

THE
**ANCIENT HISTORY OF
THE MAORI,**
HIS
MYTHOLOGY AND TRADITIONS.

TE ARAWA

BY

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How roused in anger now my spirit feels
To mine own grandchildren, who wilfully
Would drag me on in evil still!
In days long past my legs belied their power,
And trembled even then in youth and might;
But now old age has come on me,
And brought decay of life in all its forms,
I must depart, and go to spirit-world below.
But, Pehi-rehu, speak, and tell the fame
Of feasts of plenty often held in days long gone,
That I may hear, as with the ears of fledgling bird,
And then go on the road that leads to Mawete,
As on that path thy ancestor, called Hika-tamure,
Went in his last long visit to Uranga-o-te-ra,
And Nuku-tau-rere, and Kaha-o-waru-maru-
To visit Taua-ki-te-marangai,
And from him sacred chants obtain,
To give revenge its deadly power to glut itself in war.
And then we will go back, and see the frothy wave
That dashes over Rewa-tu,
We had to hide on mountain-range,
And then could hear the voice of gull far, far below
On ocean-beach, and knew that they alone did represent
The tribe of men who held the riven home and land;
And we could see the swiftly-darting gannet,
Birds of thine own ancestor, Kahu-paea.
Ah me! But Parepare is, as ever, Parepare still;
And Rua-te-mahu is as Rua-te-mahu still;
And Tau-te-pawa is as Tau-te-pawa was;
And all are still a dread to every tribe and home.
But Uru-kehu's ire is roused,
And, with his war-weapon uplifted high in air,
He smites his chest with calm, indignant rage.
And Rua-tapiki confronts his evil destiny,
As, with his knowledge of his guilt, he drove me
Friendless, foodless, to the mountain-peak,
Where oft I met Marama-taka, the chief
Who fed and nurtured all the tribes of Hau-raki,
I now will leave and rest myself on Tonga-riro,
While Rua-pehu utters loud, discordant sighs of woe,
And Pari-te-tai-tonga thrills my feeble knees
With weakening pain, and, though I chant a song,
My life is cut in twain, and heart is dead.
And now I feel deep wrinkles on my skin:
Maybe these are the beauty-marks to bear
While passing on the path to Te-piu. Oh me!

*A dirge chanted by Te-iro when they were
driven out of the Matakaitaki Pa.*

CHAPTER I

Now the coming dawn is seen
On peak of Tau-hara.
Maybe it is my husband
Coming back to me.
But, oh! my only love,
Go with the ancient great-
Go with them all, the
Noble, great, protecting power.
But who, oh! who of all
The gods drove you to death?
Then sleep, beloved, in evil house,
And wear the ornament Kaukau,
That Nga-hue left to us
To speak to thee of love
And kindness in this world.
Then think of all
Thy lengthened life and fame,
And noble, beauteous frame,
And marks of Mata-ora
Drawn in lines on thee,
Admired by all the tribes.
How beautifully are all
The stars arrayed in heaven!
But Tu-tahi-ma-rehua-kai-tangata,
The star that steals away
From company of Mango-roa,
Has left and disappeared,
And thou dost stand
So lonely, like the god
Tanga-roa in the south,
And like the plume
That decks the prow
Of Arawa canoe
Now sitting on the sea,
So gazed at and so loved
By women of the west.
Yes, thou didst cast aside
The potent chants called

Hira-mai-te-uru,
And Hira-mai-te-whatu-moana,
With the Paepae-o-te-kotore
Oft used in sacred acts
And god-like deeds of old
By Rongo-mai-te-huia,
Thy noble ancient ancestor.
But now stretch out
Thy arms to darkest spirit-world.
O son of Rangi! thou
Now cease to sleep,
Arise and stand,
And take thy war-weapon,
And tell the world
Thy omens, signs, and
Policy in war. Tell us
Of Kura-takai-puni,
And Toka-tu-moana,
With Tuku-tahi-whakarere;
And speak of Tai-whakaaea,
And Hawa-iki-pepeke,
The charge, and rally,
With the feigned retreat in war.
Oh! thou art now laid low,
And loud thy fame
Is heard in all the sky.

