te wa i kitea ai te whare o Hine-nui-te-po e tu ana i runga i taua whenua. He atua nui pu a Hine, ko ana huha i ura me te Ra too te whero. I te wa i eke ake ai te whenua i tu tonu a Hine i te taha ano o tana whare i eke ake i taua whenua. I mea atu a Maui ki nga manu “Kaua koutou e kata” wahi iti nei kua puta a Maui ki tua i nga huha o Hine, a ka mate nei aia i poro pu a Maui i tana hope.

MAUI. (NGA-TI-HAU.)

He mea whakaahua e Maui i aia ano ki te ahua o te manu Riroriro kia tae atu ai aia ki te waka o ana tuakana. Ka rere aia a tau rawa atu i te ihu o te waka, a marere ana nga huruhura, ka Maui ano aia, a ka maunu i aia te kauae o tana tupuna e

huna ana i roto i tana uma ka whiua atu ki te wai ka hiia te whenua eia.

MAUI RAUA KO TUNA-ROA.
(NGA-TI-AWA O TARANAKI.)

Ka haere a Rau-kura te wahine a Maui ki te awa ki te tiki wai, a ka tu a Rau-kura i te taha o taua awa ka puta ake i taua awa a Tuna-roa, he taniwha aia, a toia ana a Rau-kura e taua taniwha ki te wai a aitia ana taua wahine a Maui e Tuna-roa, a ka hoki a Rau-kura ki tana tane ki a Maui mea atu ana aia kia Maui, “He tangata kei roto kei te awa, a toia ana ahau e ia ki roto ki te wai, a aitia ana ahau eia.”

Ka mau a Maui ki tana toki kia Ma-toritori, ka haere aia ki te patu i taua taniwha ia Tuna-roa, mo tana aitanga i tana wahine; a ka tae a Maui ki te parenga o te awa, ka kite aia ia Tuna-roa e haere atu ana ki aia ki a Maui, ka mau a Maui ki nga rango, ara ki nga neke e rua kia Rongo-mua kia Rongo-roto, hei ekenga mai mo Tuna-roa, a ka eke a Tuna-roa ki runga ki aua neke. ka maranga te toki a Maui, a ka whiua eia te patu o te toki ki taua taniwha, a motu rere te upoko, takato ke te upoko takato ke te tinana a Tuna-roa, a panga ana e Maui te upoko o Tuna-roa ki te moana waitai. Ko te hiku i panga e Maui ki te wai maori, a tupu ana taua hiku o Tuna-roa hei tuna wai maori, a ko te toto o Tuna-roa i tawhiuwhiua e Maui ki te Kakariki me te Pukeko; koia te whero o te manu Kakariki me te upoko e mau nei i aua manu, a he mea tawhiuwhiu ano hoki e Maui te toto o taua taniwha ki nga rakau ki te Toatoa, ki te Rimu, ki te Matai me te Tawai; koia te whero i aua rakau. A ko te matamata o te hiku o Tuna-roa koia te kareao, a ko nga uaua o Tuna-roa, koia nga aka e toro nei i roto i te ngahaere.

No muri iho i taua mahi a Maui, i hanga ai e Maui te punga tuna hei punga hopu i taua ika nei i te Tuna.

MAUI. (NGA-TI-HAU.)

Ko Tu-taranaki te tangata nana i hanga nga waka e rua, a Au-raro-tuia, a te tahi ano o ona ingoa ko Tane-(Tahu)-a-rangi. He

rakau kotahi o aua waka, he mea wahi te rakau kia rua, ko Au-raro-tuia te waka a Maui.

Ka eke a Maui ki tana waka kia Hau-raro-tuia (Au-raro-tuia) ka hoe ratou ko ana hoa ki te hii ika, ko te ingoa o tana matau ko Piki-rawea, ko te ingoa o te matamata o te matau ko Awhenga, a ko te maunu a Maui i maunutia ai taua matau he tangata, ko te ingoa o taua tangata ko Hake, ka tukua tana aho ko te ingoa ko Tiritiri-ki-matangī ki te wai, ka rongō aia i te kai ake a te ika, ka mea atu aia ki ana hoa, “Kua kai mai te ika ki taku matau,” ko Ha-hau-tanga-roa, ko Ha-hau-uru ranei, ko Ha-hau-whenua ranei te ika e kai ake nei ki taku matau, ka hiwia eia tana aho, ka hutia ka eke ake tana ika, a ka kite aia ko Ha-hau-whenua tana ika, a ka kite aia i te Ra me te Marama, a ka mahangatia aua mea eia, kei oma aua mea kei rere ke atu.

No muri tata iho ka rongō aia, i nga korero a Tu-taka-hinahina ki aia, e korero mai ana kia Maui i te korero mo Hine-nui-te-po. He korero na Tu-taka-hinahina, na Ru-kutia, na Marama, na Ahia, na Matao-tipua, i hoe mai hoki ratou kia kite ia Maui i runga i ta ratou waka ia Te-aea-ka-huru-manu. Ka haere a Maui ki te rapu ia Hine-nui-te-po, a ka kite a Maui i aia, ka tomo a Maui ki roto ki a Hine-nui-te-po, he mea nana kia riro i aia te ngakau o Hine-nui-te-po, ano ka hoki mai i Maui ki waho, kutia ana e Hine tana ara i tomo atu ai, a ka mate a Maui.

MAUI-RAUA KO TUNA. (NGA-TI-AWA O TARA-NAKI.)

Ko te ingoa o te waka a Maui, ko Tau-rangi otira, he nui nga atua nona tana ingoa nei a Tau-rangi, he kotahi te kau o aua atua. Ko etahi tohunga e mea ana ko Te-pirita-o-te-rangi te ingoa o taua waka nei o Tau-rangi, ko te ingoa o te matau a Maui ko Tawakea a ko te ingoa o te matamata o taua matau ko Muri-ranga-whenua.

Ko Tuna te ika tuatahi a Maui i patu ai, ko te patu a Maui i patua ai a Tuna ko te rakau e kiia nei te ingoa ko nga Pa-kauri-whenua. Ko nga roro o Tuna i rere ki roto ki te rito, ara ki roto ki te Ni-kau, ko ana toto i rere ki roto ki te Tu-pakihī, ko te ate

i rere ki roto ki te Tii, ko tana ngakau i rere ki roto ki te rakau nei ki te Ti-ore, ko tana iwi tuara-roa, i rere ki roto ki te Miko a ko nga raho i rere ki roto ki te Taro.

MAUI. (NGA-TI-HAU.)

Ko Maui-ata-mai raua, ko tana taokete ko Maui-ware-ware (ara a Ira-waruru) i haere ki te wero manu, a na Maui te here i mahia ki te taratara te koinga, a ko Ira-waruru i kore e mahi i tana kia taratara, he mea waiho maori noa iho te pito o tana tahere, na reira i kore ai e mau he manu ma Ira-waruru, na Maui, nga manu i maha.

A i muri iho ka haere ano raua ki te ngahere ki te tiki makamaka hei mahi kupenga tuna, ara hei pungua tuna, a na Maui-atamai te pungua i mahia a runga me raro hei tapokoranga atu mo te tuna, a hei tangohanga i nga tuna ana mau, a na Ira-waruru te pungua i mahia a runga kia puare, a na Maui-atamai nga tuna i mau na Ira-waruru nga tuna i hoki ano, kihai i mau i te mea i puare te waha o te pungua, a he mea titiro e Ira-waruru te mahi o te pungua a Maui-atamai a mahia ana he pungua pera mana ano, a ka mau te tuna, ka riri a Maui ki aia koia i karakiatia ai e Maui ki a Ira-waruru ki tenei karakia kia he ai a Ira-waruru :—

E au koi (koe) tai,
 E au koi (koe) tai,
 Kai (kei) to atua nui,
 Kai (kei) to atua roa,
 Koia whiti,
 Koia pana,
 Koia taratara.
 Whakahokia,
 Whakahokia mai e koe,
 Ki taku moi moi (kuri).
 Tau tika,
 Tau tonu hoki,
 Ki to matua.
 He mihi,
 He aroha,
 Moi (kuri) a rua.

Na taua karakia nei i raru ai a Ira-warua a whakakuri tonu iho, a noho ana aia i te parae; ka hoki a Maui-atamai ki te kainga, ka ui te wahine a Ira-warua ki a Maui “Kei-hea taku tane” ka mea atu a Maui “Aua hoki,” ao ake te ra ka mea atu te wahine “Nau e Maui i nukarau taku tane,” kihai a Maui i kiki atu, roa noa ka mea atu a Maui “Haere ki te parae a ka karakia koe i te karakia nei” a akona atu ana e Maui tana karakia, “A ka oti aua kupu nei e koe te whakahua, e tau mai he kuri me karanga atu e koe moi e ruru haramai (haeremai),” a haere mai ana te kuri ki aia, Na reira i tapu ai te kuri e kore ai e kainga e te wahine.

MAUI-RAUA KO IRA-WARUA. (NGA-TI-MAHUTA.)

Ka haere a Maui-ata-mai me tana taokete me Maui-wareware ara a Ira-warua ki te ngahere, ki te wero manu. Na Maui-ata-mai te here i whakataratara te matamata, na reira i mau ai te manu ana werohia ki taua tahere, ko te here a Maui-wareware kihai i taratara te mata, a ka werohia te manu ki tera, kihai te manu i mau, ta te mea i pahuhu mai te here a ora ana nga manu; ko Maui-ata-mai te tangata i mau nui he manu mana, ko tana taokete i kore he manu e mate i aia, na reira a Maui-wareware i haere atu ai ki te titiro i te here a Maui-ata-mai, a ka kite a Maui-wareware, he mea taratara te matamata o te tahere a Maui-ata-mai.

Ka tae ki taua ra nei, ka haere ano a Maui-ata-mai raua ko Maui-wareware ki te ngahere ki te tiki Makaka hei mahi punga tuna, a ka mahi a Maui-ata-mai i tana punga kia pai, kia kore ai te tuna tapoko ki tana punga e puta ano ki waho, a mahia ana te whakakopi mo te tahi pito o tana punga eia, kia ai he wahi mo nga tuna kia tangohia mai i tana punga; otira ko te punga a Maui-wareware i mahia kuaretia, i puare te pito o te punga, a o atu ana te tuna, a kahore he arai e kore ai ano e puta ki waho. Ka oti aua punga nei, ka hoatu he poa, ara e maunu mo roto i aua punga, a ka tukua ki te awa, a ao ake i te ata, ka kitea te tuna i roto i te punga a Maui-ata-mai, a kahore kau he tuna i

roto i te punga a Maui-wareware, he mea hoki i puta noa te tuna i tana, i pau nga manu i te tuna a hoki kau noa ki waho i te arai kore e mau atu ai ki roto ki te punga. Ka haere a Maui-wareware kia kite i te ahua mahinga o te punga a Maui-ata-mai, ano ka kite aia i te ahua o taua punga, ka mahia tana punga kia rite ki ta Maui-ata-mai, a ka tahi ra ano ka mau he tuna mo roto i te punga a Maui-wareware. Ka kite a Maui-ata-mai i te mahi taurira a Maui-wareware i tana punga, ka riri aia, a ka karakiatia a Maui-wareware e Maui-ata-mai, a whakakuritia ana aia e Maui-wareware. A ka noho taua kuri, ara a Maui-wareware i te parae, a hoki ana a Maui-ata-mai ki te kainga, ka tutaki tana tuahine a Hina, te wahine a Maui-wareware i aia, ka ui taua wahine ki aia ka mea atu “Keihea taku tane” ka mea atu a Maui-ata-mai. “Aua, kahore ahau e mohio.” Ao ake te ra, ki ano a Maui-wareware i hoki mai ki te kainga, me te ngaro tonu aia, ka whakapae taua wahine na Maui-ata-mai i mahi nukarau tana tane, ara tana taokete. Kihai a Maui-ata-mai i hamumu atu ki nga kupu whakapae a tana tuahine ki aia. Roa kau iho ano ka mea atu a Maui-ata-mai ki taua wahine. “Haere koe ki te parae, a ka karanga atu i enei kupu ki to tane” a akona atu ana eia i te karakia mana ma taua wahine e karanga atu ki tana tane. A ka mea atu ano a Maui-ata-mai ki tana tuahine. “E rongu koe i te paroro a te kuri, me karanga taua kuri e koe,” Ka haere taua wahine, a ka karakia aia i te karakia i akona atu ma e Maui-ata-mai ki aia, a mutu kau ano nga kupu o tana karakia, ka rongu i te paroro kuri, a ka moia taua kuri eia, a ka haere wehi kore atu taua kuri ra ki aia. Ka titiro aia ki taua kuri, a ko Maui-wareware ia kua kuritia. Na taua kuri te Kuri-waero, ko Ira-waru, ara ko Maui-wareware te matua, te putake mai o te Kuri-waero na reira hoki i kore ai te wahine e kai i te kuri, i te mea hoki ko Ira-waru te tupuna nana te putake mai o te kuri, a tapu tonu iho te kuri, e kore te wahine e kai, a moroki noa nei.

MAUI ME NGA MANU. (NGA-I-POROU.)

Nga manu i tarea (tonoa) e Maui ki te tiki wai, tarea (tonoa) atu e Maui ki te Tieke kia haere ki te kawē wai mana, kihai i rongo, panga atu ki ro (roto ki) te wai. Tenei tetahi manu he Hihi, tarea (tonea) atu ana e Maui ki te tiki wai mana, kihai i rongo, panga atu ki ro (ki roto ki) te ahi ka wera nga huruhuru ki te ahi, tarea (tonoa) atu te tahi manu ke atu he Toto-ara, ara he Pi-haua, ka te rongo (i haere ki te tiki wai) hoatu te mea ma ki te ihu hei tohu mo tera; ka tae ki te Kokako ka rongo taua manu, te taenga atu ki te wai ka utuhia te wai ki ona taringa ka kii ka haere ka whakainumia kia Maui, ka whakapaia tena manu e Maui, ka kumea nga waewae kia roa, no te mea i rongo tonu aia ki te kawē wai ma Maui.

UPOKO VIII.

* * *

Whakarongorongo ana te taringa,
Ko nga tarutaru e maha,
O te pukohu o) te ngahere,
O te wao nui a Tane:
Ko Kiwi, ko Weka
Ko Moho, ko Kokako,
Ko te whanau a Kura-tongia
Kia hara (haere) mai Maui-hanga-rau
Kia takahia tona taokete:
Ko Tara-humehume,
Waewae huruhuru,
Moimoi kuri, moi, au.

He Whakaaraara Pa.

IRA-WARU RAUA KO HINA-URI. (ARAWA.)

Na ko Hina-uri te tuahine o Maui, he wahine pai rawa aia, a ka moe i a Ira-waru a ka haere a Maui raua ko tana taokete ki te moana ki te hi ika, a ka hore he ika i mau i te matau a Maui, he matau ngongore (puhuki) hoki tana. A i a raua e hi ana ka titiro atu a Maui ki te matemate tonu o te ika i te matau a Ira-waru, a ka mahara aia. "He aha hoki ra i mau ai te ika ki tana, a he aha hoki ra i kore ai e mau ki taku," a kihai i taro (roa) ano ka mau te ika ki te matau a Ira-waru, a ka hutia eia tana aho, akuanei ka arau te aho a Ira-waru ki te aho a Maui a ka rongo a Maui i te kukume o te ika ki tana aho ka hutia e ia, a kihai i roa ona e huti ra ka maaro a raua aho, ka maro whaka te ihu ta tetahi, ka maro whaka te kei ta tetahi, i te mea hoki e noho ana te tahi o raua i te ihu o te waka ko tetahi i te kei, ka tahi a Maui

ka karanga atu ki a Ira-warū. “Tukia mai kei taku aho te ika,” ka mea atu te taokete “Kaore kei taku ano,” ka karanga atu a Maui, “Tukua mai kei taku ano,” a ka tukua atu e Ira-warū, ka hutia te aho e Maui, a ka eke ki te waka a ka kite aia i mau ke te ika ki te matau a Ira-warū ka mea atu a Ira-warū. “Tukua mai taku aho,” ka mea atu a Maui, “Waiho ra kia taea ka tuku atu ai to aho,” ano ka taea te ika ra e Maui, ka kite aia he mea whakakaniwha te matau a tana taokete, ano ka kite aia i tana tu mahi mo te matau, ka mea atu aia ki te taokete “Me hoki pea taua ki uta.” Ka ae atu a Ira-warū. Ka hoe nei raua a ka u ki uta, ka mea atu a Maui ki aia, i a raua e too ana i to raua waka ki uta, “Hei roto koe hei te ama o to taua waka too ai,” ka tomo te taokete ki roto ki te ama, ka tahi ka pehia e Maui te ama me te waka katoa ki runga ki a Ira-warū pehi ai, a ka mate te taokete i te toimaha, a ka takato wharoro a Ira-warū i te pehanga a te waka ra he oti ano ka tahi ka tino takatakahia a Ira-warū e Maui te iwi tuara-roa, ka kumea te hioe, a ka whakakuritia a Ira-warū e Maui, a hoatu ana he paru e Maui hei kai ma Ira-warū. Ka hoki a Maui ki te kainga, tae atu aia ka kitea e tana tuahine e haere atu ana, ka ui te wahine ra, “Kei hea to taokete e Maui,” ka mea atu aia, “Kei te taha ano o te waka, i waiho atu ano e au i reira” Ka ui ano a Hina-uri. “He aha korua te haere tahi mai ai.” Ka ki atu a Maui, “I mea mai ra ki a koe hei tiki atu i ana iki, a e haere koe a kaore to tane i kona, ka karanga e koe a ki te kore e whakao mai ki a koe, ka moi moi e koe.” Ka haere te wahine ra a ka tae, kahore kau tana tane i roko-hanga ki reira, a ka pa tana karanga, kihai rawa i o mai a Ira-warū, ka tahi a Hina-uri ka whakatau karanga penei na. “Moi, moi, moi; mo-i,” a ka rango a Ira-warū i te reo o Hina-uri, ka whaka o mai aia ka penei na “Ao, ao; ao-o, ao-o,” a ka haere mai aia ki a Hina-uri me te toro-herohe mai te hioe. Ka oho rere te hinengaro o te wahine ra ki te ahua ke o tana tane, a ka tangi haere aia ki te kainga me te whai atu ano te kuri ra, Ka tae a Hina-uri ki tana whare ka tapoko aia ka mau

ki te tatua ka haere rawa aia ki te whakamomori i aia ki te moana. Kia kianga ai aia e te taniwha o te moana, ka haere aia a ka tae ki te akau o te moana ka noho i reira, ka whakahua aia i nga kupu o tana tangi, koia nei tana tangi :—

Tangi atu, tangi atu au,
 Ki te Ninihi nui o te moana;
 Ki te Parata nui o te moana,
 Ki te Taniwha nui o te moana,
 Ki te Paikea nui o te moana,
 Kia hara (haere) mai kia horomia Hina.
 Ko Hina whakaruru-taua
 Kei a rawea e koe, tutakina ki te rangi tauatea,
 Whakamoe whano.
 Tangi atu tangi atu au,
 Ki te Pupu nui o te moana,
 Ki Wareware nui o te moana
 Kia haere mai kia horomia, Hina.
 Ko Hina whakaruru taua,
 Kei a rawea e koe, tutakina ki te rangi tauatea,
 Makoe whono.
 He tai panuku, he tai panuku,
 He tai wheranu he tai wheranu
 E Nuku, e moe nei, ka riri koe,
 E koe e Papa e moe nei ka riri koe,
 E koe tauia mai ra te papa o taku whare
 Ko Hau-hau-tu-ki-te-rangi,
 He ra ka hinga, he ra ka newha
 Ka tupeke Hina ki tai e Motu-tapu,
 Uahatia taku manu i te rangi
 He Toroa, he Karae, he Taiko (Taeko).
 Ko te manu tangi reo, ki
 Te muriwai e Wai-rarawa;
 Turakina ka hinga ki te po uriuri.
 Turakina ka hinga ki te po whekerekere,
 Ka takato i Muri-wai-whenua,
 Ka eke i ana irohia (i rohea).

Mutu kau ano tana tangi ka rere aia ka rumaki i aia ki te moana, a ka tere a Hina-uri i te moana, a ka maha nga marama i tere haere ai aia, ka pae atu aia ko tera whenua ko Wai-rarawa, a ka kitea aia e Ihu-ata-mai raua ko Ihu-wareware e takoto ana te tinana o Hina i te one o te takutai, amohia ana e raua ki roto ki to raua whare a kawea rawatia ana e raua ki te taha o te ahi takoto ai, a murua ana e raua nga rimurimu me

nga kohukohu i te tinana, a ka ora ake a Hina, a ka kite taua tokorua i te pai o Hina, moea ana e raua hei wahine ma raua. Ka ui atu raua, “Kowai to ngoa?” a kaore hoki aia i whaki atu i tona ingoa, otira i kawea ketia eia tona ingoa he ingoa ke. Ka mea atu a Hina ki a raua, ko Ihu-ngaru-paea toku ingoa. Roa kau iho ano ka haere a Ihu-wareware ki a Tini-rau ka korero atu i nga korero o ta raua wahine, a ka rongo a Tini-rau ka haere aia ki te kanga o Ihu-ata-mai ma, ki te tango i te wahine mana, a ka riro a Hina i a Tini-rau, otira riro noa ake te wahine ra i a Tini-rau kua hapu ke i a Ihu-ata-mai, a tae rawa atu aia i a Tini-rau kua tata hoki te whanau, ka arahina aia e Tini-rau ki tana kainga ki Motu-tapu, i reira hoki nga wahine a Tini-rau e noho ana ko nga tamahine a Manga-manga-i-atua, ko o raua ingoa ko Hara-taunga ko Horo-tata, a ka kite aua wahine i a Hina-uri e haere atu ana raua ko Tini-rau ka riri raua kia Hina-uri mo ta raua tane, a ka haere tonu mai raua ki te patu i a Hina-uri, a ka kanga atu raua ki a Hina-uri, a ka pouri te ngakau o Hina-uri mo to raua kino ki aia, a ka tahuri te ngakau o Hina ki te makutu ia raua, a ka whakahua aia i taua makutu, koia nei te makutu :—

Haruru te toki, ngahoa te toki,
 Hei pao i to uru, to toki,
 Hei pao i to roro te toki,
 Tena toki ka haruru.
 Tena toki ka ngatoro,
 Ko te toki o Whiro te tupua.
 Manawa ko koe Kai-tangata.