*A dirge sung at the death of Te-heuheu,
who was overwhelmed by a landslip at Taupo.*

TAWHAKI AND KARIHI (NGA-I-TAHU)

This is another version of the doings of Tawhaki and his elder brother Karii, which were not put into the history of Taki-tumu on a former occasion.

The cause of the journey of Tawhaki and Karihi was to avenge the death of their father, who had been killed by the Aitanga-a-punga (descendants of the sinker), and the woman Hine-nui-te-kawa (daughter of the great baptism). And Karihi took sacred incantations in his memory, and was therefore very sacred; but Tawhaki was not sacred, but was common, that he might do all or any menial acts, but he was learned in all knowledge.

When they commenced their journey Tawhaki had connection with all the females they met. He lived with Akau-roa (long

sea-beach), and begat Karoro (sea-gull). He lived with Papahuri-keke (the side that turns and twists awry), and begat the Koura (crayfish). He lived with Kuku-mawhera (open mussel), and begat the Torea (*Hæmatopus unicolor*). He lived with Hine-whango (hoarse daughter), and begat the Kuru-patu or Kukuru-atu (sacred plover) and the Meho-tatai (one of the rails).

When they arrived at the home of an old woman called Ruahine-mata-morari (old woman of the blind eyes) they found her counting her food with a fan or weapon in her hand, which she waved around her, counting her food at the same time. The two snatched some of the food of this goblin away. The goblin again counted her food, and found that some of it had been taken. She dashed her korepa around her so that it might hit with force the person who had taken her food; so Tawhaki and Karihi lay flat on the ground, that they might escape being hit by the korepa (a sharp stone or flint tied on to a cord and swung round the person to cut or kill any one it might hit).

The goblin was related to them, as she was the mother of their father. Tawhaki and Karihi slapped her eyes, and she could see; and she saw them, and asked, "To what place are you going?" They answered by asking, "Which is the road to heaven?" The old woman said, "I do not know." Again they asked her, and she gave them the same answer; but, as they persisted in demanding from her the path that leads up above, Tawhaki said to that old woman, "If you do not show the road to us you will be killed by me." Then the old woman said, "You must go to the other of your ancestors, to Ka-where (crumble), who knows the road for you to go; and she will tell you the customs of that road, and the custom of climbing up. In the morning you can go to see her." That night the two slept at the settlement of the old woman, and she had a desire to kill them while they slept; but Tawhaki was aware of this, and said to his elder brother, "Let us be cautious lest we be murdered by this old woman." So each of them put shells on his eyes, so that the old woman, looking at them, might think they were still awake (the shells would appear as if their eyes were open); but they were fast asleep, and the shells on their eyes alone were shining.

As the old woman thought they were still awake, she durst not go near to them to kill them, and she was also afraid that she might be killed by Tawhaki. On the following day they went to the other of their ancestors, to Kawhere, who when saw them, she asked, "Where are you two going?" Tawhaki answered, "We come to you that you may show us the road that leads up to heaven." Kawhere said, "There is the road hanging there." Tawhaki said, "Where?" Kawhere took hold of it with her hand, and they then saw it, and could climb up correctly. Tawhaki said Karihi must climb up first. When he was about to climb up Kawhere said, "Do you hold fast with your hands lest you fall." And when Tawhaki heard the words of the god he stood up and chanted an incantation to enable Karihi to hold firmly with his hands. He chanted and said,-

Climb, Karihi, to the first heaven,
To the sacred heaven.
The weapon of Karihi is broken-
The weapon of great Karihi of Hema.
Adhere to the heaven,
Hold on, hold verily.
My son cries
In the [house] Whanga-to-reke,
In Whanga-to-reke dragged.

And Kawhere then taught them and said, "When you two climb up and get near to the sky, and the winds of Uru-rangi (west of the sky) blow on you, hold fast, hold fast [to the path], for if one of you fall down to the earth you will be killed."

Karihi climbed up, as he was learned in the knowledge of the incantations they were possessed of. He climbed on, and when he had got near to the top the winds of Uru-rangi swooped down on to him, and he came back [was swept] near to the earth. He climbed again, and thus he did three times; but at the fourth attempt that man did not

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succeed in arriving at the top, but he was killed. So Tawhaki climbed up, and was, like a spider's web, blown by the wind of Uru-rangi till he was near to the earth; but he did not care for this, and climbed up and let the rope down for Karihi, so that

Karihi could climb up after him; but as he waited for some time, and Karihi did not follow him up, Tawhaki thought that Karihi was dead. So he went away, and met two women who were coming to bring food for the old woman below, to whom Tawhaki and Karihi had gone in the first instance. He went on, and met other two women, who were wandering in an indecent manner. These he allowed to pass. He went on, and met other women, who were named Talk-of-the-begetting and Talk-of-the-having. These he allowed to pass. He next met a man called Tuna (eel), who was descending below, as it was so hot above. When Tuna saw Tawhaki coming towards him he stood still, and called to him, and repeated an incantation called Ka(Nga)-mata-mata-a-rongo (aro-rongo)-raua (the highest point of the peace being made between them), which was this:-

When man is seen-
The appearance of man-
When man is seen,
And has confidence,
It is life,
And world of light.

They each repeated this incantation spontaneously, and when they had chanted it all they passed on, each on his own way, Tuna coming below (to the earth), and Tawhaki going on his journey.

Tawhaki went to wander away, and saw a great house; so he made himself look very poor [dirty], so that he might look different and not be recognised; and he went on and was met by some men and women, who were collecting firewood, who caught him and kept him as their slave. They made him carry a load of firewood, and as they all went towards the settlement the people called as they went, "Here is our slave." The people of the settlement called and said, "Where is he?" The answer was, "Here he is." So the old people of the settlement called and said, "Bring your slave here, and let him remain here." As he was being led to the settlement Tawhaki thought in himself and wondered what they would do to him. But he got to the settlement and sat down; and as he had sat a long time he

thought he would not now be killed. He looked into a house and saw the bones of his father, and these bones made a noise to him – they shook in recognition of him. When the people in the house heard the noise made by the bones they said, “You make a noise, but who shall avenge your death?”

Now, Tawhaki was long in deliberating how he should kill that people, and in the meantime he had obtained those bones which had caused the booming noise, and that people became afraid. On another day, as he lived at the settlement, he went with some of the people to collect firewood. His companions got broken pieces of wood on their backs, but the firewood which Tawhaki got he carried on his shoulder. When they arrived in front of the house Tawhaki let his firewood down with a sudden throw, and it made a loud noise as it fell on the ground. The fear of the people was great, and Tawhaki thought it would be this [fear] by which he could kill [or overcome] the people. He meditated, and thought he would go to his ancestor Whai-tiri (crashing noise, thunder), that she might give him the thunder-incantation. He went, and as he proceeded he called to his ancestor, and she answered him, and asked, “Who are you?” He answered and said, “I am the great Tawhaki of Hema.” She asked, “For what have you come?” He said, “To obtain a little thunder from you.” She said, “For what do you want it?” He said, “To enable me to avenge the death of my father Hema.” So she, his ancestor, called and said, “Go back, and when you have determined on a day [to take vengeance for the death of your father] then call to me.”

Tawhaki went back, and when he got to heaven he pondered how he could kill that people, the family [senior] tribe of the Aitanga-a-punga (descendants of the anchor). He called, and his ancestor sent the Ua-pata (rain in drops), and after that Huka-a-tara (keen, biting snow), and after that Whaitiri-whakapake (crashing thunder), and after that Whaitiri-whakapaku (booming thunder); and when all the Whatu (hailstones) had descended Tawhaki saw that the Aitanga-a-punga were fleeing. So Tawhaki called to his ancestor to make the thunder boom more loudly, so that when the thunder did

boom more loudly the Aitanga-a-punga were fleeter in their fleeing to the ocean. Five of the tribe fled to the forest, whose names are these: Ponga (*Cyathea dealbata* or *medullara*), Whekii (syn. *Tua-kura*) (*Dicksonia squarrose*), Mamaku (syn. *Ko-rau*) (*Cyathea medullaris*), Katotoe, and Moko-piki-rakau (lizard that climbs up trees).