Mutu kau ano te makutu a Hina, e hara kua ara nga raparapa o nga wahine ra ki runga, a takoto wharoro ana a raua tinana i te whenua, a ka mate aua wahine, ka riro i a Hina te tane mana anake.

IRA-WARU RAUA KO HINA-URI. (ARAWA.)

Koia nei te tahi korero mo Maui raua ko Ira-waru. He iwi ko tana korero, he iwi ko tana korero mo raua.

A ko tetahi tikanga ano hoki tenei o te mahinga a Maui raua

ko tana taokete ko Ira-warū, otira he iwi ano ko tana tikanga korero.

Ka haere a Maui raua ko tana taokete ki te tahi kainga ka noho raua i reira, ka roa ka hoki mai raua i reira ka ki atu a Maui ki te taokete, “Haria (maua) he kai ma taua,” ka mea atu a Ira-warū “E ora ana ahau,” a ka haere raua, a ka karakiatia e Maui te ara, ka kumea te whenua kia roa, kia hemo ai tana taokete i te kai, ka haere raua, a i mau ano a Maui i tetahi kai mana, a ka hemo raua i te kai ka noho a Maui ki te kai, ka noho noa iho te taokete kaore (kahore) ana kai, ka kai nei a Maui a ka mutu, ka ki atu aia ki te taokete, “Haere mai ki te hapaki (tipaki) i aku kutu,” a haere atu ana a Ira-warū kei te hapaki (tipaki) i nga kutu o te upoko o Maui, ka mutu te hapaki (tipaki) o Maui ka mea atu a Maui ki a Ira-warū “Homai hoki au kutu kia hapakina (tipakina)” a ka whakaae a Ira-warū, haere atu ana aia ka takoto i te aroaro o Maui, a ka hapakina (tipakina) ana kutu e Maui otira e hara i te hapaki (tipaki) ta Maui i nga kutu o tana taokete, he nukarau ke ia na Maui i a Ira-warū, e hapaki maringa (marire) ana a Maui i nga kutu, me te karakia puku aia ki aia ano, ko ana karakia mana, ana i hapai ai, ko te karakia whakamoe, a moe ana a Ira-warū, ka tahi a Maui ka tae ki tana tao-kete takahia ana tana iwi tuara-roa, a kumea ana te hio, roa kau iho ka oho a Ira-warū, e hara kua kuri rawa ano aia, a whangainga ana e Maui ki te paru, waihotia iho te taokete i reira, hoki ana a Maui ki te kainga. Ka karanga atu nga wahine o te kainga “Kei hea to taokete?” ka mea atu a Maui “I waiho ake e au i ko rara, tena i ana karangatia,” ka karanga te tahi o aua wahine, “E Ira-warū kei hea koe?” ka ki atu a Maui “E kore e rongō ki tena tu karanga” ka ki atu te wahine ra, “Ati (oti) me pehea te karanga?” ka ki atu a Maui, “Me penei na he karanga mau, Moi moi moi,” ka karanga ano taua wahine ra i te karanga a Maui i ako atu ai ki aia, a haere mai ana a Ira-warū ki te kainga, he ahua ke ia tona ahua i whakakuri, a toroherohe haere mai ana te hio (hiawero).

KO MAUI KO IRA-WARU. (NGA-TI-HAU.)

Ka haere a Maui raua ko tana taokete me Ira-warū, he roa noa atu te whenua i haere ai raua, me te titiro haere a Maui i te kaihoru o tana taokete, ka tu mai nga huahua ma raua ka peke atu a Ira-warū, kotahi tonu pekenga atu pau katoa i aia, ko te take ia i raweketia ai a Ira-warū e Maui. Ka tae mai raua ki runga ki te taumata ka whaka-moe raua i reira, ka moe a Ira-warū, ka haere atu a Maui ka kumea nga taringa, nga waewae, te waero (hiawero), te ihu, nga taringa, ka tikona te tutae ki te taha, a haere ana a Maui a ka tae aia ki te kainga ka ui atu te wahine, te tuahine a Maui “Kei hea te taokete?” ka ki atu a Maui “Kai (kei) te moe pea kae (kei) runga pea i te taumata, karangatia,” ka tahi ka karanga te wahine, “Ira-warū e, haere mai ki te kainga nei,” te whakao mai te aha, kai (kei) te kai tohu i te tutae a Maui, ka ki atu ano a Maui “Karanga moi moi.” Ka tahi ano ka oma mai ki te kainga, e kua whakakuri.

MAUI. (NGA-TI-HAU.)

He karakia nga karakia kia Maui ana haere ki te hi tuna; he mea karakia ano hoki ki aia mo te kumara, koia nei te timatanga o te karakia kumara ki aia. Ko tenei karakia, tona ingoa “Ko te Maire hua kai a Maui.”

Maui e hoea mai to heru,
Mo nga pa tuna.
Koe (kia) whano (haere) ai.
Te heru o Maui
Whiti mai te Marama.

he pure taua karakia nei.

MAUI. (NGA-TI-HAU.)

I te haerenga o Maui ratou ko ana tuakana ki te keru toke hei maunu hi tuna, ka tuia ko a nga tuakana a kahore he upoko; ko ta Maui i whakaupokotia, a ka tae mai te tuna ki a nga tuakana ka kai i nga toke ka takina ake te tuna ka hore i mau, a ka tae te tuna ki ta Maui ka mate te tuna, ka ui nga tuakana

ki a Maui, "I peheatia tau toke i mate ai te tuna" ka whakaaturia e Maui.

MAUI. (NGA-TI-HAU.)

Ko ta Maui uhi i taia ki te kuri; ko ta te Kahui-tara i taia ki te rangi, ka kikiwa kei runga, a i taia ano hoki ki te tangata.

MAUI. (NGA-TI-HAU.)

He whai, na nga kaumatua me nga taitamariki tenei takaro, a ko ona tikanga, o te whai, ko nga mahi a o ma-tou tupuna mo nga mahi a nga atua o te mahinga o nga mea o te ao nei, me nga mahi ano hoki a Maui, i aia i ta-poko nei ki roto ki a Hine-nui-te-po, a i mate ra hoki a Maui i taua atua ra.

Na te ahi a Manona (Manono) i ka ai te whenua.

TINI-RAU RAUA KO KAE. (NGA-TI-HAU.)

Ko te mea i kai kino ai te tangata Maori, na Kae i timata, ko Tutu-nui he tohora, titiro ana nga tamahine a Tini-rau ko Kae ka patua, na Tini-rau i patu, kai rawa, muri iho ko Tu-huru-huru ka patua hei utu mo Kae, ka ea te mate o Kae ka utua e Whaka-tau ka mate ko Mango-pare ko Mango-waho, na titiro ana a Whaka-tau ka tahuna ko te whare o Tini (Tihi)-o-manono, katahi ka tupu mai ki nga uri, ka tahi ka kainga te tangata. No te whitinga mai o Tai-nui, o Te-arawa o Mata-atua ki tenei motu ka timata te kai tangata.

TINI-RAU. (NGA-TI-HAU.)

Na Taka (Tanga) -roa-te-ihu-pu a Tini-rau he rangatira a Tini-rau no nga motu ki te raki he tangata rongu nui aia, no te ahua pai ona, a he tangata whakatarapi aia, he tangata whakapehapeha. E toru ana wai whaka-ata, ko ana mokai he pakake he tohora, ko tetahi o ana mokai ko Tutu-nui. Ka tae te rongu o Tini-rau kia Hine-te-iwa-iwa, he wahine aia no te tahi iwi ke atu, a konohi noa te aroha o Hine ki a Tini-rau, a ka

mea a Hine kia haere aia kia kite ia Tini-rau, ka tae ki taua ra, i haere tahi ai a Hine i e tahi wahine ki te kowha kuku, ka peke a Hine ki te moana, ka ruku aia, puea rawa ake a Hine i te taha o te tahi toka i te moana i tawhiti atu i te akau o te tua-whenua, ka noho aia ka okioki i reira, ka ruku ano aia puea rawa ake ka tata aia ki te kainga a Tini-rau, mea rawa ake a Hine i tenei rukuhanga, kua ahua iki te tahi wahi ona, otira ka whakaahua wahine ano a ia i aia, a ka rapurapu whakaaro “Me pehea ra e tau mai ai te titiro a Tini-rau ki au,” i te wa i ruku ai a Hine ka tutaki aia i nga ika, a ka korero aia ka aua ika ki te Mango, ki te Kaha-wai, a korero mai ana aua ika, korero atu ana a Hine ka aua ika. He mohio na Hine ki te whakapehapeha o Tini-rau koia aia i mea ai me rere aia a Hine ki roto ki nga wai whakaata a Tini-rau pohutuhutu ai, kia paruparu ai aua wai i aia te whakapokarekare. He Ruru te kai tiaki o aua wai. E noho ana taua Ruru i runga i te ra-kau teitei i te takiwa o aua wai whakaata, a ka kite aia i aua wai e kinongia ana e Hine, ka karanga atu a Ruru ki a Tini-rau, e noho ana hoki a Tini-rau i runga i te whata e noho inaina ana i aia, a ka haere mai a Tini-rau ki aua wai, a ka kite aia i a Hine; ka pai atu aia ki te ahua pai o Hine. Otira he mea huna a Hine e Tini-rau ki te wahi ngaro he wehi hoki nana ki etahi ano o ana wahine. Ano ka whanau te tamaiti a Hine raua ko Tini-rau a ka rongu aua wahine a Tini ki taua tamaiti ka haere mai raua kia patua a Hine e raua, ano ka haere mai raua ka wehi a Hine, ka tata mai raua ki a Hine ko tetahi ki mua ko tetahi i muri, ka tata mai to mua, ka karakia a Hine i tana karakia mana, a epaina atu ana e Hine te kohatu ki te wahine i mua, tena e pa taua kohatu ki te wahine ra, ka pakaru te tinana o te wahine ra, a he pounamu anake te mea i roto i te wahine ra, a he mea pera ana e Hine te tuarua o aua wahine a he pounamu ano hoki i roto i aia. Koia te take o te pounamu.

Roa kau ano ka hoki a Hine ki ana whanunga a ka pouri a Tini-rau, a ka whai aia i a Hine ka tata aia ki te Pa ki te wahi i noho ai a Hine, ka kite aia i nga tamariki e takaro ana i tua o te

pa i te tahi o te repo kakaho, a ka huna a Tini-rau i aia i roto i aua kakaho, a ka turituri i aia te whakangaeue aua kakaho kia titiro atu ai aua tamariki ki a ia, a haere atu, ana aua tamariki ki te titiro i te mea e ngarue ra i te repo, a ka kite a Tini i tana tamaiti ake ano, he mea hoki i mohio aia a Tini ki tana tamaiti, he tohu i tana tamaiti e mau ana; ka hoatu te hei Kakaramea e Tini ki tana tamaiti a ka tonoa e Tini kia mauria taua hei Kakaramea ki a Hine, he mea hoki na Hine taua hei Kakaramea i hoatu ki a Tini-rau, ka kite a Hine i taua hei, ka mohiotia eia, a haere mai ana a Hine ki a Tini-rau a ka hoki raua ki te pa, a ka tino taka he kai mana e te iwi o te pa, a ka noho a Tini i reira. A ka mate kai nga tangata o taua Pa, a ka mea atu a Tini-rau kia ratou. “Me noho koutou i roto i a koutou whare. Kua nga kuwaha e toia kia puare, engari kia kapi tonu; penei maku e mahi he kai ma koutou, kia ao te ra ka too ai i nga whatitoka o a koutou whare,” pai ana te iwi ki aua kupu a Tini, a ka karakia a Tini i tana karakia mana, a ka rongu te iwi i te hu me te haruru e tangi ana a o noa te ra, a ao noa ake te ra, kapi katoa te marae me te pa katoa i te ika, kahore he ika o te moana i ngaro atu, te aha te aha i kitea ki aua ika, a eke noa te tini o aua ika ki nga papa o nga whata te tiketike o te haupu o te ika.

Roa kau ano ka hoki a Hine i a Tini ratou ko Kae ki te kainga o Tini-rau. Ka noho a Kae i a Tini-rau, a ka mea aia kia hoki ki tona kainga a he pai atu no Tini ki a Kae, tukua ana e Tini tana mokai tohoro i a Tutu-nui hei mau i a Kae ki tana kainga, a eke ana a Kae i te tuara o Tutu-nui tae pai atu ana a Kae ki tana kainga a kihai a Kae i mea kia hoki pai a Tutu-nui, patua ana taua mokai a Tini e ia e Kae, a tahuna ana hei kai, a tae atu ana te kakara o te hinu o Tutu-nui ki a Tini-rau: a ka mohio a Tini-rau kua mate tana mokaikai. Ka mea a Tini kia rapua he utu mo te he a Kae ki aia; ka karanga a Tini ki ana tuahine tokorua kia haere raua kia patua a Kae, a kihai raua i mohio ki a Kae, koia a Tini i ako ai i te ahua a Kae kia raua, he mea hoki ko nga

niho erua i mua i te ngutu o Kae kua whati a me whakakata a Kae e raua kia kata ka kitea ai a Kae. Ka haere raua ka tae ki te pa o Kae, a ka mahia e raua nga mahi e kata ai a Kae, a roa noa kihai noake a Koe i kata, a mahia ana e raua ki te haka, me te rakau ti, i mahia e raua ki te oni a kata ana a Kae i te kata tihohē, a ka kite raua i nga niho o Kae kua whati, ka tino mohio raua, koia ra a Kae. Ano ka kitea a Kae e nga tuahine a Tini-rau ka rapua e ratou he take tikanga e mate ai a Kae, otira kia roa te mamae-tanga o Kae. Kua mahia e Kae he whare hou mana, a ka tirohia e aua tuahine a Tini-rau te ahua o taua whare a Kae, a ka korerotia e aua wahine ki a Tini-rau, a kiia ana e Tini-rau kia mahia e ana porī he whare pera me ta Kae i i te pa o Tini-rau; ano ka oti taua whare, ka haere nga tuahine a Tini-rau ki te kainga i a Kae a rotua ana nga tangata katoa o te pa kia moe te iwi katoa o te pa, a ka haere aua tuahine a Tini ki te whare i a Kae, ka hikitia paitia a Kae e ratou, a maua ana e ratou ki te whare hou i mahia e Tini i tana pa, a waiho ana Kae e ratou i reira moe ai, i te ata ka haere atu te tahi o ratou ka whakaara i a Kae ka ui ki a Kae. “E Kae kei hea koe?” ka ki mai a Kae. “Kei taku whare ano, kei hea oti.” Ka tae atu ano tetahi ka ui ano ki a Kae. “Kei hea hoe e Kae?” ko te kupu ra ano a Kae, ka tae atu ano te tahi ka pera ano te ui me, te utu mai a Ka. Ka toia te papa o te whare ara te tatu e tetahi o ratou, a ka titiro a Kae i te whatitoka o te whare. Ka kite aia he whenua ahua ke a waho o taua whare i te whenua o tona whare ake, a ka tupato aia, a ka huakina a Kae e ratou ka werowerohia ki nga tao. Te take i patua ai a Kae, nana Tutu-nui i a ki uta, a topatia ana ki te rakau Koromiko a kainga ana taua tohōra e Kae, koia aia a Kae i patu ai.

TINI-RAU. TE HAKA I KATA AI A KAE. (NGA-TI-HAU.)

He rangi pakuru rakau tenei ka korerotia, he Matai te rakau, kei te whatinga o te ringaringa te roa, he mea wha-kairo nga pito o te rakau, ko waenganui e hara i te mea whakairo i porotaka tonu a i mokau, he mea here he aho ki te tahi pito ki

te tahi pito o te rakau whakairo, a he mea whakairi taua rakau ki aua aho ki te ringa toi roa o te ringa mau i iri ai, a ka mau te tangata whakatangi i te pa-kuru ki te tahi rakau he Matai ano ki tana ringa matau, he rakau tu a poto taua wahi rakau, a he mea patoto te rakau whakairo ki te rakau e mau ra i tana ringaringa matau, a he mea patu te rakau whakairo ki te pito o te rakau i tana ringa matau, ka whakahua ai i te tau nei :—

Wai uta, wai tai, wai uta, wai tai,
 Whai (waia) atu Tu-tahuna, Tu-parara,
 Te kahu i tuku mai no te ure.
 No rakau takariri ki te ureure e Taha-taha,
 Ki te poho tiareare.
 Utu i taku kai.
 Te papa i ngaro atu ki a koe nei na,
 Me utu ki te wai?
 Me utu ki a Tu. Tu-tahuna e.
 E hara i a Ngarue-mata-puru titohea.
 I whea koia koe te tukituki ai,
 I te upoko ki te taura kokopu.
 Tupari rapea, rere rua pea, rere toru pea,
 Tu rere atu ki Roto-rua,
 Ki te wai o Nga-ti-tama-Kopiri e.
 Tukua mai ka ipa (hipa) i te wai Tanga-roa,
 Ka tukua kia mate rapea,
 Ka tukua kia eke whakatoatoa.
 He kai kanga koe ko Hine-nou,
 Hine-nou anake, te upoko.
 I muramura i (ai) te ahi e Kou nei na,
 A kia pou (pau) marire koe,
 I te ahi o Haere-iti
 Raua ko Ko-ngutu;
 He kai (kiko) Koko he kiko Kaka,
 He kiko tangata, he kai rangatira,
 Homai ra, homai ra he taura (whakaheke),
 He tokiki he toki (tokiki).

TINI-RAU. (NGA-I-TAHU.)

Na Tanga-roa-te-ihu-pu a Tini-rau. Ka noho a Tini-rau i tana kainga i tana iwi, ka haere ka toro (rapu) i nga whare i whakaaturia ki aia, he whare kaukau nona, ka haere mai Ruru-wareware, a Ruru-ata-mai ka ki mai ki aia, “Kua pae (pakaru) tou whare whakaata, to puna whakaata to takataki (taiepa),”

ka rongō tera, e rua nga tangata, kotahi tangata e waru nga tuki o te kaki; ko Tini-rau ia ka haere mai a Hine-te-weiwei (Hine-te-iwa-iwa) ka tae mai ki aua puna ka takahia ki te patiti (otaota) ka takahia ki te moka, ka takahia ka haere aia ki roto i te whare noho ai. Ka haere hoki a Ruru-wareware, a Ruru-ata-mai, ka koara mai a Hine-te-weiwei, ka koara a Tini-rau, ka whakapai te tahi ki tetahi ka moe raua, po tonu ao tonu, po tonu ao tonu, piri tonu hapu noa, whanau noa te tamaiti, a haere ana a Makamaka-i-tu-riri a Makamaka-e-tu-ahae ki te karakia mai, haere atu a Hine-te-weiwei ki te mea papaki (i te whenua takotoranga tamaiti) hei patu i nga wahine, a mate ana aua wahine, he mea hoki na raua i horo nga aho me te moka (maunu) a Tini-rau, haea ana nga puku o aua wahine i te mea na raua aua mea i kai ki waho ki te moana.

Ka haere a Tini-rau raua ko Hiue-te-weiwei i waho moe ai, ka haere mai a Rupe ka riro i aia tana tuahine a Hine-te-weiwei raua ko te tamaiti, ka tangi noa a Tini-rau, muri iho ka haere aia ki waho karakia ai, karangaranga ai ki nga tupuna. Ka tae mai a Tutu-nui ma i te rua i noho ai, ka pikau atu ia Tini-rau ki te whai i te wahine raua ko tana tamaiti, ka u ki uta ka haere rawa ano a ka tae ki te kainga, he mea haere ra uta, ka tae aia ki te kainga, ka kite aia, i tana tamaiti ka ui aia ki taua tamaiti. "He mea aha ena mea" ka kiia atu "He kahu e horoia ana ki te wai," ka mea atu a Tini-rau "Kaua te here o ena mea e tiponatia," ka hoki te tamaiti ki te kainga ka mea atu ki te iwi, "Kotahi tangata i kite ai au e waru pori o te kaki." I te ahiahi ka haere mai a Tini-rau ki tana wahine a whakangaokotia ana eia te wahine, a ka moea eia, ka tangi raua kia raua, ka noho aia i reira a roa noa, ka mea atu ana huanga kia Hine-te-weiwei, "Tikina he kai ma Tini-rau," ka mate a Hine i te whakama, Na Tini-rau te kupu kia whaihangatia he kaupapa (whata) a oti ana, a i te ahiahi ka haere aia ka karangaranga i ana tupuna, a whiua atu ana eia te rakau ki te moana: i muri tata iho ka tae

mai aua ika nei e rua, a utaina ana e ratou te kaupapa i hanga ra ki runga ia raua, a tukua ana aua ika kia haere (tere) noa atu, kia peke ai te ika ki runga i taua kaupapa, a i te ata ka oho te iwi i te moe, kapi katoa te wahi i noho ai te iwi i te kekeno, a haehaea ana aua kekeno e te iwi. Kotahi marama i mahi haehae ai ratou. Na Kae nga rakau e wha ki runga e wha ki raro, a whakamomori (tino hiahia) ana a Kae kia eke aia ki runga ia Tutu-nui, a ka eke mai aia i runga ia Tutu-nui ka tae ki te kainga ka akina aia ki te paruparu o uta, a ka mate a Tutu-nui hei utu mo Hine-te-weiwei, a haehaea ana Tutu-nui e te iwi a Kae. He mea haehae ki te one i Wai-o-newa. He ika nui taua ika. Ka haere a Tini-rau ki runga ki te taumata hongihongi haere ai, a ka rongoa aia i te kakara, a ka mea aia “E te kakara o te whakarua (hauauru) ia Tutu-nui.” Ka haere mai te tuahine a Tini-rau kia Tini-rau, a haere ana taua tuahine ki te kimi (rapu) ia Kae, haka haere ana taua wahine i ia kainga, i ia kainga, a kitea ana a Kae, rokohina e kai motu ana i taua ika, a ka tae taua tuahine ki nga iwi o Tutu-nui, ka tangi mai aua iwi (wheua) ki taua wahine me ana hoa, ka tae rawa ratou ki te wahi i noho ai a Kae, ka haka ratou, ka kitea ki nga niho ko Kae tera, he whati nga niho o Kae; ka moe a Kae ka mauria aia i roto i te kakahu a herea ana te aka ki aia, he aka matua, ko te pito o taua aka i tae rawa ki a Tini-rau, a ka puta a Tini-rau i te ata, e takoto ana e Kae i waho ake o tana whare, ka wetekina a Kae a noho tu ana, ka wiria nga taringa o Kae e Tini-rau a kainga matatia ana e Tini-rau, a kainga ana ano hoki a Kae, ka mutu tera, turia ana te karakia taumaha ki nga atua, me te karakia ngaki maara.