Then was the heart of Tawhaki glad, and his spirit gained power, and he stood up and, chanting, sang,-

Come through the great courtyards,
Through the long courtyards,
Through the courtyard
Of Hine-nui-a-te-kawa.
Baptise Puanga in his stream,
Matoi-kura i (his deep red stream),
With the star Rigel in this world.
Slide, move, move on still.
Be close, closed up tight,
Cut them to the sea-wave,
And turn them to the descending tide.
Cut them to [the god called]
Tu-te-aro-ngaru-muri
(War-god of the back of the last wave),
To prepare the power of the tooth,
To prepare the water of Puanga
At Matoi-kura i.
Puanga in the world,
Slide, move, slide away,
Be close, be in captivity.

Now, Hine-nui-a-te-kawa is the female of the people of the Aitanga-a-punga. And revenge was obtained by Tawhaki for the death of his father Hema. Tawhaki came down and brought the bones of his father Hema with him [to this earth].

Tawhaki took his wife called Hine-tu-a-hoanga (daughter of the grinding-stone), and when she was near the time that her child was to be born Tawhaki became so ill that he was near death, and he spoke to his wife and said, "If you give birth to a child after I am dead, call that child Wahie-roa (long firewood)." When he had died a child was born, and at its baptism it was called Wahie-roa, after the firewood he had thrown down in front of the door of the house of the family tribe of the Aitanga-a-punga, which had caused that people to dread and tremble.

CHAPTER II

Lift out the sacred post,
 The post of Rongo-mai-mua,
 The post of Rongo-mai-hiti.
 But, then, oh! hearken
 To Nga-toro of steadfast food,
 To the post before,
 To the post within,
 To the post without,
 To the steadfast post.
 Descend from above,
 From the death-omens
 Of the canoe the Arawa,
 Whence the powerful breath
 Of the sea-god the Parata.
 Descend, descend, O Tanga-roa!
 Descend, oh! descend, Pa-nuku,
 And Hui, and Taiki, oh!

A religious chant of Nga-toro-i-rangi.

DEATH OF WAHIE-ROA AND DEEDS OF HIS SON RATA

When Wahie-roa became a man, he took to wife Matonga-rau-tawhiri (leaf of the south Pittosporum), and when she was near having a child Wahie-roa was killed by Matuku (crane), who took the body of Wahie-roa to his place, called Pikopiko-i-whiti (the crooks at Whiti), to eat. After the death of Wahie-roa a son was born, who was baptized Rata (quiet); who, when he had grown to be a man, asked his mother (the second wife of Wahie-roa), "Where is my father, now so long absent?" His mother said, "Look to where the sun comes up." The son asked,

“What did he go there for?” The mother said, “Matuku came for him.” The son asked, “By which way did Matuku come for him?” The mother said, “By way of a canoe.” So Rata began to ponder over the matter, and asked his mother, “Can I get there?” She said, “You cannot. How can you get there?” The son said, “I do not know, but can I not make a canoe?” His mother said, “You can make a canoe: you can take the greenstone axe, the keepsake given by your ancestors, and take it to your ancestor called Hine-tu-a-hoanga (maiden of the grindstone), that she may grind your axe to make it sharp that you may be able to cut timber for a canoe.” So the mother went to a hill and took an axe out of the ground where it had been deposited, and gave it to her son; and the son went to his ancestor, who asked, “For what have you come?” Rata said, “To bring my axe to you that you may sharpen it.” The goblin said, “What are you doing with the keepsake of your ancestors, that you bring it to me to sharpen it for you?” Rata answered, “I want it to fell timber for a canoe, in which to voyage to obtain revenge for the death of my parent Wahie-roa.” The old woman said, “Where is the axe? Give it to me that I may sharpen it.” The grandson said, “How will you sharpen it?”

The old woman turned her back towards him and said, “Put the edge of your axe to my back, and I will sharpen it.” Rata put the edge of his axe to her back, and the old woman chanted an incantation, and said,-

Be sharp!
Be sharp!
Be sharp!