TINI-RAU. (NGA-I-TAHU.)

Ka tae te rongoa o Tini-rau kia Hine-te-iwaiwa, “Kotahi te tangata e noho ana, ko Tini-rau he tangata atahua.” Ka mea Hine-te-iwaiwa kia haere kia Tini-rau mana, ka haere a Hine-te-iwaiwa rokohina atu e pae ana te Mako ka ki atu a Hine-te-iwaiwa “Te ika nei, te ika nei, e hara koe i te ika kokirikiri o

Tini-rau” Ka miia te Mako ka haere a Hine-te-iwaiwa, a ka kite aia i te Pakake ka ki atu, “Te ika nei te ika nei, e hara koe i te ika kokirikiri na Tini-rau,” ka haere taua wahine ka kite i te Karaerae ka ki atu te wahine. “Te ika nei te ika nei e hara koe i te ika kokirikiri na Tini-rau,” ka haere a ka kite aia i te Repe ka panga te maro o Hine-te-iwaiwa ki te tamore o te Repe a ka haere a Hine-te-iwaiwa ki te kainga o Tini-rau rokohina atu nga wai whakaata o Tini-rau, ka tukitukia (wawahia) e toru o nga puna pae anake (pakaru katoa) te tukituki, pae rawa nga takitaki (taiepa) me te maihi o te whare, a ka kitea mai e Ruru-wareware raua ko Ruru-mahara, ka ki atu a Ruru-mahara. “Kua pae ra nga puna, nga wai whakaata a Tini-rau” ka ki atu te waha o Ruru-wareware, “Nawai ki.” Ka ki atu a Ruru-mahara “Kua pae.” Ka ki atu a Ruru-mahara “Nawai ki kahore kia pae.” A ka ki atu a Tini-rau “Haere torona atu.” I tawhiti ano titiro atu kua pae, ka whanatu (ka haere). Ka ki atu kia Tini-rau “Kua pae nga puna wai whakaata,” ka ki atu te waha o Ruru-wareware, “He parau ia,” Ka ki atu te waha o Ruru-mahara, “Nawai ki kua pae noa atu,” ka ki atu te waha o Tini-rau. “Noho marie korua mahaku (maku) e toro atu,” ka haere mai a Tini-rau ka tata mai ki taua wahi wai ka kohara a Hine-te-iwaiwa kia Tini-rau. Ka kohara atu a Tini-rau kia Hine-te-iwaiwa. Ka kohara atu a Hine-te-iwaiwa kia Tini-rau. Ka hopukia a Tini-rau e Hine-te-iwaiwa ka moe raua, a ka korero a Hine-te-iwaiwa kia Tini-rau. “E aha koia koe e haere ki te moana, he ika koia tau?” Ka ki atu a Tini-rau. “Kahore tahi aku ika.” Ka ki atu te wahine “Tena e haere koe ki te moana e hutia ake e mau ano tau maka (matau) me tou mahe?” Ka ki atu te tane “Nawai ki, ka hutia ake taku aho kua kore aku maka kua kore taku mahe.” Na ka tonoa mai a Ruru-wareware a Ruru-mahara e nga wahine a Tini-rau, Ko nga ingoa o aua wahine a Tini-rau ko Maka-i-atua-uriuri (Manga-i-atua-uriuri). Ko Maka-i-atua-haehae (Manga-i-atua-haehae), ka haere mai a Ruru-wareware a Ruru-mahara rokohina mai e moe ana a Tini-rau raua ko Hine-te-

iwaiwa, ka titiro raua ka ki atu a Ruru-wareware ki aua wahine. “E rua nga upoko e wha nga waewae.” Ka ki atu te waha o Ruru-wareware. “He parau.” Ka ki atu a Ruru-mahara. “Nawai ki, e moe ana e rua nga upoko e wha nga waewae,” Ka ki atu te waha o Ruru-wareware “Nawai ki he parau” Ka moe ano a Tini-rau raua ko Hine-te-iwaiwa ka hapu te tamati a Hine-te-iwaiwa, ka moe ano raua a ka hemo raua i te kai ka ki atu te tane. “Ka haere taua ki te kainga ka mate taua i te kai.” Ka mea atu te wahine

Tukutuku iho ana
Hekeheke iho ana.

Kua pu nga kai ma raua, ka kai raua i aua kai a ka hemo raua i te hauaitu (makariri) ka ki atu te tane. “Ka haere taua ki te kainga, ka mate tau i te mataotao.” Ka mea atu te wahine

Tukutuku iho ana
Hekeheke iho ana.

Kua pu nga weruweru kua mahana raua, ka noho ano raua a ka puta te tamaiti a Tini-rau raua ko Hine-te-iwaiwa, ka kotia te pito ka makere ka noho raua ka puta mai nga wahine a Tini-rau, ka ki atu te waha o Tini-rau kia Hine-te-iwaiwa. “Kia ata tu (ahua riri) i au taokete.” Ka ki atu te wahine “Ahakoa, he riri te hanga kino, e haere mai na aua wahine.” Ka tata mai, tu tonu atu a Hine-te-iwaiwa ki runga. Ko te mata hoki i kotia ai te pito o te tamaiti i tana ringa e mau ana homai tou (tonu) te rakau kia Hine-te-iwaiwa ka ngaro (hemo, pahure) atu ka taha ka pakaina (patua) e Hine-te-iwaiwa ki te rakau, ara ki te mata ka mate a Maka-i-atua-uruiri i a Hine-te-iwaiwa tu tonu mai a Maka-i-atua-haehae homai te rakau kia Hine-te-iwaiwa ka ngaro atu ia Hine-te-iwaiwa ka taha hoatu i te mata kua mate a Maka-i-atua-haehae, tokorua mate anake. Ka karanga atu a Hine-te-iwaiwa kia Tini-rau, “Titiro mai ki au tamariki.” Ka haea nga puku o aua wahine e Hine-te-iwaiwa pu aua mai ki waho nga mahe me nga taipu kainga.

Ka noho a Hine-te-iwaiwa raua ko Tini-rau i te kainga a po

maha noa atu raua e noho ana i roto i te whare ka whiti te ra ka puta raua ki waho ka ki atu a Tini-rau kia Hine-te-iwaiwa. “Hakurekia (hakurea) ake taku upoko,’ Ka ki atu a Hine-te-iwaiwa. “Hakurekia hoki toku.” Ka hakurekia e Tini-rau te upoko o Hine-te-iwaiwa, ka ki atu te waha o Tini-rau kia Hine-te-iwaiwa. “Hakurekia toku hoki,” a hakurekia ake e Hine-te-iwaiwa te upoko o Tini-rau, ka taratara ake nga huruhuru o te tara o te wahine, ka mea atu te tane kia ai raua. Ka mea atu te wahine kia haere raua ki ro o te whare, ka mea tonu te tane kia ai tonu raua i waho, ka whakamutu raua i te raua ai ka puta te purewha kohu, i roto a Ruru i taua kohu tangi mai ana ka mea

Ko Rupe, ko Rupe,
Te tungane;
Ko au nei tenei,
Ko Hine-te-iwaiwa.

Whaia iho e Ruru ka mauria te tuahine kua riro ka karanga atu tana tane “E Ruru whakahokia mai ta taua tuahine, ka tahi ano ka rongohia (rangona) atu te ingoa o to taua tuahine; e Ruru whakahokia mai,” no reira i rangona ai tenei ingoa mo Hine-te-iwaiwa ko Hine-ta-ngaru-moana te tahi o ona ingoa, ka riro tonu atu a Hine-te-iwaiwa ia Ruru, a ka noho a Tini-rau ka mea he ara mona kia haere aia ki tana wahine, a ko te tupuna ko Tutu-nui a ka piki aia ki runga ki te tupuna kia Tutu-nui, ko Tini-rau ki runga ki te tupuna haere ai, a ko nga mokaikai manu he mea tuku ra uta haere (rere) ai, ko Tini-rau ki runga ki te tupuna pakake tere haere ai i te moana, ko aua manu i tukua ai ma uta hei whakarongo haere i nga kainga, ka tae nga manu ki tenei kainga ka tangi ka haere, a ka haere ano a Tini-rau me tana tupuna pakake a ka tutaki a Tini-rau i a Kai (kae) e rere haere ana a Kai i runga i te Outitipa i te mokihi i te moana, ka tata mai a Kai ki a Tini-rau ka ki atu te waha o Kai kia Tini-rau, “Homai, tau waka kia whakamatau hoki au ki runga ki tau e Tini-rau,” ka ki atu a Tini-rau, “Homai hoki tau ki au,” ka whiti atu a Kai ki to Tini-rau, a ka whiti atu a Tini-rau ki to

Kai, ka haere a Kai ka riro hoki a Tini-rau, ka karanga ake te waha o Tini-rau kia Kai “Haere i te wahi hohonu e tuku ana i to taua tupuna, kauranga (kaua) e tuku kia papaku te wai kei te hohonutanga ano hei tuku i to taua tupuna,” ka rere a Kai a na te wai tonu ka papaku ru (oiiai) rawa ake a Tutu-nui i a Kai kia taka (heke) ki raro, ka tae a Tutu-nui ki te pati (wahi papaku) oi noa a Tutu-nui kua mau ia kua kii te piha i te paruparu, ka mate a Tutu-nui a ka kotikotia.

Na ka maanu a Tini-rau kahore kia kaneke (paneke) te hoe a Tini-rau; ka karanga atu tera kia Tau-tini ki a Te-whare-reperepe ka tomo a Tini-rau ki roto a ka haere i roto i Te-whare-reperepe ka whakarongo aia ki te tangi o nga manu, ka tae ki te kainga ka tangi nga manu ka rere ka tae ki te kainga ka tumau te tangi a nga manu, ka mahara a Tini-rau, ko te kainga ano tenei, ka u aia ki uta ka haere ka tutaki aia ki te teina a Hine-te-iwaiwa e haere mai ana, ka ui atu a Tini-rau “E haere ana koe ki whea (hea),” ka ki mai taua kotiro “E haere ana ahau ki te wahi e patua ai te wheru (paru tutae) o taku iramutu o te tamaiti a Hine-te-iwaiwa raua ko Tini-rau,” Ka mea atu a Tini-rau, “Homai hoki maku e patu tetahi,” ka ki atu te waha o te kotiro ra, “Nawai ki, maku ano e patu,” a ka uaua atu ano a Tini-rau, a ka patua (horoia) e Tini-rau tetahi o aua kakahu o tana tamaiti, a ka ma ka hoatu eia ki taua kotiro kia mauria kia Hine-te-iwaiwa, a ka tae te teina ki te kainga ka ki atu aia ki te tuakana kia Hine-te-iwaiwa, “Na ra te tangata i tutaki i au, ui mai nei ki au, ‘e haere ana koe ki te aha,’ ki atu au, i haere mai ra au ki te patu, i te wheru o te tamaiti o Tini-rau raua ko Hine-te-iwaiwa, uaua tou (tonu) mai nei a nana i patu tetahi kakahu,” ka ki atu te waha a te tuakana, “Homai ki au tetahi Karetu nei,” ka tiponakia (tiponahia) e rua, ko te mea tama-taane ko te mea tama-wahine, ka ki atu a Hine-te-iwaiwa ki tana teina “Haere koe kawea nga Karetu nei, ka pangaina (panga) atu te mea tama-tane; e mau e koe ka hoki mai koe,” ka haere taua teina ka pangaina (panga) atu taua mea tama-tane ka hopukina (hopukia) e Tini-rau ka mau, ka haere te

teina ki te kainga ka tae ka ui mai te tuakana ka ki atu te teina “Pakaina (panga) atu e au hopukina mai mau tonu,” ka noho te teina me te tuakana ka ahi ahi te ra ka ki atu te tuakana ki te teina “Akua nei koe ka haere ki te whare taka, a e panaia (pana) mai koe ki waho kia uaua tou (tonu) te haere ki roto” ka haere te teina ka tae atu ki te whare ka aruarutia (aruarumia) mai ki waho ka uaua tou (tonu) tera ki ro (roto) o te whare ka ki atu te kotiro ra (te teina o Hine-te-iwaiwa) ki nga tangata o te whare e pana mai nei i aia ki waho “Na Hine-te-iwaiwa ano au i tono mai kia haere mai ki ro o te whare nei,” ka ki atu nga tangata “Aua ra kei te whaka-hou kau koe ki te tamaiti o Hine-te-iwaiwa, he tamaiti tapu” ka ki atu taua teina, “Na Hine-te-iwaiwa ra i ki mai kia haere mai au ki ro (roto) o te whare nei, mo te tamaiti ra hoki ia, e ai ana matua hei whakatapu, tena he tamaiti kahore ana matua hei whakatapu,” a ka haere te kotiro ki ro (roto) o te whare noho ai, a ka noho ia ki ro o te whare, ka whakarangona mai te tatau o te whare a Hine-te-iwaiwa raua ko te tamaiti e uaki ana, he tatau pounamu ka karanga atu etahi o te iwi i te whare taka, ka karanga atu ratou, “Hine-te-iwaiwa, kowai kei te uaki i te whare o to tamaiti” ka mea atu a Hine-te-iwaiwa “Ko au ano ia e haere ana au ki te mianga,” he parau (teka) ia ko Tini-rau ia e uaki ana i te whare, ka tae a Tini-rau ki (roto) ro o te whare ka moe raua ko te wahine ka ao te ra ka puta a Hine-te-iwaiwa ki waho ka karanga, “Tenei ta koutou taokete,” na ka heke mai nga tangata o tera whare ka haere mai kia kite ia Tini-rau, ka haere, ka haere mai nga hakoro nga tuahine ka tangi ki aia, a ka noho i reira i te kainga o Hine-te-iwaiwa.

Ka noho a Tini-rau ka whakaaro kia Tutu-nui ki tana tupuna pakake i hoatu ra ki a Kai, ka moe aia ka ao ake i te ata, ka haere ki runga ki te taumata ka whakamono (hongihongi) ia kia Tutu-nui a ahiahi noa te ra, ka ao ake te ata ka haere ano ki te taumata whakamono (hongihongi ai, a mahiti noa nga hau; ka whiti te hau i te rawaho (han-whenua) ka haere tera a Tini-rau

ki runga ki te taumata whakamono ai, ka tangi mai te rawaho (hau-whenua) ka whakamono tera kua tae mai te kakara ki te ihu o Tini-rau, a ka pepeha aia ka mea “Ai te kakara o Tutu-nui e homai e te hau nei” ka ki nga tangata “Kei te pepeha te tangata nei,” a ka haere mai ki ro o te whare tangi ai, a ka rangona e nga tuahine ka haere mai ratou ka tangi, ka mutu ka ki atu aia ki ana tuahine, “Akuanei ka haere atu ki nga pa, ki nga kainga whakarongo ai, ka haere koutou ka tae ki tena kainga ka whakorongo, ka tae koutou he kainga ka whakarongo, e kore hoki e koutou e ngaro te tangata e mau na nga tupuni (kakahu paparua) ka oti te tuitui nga weweru (kakahu) na e kata e korua e pahore mai nga niho, te tangata niho weha (whatu) ko Kai tena,” A ka haere nga tuahine a Tini-rau ko nga mokaikai manu ki runga rere haere ai, a ka tae aua manu ki te pa ka tangi ka haere a, ka tae ratou ko aua manu ra ki te tahi pa, ka haere ki te kainga ka noho ka haka aua tuahine a Tini-rau, ka mutu ka rere ano aua manu ka tae he kainga ka tangi, ka haere aua kotiro ki reira haka ai, ka mutu ka haere ano me te rere ano aua manu me te tangi i ia kainga i ia kainga, me te haka ano aua kotiro i aua kainga, a ka haere ratou ka tae ki te kainga, i a Kai ka tumau te tangi o nga manu, ka mahara aua tuahine a Tini-rau “Ko te kainga tenei o Kai ina hoki ka tumo (tumau) te tangi o nga manu;” ka tae ratou ki ro (roto) o te whare rokohina atu a Kai e noho ana i te poutokomanawa, ka haka ratou, a ka whakamuta, ka haka hoki a kahore hoki a Kai i kata, piko tou (tonu) a Kai, a ka ahiahi te ra ka haka ano ratou; kahore hoki a Kai i kata ka haka kohi ratou, a kohititia ai e ratou, ka kata a Kai te tangata niho weha (pakaru) a ka kutia o ratou tara, a ka rehua a Kai i te moe, a ka haere ratou ki waho, ka taia te purerangi ka taia te rohe, a koia nei te karakia o te rohe i karakia ai ratou :—

Taia te rohe, me rohe,
 Ko te rohe na wai?
 Ko te rohe a Mai-tihitihi
 A Mai-rakerake.
 Taia te rohe, me rohe.

Taia te kohau me kohau,
 Ko to kohau na wai?
 Ko te kohau a Mai-tihitihi
 A Mai-rakerake.
 Taia te kohau, me kohau.

Ka hoki mai era ki ro o te whare, rokohina mai a Kai e moe ana, ka whai atu ka hikitia ki ro o te purerangi, a ka karakia ano ratou i te hikinga o Kai i roto i te purerangi, koia nei te karakia :—

Hikitia mai ia Oriori,
 Ki roto ki te tata,
 Ko te tata na wai?
 Ko te tata a Mai-tihitihi
 A Mai-rakerake
 Oriori oriori mai
 Te rangi toe i.

Ka whakawahakia (whakawaha) a Kai a ka tae ki te kainga ia Tini-rau ka whakarangona ake e kata ana aua wahine, ka tukua ki waho, haere mai ana aua wahine ki ro o te whare ka ki mai, “Na ra ia a Kai” ka ki atu a Tini-rau. “Kei whea?” ka ki mai nga wahine “Nai ia kei waho,” ka puta a Tini-rau ki waho ka haere ka whakapono ki te tangata o ana tuahine, a ka noho ratou ka ao te ra ka haere ki a Kai, ka tae atu a Tini-rau ki a Kai ka ki atu a Tini-rau ki a Kae. “E Kai e ara ki runga, ka titiro, me nou ano tenei whenua?” ka ara ake a Kai ki runga ka whai atu te ringaringa a Kai, ka aue a Kai ka ki atu a Tini-rau. “I aue hoki a Tutu-nui i tona kiri,” ka patua a Kai hei utu mo Tutu-nui, ka ea te mate o Tutu-nui o tona tupuna.

Ka noho a Tini-rau a maha noa nga rangi i noho ai, kahore aia kia tae ki te mahi kai; ka haere mai te wahine a Hine-te-iwaiwa ki te ahi, ka tae mai ki te ahi ka pana (mea) atu e nga teina, “Kahore ia tau tane e haere ki te mahi kai,” a ka tangi a Hine-te-iwaiwa, ka haere aia ki tahaki ka ki mai te tane a Tini-rau, “He aha tau e tangi na,” ka ki atu te wahine, “He pononga mai au he kainga (e kai ana ratou) e (a) ki mai ana aku teina ‘kahore ia tou tane e haere ki te mahi kai mahau’ (mau),” ka ki

atu te tane, “Kahore e haua (hua) aua he ki marie mai.” Ka ahiahi te ra ka ki atu a Tini-rau ki te wahine, “Apopo ka haere ai koe ki ou tungane ka ki atu, kia topea (tapahia) mai etahi poupou kia whaihangatia he kaupapa (whata). “Ka whaihangatia e nga tangata, e nga hakoro, e nga tupuna; ka ahiahi te ra ka auina ao ake ka haere ki te tope (tapahi) poupou, ka pu (puranga) nga poupou ka ahiahi te ra, auina ake ka haere ki te topetope (tapahi) poupou, ka whaihanga ka ahiahi te ra, auna ake ka haere ki te tope poupou, ka pu nga poupou, ka whaihangakia (hanga) a ka ahiahi te ra a ka ki mai te hunga e mahi nei ki te wahine a Tini-rau kia Hine-te-iwaiwa, “Kati, he aha te kai hei uta,” a ka haere mai te wahine ra ka ki atu ki tana tane, “Kei te ki mai ra ia kati ia, he aha te kai hei uta,” ka ki atu te tane, “Haere ki atu kia whaihangatia atu hoki,” a ka whaihangakia (hanga) ano e te iwi a ka ahiahi te ra, a auina ake ka haere ano ki te tope poupou ka pu (puranga) nga poupou ka whaihangakia ka ahiahi te ra ka ki atu nga tungane kia Hine-te-iwaiwa, “Kati raia he aha te kai hei uta ka kapi rapea,” ka haere mai te wahine ka korero ki tana tane, “Kei te ki mai ra ia kati kahore i te apanga (e kore, e kapi, i te nui),” a ka haere mai te wahine ra ki tana tane ka korero atu ki aia “Kahore i te mauui, he aha te kai utanga ki tenei kaupapa (whata)” a ka ki atu te tane, “Kati, haere ki atu kati,” a ka haere te wahine ka ki atu i taua ki kia ratou, a ka kiia atu ano e Tini-rau kia mea atu te wahine ki te iwi “Kia mahia te kaupapa kia tu” ka haere te wahine ka ki mai nga tangata “Kati ano ia mawai e rererere ki te whaihanga,” ka tae mai a Hine-te-iwaiwa kia Tini-rau ka mea atu “Kei te korero mai kati,” ka ki atu a Tini-rau “Aua hoki, ki atu whai-hangatia kia tu, ka ki tonu mai kati, a kati” a ka ki atu a Tini-rau kia Hine-te-iwaiwa “Haere kia wahia mai te tahi kauwati” a ka wahia mai te kauwati ka homai kia Tini-rau, a ka haere aia ki tatahi ki te tapuiri (ki te pure karakia) i te one o te takutai moana, ka oti te tapuiri, ka hoki mai aia ki te kainga, a ka tomo ki ro (roto) o te whare, ka tau mai te ika o te kawa ki te roro o te whare o te tamaiti, a ka takoto mai i te roro o te

whare o te tamaiti, kahore kia rangona e nga tangata, kei ro o te whare nga tangata e moe ana, kei te whakareia (whiua) noatia te ika, ka hinga te kaupapa, ka utaina te kaupapa; na te ika ano i kokirikiri noa ki runga ki te kaupapa (whata), a ka utaina ki runga ki nga whare, ka utaina ki runga ki nga takitaki (taiepa) ka hinga nga takitaki, ka whaoa noatia nga ika ki nga marae, kapi noa nga marae, whaoa mai ki te whenua ano ki kona pu (puranga) ai, ka oho ake nga tangata i te moe i te awatea whanatu ki nga marae kahore hoki he huanui (huarahi), atu kotahi ano te whare i atea no te tamaiti anake, kotahi tou (tonu) te ika i reira ko te ika anake o te kawa.