When the axe was sharp, Rata went back to his home, and his mother asked, “Have you got your axe sharpened?” Rata said, “Yes.” She said to her son, “On the morrow, in the morning, go and fell a tree for a canoe for yourself.” He answered, “Yes.”

At dawn of day he went into the forest and saw a totara-tree (podocarpus totara), which he at once began to fell; but he felled it with ignorance (without performing the usual

ceremonies when felling trees, which were called “the children of the forest-god Tane”). By the time the tree fell to the ground it was near sunset; but he cut the head off the tree and then went back to the settlement. His mother asked him, “Have you felled your tree?” He answered, “Yes.”

When he had left the spot where he had felled the tree a great number of the offspring of Tane arrived there to put the tree up again in its growing-position. When they began to work for this object each worked at his own labour for the same end; at the same time all chanted in concert, and repeated these words in unison:-

Let the chips fly this way
To adhere;
Though small,
Become straight,
Fresh, and green.

Now they had collected all the chips and dust of the tree together. Each fragment had gone to its original place in the tree, and the tree had become what it formerly was, and stood erect as a tree by being placed where it formerly grew. The tree was again one of the trees of the forest of Tane; and Rata had gone home, and his mother had given food to him. He slept, and at dawn of day he went to the tree he had felled, but found the tree standing up erect as it had formerly grown. He sat down and thought and pondered, and he looked and said, “This is the tree.” So he began to cut it down again, and felled it to the ground, and cut the top off it, by which time it was evening, and he went home. His mother forgot to ask him [about the tree], and gave him food. He slept, and at dawn of day he went to the tree, and found it again in a growing-position; so he came back to his home, and his mother asked him, “Why have you come back so early in the day?” He gave his mother an account of the matter, and said, “I felled a tree on the first day, and I cut the head off it, and on going back yesterday morning the tree was standing in its original position, as if I had not cut it down. I again felled it, and cut the top off; and

this morning on going there it was again standing up in its old position, and hence I have come back.” The mother said to her son, “It was my ignorance: I did not inform you how you were to be guided in your proceeding in regard to the tree. Your ancestors have put the tree up again in its growing-position. But go back and cut the tree down, cut the head off it, then come away from it a little distance and sit down and watch; and when you hear any persons coming, do not startle them at once, but let them take hold of the tree with their hands. You will see them collecting the chips which you made in cutting the tree down; and again they will put these chips each into its own place in the body of the tree, and they will place the tree erect again as it grew formerly. As they are about to lift the body of the tree into its erect position you jump out of your hiding-place and stand on the body of the tree.” And his mother said, “Be quick and go back to your tree at once, and cut it down, and your ancestors will make a canoe out of the tree for you.” As soon as his mother had ceased to teach him he went back to where the tree was, and cut it down, and cut the top off it; and he then went aside and sat down and hid himself, and he heard the voices of persons who were coming towards him as they repeated his name, and these were the words of their song and the sound of their encouragement of each other:-

It is Rata, it is Rata of Wahie-roa,
Who in neglect cut down [the tree]
Of the sacred forest of Tane.
Fly, ye chips, to the root [of the tree];
Fly, ye chips, to the head [of the tree].
The noise, the blow, and power of the axe
In one company [all together].

Rata saw these beings all coming, as they sang this, towards the root of the tree, and putting each chip in its old place, while others of the people were joining the head to the body of the tree, and he saw that they were lifting the tree up to its old growing-position. When the head of the tree had been partly lifted from the ground, and the butt of the tree was about to be joined to the root, and the tree was being lifted into an erect

position, Rata went and stood on the body of the tree and spoke to his ancestors [these people], and said, “And you are the people who are playing tricks on me!” This people [his ancestors] said, “You have felled the tree in

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neglect of all the customs and ceremonies that should be observed in cutting the trees in the sacred forest of Tane-of your ancestors. Why did you not let us [our people] make your canoe? Now you go back to your home: we have seen you.” Rata then said to his ancestors – to the Aitanga-a-rupe-tu (the offspring of the shaking standing), and to the Rupe-pae (the trembling laid across), and to the Tini-a-para-rau-rakau (the multitude of the gum of the leaves of trees) and he went back to his home, and his mother said to her son Rata, “Have you seen your ancestors?” He said, “Yes; and they are to make a canoe for me, and will make it in my absence. I did hear them commencing to make it, while they chanted this:-

“The bow shows now,
The stern shows now,
The sideboards show now,
All go together [make one canoe].