UPOKO IX.

Mawai e ranga to mate i te Ao,
Ka nawaia na koe ra i.
Ma koutou e, ma te Reinga e.
Taku tiroiro noa i waenga i te hono tatai
Ka ngaro te whanaunga e i.
Ka ngaro te whanaunga.
Heia mai ra, to hei kakapiripiri,
Kia tau atu ai, ki runga te Pu-iti.
Hikakatia ra te more o te ihu.
To ihu kia hara taumata e i.
Kia hara taumata.
Ka taka pu mai, te wai e Hikihiki.
Raparapa-te-uira, hokaia Tini-rau,
Te moana ka tere, i raua ai koe ra i.
Kihai koe i raua, i Te-whanga-paraoa
Ko Whaka-moe-toka.
Ka pau te tipona,
Ki te harakeke mata.
Tau atu ko te Urunga e i,
Tau atu ko te urunga e Pou-a-hina.
I poua iho ra, te pou ki Raro-tonga,
Kia tina, kia whena.
Ka tere te papa, ki Nu-kume, Hawa-iki e i.
*He apakura, ara, he tangi me nga tupapaku
mate parekura*

TINI-RAU RAUA KO HINE-TE-IWAIWA. (NGA-TI-AWA.)

Ka moe a Tini-rau ia Hine-te-iwaiwa, ka puta ta raua tamaiti, no te haputanga ka whakarerea a Hine e Tini-rau ka haere aia ki te tahi o ana wahine, a ka whakaaro a Hine ka tata aia te whanau ka ngare (tono) atu aia i nga mokai hei tiki i a Tini-rau, kia hiiia he ika ma Hine e Tini-rau, ka haere aua mokai a ka tae atu ki waho mai o te Pa, ka karanga atu raua, "E Tini-rau e," ka o mai aia, ka mea atu raua, "I haere mai maua ki a koe, kei te mate to wahine, ka tata te whanau i mea mai aia kia hutia he

ika mana e koe,” Ka haere a Tini-rau ka hoe i runga i te waka ka tae atu ki te wahine ki a Hine, ka mea atu aia ki a Hine, “He aha to mate,” ka mea mai a Hine, “Ko taku tamaiti ka tata te whanau,” A ka kite a Tini-rau ka keria ki te ri ongaonga, ki te tataramoa, ki te ri harakeke, a ka waiho te wahine i roto i te whare noho ai, a ka pouri te ngakau o te wahine ra, a kahore i roa ka whanau te tamaiti, a ka rongo atu a Tini-rau ka tangi te tamaiti ka wawahia e ia ana ri ongaonga ana ri tataramoa, ana ri harakeke, a ka pa te waha o Hine-te-iwaiwa,—

E Rupe e, haere mai
Ki te tiki iho i a maua ko te potiki,

a ka rere iho a Rupe, a ka warea a Tini-rau ki te kotikoti i ana ri harakeke i here atu ai ki te whare kua riro atu i a Rupe te tamaiti me te whaea, ka whakakopia ki roto ki nga parirau o Rupe, ka karanga ake a Tini-rau, “E Rupe whakahokia mai to tuahine me to potiki;” ka mea atu a Hine, “E Rupe kauaka, engari ko ana paratau e whakahoki atu,” ka whakataka iho te tamaiti ka tangohia e Tini-rau, a ka whakainumia eia ki te wai, ka tupu taua tamaiti, ka whakahuatia tona ingoa ko Tu-huruhuru. Ka haere nga tamariki ki te takaro ki te teka (niti) ka teka etahi tamariki kahore e rere a ratou teka (niti) a ka teka a Tu-huruhuru i tana teka (niti) ka karakiatia tana eia ka penei ana kupu,—

Taku teka nei,
Ko teka nawai?
Ko teka na Tu-huruhuru.
Te rokohina; te rokohana (rokohanga),
Tena koia.

No te rerenga o te teka a Tu-huruhuru, ka tawai atu etahi tamariki ka mea, “Koia te rere o te teka o tenei tamaiti poriro, kei hea tona whaea?” Ka rongo aia i aua kupu mona. Ka hoki mai aia i te takaro, ka ui atu aia ki tana papa, ka mea atu, “Kei hea toku whaea?” ka mea atu a Tini-rau, “Aua, e kore koe e tae atu,” ka ui atu ano te tamaiti ki tana papa, ka mea “Kei hea koia? mehemea ka ki mai koe kei mea, ka tae au” Ka mea atu te papa, “Haere koa ka tae koe ki te taha o te kainga, a ka kite

koe i te parawera ka haere ki reira hurihuri ai kia kiia mai ai koe he taurekareka,” a ka ui atu ano a Tini-rau, “E kaha aua koia to ngakau ki te haere?” ka mea atu te tamaiti, “Ae e kaha ana,” ka tohutohungia e Tini-rau te ara ki tana tamaiti, a ka mea atu a Tini-rau ki aia, “Nau mai haere, ka tae koe, e ngarea (tonoa) koe ki te tiki wai mo Rupe, a ka haere koe ka hoki mai i te kawewai mona mo Rupe, kua e ringitia te wai ki te waha o Rupe, me riringi e koe ki te ihu o Rupe; a ka po ki te mea ka tu te haka a Hine-te-iwaiwa ratou ko ana tuahine ratou ko nga taini (teina) me karakia atu e koe,” ka ui atu te tamaiti ki a Tini-rau, “Me pehea he karakia maku?” ka ako atu te papa ka mea, “Nei he kupu karakia mau,”—

Te tu o Hine-te-iwaiwa
 Makere, makere
 Te taupaki e Hine-te-iwaiwa,
 Makere makere.

Ka mohio te tamaiti ki nga kupu o te karakia ka haere aia, a ka tae aia ki ko mai o te kainga o Hine, ka kite atu aia i nga wahine e haere mai ana ki te hari (kawewai) wahie, a ka haere te tamaiti ki te wahi parawere ka oioi (takahuri) i aia ki roto ki te parawera kia poke ai aia i te awe o te ahi, kia paruparu ai aia, kia pohehe ai aua wahine ki aia, he taurekareka aia; ka tae aia ki raro o te puia (motu) rakau ka takoto aia ki roto, a ka tae mai aua wahine, e takoto tapapa ana taua tamaiti i raro i te puia rakau a ka kite aua wahine i aia, ka mea ratou “Tenei ta taua taurekoreka hei mokai ma Hine-te-iwaiwa” Ka haere taua tamaiti i aua wahine ki te kainga, ka tukua e raua taua tamaiti hei pononga ma Hine, a ka mea mai a Hine “Me waiho te mokai nei hei kawewai ma Rupe,” a kahore i taro (roa) ka tonoa rawatia ki te kawewai, a ka tae mai te tamaiti i te kawewai a ka tutua ana ringa e Rupe ki te ihu wai mana, ka ringitia iho e te tamaiti nei te wai ki te ihu o Rupe; ka karanga ake a Rupe “I ringitia iho e te taurekareka nei te wai maku ki taku ihu,” a ka patua te tamaiti nei e Rupe, ka tangi amuamu te tamaiti ka mea “Ka hua au i haere mai ai ko Rupe taku matua, ko Hine-te-iwaiwa taku whaea, ko Tini-rau taku papa,” ka rongonui a Rupe i

te tangi a te tamaiti ka mea aia “Kai te tangi amuamu te taurekareka nei,” A ka po te ra, ka turia te haka a Hine ratou ko ana teina, a ka kite te tamaiti nei ia ratou e haka ana, ka karakiatia atu te tu o Hine e ia ka mea,—

Te tu o Hine-te-iwaiwa,
 Makere makere.
 Te taupaki e Hine-te-iwaiwa,
 Ka makere.

A ka tahuri a Hine ki te kopekope i tana tu (tatura) no te mea ka taka tana taupaki ki te whenua, a ka rongo mai te tahi o nga teina ka karanga atu aia ki a Hine “Kei te nukarautia to taupaki e te taurekareka nei,” a ka rere atu a Hine ka papaki i taua tamaiti, a ka tangi amuamu ano taua tamaiti ka mea, “Ka hua au i haere mai ai ko Rupe taku matua, ko Hine taku whaea, ko Tini rau taku papa” a ka tahuti (oma) taua tamaiti ki waho o te whare tangi ai, a ka rongo a Hine i nga kupu tangi a taua tamaiti ka rere atu aia ki te hopu i taua tamaiti ka hore i mau, me te whai (aru) a Hine i aia, kahore i mau i a Hine, ka tahi a Hine ka mea. “Aue ko taku potiki ano taku e patu nei,” a ka whakaaro te tamaiti kua mohiotia aia ka tahi ano ka tino oma rawa atu, a whai noa a Hine whai noa kihai i mau, a ka rere te tamaiti nei ki roto ki te wai ruku ai, kia ma te paru reporepo i aia, ka karanga atu a Hine ki a Rupe, “E Rupe whakakopa ki to potiki,” ka rere a Rupe ki te wai ka hopukia te tamaiti e ia ka mau a ka maua mai ki te kainga, a ka tangi a Hine ki tana tamaiti, ka tahi a Hine ka mohio “E ko te tamaiti i waiho atu ra e au, hua (tohu) noa au kua mate,” a no te mutunga o te tangi ka ui atu te matua wahine ki a ia, “I pehea te kupu mai a to papa ki a koe?” ka mea atu te tamaiti “I mea mai kia haere ake taua me Rupe hoki, kia kite i taku tuaatanga,” ka whakaae a Rupe me tana tuahine me Hine-te-iwaiwa, A ka maranga raua ka haere ki te kawae i ta raua tamaiti, a ka tae atu ki a Tini-rau, ka koa a Tini-rau mo te taenga atu ki aia o Rupe raua ko Hine, o tana taokete me tana wahine me tana tamaiti ano hoki, ka moe ratou i te

kainga o Tini-rau, moe iho, ao ake i te ata, ka tukua nga karere kia hui mai te iwi katoa, kia mene (poto) mai ki te hui mo te tuaatangi o te tamaiti o Tini-rau, A ka haere mai te iwi katoa, ka haere mai ano hoki a Kae, a ka huaina te ingoa o te tamaiti nei ko Tu-huruhuru, otira ko Tu-ai-taka-roro tana ingoa ta-whito, ko te tikanga o tana ingoa hou ko nga huruhuru o Rupe. Ka mutu te tuatanga ka hoki te iwi ki o ratau kainga, a ka noho iho a Kae; ko te mea tenei i noho iho ai a Kae, ko te mokai a Tini-rau ko Tutu-nui, no te rupeketanga o te tokomaha ki o ratou kainga, ka ui atu a Kae “Kei hea te mokai a taku mokopuna?” ka ki atu a Tini-rau “Kaore kei mate te mokai a to mokopuna” ka ki atu a Kae, “Kaore maku e tupato,” a whakaae ana a Tini-rau, ka ki atu a Tini-rau “E hiahia koe ki te mimi me mimi ki te papa maui, a e hiahia koe ki te tiko me tiko ki te papa maui,” ka whakaae a Kae, a ka tohutohu atu a Tini-rau, “E tae koe ki waho mai o to pa e oioi to mokai, ka heke (tatu) atu koe ki uta, kua e tukua kia eke to mokai ki uta kei kuku te piro (kopu) i te whenua, ka mate,” ka whakaae atu a Kae, “Ae e mohio ana ahau,” a ka eke a Kae i taua mokai nei i a Tutu-nui, a kihai a ia i rongu ki te ako a Tini-rau mo taua mokai nei ki aia, ka tae atu aia ki waho i te moana, ka mimi aia i te taha matua o te ika nei, a ka tiko ano hoki i te taha matau o taua ika nei, a ka tata aia ki uta ki waho mai o tana pa, ka oioi a Tutu-nui kahore a Kae i rongu, noho tonu aia i runga, a ka kuku te kopu ara te piro o te ika ki te tahuna ka mate a Tutu-nui te mokai a Tini-rau, a ka haehaea e te iwi o te pa, ka tatari a Tini-rau ki tana mokai a po noa te ra a ao noa, a kihai noake (noa ake) i hoki mai a Tutu-nui ki tana rangatira, po noa ao noa i te ata ka puta te hau tonga ka kawea mai te kakara o te hinu o Tutu-nui, e tahuna ra e taua iwi hei kai, a ka tangi atu a Tini-rau i tana tangi ka mea,—

Te kakara o Tutu-nui,
Ka tuku i Haruru-a-tea.

No te matanga o Tutu-nui ka pouri te ngakau o Tini-rau a ka mea aia kia rapua i a Kae hei utu, a ka po maha e whakaaro ana

a Tini-rau, ka mea atu aia ki tana wahine, me nga wahine katoa o tana kainga, kia haere ratou kia tikina a Kae. Ka mea atu aua wahine. “Kahore matou e mohio ki te ahua o Kae?” Ka mea atu a Tini-rau. “Kei te niho te tohu,” Ka ui atu aua wahine. “Me aha e kitea ai?” Ka mea atu a Tini-rau. “Me takaro e koutou me haka me mea i nga mea e ahua reka ai e memene (menemene) ai te paparinga o te iwi,” a whakaae ana nga wahine. Ka eke aua wahine ki te waka ka hoe, ka tae atu ki te pa o Kae ka tomo ki te whare, a ka po ka mahia nga takaro e aua wahine, he tu tau te mahi, he whai, he haka, he waiata, kahore kau noa ake a Kae i kata; ka kimi (rapu) ratou ka mea. “Kei hea ra he haka e kata ai a Kae?” a ka kite ratou i te haka hei haka ma ratou. ko Te-puapua, ko Wai-toremi, Ko Te-Anaana; no te hakanga i te Wai-toremi ka kata a Kae, a ka kitea te hawenga o te niho o Kae. Heoti ano ka whakamutua te haka, a ka moe ratou me te iwi ano hoki, ka rotua te whare katoa e ratou kia moe tonu. Ko te rotu tenei i rotua ai i taua whare e ratou:—

O mata e tiro (titiro) mai na
 Tu, whakarehua,
 Tu, whakamoea,
 E moe

A ka moe a Kae, a ka warea a Kae e te moe, ka haere atu aua wahine ka hikitia a Kae ki runga ki te waka, a ka hoe ratou ki ta ratou kainga, a ka tae atu ratou ki te roro o te whare ka whakatakotoria a Kae ki reira. No te ata i tahuna ai te hangī, ka hoatu he watawata (whatawhata) hei whariki mo Kae, a ka hoatu te kai ma Kae ki te taha o aua whariki, ka whakaohoa a Kae. Ka mea atu ratou. “E koro, e koro, titiro mehemea ko to moenga ake ano tenei?” Ka mea atu a Kae. “Ae ko toku moenga ano tenei.” Ka mea atu ratou, “Haere mai ra ki te kai,” Ka haere atu aia, a ka tohutohungia e Tini-rau te nohoanga mona mo Kae ki a Kae. Ka noho a Kae ki runga ki nga whariki i mahia ra, a ka noho a Kae ka whawha (toro) tana ringa ki te kai mana i nga kai i tana aroaro. Ka ringitia e aua wahine te wai i

te tuara o Kae; ka heke te wai ki te hangi wera i raro o Kae, ka pupu te mamao ki a Kae i te wai e koropupu ra i te wera o te kohatu o te hangi, na te mamao a Kae i putu ka mate.

TU-WHAKA-RARO RAUA KO APA-KURA. (NGA-I-TAHU.)

Ka noho a Tu-whaka-raro i tana wahine ia Apa-kura, ka puta ki waho ko Whaka-tau tana tama, ka haere aia ki te tira, ka mau aia ki te wahine ko Hakiri-maurea te ingoa o taua wahine, ka patua aia e Te-Aitaka (Aitanga) -a-heroa ka mate aia a Tu-whaka-raro. Ka ranonga (rangona) aia e Whaka-tau; ka hanga te waka, ka whakarongo aia ki tana hakui e tangi ana, ka pania te waka he taha pako (pango, mangu,) tetahi taha, he taha ma te tahi taha, ka maanu te waka, ka haere (hoe) e Whaka-tau i te moana, ka tata aia ki waho ake e taua kainga ka kitea mai e nga tangata, ka karanga ratou, "he pakake," ka rere etahi tangata ki ro (roto) o te wai ko Moko-tipi, ka tae ki te waka e manu ana, ka titiro atu a Moko-tipi; ka karanga atu ia e Rei-nui-a-to-kia, "I reira maanu atu ai hoki koe," ka karanga a Rei-nui-u-tokia "Whakataha," ka hika (toro atu) a ia a Whaka-tau ki te toki ka pangaina (patua) ki te toki ka tipu (pahure) ia ka haere ki uta ka korero atu aia, "He waka ia" ka ki atu aia, "Ko Rei-nui-a-tokia te tahi tangata, kotahi te tangata kahore au i kite," ka makere (marere) te tahi ki ro (roto) o te wai, ka tae aia ki te waka ka whakakitea atu aia i tona kanohi, ka karanga mai a Rei-nui-a-tokia, "I reira maanu atu nei koe," ka karanga atu aia, "Whakataha," ka whakataha aia ki te ihu: i reira ia a Whaka-tau i te ihu o te tahi waka ka ea ia ka pangaina ki te toki ka tipu haere aia ki uta, ka korero atu aia ki nga tangata, "Ko reira ano tetahi ko tetahi ia he tangata ke ia." Ka nui ia nga tangata i mate, ka hoki mai te waka ka tae ki tawhiti ki waenganui o te moana, ka ki atu aia ki nga tangata, kia whakauria aia ki atu, ka ki atu aia ki nga tangata, "Haere koutou." Ka noho ia i ro o te ngaherehere, ka mutu ia te noho, ka whakaaro aia i roto i tana ngakau ka haere aia: ka tutaki i te

kai wahie e haere mai ana, ka hopukia ka whatiwhati wahie, ka ki atu aia, "Whatiwhatia hoki he wahie maku," ka nui a ratou kawenga ka haere ratou ki te kainga, ka pani aia ka whakatau i tana kanohi ki te pungarehu, ka tata ratou ki te kainga, ka karanga atu ratou, "Ina ia ta matou nei tia (pononga)," ka karanga mai nga tangata, "Arahina mai ki konei," ka haere aia ki reira, rokohina atu ia i te tautahua i nga tupapaku i roto i te whare: ka kite mai nga iwi (wheua) o te hakoro i aia, ka tangi mai ki tana tamiti, ka ki ake nga tangata, "Mawai ia tou mate e utu mai." Ko Tihi-o-manono te ingoa o tenei whare, ka ui atu aia kia ratou, "Whakatu ia koutou," ka whakatu te tahi tangata, ka ki atu aia, "Mewai te ahua o tetahi tangata?" ka ki atu aia, "Ko te ahua ano ia me ia ano," ka ki atu aia, "Me au nei te ahua?" Ka ki atu etahi tangata, "Koia anake ano ia tana ahua," ka ki atu te tahi tangata, "Ko au kei te titiro, me ia nei ano te ahua," ka ki atu aia, "Me au nei ano?" ka ki atu etahi tangata, "Koia ano ia tena," ka rere mai nga tangata ki te hopu i aia ka po te ra, ka hinga hoki aia ki te taha; ka rikia (pokia) ka mate ia te ahi o runga o te tuaroko (tuarongo) ka po te ra. Ka mau ia i nga iwi (wheua) o te hakoro ka puta ki waho ka paia te whare, ka hikaina te ahi, ka tahuna te whare. Ko te ingoa o tenei whare ko Tihi-o-manono, ka wera ia nga tangata ki ro (roto) o te whare, ko to ingoa o tenei ahi ko Ruru-rama. Ka haere aia i te po, ka puta te hakui ki waho, ka kite te hakui i te huru (ura) o te ahi, ka pepeha aia ki tana tamaiti, "I te po ia ka mau te huru-huru (ura) ki te rangi," ka pepeha te hakui, "Ko Whakatau-potiki ahaku (aku) e whakatane i aia." Ka whakatutu ia ki te ata, ka puta atu aia i te ata ka kite aia e tu ana i Mua, ka ea te mate o tana matua, ka koa ia te matua hakui, ka ea te mate o tana hakoro, ka manawareka te hakui (ara) a Apa-kura, mo te mate o Tu-whaka-raro ka ea, Ko te tangi tenei; na koia te tai e tangi nei, ko te tangi a Apa-kura kia Tu-whaka-raro te matua o Whaka-tau, na reira i wha-karongo ai a Whaka-tau, ka mate tona matua, na konei aia i haere ai taua tamaiti.

APA-KURA RAUA KO TU-WHAKA-RARO. (NGA-I-TAHU.)

Koia nei te tangi a Apa-kura, te tamahine a Huia-rei, te uri a Whati-tiri mo Tu-whaka-raro. Na te Poporo-kewa a Tu-whaka-raro i patu.

Ki te mea ka mate te tangata i te kohuru, ka he ranei te tupu o te Iwi i te tahi iwi, a e kore e oho te iwi nona te tangata i kohurutia, pena ma te pouwaru o te tangata i ko-hurutia, ranei, ma nga whanaunga o te tangata i kohurutia, e takitaki taua mate, a ma te pouwaru ranei, ma ana whanaunga, e tuku te purahorua (karere) ki te tutu ope taua, hei rapu utu mo te kohuru.

Ka haere taua purahorua ki nga kainga o nga Hapu e tikina ra eia hei tutu mo taua mate, a ka tae atu aia ki aua kainga ka waiata aia i te waiata o nehe noa atu, a he mea ano ka titoa eia te tahi waiata ana ake, a ma nga kupu o te waiata, me ona ritenga e mohio ai aua hapu, ki te take i haere atu ai taua purahorua kia ratou, mei reira ka pukana, ka whakataamaa taua karere ki aua Hapu.

Koia nei nga kupu o te waiata a Apa-kura, mo Whaka-tau kia oho ai nga Hapu ki te ngaki i te mate o Tu-whaka-raro :—

Rongo rongo te Whetu,
 Rongo rongo te Marama
 E riri au, e riri aku ringaringa,
 E riri aku waewae,
 Riri whakauka.
 Tangihia te tangi na Pakura (Apa-kura).
 E tangi ana ki ana tungane,
 Mai arerewa, kia ngakia te mate
 O Tu-whaka-raro.
 Inumia nga oko,
 Nga oko mai te rangi.
 E kore e tae atu,
 Ko Whaka-punga-werewere.
 Kotahi te tau (toa) e kore e ngaro,
 I te mate i kuku,
 Tenei au e te Tupua.
 Ko te hono a wai?
 Ko te hono a Rakei.
 Au ai te riri;
 Au ai te nguha.
 Whiria he kaha tuatinitini.
 Whiria he kaha tuamanoman

Hei ngakinga i to mate.
 Ka hara koe,
 Ka mokai.
 Kotahi te tau (toa) kei rote nei,
 E kore e ngaro i te matikuku.
 Tenei au e te Tupua,
 Kotahi te toa kei roto nei,
 Ko Whaka-tau anake, tina!

Na te tungane a Apa-kura, ara na Whaka-tau (mona nei taua waiata i waiatatia ai e Apa-kura), i takitaki te mate o Tu-whaka-raro, i te mea hoki, nana Te-uru (tihi) -o-manono i wera ai, a na Whaka-tau i wera ai to ratou whenua; i tahuna taua whenua e Whaka-tau ki te rama ki a Ruru-te-haku-rama.

Na Whaka-tau i tahu taua whare nei i a Te-uru(tihi)-o-manono, hei utu mo te mate o tona papa o Tu-whaka-raro.

TE WERANGA O TE TIHI-O-MANONO I A WHAKA-TAU.
 (NGA-TI-HAU.)

Ko te timatanga tenei o te haerenga o Pakura (Apa-kura) ki te tiki ia Waka-tau hei ngaki i te mate o tana tamaiti o Tu-whaka-raro. Rokohanga atu a Whaka-tau e noho ana i tana kainga i Papa-rahi, a ka tae atu a Pakura ka karanga atu ki a Whaka-tau, "I haere mai au ki te tiki mai i a koe hei ngaki i te mate o to teina, no te mea he we (tupuna) koe noku." Ka whakaae mai a Whaka-tau, ka mea atu aia kia Pakura. "Haere koe e hoki, ka hanga ai i te tahi waka moku, me te tahi ko maku, ka utu i etahi tahaa maku kia ki i te hinu," Ka hoki mai a Pakura ki te kainga ka ui atu nga tangata "I pehea mai aia ki a koe?" ka mea atu aia "I whakahau mai kia hanga he waka kia taraia he ko kia utuhia nga ipu hinu mana." Ka mahia a kahore i roa i a ratou ka oti aua mea, ka tae mai a Whaka-tau rokohanga mai e noho ana nga mano tangata i te kainga, hei hoa haere mona ki te riri; ka ui atu a Whaka-tau "Hei rau aha enei rau?" ka ki atu te iwi "Hei rau haere hei hoa mou ki te riri," ka mea atu a Whaka-tau "Kahore, me noho koutou katoa, engari kia toko toru hei hoa moku hei whakahoki mai i te waka," ka tahi

ka eke a Whaka-tau me ana hoa ki tana waka ki a Te-hiku-toto a ka hoe ratou i te po kei kitea mai e te Pa, a ka tae ratou ki waho mai o te pa, ka tau kau noa iho te waka, ka waiho kia tere noa iho; a i te ata ka puta etahi o nga tangata o te pa ki te mimi, ka kite mai i te kumete ra e tere ana i te moana, ka pa te karanga ki te pa katoa “Tenei te kumete te tere nei,” ka tahi a Te-mango-uru-nui, he tangata aia no te pa, ka mea, “Maku e tiki e kau,” ka tae aia ki te taha o te waka ka werohia mai aia ki te ko a Whaka-tau ka mate aia, ka utaina ki te waka te tupapaku, ka kite nga tangata o te pa kua mate a Te-mango-uru-nui ka whakatauki ake “He he no te kau,” ka mea a Mango-uru-roa “Me tiki pea taku kau ki te ihu kau mai ai,” ka marere aia ki te wai ka kau ki te waka e tere mai ana i waho, ka tikina ki te ihu kau mai ai, a ka kite a Whaka-tau i aia e ruku haere mai ana i te ihu, ka ringitia e Whaka-tau ki te hinu i tetahi o nga ipu ki te wai, a ka marama a roto o te wai, ka kitea atu e kau mai ana a, ka werohia atu te ko e Whaka-tua, ka tu ka utaina ki te waka te tupapaku; ka titiro mai te iwi ki tera ka mate, ka mea a Mango-uru-tapena “He he no te kau i mate ai, me tiki ki te ta te kau, ara ki waenganui o te waka,” ka marere aia ki te wai, a ka ruku ra raro i te wai, ka ringitia ano he hinu e Whaka-tau ki te wai, a ka marama te wai ka kitea atu a Mango-uru-tapena e kau ruku atu ana ki te waka ka wero-hia ano ki te ko ka pepa (motu iti) kau, ko te arero, kaore i mate rawa, a ka whakaorangia aia e Whaka-tau, ka tukua kia kau ano ki uta, ka mutu enei, ka hoki mai a Whaka-tau me ana hoa i runga i ta ratou waka ka tae mai ki te roa mai o te ara, ka mea atu a Whaka-tau ki ana hoa, “Me hoake au ki uta me hoki koutou me te waka; a e tae koutou ki te kainga e takiri te ata e tutu Haere-iti ki te rangi, ko Tihi-o-manono ka wera i au, ko nga mano o Popo-ro-kewa ka mate i au: e pakurakura kau ko ahau ka mate ia Poporo-kewa,” ka mutu ana kupu ka hoki nga hoa me te waka, a ka haere aia a ka tae ki tahaki mai o te kainga, ka hari (mau) aia i nga wahie, a ka komotia tana taiaha ki roto ki nga wahie ka ahiahi hoki te ra, a ka po ka huihui nga tangata o te Pa ki roto ki te whare ki

te patai korero i te tangata i werohia e Whaka-tau i runga i te waka, ka patai (ui) atu nga tangata ki aia mo Whaka-tau, ka tu ake he tangata ka mea “Kati hoki ranei me au te ahua o te tanga na?” ka mea atu te tangata i pepa (motu iti) ra te arero ia Whaka-tau “Ko te ure ano, ko te raho ano ko te kanohi ano,” ka noho tera, ka tu he tangata ka ui “Kati me au nei te ahua o te tangata na?” ka mea atu te pepa ra “Kahore,” ka pera ana kupu, me ana kupu i ki atu ra ki te tangata tua tahi i ui mai ra; a he tini nga tangata i whaka-tika i ui, me te pera ano te kupu atu a taua pepa ra kia ratou katoa, a ka poto katoa nga tangata o te whare te patai ki taua pepa, ka whakatika ake ko Whaka-tau, ka patai hoki ki taua pepa ra, ka ui atu a Whaka-tau, “Kati hoki me au te ahua a te tangata na?” a ka titiro whakatau atu taua pepa i werohia ra e Whaka-tau ki te ko i runga i te waka, a roa noa, matatau marire ki te titiro, ka karanga atu taua pepa, “E te tangata ra, ka tata au te ki atu ko koe ano,” ka tahi ano te ringa o Whaka-tau ka kapo ki tana rakau ki te hani i kuhua ra eia ki roto ki nga wahie, ka whakapaea ki te tahi taha o te whare, ki tetahi tara o te whare; kahore i tae atu tana rakau ki te tungarua o te whare, ki te whatitoka, ka hohoro tana rere na te pihanga ki runga, ka puta aia ki waho o te whare, ka rere aia ki te whatitoka o te whare ki te tutaki i te tatau o te whare; ka takiri te ata ka hikaia a Haere-iti ka tahuna te whare ka tutu a Haere-iti ki te rangi, a ka mohiotia ake e nga tangata o te kainga ka hinga te Tihi-o-manono ia Whaka-tau; ina hoki a Haere-iti ka tutu ki te rangi. Ka tahuna te whare ka wera nga mano o Poporo-kewa. A ka waiata a Whaka-tau i tenei waiata:—

No te rurunga i te rama, koia a
 Ruru-te-haku-rama
 No te tununga i te manawa hei whakaepa ara
 Hei whakahere kia Haere-iti; koia
 Te-ahi-tunu-manawa ka rapa (ngangana) ki te rangi.

No te atu ka ui a Whaka-tau-potiki ki te taurekareka i whakaorangia a eia, “Kei hea te ara i heke ai a Poporo-kewa?” Ka mea atu te ropu “Kei te tungarua o te whare.”

Ka ui atu a Whaka-tau, “Me pehea e puta ake ai?” Ka, ki mai te ropā “Me whakawairau,” Ka ui atu a Whaka-tau. “Me pehea te karanga?” Ka ki mai tera, “Me penei, me karanga e koe me penei, Poporo-kewa e, mana e ngunguru ake a mau e karanga atu ‘Ko te Toru tenei ka koia (ngakia) te kumara.’” Ka haere atu a Whaka-tau ka tae ki te pu mouku (mauku) ka hutia ake eia te pu mouku ka kitea te ara i heke ai a Poporo-kewa, a ka hanga e Whaka-tau i te tari (i te mahanga) ki te waha o te rua hei takiri ia Poporo-kewa. Ka oti tera ka karanga atu a Whaka-tau. “E Poporo-kewa.” Ka ngunguru ake, Ka mea atu a Whaka-tau. “Putā ake, putā ake ko te toru tenei ka koia te kumara, haere ake hei karakia i te maara.” Ka putā aka tera ko te upoko ki mua, ka taka ko te uma, ka taka ko te tumu (pane, upoko) ki roto ki te tari (mahanga). Ka mate a Poporo-kewa ka patua, ka mate nga mano o Poporo-kewa ia Whaka-tau. No kenei te whakatauki nei. “No muri Whaka-tau-potiki, nana i tu (tahu) te Tihi-o-manono.” Ka mutu tana patu ka hoki a Whaka-tau ki tona kainga ki Papa-rahia, A koia nei te waiata a Whaka-tau-potiki, i muri iho o te weranga i aia o te Tihi-o-manono:—

Papa, papa te whatitiri me te rangi;
 Te whakarangona e nunu na,
 He whana tai penei, tai whanake.
 Turakina te pou, ka rongō te Po.
 Ka rongō te Ao, te korero na Apa-kura,
 Apa-kura, winiwini, tangi wanawana,
 Tangi, kotokoto, ki ona tungane ma tama
 Kia ngakia te mate, o tana tama
 O Tu-whaka-raro; Tu-whaka-raro na ia.
 Te tangi a te wahine, koia hukahuka
 Hukahuka tapa rere, tapatu ki
 Te moana, turia ko te tahuna tapu,
 Te whakau mai tana ika whangai,
 Tu ake ko tona hoa ko Nuku-mai-pahua.
 Ka rarapa kai horo kai, kai horo
 Kewa te tini e Whaka-tau.
 Ko Huaa-te-ata, te mano o Whaka-tau.
 Ko Pokai-taua, tukua atu Whaka-tau
 Kia tomo i roto i tona waka pungawerewere.
 Ko Whaka-tau anake, te Toa-whiti whano ae,

Hara (haere) mai te toki: Hau-mia
Ko Tu-ta-kau-atu, ko Tu-ta-kau-mai.
Nau mai e waha i taku tua (tuara)
Ka ro (riro) taua ki raro, ki to mounga (maunga),
I kōkou (heru) ai koe ki te wai o Uru-ma-ngangana;
Ka hara, ka mokai; he mokai ano koe na Whaka-tau.

UPOKO X.

Tu ake au ki runga nei,
Ki te whare hukahuka no Tanga-roa;
Tanga-roa i whatia i Ahu-nuku-tai-maroro.
Orooro te toki na Hine-tu-a-hoanga,
Kaore ko au ko Rata e kimi (rapu) ana,
E hahau (toro haere) ana i te awa i Pikopiko-i-whiti.
Mate iho ana ki Maunga-roa,
Mate mai ai Ko-whiti-nui
Ta taua rangi.
Mate mai ai, i a Rata-wahie-roa,
Ta taua rangi.
E Ri, e Ri e.
E Ra, e Ra e.
Te tawariwari au ki te riri.

He tau mo te waka hou, me ka toia mai i te ngahere.

HINE-I-TE-PUWHA.

(NGA-I-TAHU.)

Na Rangi te pa (matau) i waiho te pa i te tuahine i a Hine-i-te-puwaha, hoatu taua pa ki te taina (teina) kia Tari-makao-roa, a ka kaiangia (tahaetia) e Ra-kura, a ka ui atu a Tari-makao-roa kia Ra-kura “Kei a koe pea taku pa?” ka ki mai a Ra-kura “Kahore i au” ka ki atu ano a Tari-makao-roa “Kei a koe” ka ki atu a Ra-kura “Kahore i au,” a ka haere a Tari-makao-roa ki te wai ka whakatu (karakia), ka uira mai i roto ia Ra-kura, a ka ki atu ano a Tari-makao-roa kia Ra-kura “Na kei a koe,” ka ki atu a Ra-kura “Ka-hore kei (i) au,” a ka ki atu a Tari-makao-roa kia Ra-kura, “Kei te uira mai i roto i a koe,” ka ki atu a Ra-kura, “Kahore i au,” a ka ki atu ano te waha o Tari-makao-roa, “Kei a koe ano,” a ka ki atu a Tari-makao-roa “Kia manu ratou,” a ka manu ratou, a ka peti (poto) katoa ratou ki runga ki te waka a

ka tae ki waho ki te moana, mahiti (taka) katoa ki ro (roto) o te wai, ka ora ko Hine-i-te-puwaha ko Tari-makao-roa, ka heke (totohu) a Ra-kura ka puhaina mai te pa (matau) a ka whai (hopu) atu a Hine-i-te-puwaha ka ki atu kia Ra-kura “I whea koe i uta ra ka whaki mai, tae marie mai ki waho ki te moana whaki e koe, ka mate nei nga tangata whakina e koe,” a ka kau raua ko te hakui ki uta noho ai, ka haere mai a Kumikumi-maroro ra te one, rokohina mai te kainga e takoto ana ka whakahaerekia, a ka tae ki uta, a ka pono atu e noho ana, a ka mau ia a Kumikumi-maroro ki te wahine kia Hine-i-te-puwaha ka arahia ki te kainga a ka tae ki tona kainga ka noho ratou, a ka po te ra ka haere mai a Kumi-kumi-maroro ki taua wahine moe ai, ka ao ake i te ata ka haere ki te moana, a ka u mai i te moana, ka whakaaki atu a Tari-makao-roa, ka mau ia ki te ika, ka karanga atu nga tamariki o Kumikumi-maroro, “Na maua ano ena ika na ta maua nei hakoro,” a ka mauria e te tama nei e Tari-makao-roa, a ka haere mai nga wahine a Kumikumi-maroro, ka mea kai ma ratou i aua ika ra, ka kai ratou ka moe, ka ao ake i te ata ka haere ki te moana ka tuku (hoki) mai i te moana ka ahiahi ka u mai ki uta, a ka whakaaki ano a Tari-makao-roa kua mau ki te ika, ka karanga ano nga tamariki a Kumikumi-maroro, “Na maua nei ano ena ika a to maua nei hakoro, kei whea hoki tou hakoro?” ka ki atu te hakui “Whakahokia atu,” ka whakahokia taua ika ra, ka noho ratou, ka meatia he kai ma ratou, a ka ao te ra, ka ki atu tera ki te tama “Haere tikina he harareke (harakeke)” a ka tae he harareke (harakeke) a ka taia te tata (kupenga) ka oti, ka kautututia a runga, ka ki atu tera ki te tama “E pakuru koia ano tena” a ka tukua atu ki ro o te wai i te pohatu (kohatu) ka pakuru ka tukua ake he pohatu, ka pakuru ka tukua ake he pohatu (kohatu) tukua atu hoki, ka pakuru mai hoki ka hutia ake he pohatu (kowhatu) ka whakarerea ka haere tera ki te kainga, ka ui mai te hakui, “Kahore kia kai ki a koe?” ka ki atu te tama “I te kai ano ki au, hutia ake e au he pohatu (kowhatu) ia, na konei i whakarerea ai e au,” ka ki atu te hakui, “A koia ano tena, he aha koe i

whakarere ai ano, ka kai mai koia ano tena,” a ka haere ano hoki a ka tae ano ki taua tata (kupenga) ra ano ka tukua ki ro o te wai, ka pakuru mai ka hutia ake ano, he pohatu (kowhatu) ka mauria ka tae ki te kainga, ka ki atu ki te hakui “Koia tenei” ka ki atu te hakui, “Hei te ata ra ka haere ki te tahī matiri (matira)” ka ki atu te hakui, “E kore hoki e koe e ngaro, kei te rakau maenene te rau, he Kaii tena rakau,” a ka tae mai taua tamaiti me taua matire (matira) ka tunua ki te ahi ka tapikotia (whakapikoa) ka oti te tapiko (whakapiko) whakatukia (whakaturia) ki kona tu ai, ka wahia taua pohata (kowhatu) ra, e rua nga pa (wahi) whakanohoa he kauati ki runga ka moroia (miroa) he ngatau (whitau) mo te pa ka herea ki runga ki te matire, a ka haere ki te kainga noho ai, ka meatia he kai ma ratou, ka noho ratou ka po te ra, ka awatea ka toia te waka a ka haere a Tari-makao-roa ki te moana ratou ko Kumikumi-maroro ma, a ka tae ki waho ki te moana, ka karakia a Tari-makao-roa; ano ka muta ka takutakuna te pa ka whiua ki ro o te wai, me tarata te maka, te kumenga ano o te pa te haenga anaketanga o te pa me tarata te maka mau ano i te pa, takoto ana i runga i te waka, takutakuna te pa tama wahine, ka pangaia (panga) ano ki ro o te wai, kei te tarata te maka (mangaa) takoto ana i runga i te waka, ka patua te waka e te maka, na te waka ano ka tomo ka hoe ki uta, ka u ki uta ka pangaina (panga) nga maka (manga) ka whakairia ki te tirewa (whata) iri ai ka taona he maka (manga) ma ratou ka moe ratou ka ao ake i te atu haere kite moana ka patu (hi) i te maka a ka tomo te waka ka hoe mai ki uta, ka whakareia (whiua) ki uta pikaungia (pikaua) e te hunga wahine ki uta, ka tuakina panga nga piha, ka hereherengia (hereherea) nga ika whakairingia (whakairia) ki te whata, a ka mea kai ma ratou. Aoina (ao) aka ka haere mai Tari-makao-roa raua ko tana ha-kui ka mahue atu tera kainga me te tane, ka haere mai ki te kainga ia Tau-tini, ka hoatu e Tari-makao-roa te pa (matau) kia Tau-tini, a ka haere a Tau-tini ki te tarai waka a ka tarai i te waka ka oti, a ka toia mai ki te kainga, a ka whaihangatia (hanga) ka oti, a ka kawaina (ka iriiria) nei te kawa (te karakia iriiri) :—

Ka kapu te kawa nei,
 Ka kapu ki Whiti te kawa nei,
 Ka kapu taka te kawa nei,
 Ka utaina tangata.
 Kai (kei) aha te nukuroa (moana) i Whiti-marere.
 Ko Tama ki te kirikiri ru ai,
 Te rewanga mai o tona ika nei,
 Ko Matuku-takotako,
 Kawa te mahi Aitu,
 Kawa te mahi a Taka-roa,
 Kawa Titipa, rarapa,
 Ka tau mai i mua waka,
 Ka tau mai i roto waka,
 I ngutu whatuwa (whatua) hiku o ika.
 Ka tau i te kawa ki Whiti;
 Ka tau i te kawa, ka tau ki Toka (Tonga.)
 Papa mai tou tua (tuara)
 Haere a Nuku ma Tawhirowhiro te kawa.
 Homai nga waka wai utu,
 Ka te kawa i kawaina
 Ka te kawa o Paoa,
 Ko te kawa o Paoa.

A ka haere a Tau-tini ki te moana, ka u mai ki uta ka pikaungia (pikaua) nga ika ki te whata, ka aoina ake ka haere ki te moana a ka tutaki ia Titipa e haere mai ana ko taua moki, ka tutaki ia Tau-tini a ka tata mai a Titipa ki te waka a Tau-tini, ka ki atu a Titipa kia Tau-tini “Homai ki piki (eke) atu au ki runga ki tau waka?” ka ki atu a Tau-tini “Nawai ki, hei runga ano koe hei tou waka, hei runga ano koe hei tou mokihi” ka ki atu a Titipa “Aua ra (ahakoa ra) homai kia piki (eke) atu au ki tou waka, kia whakamatau au ki tou waka?” ka ki atu a Tau-tini, “E tere ana toku, e kore tou e tere,” ka ki atu a Titipa, “Homai kia whakamatau ahau?” a ka ki atu a Tau-tini, “Tena nau (haere) mai,” a ka ki mai hoki a Titipa, “Nau (haere) mai hoki koe ki runga ki toku,” ka whiti atu a Titipa ki runga ki te waka a Tau-tini, ka panga iho te hoe e Titipa, oma (hoe) atu ana, karanga noa atu a Tau-tini “E Titipa, whakahokia mai taku mea,” kahore hoki a Titipa kia (i) whakahoki mai, whai noa atu a Tau-tini kahore kia tere atu, he mokihi to Tau-tini ko to Titipa tana waka he mokihi; ka riro a Titipa ka oma (rere) a ka hoki mai a

Tau-tini, ka noho a Tau-tini ka whakamahara ki te tupuna (tana waka) kahore hoki he ara tahi; a ka noho tou (tonu) tera, a ka whakamahara ano he ara, a ko te tupuna o te whare o Tau-tini (ko) Te-whare-reperepe, a ka tomo a Tau-tini ki roto, a ko nga mokaikai i haere ra uta hei whakarongo; a ka haere tera a Tau-tini ki te moana, ka whakarongo ki nga mokaikai e tangi haere ana, a ka u tera a Tau-tini ki uta, ka whakarongo tera ki nga tangi o nga manu tangi haere tonu kahore ano kia tumau (pumau) a ka maanu atu ano a Tau-tini i uta ki te moana, ka haere ka whakarongo ki te tangi o nga manu, a ka tae ki taua kainga ka tumau (pumau) te tangi, a ka mahara tera, ko te kainga tenei, a ka u a Tau-tini ki uta, ka ki ake te tupuna ara a Te-whare-reperepe, "Nau mai ra, haere e ora ana ano au, ka hoki mai kauranga (kaua) hei tuku kai mate au," a ka haere a Tau-tini ka tae ki te kainga o Titipa ka noho i nga wahine ia Tiu-roto (Ti-roto) ia Ti-mua, ka noho aua wahine ia Tau-tini, a ka noho tonu a Tau-tini i taua kainga, a po maha noa atu, a ka ki atu a Tau-tini ki nga wahine kia haere ki te wai, a ka haere aua wahine ki te kawewai, a ka karakia a Tau-tini, ko te karakia tenei :—

Kahore ko te wai, ka mimiti.
 Na Tau-tini taurua ai,
 E Tu-po-ake.
 Utuhia mai tou tata.
 Monoa toku hi (he) aitu.
 Wareware toku hinengaro.
 Ka tu Tau-tini.
 Hoe mai te waka ki Mori, ki Morea
 Kia heke atu au ki runga;
 Ki konei koe tu mai ai,
 Tu ki te pua,
 Tu ki tawhito.
 Nau mai te Ariki
 Ka wawao ake tona hei.
 Mi-ko-iri, Kare-to ei, ei.

A ka haere aua wahine. Ko Ti-mua ko Ti-roto ka whakapakikihia (whakapakihitia) te wai, ka whanatu (haere) ano, e pakihi ana, ka whanatu (haere) ano, e pakihi ana, tae noa he wahi ke e pakihi haere noa atu ana te wai, kahore hoki

kia hoki mai nga wahine; tumau tonu atu haere tonu atu. Ka hori (pahure) atu nga wahine ka haere a Tau-tini ki te waka a ka karakia a Tau-tini i tenei o ana karakia :—

He waka mai, he mataki (titiro).
 Heke heke iho i runga,
 Pokowharua te po.
 Ka riorio (marama), ko mai tou riu.
 Ka tatata e Tu.
 Ka mimiti, ka ata whata.
 Hau takere waka.
 Te mimiti, a Taka-roa (Tanga-roa)
 Hei utautanga waka wahine.
 He kawakawa wahine.
 Ka puwhake (pahake, pupa ake), i raro
 I te kauwhaka (kauanga). Homai hua.
 Homai ra ko I-ha-tinaku

Ka manu te waka ki ro o te wai, ka karakia ano a Tau-tini, ka poua te hua ka mea :—

Ka morangi te hua,
 E te Paka(Waka)-nuku, ai.
 Ka morangi te hua tu
 E te Paka(Waka)-nuku, ai.
 Ka morangi te hua piko
 E te Paka(Waka)-nuku ai
 Na te Ra ka nuku tou, e, i.

Na ka kitea mai a Tau-tini e nga wahine, ka karanga aua wahine “E Tau-tini e?” ka haere tou aia, a ka tae aia ki tona tupuna kia Te-whare-reperepe, rokohina atu taua tupuna kua maroke kua mate, a ka haere a Tau-tini ka rere, a ka tae ki tana kainga ki Maranga-hiku-tane.

Na Tau-tini ano hoki tenei karakia, he karakia hoe mana i tana waka :—

Te Hoe a Tau-tini, whakarere ki moana pakupaku,
 Ko Me-raka tona hoe,
 Ko Me-raka e.
 Te hoe o Tau-tini whakarere ki moana,
 Ko Me-raka,
 Me-raka tona hoe,
 Ko Me-raka te hoe o Tau-tini,
 Whakarere ki moana pakupaku
 Ko Me-raka Me-raka,
 Tona hoe ko Me-raka e.

E ruru ka (nga) hau,
 E ruru ko (nga) ori (hau),
 E ruru ka mataki (titiro).
 E ruru ki te kete.
 Aue (aue) i taku kete nei,
 Ko Roko-mai-he.
 Aue (aue) i taka kete nei,
 Ko Roko-mai-tarata.
 E ruru e ruru nga hau.
 E ruru ka (nga) ori
 E ruru, ka mataki (kite, titiro)
 E ruru ki te kete.
 Aue (aue) i taku kete nei
 Ko Te-kawanga-o-te-rangi.
 Aue (aue) i taku kete nei,
 Ko Roko-mai-ihe.
 E ruru, aue (aue) i taku kete nei,
 Ko Roko-mai-tarata.
 E ruru ki te hau,
 E ruru ki te ori,
 E ruru ki nga pa i taha.
 Tenei tau umu, e tawai koe,
 Ko te umu e Tane-ru-nuku tou.
 Tenei tou umu, e tawai koe
 Ko te umu e Tane-rua-nuku (urupa) tou to e Io.
 Kia ki te rio ki oki,
 Ki te whakatamatama o Kiho
 Pera hoki ra ko Mu ko Weke.
 Ko koe kei wetewetekina e koe.
 Ka kau (ngau) ou tangata.
 Kia mawetewete,
 Kia matamatara (mataratara),
 Ki te whaia te ao marama,
 Takahina (takahia) mai hoki te tapu a Te-ki.
 Pua te ki, takoto i runga.
 E Tama-ru-a-nuku (urupa)
 Takoto i raro ki te Awheke-nui.
 Ka tae ka kei,
 Ka tae ka rokohina.

PARE ME HUTU. (NGA-I-TAHU.)

Na tera tetahi wahine puhi Ko Pare te ingoa, he tino rangatira
 taua wahine, i noho ki tona whare, a e toru taiepa o taua whare,
 he whare mahihi, ara he whare whakairo, te mea i noho puhi ai
 aia, hei tino rangatira aia mo tona iwi, kahore hoki i rite te tahi

o tona iwi ki aia te rangatira. Ki te mea ka haria (maua) te kai ma taua wahine me hoatu ki te pononga tuatahi, mana e hoatu ki te tuarua, mana e hoatu ki te pononga tua toru, ma te tua toru e hoatu ki a Pare. Ko roto o tana whare he mea whakapaipai rawa ki te kaitaki ki to korowai ki te topuni, a ko nga mea whakakakara he kawakawa, me nga mea kakara katoa a te Maori. Na ko etahi o nga ra o te tau, he ra takaro no te iwi he taa potaka (kaihotaka) he teka niti, me era atu takaro a te Maori, a i te tahi o aua ra takaro, ka tae mai ki te kainga ia Pare tetahi tangata rangatia ko Hutu te ingoa, a ka takaro taha aia me te iwi a Pare, he tino mohio rawa a Hutu ki te tekateka niti, a ki te taa potaka ano hoki, ka niti te iwi, a ka rere ano hoki te niti a Hutu, a ko tana niti te mea i tino rere ki tawhiti rawa, ka whakamiharo te iwi ki te rere o te niti a Hutu, me te mea ano hoki o taua iwi he tino mohio a Hutu, ka rongoa Pare ki te umere o taua iwi, ka haere mai aia ki te whatitoka o tana whare matakiki atu ai ki te mahi niti a te iwi, me te niti ano hoki a Hutu, ka niti ano te iwi, a ka niti ano a Hutu, ano ka rere te niti a Hutu, rere ana a tae noa atu taua niti ki te whatitoka o te whare e nohoia ra e Pare, naomia iho taua niti a Hutu e Pare, mauria ana eia ki roto ki taua whare, tena e haere atu a Hutu ki te tiki i taua niti, kihai i homai e Pare, ka mea atu a Hutu kia homai tana teka e Pare, ka mea, atu a Pare, “Me haere mai koe e Hutu ki roto ki taku whare, kia korero ai ahau ki a koe, no te mea he nui noa atu taku pai ki a koe,” ka mea atu a Hutu, “E kore ahau e pai kia haere atu ahau ki tou whare, he kotahi ahau, he iwi nui to iwi, a he manene ahau ki tou whenua, e kore te ware i tika kia haere atu ki tou whare ki to te rangatira, whai hoki he hoa ano taku kei toku kainga, me oku tamariki ano,” ka mea atu a Pare, “Kahore he tikanga o ena kupu ki au, no te mea he tino nui pu toku pai atu ki a koe, he tino mohio koe ki nga takaro katoa, nou te kai-hotaka e tino ngunguru ana i o te iwi katoa, nou te teka (niti) e rere rawa ana i o te iwi, na reira i tino nui pu ai toku pai ki a koe,” ka

tautohetohe raua, ka mea a Hutu e kore aia e pai kia haere ki roto ki te whare a Pare, ka mea atu a Pare, “Me pehea koia, i te nui pu o taku pai ki a koe,” kihai a Hutu i pai, a hopukia mai ana a Hutu e Pare toia ana ki roto ki tana whare, a tutakina ana te tatau, ka tohe ano a Hutu kia haere aia, a puta ana aia ki waho ka whai (aru) mai ano a Pare i aia, ka tahuri mai a Hutu ka kii kia Pare, “E noho koe i te kainga, wahi iti ka hoki mai ano ahau,” haere rere tonu a Hutu, a ka kite a Pare i a Hutu e haere oma ana a Hutu, ka poroporoaki atu a Pare ki a Hutu ka mea, “Haere ra e Hutu, haere ki tou kainga,” a hoki ana a Pare ki roto ki tana whare, ka karanga i ana pononga kia whakapaia tona whare, ara kia mahia nga mea o roto kia pai, ano ka oti te mahi e ana pononga, ka noho ko Pare anake i roto, nana ano aia i tarona; ano ka rongu te iwi kua mate a Pare ka nui to ratou pouri, ka mea ratou “Ko Hutu ano hei atu mo te mate o Pare,” ka runanga taua iwi ki te whakatakoto tikanga e mau ai a Hutu, ka haere te torohe ki te hopu i a Hutu, ka mau, ka mauria (arahina) mai ki te kainga a Pare, ka tae mai ki reira ka arahina a Hutu ki te whare a Pare, ki te wahi i takato ai te tupapaku, ka mea atu te iwi ki a Hutu, “I hopukia ai koe, he mea na matou, ko koe te atu mo Pare, a me mate ano hoki koe,” ka mea atu a Hutu “E pai ana, otira taihoa e tanu te tupapaku, tukua ahau kia haere, a waiho te tupapaku nei taihoa e nehu kia hoki mai ahau, kia po toru ahau kia po wha ka hoki mai ai, he tika ano ko au te utu mo ta koutou ariki,” a whakaae ana te iwi ki nga kupu a Hutu, a haere ana a Hutu i tana haere noa atu, karakia ana aia i a ia pau katoa nga kii tao, nga mata i aia te mea ki a ia, ka ahua tana whakaaro ki te Reinga, ka whakatika aia ka ahua ki te rerenga wairua, ka kite aia ia Hine-nui-te-po ka mea atu aia kia Hine, “Kei hea te ara ki raro” ka whakaturia ki te ara rerenga kuri, ka tahi ka hoatu e Hutu kia Hine-nui-te-po ko tana mere pounamu, ka tahi ra ano ka whakaaturia a Hutu ki te ara rerenga tangata. Ko ta Hine-nui-te-po hanga he maminga, kia riro atu ai he taonga mana, ka tahi ka taka kai a Hine-nui-te-po ma Hutu ka patua (paoia) he

roi, ka meatia ki te kete, ka mea atu a Hine ki a Hutu “E tae koe ki raro kia ata kai i au kai, kei hohoro te pau no te mea ka kai koe i o reira kai, e kore koe e hoki ake ki te ao nei,” whakaae ana a Hutu, a ka kiia atu ano e Hine “Me tuohu to mahunga ki raro ka rere pai ai koe ki te Ao-pouri, a ka tata koe ki raro ma te hau o raro koe e pupuhi ka ara ano to mahunga ki runga a ka tu o waewae ki raro,” Ka rere a Hutu ki raro, ano ka tae aia ka haere aia ki te rapu i a Pare, ka ui aia ki o reira tangata “Kei hea a Pare,” ka kiia mai “Kei te Pa” a ka rongoa Pare ko Hutu kua tae atu ki te Reinga, a e ui ana ki aia, kihai a Pare i puta mai i tana whare, ka rapu a Hutu ki te tahi mea e kite ai aia i a Pare, ka ako a Hutu i te iwi kainga, ki te takaro i te teka niti i te ta kaihotaka (potaka) i te takaro i mohio ai ratou i te ao nei, ka takaro te iwi ra ratou ko Hutu, otira kihai a Pare i puta i tona whare kia kite i aua takaro ka pouri a Hutu, a ka mea ano aia ki te iwi ra ano, “Me tiki he rukau roa, ka topetopea (tapahi) ai e tataua nga manga,” Ka taea taua rakau ka topea (kotia) nga manga ka kai-kawautia taua rakau ka mea a Hutu “Me whiri he whakaheke,” Ka oti era herea ana e Hutu aua taura ki te toitoi o taua rakau, ka mea atu a Hutu “Kumea nga taura,” ka kumea e te iwi ra ka piko iho te matamata o te rakau ki raro ki te whenua, ka noho a Hutu ki te pito o te matamata o taua rakau, a ka tono aia i tetahi o taua iwi kia noho i tona tuara, ka noho taua tangata ki te tuara o Hutu, ka karanga a Hutu ki te iwi e pupuri ra i nga taura, “Tukua kia rere ano te mata mata o te rakau ki runga” ka tupana ake ano te rakau ra, me te noho o Hutu raua ko tera e mau ra i tana tuara, ka umere te iwi ra ki te pai o tera tu morere, a ka ahua-reka taua iwi ki taua mahi, ano ka roa taua mea e takarohia ana, a ka tae te rongoa ki te iwi katoa, ka rongoa ano hoki a Pare i taua mahi takaro hou, ka haere mai a Pare ki te matakitaki a ka koa a Hutu i te mea ka kite atu aia i a Pare, titiro atu ana Pare ki taua mahi, ka ahua-reka hoki aia ki taua takaro, ka haere atu aia ki a Hutu, ka mea atu “Tukua hoki ahau ki runga ki o pokohiwhi noho ai

kia rere au i tena tu morere,” ka koa a Hutu i te wa i tae atu ai a Pare ki runga i aia noho ai, ka mea atu a Hutu, “Kia kaha tou pupuri i taku kaki e Pare,” a ka mea atu a Hutu ki te iwi ra kia kumea te rakau ra kia tino piko iho ai te rakau ra ki te whenua, ka oti ka mea a Hutu “Tukua,” a tukua whakareretia ana te rakau e te iwi ra, na te kaha o te turapanatanga ake o te rere o te rakau ra i whiu nga taura e mau i te rakau ra, a mau tonu atu aua taura i te whenua o runga. Ka kake a Hutu me Pare ano i aia e mau ana i aua taura, ano ka mau ana ringa ki nga otaota o te kuwaha o te Reinga piki tonu atu, a tae ana raua ki runga, ka tae mai raua ki te ao nei, ka haere tonu a ka tae ki te kainga i takoto ai te tinana o Pare, ano ka tae te wairua o Pare ki te taha ano o tona tinana tapoko tonu atu tana wairua ki tana tinana ki reira ano noho ai, a ora tonu ake ano a Pare ki te ao nei hei tangata ora ano, ka moemiti te iwi o Pare ki ta ratou ariki ka ora mai. Ki ta ratou he mea karakia e Hutu i hoki ake ai ano te manawa o Pare. Ka mea te iwi me moe a Pare i a Hutu; ka mea atu a Hutu “Me aha oku tamariki me tera hoa oku,” ka mea te iwi o Pare, “Me punarua,” a whakaae ana a Hutu, a tapaa ana te ingoa o Pare, ko Pare-hutu.

TU-TAWAKE (TU-TAWHAKI). (NGA-I-TAHU.)

I haere mai a Tu-tawake i roto i te pouri me nga kino, me te toa tonu.

No roto i te puku o te hakui o Hou-mea i tupu kino ai a Tu-tawake, i tupu tutu ai, he mea hoki no roto no te puku o tana hakui ano te kino i aia, i tupu mai i reira aua kino. He tangata tutu aia i te wa ano i roto i tana whaea, he tare (tono) atu ki nga tuakana kia patua ratou eia. Nana hoki te ki atu ki tana whaea, “Nekehia mai te Maipi ki tou taha,” hei patu taua maipi i kiia ai eia. No tona putanga ki waho rere tonu atu ki te patu i ana tuakana, a whati tonu atu nga tangata i te wehi i aia. “I whati mai koe te puta atu te Waki i te tai paruparu e puta te Mikimiki a Katote, a Paka, a Wiki.”

UPOKO XI.

* * * *

Korerotia nga hane
A te waewae i kimi atu.
Ka uia mai koe e nga whenua,
Ki te kauwhau whakapapa,
Mau e ki atu, "Wareware,
Ko au he tamariki;
Wareware tonu au"
Tenei ano ra te rangona ake nei.
Tai-nui Te-Arawa, Mata-tua,
Kura-hau-po, Toko-maru
Nga waka tena o tupuna,
I hoe ai i te moana nui
E takoto nei. Hotu-roa,
Nga-toro, Tama-te-kapua,
Rongo-kako, Tama-tea
Nga tangata o Te-arawa, e, i.
I whakapiraratia ki nga whenua nei.

* * * *

He waiata mo Te-tahuri, mo te tama a te Whata-nui.

NGA WAKA TUATAHI MAI KI ENEI MOTU KI AO-TEA-ROA (NGA KORERO A NGA-TI-AWA MO AUA WAKA.)

Ko nga tupuna o Nga -ti-awa, me o te Whakatohea, me o nga iwi i Whaka-tane, i eke mai ia Mata-tua.

Ko nga tupuna o Nga-ti-mania-poto, me o Nga-ti-raukawa, me o Nga-ti-apa-kura me o Nga-ti-maru, me o Nga-puhi, me o Nga-ti-toa, i eke mai i a Tai-nui.

Ko nga tupuna a Nga-ti-whaka-ue, me o Rangi-tihi, me o Nga-ti-piki-ao, me o Rangi-wewehi, me o Tu-hou-rangi, me o Nga-ti-wahi-au, me o Nga-ti-tu-whare-toa, i eke mai i a Te-arawa.

Ko nga tupuna o Nga-ti-kahu-ngunu, me o Nga-i-tahu, i eke mai ia Taki-tumu, ara i a Horo-uta.

Ko nga tupuna o Nga-rauru, me o Nga-ti-rua-nui, me o Nga-ti-apa, me o Rangi-tane me o Nga-ti-hau, me o Moa(Mua)-upoko, i eke mai i a Ao-tea.

Ko nga tupuna o Nga-ti-hau i eke mai i a Kura-hau-po, ara i a Kuru-au-po.

Ko nga tupuna o Nga-ti-area o Tara-naki i eke mai i a Tonga-maru, ara i a Toko-maru.

Ko nga tupuna o nga iwi i noho i Patea, a i noho i Wai-mate i Tara-naki, i eke mai i a Ariki-mai-tai, I roko-hanga aua iwi e Turi i reira e noho ana, a ka turia aua iwi e Turi ki te whawhai, a ka riro i a Turi nga whenua o aua iwi, ko nga wahine me nga tamariki o aua iwi, i waiho e Turi hei poro (hunga) mana, ko nga tane i patupatua kia tinga a waiho ana ratou hei taurekareka.

A i muri iho ka u mai ki te akau o Tara-naki aua waka nei e rua, kotahi o aua waka, he wahine nga tino mea i eke mai, a e rua nga wahine tino rangatira i taua waka. Ko te tahi waka, he waka uta mai i nga taputapu a aua wahine, me nga poro a aua wahine, haunga ano ia nga kai mahi o aua waka. He waka aua waka i rere atu i o ratou Moutere, rere ai ki etahi Moutere ano o o ratou iwi, a na te hau, na te ia o te moana i kaupare ke, i u mai ai ki enei motu ki Ao-tea-roa nei.

Rokohanga mai e aua wahine nei, ko nga uri o Turi e noho ana i te akau o Tara-naki a ka manuhiritia aua wahine e nga uri a Turi, ka tukua te kai ma taua ope katoa, Ano ka hoki aua wahine ki to ratou kainga i nga Moutere o te moana nui nei, tae atu ki to raua papa, ka korero raua i te mahi atawhai a nga uri a Turi ki a raua me ta raua ope, ka mea taua papa o raua “Me pehea ra e au he tikanga, e ea ai te oha o te iwi na ki a korua” ka mea atu aua tamahine. “He whenua pai te whenua o nga uri o Turi, he nui te kai, e ora ana te iwi, kotahi te he o taua whenua ko te akau o te moana, he puku toka kau ano, a he kino te ara haerenga tangata i taua akau, whai hoki he kino te unga mai mo te waka i te toka o te takutai.” Ka mea ta raua papa, “Maku te tikanga e pai ai taua akau,” a ka tonoa eia kia utaina

he onepu o taua Moutere ki te waka, ka kawea ai ka tuku ai ki te akau o Tara-naki, hei whakangaro i nga toka o te akau, a kia ai ano hoki he onepu hei taame i te tahi wahi o uta.

Tetahi korero ano hoki a nehe, mo nga toka o te akau o Tara-naki, i haere taua Tohunga nei i taua akau, a tutuki ai tana waewae ki te kowhatu, ka noho aia i te mamae o tana waewae ka karakia i tana karakia, na taua mahi ana i ami mai te onepu o te akau o te moana o Tara-naki.

NA NGA-RAURU ENEI KORERO MO NGA WAKA

Ko Mata-o-rua, ara ko Mata-hou-rua, i rere mai a tae mai ana ki Ao-tea-roa nei, a hoki ana ano aia ki Hawa-iki, a ko Oro-uta, ara ko Horo-uta, Te-arawa, Toko-maru, Kura-au-po ara ko Kura-hau-po, Tai-nui, Mata-tua ara ko Mata-atua, Tai-rea, ara ko Rangi-ua-mutu, Motu-motu-ahi. Ko Taha-tuna, i tumau tonu iho ki Ao-tea-roa nei.

NA NGA-I-TAHU ENEI KORERO MO NGA WAKA.

Na te whakarua i homai nga Pora (waka) ki tawahi ki Ao-tea-roa, a i whakatupuria ki reira, muri iho ki nga kai-nga katoa.

Ka haere mai nga tangata i tawahi i runga i nga Pora, ko Arai-te-uru kei Mata-kaea e takoto ana; ko nga tangata o runga ko Kirikiri-ka-tata, ko Aroaro-kaehe, ko Maunga atua, ko Aoraki, ko Kake-roa, ko Te-horokoa-tu, ko Ri-tua, ko Nga-mautau-rua ko Poko-hiwi-tahi, ko Puke-tapu, ko Te-marotiri-a-te-rehu, ko Hiko-roroa (Hiku-roroa) ko Paha-tea, ko Te-wai-o-te-ao. Na Hape-ki-tu-a-raki (rangi) te hinaki i Moe-raki (rangi) me te taha (ipu). Ko Tai-rea, tetahi Pora. Ko Taki-timu(tumu) te tahi Pora, kei Muri-hiku e takoto ana. Ko Toroa (Ta-roa) te tahi Pora. Ko Mata-horu (Mata-hou-rua) te tahi Pora, na Kupe raua ko Kaki (Ngake) tenei ko Toroa i to raua waka.

Ko Tai-nui tetahi waka.

Ko Ara-hura (he atua; he pora pounamu) tetahi pora. Ko nga tangata i runga ko Pe-ki-te-tahua, ko Rongo-ka-he, ko

Rangi-tatau, ko Hine-raho, ko Te-rangi-tamau, ko Pae-whenua, ko Te-mikimiki, ko Te-atua-whakanihoniho, ko Te-atua-whakataratara, ko Whakarewa.

NA NGA-TI-HAU ENEI KORERO MO NGA WAKA.

Ko Kupe te rangatira o te waka nei o Mata-o-rua ara o Matahou-rua, a i rere mai aia ki te Whanga-nui-a-tara, i eke mai i aia nga tupuna a Nga-ti-rua-nui; ko Toto te tangata nana i mahi ara i hanga taua waka nei, a nana ano hoki i mahi, ara i hanga a Ao-tea, he rakau kotahi te rakau o aua waka e rua nei, no te hinganga o taua rakau i wahi ai, a no te tahi para te tahi waka a Ao-tea, no te tahi para a Mata-hou-rua.

Ko Turi te rangatira, o Ao-tea, a na Turi i mau mai te Karaka, te Kumara, te Kumara e kiia nei he Kakau. He mea tiri eia te karaki ki Ao-tea, a i tiria ano hoki eia te Para-tawhiti ki Ao-tea, me te Perei, ara te Para-tao. A na Turi ano hoki i mau mai nga manu nei, te Pukeko, ara te Pa-kura, te Kaka-riki, me nga manu e ketuketu nei i nga maara Kumara, a nana na Turi i mau mai te Kiore. Ko nga tupuna a Nga-ti-rua-nui, a Nga-rauru, a Nga-ti-hau, a Nga-ti-maru, i eke mai i te waka a Turi, i a Ao-tea.

Ko Hotu-roa te rangatira o-Tai-nui na Hotu-roa i mau mai te Kumara e kiia nei he Anu-rangi, A i eke mai nga tupuna o Nga-ti-mahuta, o Nga-ti-raukawa, o Nga-puhi, o Nga-ti-awa i taua waka nei i a Tai-nui.

Ko Nga-toro-i-rangi te rangatira o Te-arawa, a i eke tahi mai raua ko Tama-te-kapua i taua waka, ratou ko nga tupuna o Nga-tiwhaka-ue, o Nga-ti-porou, a ko taua rangatira nei ko Kapua te tahi i eke mai i taua waka nei. He huhunu a Te-arawa, koia te waka nui rawa o nga waka, i u mai ki Ao-tea-roa nei.

Ko Ru-a-tea, te rangatira o Kura-hau-po, Ko Nga tu-puna o Nga-ti-apa, o Nga-ti-awa, o Nga-ti-hau i eke mai i aia.

Ko Uenga-pua-ariki te rangatira o Horo-uta, a i haere tahi mai nga tupuna o Nga-ti-rua-nui i a Uenga-pua-ariki.

Ko Tama-tea-hua-tahi-nuku-roa te rangatira o Taki-tumu, a

i eke mai nga tupuna o Nga-ti-rua-nui i taua waka, i haere tahi mai i a Tama-tea-hua-tahi-nuku-roa.

Ko Rua-auru te rangatira o Mata-atua, ko nga tupuna o Nga-ti-rua-nui, o Nga-ti-kahu-ngunu, i eke mai i taua waka. Na Rua-auru i mau mai te Taro i taua waka.

Ko Rake-wananga-ora te rangatira o Panga-toru, a i eke mai nga tupuna o Nga-ti-rua-nui, me Nga-rauru i taua waka, ko taua waka nei kihai i u ki uta ki enei motu, i te mea i atiatia he mea tu ki te riri e nga tangata whenua o enei motu, a hoki ana ano taua waka nei ki tawahi ano ki Hawa-iki.

Ko Rakei-ora te rangatira o Toko-maru i eke mai nga tupuna, o Nga-ti-rua-nui, o Nga-ti-tama, o Nga-ti-mutu-nga, o Nga-ti-awa i taua waka nei.

Ko Pua-tau-tahi te rangatira o Motu-motu-ahi, a ko nga tupuna o Nga-rauru, o Nga-ti-rua-nui, i eke mai i taua waka. Ko Tama-tea-rokai te rangatira o Rangi-ua-mutu, i eke mai nga tupuna o Nga-ti-rua-nui i taua waka, a i u taua waka ki Te-ranga-tapu, a i kite nga tangata o taua waka i nga wheua Moa, me nga tutae Moa i reira.

Ko Mawake-roa te rangatira o Waka-ringaringa, i u mai taua waka nei ki Kau-poko-nui, ki-Nga-teko.

NGA KORERO O NGA-TI-RUA-NUI MO NGA WAKA.

Te waka tutahi i kite i enei motu, ko Mata-hou-rua.

Ko Kupe te rangatira i hoki tenei waka ki Hawa-iki.

Muri iho ko Ao-tea, ko Turi te rangatira.

Muri iho ko Tai-nui, ko Hotu-roa te rangatira.

Muri iho ko Te-arawa, ko Nga-toro-i-rangi te rangatira.

Muri iho ko Kurua-te-po, ko Rua-tea te rangatira.

Muri iho ko Horo-uta, ko Uenga-pu-anaki te rangatira.

Muri iho ko Taki-tumu, ko Tama-tea, Hua-tahi, Nuku-roa, nga rangatira.

Muri iho ko Mata-atua, ko Rua-auru te rangatira.

Muri iho ko Panga-toru, ko Rake-wananga-ora te rangatira.

Muri iho ko Toko-maru ko Rakei-ora te rangatira.

Muri iho ko Motu-motu ko Pua-tautahi te rangatira.

Muri iho ko Waka-ringaringa, ko Mawake-roa te rangatira.

Ko te waka ko Uaki-rere i haere, ara i hoe atu ki te Mata-tera ki te kimi (rapu) Taro, a i hoki-mai i reira ki Hawa-iki, kahore i u mai ki enei motu ki Ao-tea-roa.

NGA KORERO A NGA-TI-APA MO NGA WAKA.

Ko Mata-hou-rua, ko te rangatira ko Kupe. I u mai taua waka ki Whanga-nui-a-Tara, ko Nga-ti-rua-nui te iwi i eke mai.

Ko Ao-tea, ko te rangatira ko Turi. He Karaka, he mea tiri ki Ao-tea me te Kumara, me te Para-tawhiti, me te Perei, me te Pukeko, Kiore, Kakariki, me nga manu ketu-ketu maara katoa i eke mai i taua waka, he Kakau te ingoa o te kumara o Aotea, ko Nga-rauru, Nga-ti-rua-nui, Whanga-nui, me Nga-ti-maru te iwi i eke mai i taua waka.

Ko Tai-nui, ko te rangatira, ko Hotu-roa. Te iwi i eke mai, ko Wai-kato, Nga-ti-rau-kawa. Nga-puhi, Nga-ti-awa, Ko te Kumara Anu-rangi i utaina mai ia Tai-nui.

Arawa, ko te rangatira ko Nga-toro-i-rangi, ko Tama-tekapua, nga iwi ko Nga-ti-whaka-ue, Nga-ti-poru. Ko Kapu tetahi tino tangata i taua waka; he waka papa rua a Te-arawa.

Kuru-au-po, ko te rangatira ko Rua-tea ko Nga-ti-apa, Taranaki, Nga-ti-rua-nui, me Nga-ti-kahu-ngunu, me Wha-nganui nga iwi i runga.

Horo-uta, ko te rangatira ko Uenga-pu-anaki, he waka kotahi a Taki-tumu e rua ingoa o taua waka. Ko Nga-ti-rua-nui te iwi i eke mai.

Ko Taki-tumu. Te rangatira ko Tama-tea, Hua-tahi, nuka-roa, te iwi ko Nga-ti-rua-nui.

Ko Mata-tua. Te rangatira ko Rua-auru ko Nga-ti-rua-nui, Nga-ti-kahu-ngunu; ko te Taro i utaiua mai ki taua waka.

Ranga-toru. Te rangatira ko Rake-wananga-ora e kiia ana kahore tenei waka i u ki enei motu he mea hoki kihai i tukua mai ki uta e te iwi whenua o uta nei, a hoki ana taua waka nei ki Hawa-iki. Ko Nga-ti-rua-nui, ko Nga-rauru i eke mai.

Ko Toko-maru. Te rangatira ko Rake-ora ko Nga-ti-rua-nui,

Nga-ti-tama, Nga-ti-mutunga, Nga-ti-awa nga iwi i eke mai.

Motu-motu. Te rangatira ko Pua-tautahi te rangatira; ko Nga-rauru, ko Nga-ti-rua-nui nga iwi.

Rangi-ua-mutu. Te rangatira ko Tama-tea-ro-kai ko Tai-rea tetahi ingoa o te waka nei, i u mai taua waka ki te Ranga-tapu, i kite te iwi o te waka nei i te wheua moa e pu ana i te whenua i te wa i u ai ai ratou ki uta nei. Ko Nga-ti-rua-nui te iwi.

Waka-ringaringa. Te rangatira ko Mawake-roa. Nga-ti-rua-nui te iwi i u ki Kau-poko-nui ki Nga-teko.

Ko Kura-tawa te tahi waka, e kiia ana e te korero; ko Toto te tangata tuatahi i mahi i te waka, ko Mata-hou-rua te waka, ko Ao-tea te tahi o ana waka i hanga ai, he rakau kotahi te rakau he mea wahi te rakau, he papa he waka, he papa he waka, e kiia ana ano hoki, no te hinganga o te rakau, na te rakau ano aia i wahi noa, ara i kohera he papa he papa.

NGA-HUE. (ARAWA.)

Tena i ana whakarongo mai ki te take o te whawhai a Pou-tini raua ko Whai-apu i heke mai ai raua.

Noho nei raua, a noho nei a ka mate a Hine-tu-a-hoanga i te puku whakatakariri ki a Nga-hue, raua ko tana ika ko Pou-tini, ka tahi ka peia a Nga-hue kia haere atu, a ka whakatika a Nga-hue ka heke ki te whenua ke, a ka kite tonu hoki a Hine-tu-a-hoanga, kua maunu atu taua hunga, ka whai haere atu ano aia i a raua, a noho rawa mai a Nga-hue raua ko tana ika i Tu-hua; ano ka tau mai aia ki reira, e hara tau nga tatahi ano hoki a Hine-tu-a-hoanga ki reira ano, a ka anga ano a Hine-tu-a-hoanga ka pei ano i a Nga-hue, raua ko tana ika. A ka haere ano a Nga-hue, ka rapu kainga ke atu ano mo raua, hei terenga hoki mo tane ika, a ka kite mai aia i waiho i te moana i tenei motu i Ao-tea-roa, a ka mea aia kia whakauria ki uta. Ka mahara ano aia kei tata mai ano tana hoa riri ki aia a ka riri ano raua, ka mea a Nga-hue. "E ngari pea me haere rawa ano maua ko taku ika ki

mamao rawa atu.” A haere ana aia noho rawa atu i Ara-hura ka tuturu tana noho ki reira.

Ka tahi ka kowhakina mai eia te tahi wahi o taua ika, ka mauria atu eia ka hoki atu, a ka tae aia ki Te-wai-rere, ka patua te Moa, a ka haere aia a Tau-ranga, a Whanga-paraoa, a ka hoki ki Hawa-iki.

Tae atu aia, ka korero ki o reira tangata, “Kua kite aia i te whenua, he pounamu a he Moa.”

Ko taua wahi o te ika i kowhakina ra, oroia iho hei toki, a e rua aua toki, ko Tu-tauru te tahi, ko Hauhau-te-rangi te tahi, a i te Hei-tiki e tahi, i te kuru-pounamu etahi wahi. Ko te ingoa o taua kurukuru pounamu, ko “Kaukau-matua;” a e takoto nei ano taua kuru kei a Te-Heuheu, ko Tu-tauru i ngaro tata ake nei ano i naiane i nga uri o Tama-ihu-toroa, i a Pu-raho-kura raua ko Rere-tai.

Hoki atu nei a Nga-hue ka tae atu aia ki Hawa-iki a whawhai rawa ake nga iwi o reira ki a ratou, kua rongu aua iwi ki ana korero, ki te pai o te whenua nei o Ao-tea-roa, a na reira i tika ai ta ratou heke mai.

NGA-HUE. (NGA-TI-AWA.)

I rere mai a Nga-hue i Hawa-iki kia kite i te whawhai a te Mata raua ko te Pounamu; he mea hoki no Hawa-iki ra ano te take mai o ta raua whawhai, a i kitea e Nga-hue ki te puehu o raua i haere mai ai aia ki konei; i u mai a Nga-hue ki Whanga-paraoa ka haere mai a Tauranga, a te Wai-rere a Taupo a Kapiti ka whiti aia ki Aro-paoa a Ara-hura; i Whaka-tupa ka mau i aia te pounamu i reira, otira kua mate te pounamu roko hanga atu ai eia i reira. Ka mau i aia i reira i te pounamu ia Kaukau-matua ia Tuku-rangi. Ka hoki aia ki te maunga i Te-Aroha a i reira te Moa i te Wai-rere, a patua ana eia te tahi Moa wha-ona (kohia) ana ki te taha (ipu) a hoki ana aia ki Hawa-iki a korero ana aia ki te iwi i Hawa-iki kia Tama-te-kapua, kia Nga-toro-i-rangi, kia Hotu-roa, “Tera te whenua pai ko Ao-tea-roa.” Ka ui atu taua hunga nei ki a Nga hue. “Me pehea matou e whiti ai ki reira.” Ka ki atu aia “Me mahi ki te waka.” Ka mahia nga waka

a Te-Arawa, a Tai-nui, a Ao-tea-roa, a Taki-tumu, a Kura-haupo, a Tonga-maru (Toko-maru), ka rere mai aua waka i Hawa-iki. I te wa i mahia ai te haumi ki te tahi o aua waka ka mate a Tu-ten-gana-hau te tama a Manaia. Ka kakama te mahi a te iwi o te waka kia hohoro ta ratou rere mai kei kitea te mate o te tamati, he mea hoki, he wa ano e roa te ngaronga o taua tamaiti i ana maatua, e noho ai i ana whanaunga, he tekau ra e noho ke atu ai tau tamaiti ia ratou; he mea hoki i huna taua tamaiti ki raro i nga mara-mara o te waka. Ko te Arawa te waka kua rere wawe mai i Hawa-iki, a na Tama-te-kapua te kupu karanga ia Nga-toro-i-rangi kia eke mai ki Te-Arawa raua ko tana wahine ko Kea-roa, he mea kia kainga nga kai tapu o te waka e Nga-toro, kia kai ai te iwi i te waka i te kai i te moana, kia noa ai te kai ma te iwi katoa, ma Nga-toro hoki e mahi nga tikanga kia noa ai te kai. Kihai a Nga-toro i noho i roto i te riu o te waka i noho ke aia i te whare o runga, he mea here te putiki o te mahunga o Kea-roa e Nga-tora kei taea tana wahine e te tangata, a na Tama-te-kapua a Kea-roa i ai, a ka u a Te-arawa ki Wha-nga-paraoa. Ka hoe mai a Whaka-tane, a Maketu, waiho ana te waka i reira.

Ka rere mai a Tai-nui a Kawhia ko Hotu-roa te ariki o Tai-nui, i roa te wa i tau ai a Ao-tea-roa i Hau-raki ka rere mai aia a O-tahuhu raua ko Tai-nui ko Tonga-maru (Toko-maru), a toia ana aua waka i O-tahuhu, a tau ana a Ao-tea-roa i Ao-tea, ko Tai-nui i Kawhia, a ko Tonga-maru (Toko-maru), e noho i Nga-ti-awa, ano ka roa ratou ki uta nei ka maharatia te tama a Manaia, a na te atua na Tu-parau-nui i kite, he Rango taua atua, he mea hoki na tana tangi, me te tangi o te rango taua atua.

NGA-HUE. (NGA-TI-AWA.)

Ko Ngahue te tangata i tae tua-tahi mai ki enei motu ki Ao-tea-roa nei, ka kite i te Wai-rere, i reira te manu nei te Moa e tu ana, ka patua e Nga-hue, ka hoki aia ki Hawa-iki ka korero ki nga tangata, “Tena te whenua kahore kau ona tangata ko te pounamu anake.”

NGA-HUE. (NGA-TI-HAU.)

He whawhai te take i mahue atu ai a Hawa-iki i a Nga-hue, a ka arumia ano aia a Nga-hue e tana hoa riri ki Ao-tea-roa, ka u aia ki Whanga-paraoa, a ka rere aia ki Tauranga a Te-wai-rere, a Taupo, a ka haere tonu aia a Kapiti, a ka whakawhiti aia ki Ara-pawa, ki Ara-hura ki Whaka-tipu, a ka kite aia i te pounamu i reira, a ka whi-whi aia i taua mea, ka mau aia ki a Kau-kau-matua, ki a Tuku-rangi, a ka hoki aia ki Ara-hura, a ka kite aia i te manu nei i te Moa i reira i Te-wai-rere, ka patua te tahi Moa eia a ka kohia eia ki te tahaa, ka hoki aia ki Hawa-iki, ka mea atu aia ki te iwi whenua, ki a Tama-te-kapua, ki a Ngatoro-i-rangi, ki a Hotu-roa ki te pai o te whenua, o Ao-tea-roa, o te whenua kua kitea eia.

RAKA-TAURA. (NGA-TI-APA.)

Ko te waka nei ko Pau-iri-ra-ira, na Raka-taura, a i u aia ki Tuhua, a koia te tangata tuatahi i tae mai ki Ao-tea-roa nei, kahore kau aia i kite ahi o nga tangata whenua, rapu noa aia kihai noa ake aia i kite ahi tangata, a ka hoe aia a Te-upoko-tamarimari, a Manu-kau, a Hiku-rangi a Whanga-paraoa, a ka hoki ano aia ki Wai-kato, ki Whanga-roa, ki Kawhia, ki Marokopa, ki Awa-kino, ki Mokau, ki Nga-motu, ki Pa-tea, ki Whanganui, ki Whanga-ehu, ki Turakina ki Rangi-tikei, ki Manawa-tu, ki Kapiti, ki Whanga-nui-a-tara, a kihai aia i kite ahi tangata A ka whakawhiti aia ki Kai-koura, a kihai aia i kite tangata, a waiho atu ana aia i reira ko te tangata ko te wahine, a ka hoki aia, ka ma Whanga-okeno, ma te tai tokerau, ka hoki ano aia ki Tuhua, a kihai aia i kite ahi ranei, i te tangata whenua ranei, a ka hoki ano aia ki Hawa-iki; rokohanga atu eia, ka tata nga waka o reira ka rere mai i taua whenua, ka mea atu aia ki a Mata-kere te tahi o ona ngoa ko Toa “Hohoro te haere, kei putu he waka ki mua i a koe, kua tae au ki te whenua tangata kore, a ka hore he ahi ka mai i taua whenua” A noho atu ana a Raka-taura i Hawa-iki, otira nana a Kupe i tono mai kia kite i

te whenua, a i u ano a Kupe ki Tuhua, a i haerea eia te whenua katoa, kihai aia i kite tangata, i tae ano a Kupe ki Kai-koura, a hoki ana ano ki Hawa-iki, rokohanga atu eia, ka tata te rere mai a Takere-to ka mea atu a Kupe ki taua rangatira ra ki a Takere-to “Haere, kia tere to haere, kei puta i mua i a koe nga tangata ke.”

A ko nga waka tuatahi i maanu mai i Hawa-iki, ko Tokomaru, ko Kura-hau-po, ko Te-arawa, ko Takere-ao-tea, ka mea atu a Kupe ki nga tangata i aua waka “Haere, kia tere te haere, ko au ki mua o koutou” Ko Takere-to i eke mai i a Takere-ao-tea, a u mai ana aia ki Ao-tea-roa-nei.

MANGA-RARA. (NGA-I-POROU.)

He korero tenei mo te waka nei mo Manga-rara mo te waka nana i kawe mai nga ngarara ki enei motu ki Ao-tea-roa-nei. He waka ano te waka nana i uta mai nga ngarara i Hawa-iki ki enei motu. Te ingoa o taua waka ko Manga-rara, a ko nga rangatira o taua waka ko Wheke-toro ko Te-wai-o-po-tango ko Te-rau-a-riki-ao ko Tara-whata me etahi atu.

Na te waka nei i uta mai te Tua-tara, te Tere-tere, te Kumu-kumu, te Moko-parae, me te Moko-kaka-riki, he ahua Tua-tara, anake te ahua o enei ngarara, a te tino upoko o aua tini ngarara nei ko Tu-a-keke.

Ko etahi ano hoki enei o nga ngarara i utaina mai ki taua waka, he Weri, he Whee, he We-ta, he Kekere-ngu, me te tini noa atu o te ngarara e ngaoki ana i te whenua.

A he manu ano hoki te tahi utanga mai i taua waka nei ano, he Torea, he Whai-o-io. A, he Kuri ano hoki, i utaina mai ano ki taua waka, he kuri Moho-rangi. He waka nui noa atu tona nui.

I rere mai taua waka nei i Hawa-iki a ka u ki Whanga-okeno; ano ka u ki reira ka whakatika a Wheke-toro, tukua ana eia aua ngarara ki uta a kapi katoa taua motu i aua ngarara, a he pio (tini) te ngarara o taua motu i enei ra.

Ka mahia e Wheke-toro taua motu eia ki ana karakia, kia tapu ai taua wahi; kei taea ana mokai, kei rahua ranei kei patua

ranei e te tangata, a he mea tahu eia tana ahi karakia tapu i tatahi i te akau o taua moutere; te ingoa o taua ahi nei ko “Taku-ahi.”

He pari tihore te akau o taua Moutere, a he kotahi tonu te wahi e taea te piki e te tangata. Ka mau a Wheke-toro ki te tahi o nga kowatu o tana ahi tapu ra, ka epaina ki taua wahi, a na te kowhatu i pa, horo katoa iho te pari, a tauwharewhare ana, te taea te piki, tapa tonutia iho taua wahi ko “Te-horo-roa.”

Ka tae ano a Wheke-toro, ki te tahi kowhatu ano o tana ahi tapu ra, ka patotoria te tahi kowhatu papa o te akau o taua moutere ra ki taua kowhatu, o te ahi tapu ra, a ka pipi ake te wai puna i taua kowhatu-papa, ko taua wai puna nei, hei wai karakia mana, tapa tonutia iho te ingoa o taua wai, ko “Whaka-au-rangi,” a e kitea ana ano taua wai puna i enei ra. He wai Maori taua puna. ka kite a Te-wai-o-po-tango i te wai puna a Wheke-toro, ka mau ano hoki aia i te kowhatu, ka paopaoa eia ki te akau ano o taua moutere, a ka tu hoki tana wai-puna, tapa tonutia iho te ingoa o tenei ko “Te-muri-wai.”

Ka tae a Te-rau-a-riki-ao ki te putake Pare-nako ka maua eia ki Hau-re-miti, hei whare ma Tu-a-keke, mo te tino ariki, o nga ngarara o te ao nei.

A waiho ana te Torea me te Whai-oio, hei manu tiaki mo taua moutere. Ko Te-wehiwehi te ingoa o te tane o aua manu Torea, a ko Hine-ki-torea te ingoa o te uwaha o aua manu: a o nga manu Whai-oio, ko Tu-whaka te ingoa o te manu tane o era, a ko Tonga-whiti te ingoa o te manu wahine.

A ka hemo te nuinga o nga utanga o taua waka ra ki Whanga-o-keno, ka mau ano e Wheke-toro i etahi ngarara ki te waka, ka hoe a Wheke-toro ma, ka ahu te hoe ki te tua whenua, a ka tata ratou ki Toka-roa, ka whiua a Tara-whata me tana kuri me Moho-rangi e ratou ki te moana, ano ka pohutu te kuri ra i te wai, ka hua-amo te ngaru, a ka tahuri te waka ra a Manga-rara; i tahuri ora kihai i aha, i taupoki kau a i amia haeretia taua waka e te ngaru, a paeantia ki uta ki Pari-whero, a i enei ra e

kitea ana taua waka i reira ano, kua kowhatutia. Ano ka paea te waka ra ki uta, ka ora mai ano hoki nga ngarara i utaina mai ki uta, ka tu a Te-rau-a-riki-ao ka whakahau i aua tini ngarara ra kia toia te waka ra ki uta, a ka whakahua aia i tana ngeri tautapa mo te waka ra, ka oho katoa te reo o te tini ngarara ra ki te tau i nga kupu o te tautapu a Te-rau-a-riki-ao, a e to ana ratou i te waka me te tautapa i nga kupu o te ngeri. Koia nei,—

To te waka,
 Hei aia, hei aia.
 To te waka,
 Hei aia, hei aia.
 He pa, he pa,
 Hei aia, hei aia.
 He pa, he pa,
 Hei aia, hei aia.
 Titiro, tahuri, ka rapa ki muri,
 Ki mua ki te manaia,
 Ki te whakarei o te waka, na.
 Hei aia, hei aia.
 He pa, he pa,
 Hei aia, hei aia.

Ka to aua tini ngarara, ka whakauaua noa, a te taea hoki te waka ra ki te wahi i pai ai a Te-rau-a-riki-ao hei tako-ranga; a ka puta nga hihi o te Ra, ka rikoriko, ka tata ki te ao. Ka mahue te waka ra i a ratou, a ka whati aua ngarara ki roto ki te ana, ki nga ngatata oneone ki roto ki nga pureirei tarutaru noho ai.

A noho tonu iho a Wheke-toro raua ko Te-rau-a-riki-ao me a raua hoa i reira, a ko a raua uri kei reira ano a Nga-i-porou e noho ana i enei ra.

KIWA. (NGA-I-POROU.)

Ko Kiwa ratou ko ano hoa i rere mai i Hawa-iki i runga i a Hira-uta, i te wa o Wheke-toro ma i rere mai ai i runga i te ratou waka i a Manga-rara.

I u a Kiwa ki Turanga, ka noho ratou i reira a ka puta ona uri, a no nga paparanga o muri rawa iho nei a ka tae ki nga ra o Kai-awa, ka moe ki etahi o nga uri o Kiwa. Ka noho a Kai-awa i tana kainga a ka puta atu te rongu ki aia o te nui kai, o te ika

nei o te Kahawai i Rua-wai-pu, i Whare-kahika, a ka mea a Kai-awa, kia haere hoki aia kia kite i aua wai rongo nui. Ka haere aia ki Awa-tere, ki Karaka-tu-whero, ki Whare-kahika, rokohanga atu eia, e noho ana a Tahinga-roa-hau i O-pure, i runga i tana taumata i O-tara-korero, ka powhiria a Tahinga-roa-hau i a Kai-awa, kia peka atu ki tana kainga, kia noho a kia kai aia i reira, kia manaakitia aia hei manuwiri ma Tahinga-roa-hau. Ka mutu te kai—ka ui atu a Tahinga-roa-hau “He haere tau ko hea” ka ki atu a Kai-awa “Te mea nana au i to mai, na nga rongo o te ika o nga wai o Rua-waipu” ka mea atu a Tahinga-roa-hau “E noho taua i konei, he nui ena ika, he nui ano hoki te ika o konei, titiro atu iana koe ki te toka e tu mai ra, ki Whanga-o-keno, ki te moutere i tapu i a Wheke-toro mo ana ngarara.” Ka noho a Kai-awa i reira, a ka moe i te tamahine a Tahinga-roa-hau, ia Te-whatu-mori, ka puta te tamaiti he kotiro ko Po-nui-a-hine, ka puta ano he kotiro ko Rere-puhitai.

Ka tahi ka pu te whakaaro a Kai-awa kia haere aia ki te patu i te tapu a Wheke-toro i whakanoho ai ki te moutere i Whanga-o-keno, ka kiia eia tana hiahia kia rongo te tangata whenua, a whakaae ana hoki ratou.

Ka toia e Kai-awa tana waka ka maana a ka hoe raua ko tana hoa ki Whanga-o-keno, ko tana hoa ko tana tama-hine ano ko Po-nui-a-hine. I eke atu ai taua wahine, hei takahi i te tapu o te kaunoti hika ahi a Kai-awa, kia noa ai te tapu ru-wahine o taua moutere. Ka tae atu raua ki taua moutere, ki kite raua i te kuri a Tara-whata i a Moho-rangi, e tu ana i waho mai i te awa o Tau-mata-o-tu-whaka.

Ka hoe atu ra raua, kihai i koparetia te kanohi o te wahine ra o Po-nui-a-hine, a ka titiro makutu mai te kuri ra ki te ahua o te wahine ra. Ka u atu nei raua ki Whanga-o-keno. Ka mau a Kai-awa ki te rimu tapu, ka maua eia hei hapainga tapu ki a Tu-haka. A ka tae aia ki tana hika ahi, ka takahia te kauati e te wahine ra e Po-nui-a-hine ki tana waewae, a ka puta te paoa o

te ahi ra, ka huaina te ingoa o tera ko Pinoi-nuku, a ka hoatu ki te otaota. Ka powhiria, ka ka, ka huaina te ingoa o te ahi ra ko Pinoi-a-rangi.

Ka tahi a Kai-awa ka whakamoe i tana tamahine kia moe, a ka haere aia ki te tahu i nga ahi tapu; ko tetahi mo te tamatane, ko etahi mo te ru-wahine, ka tahuna aua ahi eia ki Hauru-miti, ki Te-horo-roa, ki Taku-ahi, ki Whaka-u-ranga, ki Temuri-wai, a na aua ahi i takahi, i mate ai te tapu a Wheke-toro i whakanoho ai ki taua moutere.

Ka tahi a Kai-awa ka haere, a whakapeaina aua eia te ihu o Tu-haka, o Tonga-whiti, a ka tihe aua manu, a ka rarata noa iho aua manu ki aia ki a Kai-awa, ka tae ano aia ki etahi ano o nga manu a Wheke-toro i whakanoho ai ki reira, kia whakapoaina ano hoki o raua ihu eia kia rarata mai ai ano ki aia, ka tata atu aia ki a raua, rere ana raua ki te tahi toka i waho tata atu i aia i te moana, kihai raua i poaina eia; koia i noho maka tonu ai a Wehiwehi raua ko Hine-ki-torea.

Ka hoki mai a Kai-awa ki te wahi i whakamoea ra eia tana tamahine, kua ngaro taua kotiro, ka rapu noa aia, a te kitea, ka pa tana karanga "E Po-nui-a-hine e, kei whea koe" titiro rawa iho aia ki tana wahi i tu ai, ka kite aia i te Kowhitiwhiti, e mahitihiti haere ana i tana aroaro, ka tahi aia ka titiro ki waho ki te moana, ka kite atu i taua kotiro kua kowhatutia; e tu mai ana i te moana, mehe toka tu i te moana, a ka tangi kau atu aia ki tana tamahine.

Na te mate o taua wahine i kowhatutia nei i kore ai te wahine e haere ki taua moutere ki Whanga-o-keno i enei ra, he mea hoki kei mate ratou kei pera ano me Po-nui-a-hine.

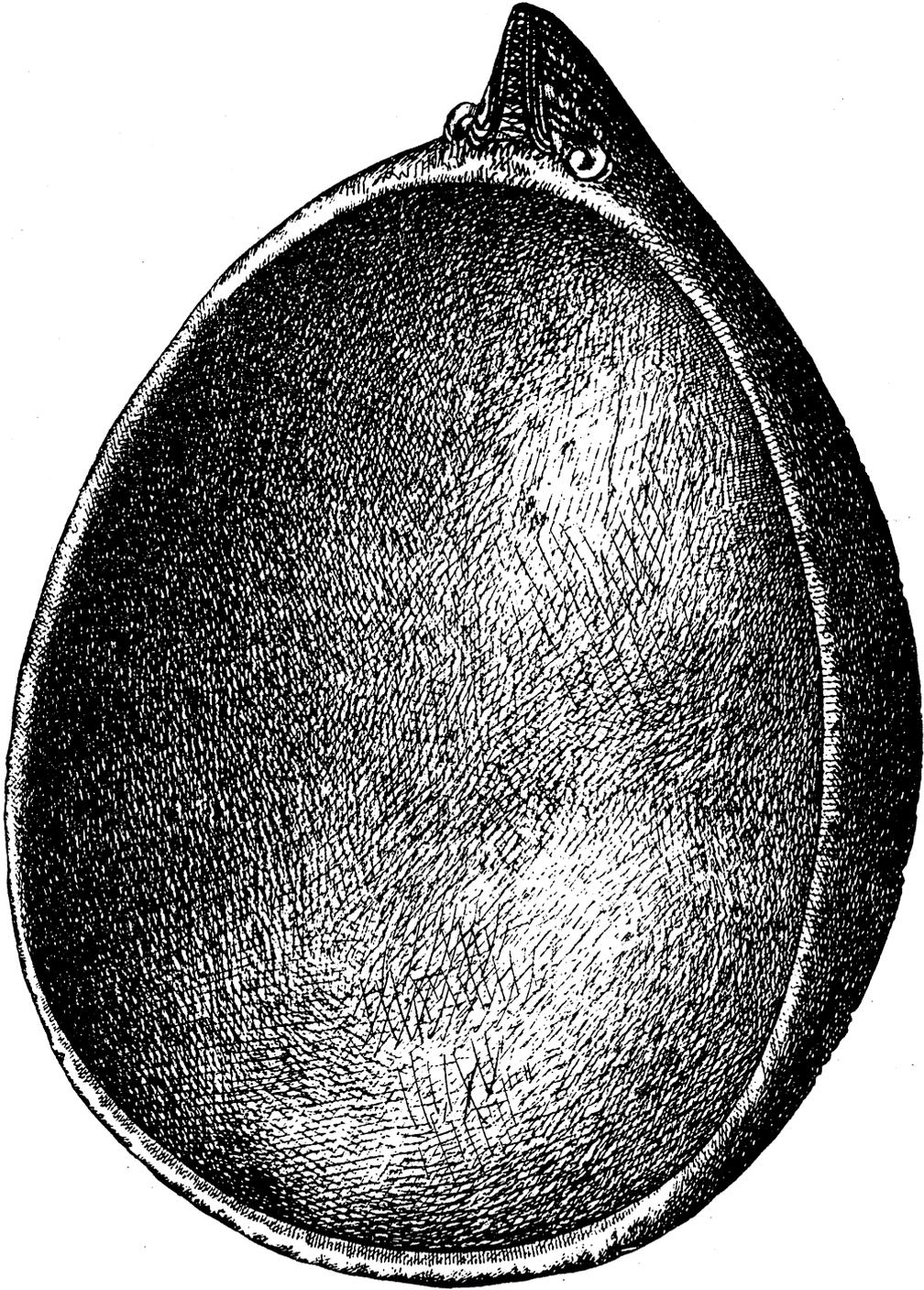
A i enei ra, ka haere atu te tauhou ki taua moutere, ka kopare ratou i o ratou kanohi, kei kite atu ratou, kei kite mai hoki taua kuri nei a Moho-rangi i a ratou, a kei u atu ana ratou ki uta, ka horo iho te kowhatu o te pari a ka mate ratou.

TE MAUNU TANGA MAI I HAWA-IKI.

(NGA-TI-KAHUNGUNU.)

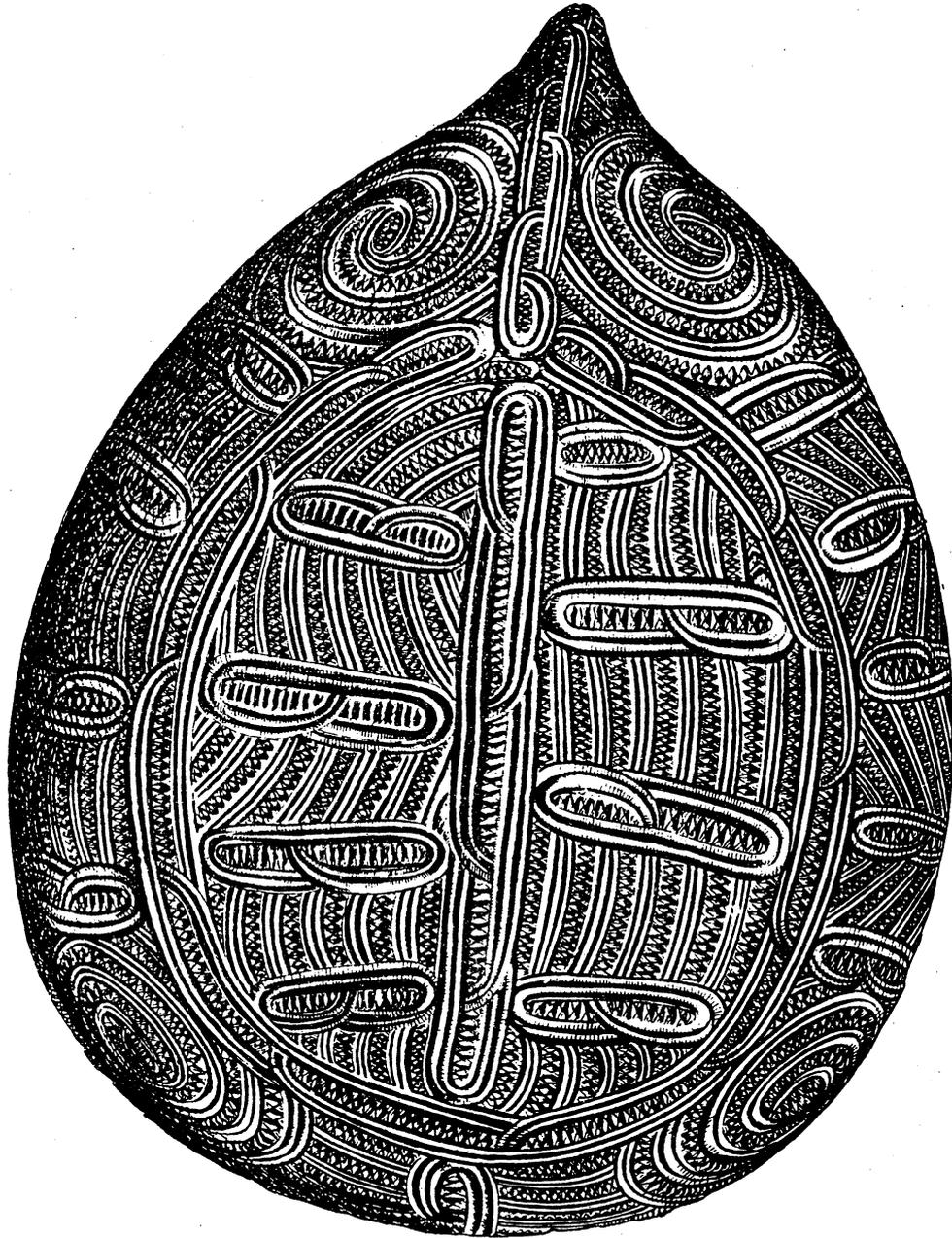
He whakaatu tenei i te take i haere mai ai o tatou tupuna i Hawa-iki, he kakari (whawhai) ki nga maara ki Tawa-rua-a-raro, ki Tawa-rua-a-rangi, ko te ingoa ena o nga Maara a o tatou tupuna i kakari (whawhai), ai i heke mai ai ki tenei motu, ko tetahi take ko te ika ano a to koutou tipuna (tupuna) a Maui, kua rangona mai hoki kua ea kai (kei) runga te ika a Maui, koia tenei e takoto nei he whenua, na reira ano te tahi take i haere mai ai ki tenei motu. I te takiwa i hiahia ai ratou ki te haere mai, ka tahi ka haere he iwi ki te tarai waka mana, tena iwi tena iwi; ka tahi ka whakatika te whanau a Tato ki te tarai i tana waka ia Taki-timu ko nga tangata tenei nana tenei waka a Taki-timu. Ko Tanga-roa, ko Te-whatu, ko Maire, ko Uira, ko Tato, ko Rongo-kako (Tenei ano ona waewae te takoto nei), ko Tama-tea.

Ko Ngatoro-i-rangi ano tetahi o nga tangata o tenei wa, ka tutata ki te haere mai, ka tahi ka whanakotia (tahaetia) e Tama-te-kapua, haere atu ana tae rawa mai ki waho ki te moana, ka whanakotia (tahaetia) ko te wahine a Nga-toro-i-rangi, e Tama-te-kapua, ka tahi ka whakahekea a Te-arawa ki te waha o Te-parata, na te whakaarotanga ano o Nga-toro-i-rangi i hoki ake ai a Tama-nane ki te ao.



PAPA OR KUMETE.

Out of which preserved birds were eaten
INSIDE VIEW



PAPA OR KUMETE.
REVERSED VIEW



PAPA OR KUMETE.
SIDE VIEW