His mother said, “Yes; and to-morrow, early, your canoe will be brought here to the sea-beach.” He ate and slept, and at dawn of day he and his mother heard the noise of a canoe being dragged towards their home; and this was the song which was chanted by these people in unison to give spirit to drag the canoe:-

[She] climbs, [she] goes up,
[She] climbs, [she] goes up,
To the stars, to the moon,
To the stars, to the moon.
Let the old woman
Move the canoe sideways,
Let the old woman
Move the canoe sideways.
Who is it? It is Ahi-rau-e.
Who is it? It is Ahi-rau-e.
Who is this?

Who is this?
It is Rata,
It is Rata.
That he come,
That he come,
And drag,
And drag,
This canoe,
This canoe,
Manini-tai,
Manini-tai.
Bring the finishing-axe.

CHAPTER III

Cut man with the axe
Called Hauhau.
Tia will carry his axe-
The big axe called Hauhau-te-rangi.
Chop Tai-nui, fell the tree
That it fall to the ground.
Follow the Arawa:
She will not be overtaken;
She will hang on the line of Putiputi,
And be left outside Pou
And heated with paddling.
Steep in front, steep behind
Then sounds the song, and wail behind.

*The incantation of the Tai-nui
crew for the canoe Arawa.*

RATA PROCURES A CANOE, AND DEPARTS ON A WAR EXPEDITION, TO AVENGE THE DEATH OF HIS FATHER WAHIE-ROA

When the canoe had been brought to the settlement the multitude of the Para-rau-rakau sat down on the ground. Then the old woman said to her son Rata, "Go outside [of the house], and say to your ancestors, 'Drag the canoe to the ocean,' that they may perform the ceremony to remove the tapu from her in the sea; and when you come back your ancestors can perform the ceremonies and chant the incantations and baptise the canoe by giving her a name."

Rata went outside [of the house], and spoke to his ancestors, who consented at once, and they dragged the canoe to the ocean,

and he (Rata) went on board of the canoe, and they took her to where canoes lay at anchor, and there performed the ceremonies and chanted the incantations to take the sacredness off a newly-made canoe. And the people said to Rata, "Let your fishing-line into the sea;" and as he let it down into the sea, his ancestors chanted a charm to cause fish [to take his hook], and this was the incantation they chanted to make the fish take his bait:-

Take it, take it, take it [the bait].
O Waro! It is Waro the offspring. O Waro!
(Boom of the ocean-cave).
O Waro
It is Wi-o-tea
(Dread of the light colour).
[He] comes up, [he] comes up,
The goblin from beneath-
[He] comes up, [he] comes up,
The ancient from beneath-
Depths of the waters-
Waters that move, oh, oh!

The line had not touched the bottom before a fish had gone to it [and taken the bait]. Rata pulled the line up, and on it he found a mata-wha (a large sea-fish, not unlike a shark in shape), and he went with it on shore, and on the beach he was met by his mother, who had come down to the water-line of the sea; and when the canoe touched the land she put her hand out, and took hold of the fish, and said to her son, "Do you and all of your ancestors come up to the settlement;" and she went away with the fish held in her hand, and Rata and his ancestors followed behind. When the old woman had got to the tuahu (altar) she put the fish down on the ground, and called to the ancestors of Rata to perform the ceremonies and chant the incantations, and make the fish an offering to the gods; and she directed that when this was performed the fish should be hung up as a sacrifice to the gods. The fish was offered and then hung up, and the canoe was baptized, and she was called Niwa-ru (great earthquake), and such was the name of the canoe of Rata. The people then sat down to a feast; and when this was partaken of Rata began to question them, and asked if they would be agreeable to take him [to obtain revenge for the

death of his father]. They said “It is good; we will take you.” So Rata asked his mother to prepare food for his war-party; and by the time food for them had been tied in bundles it was evening, and all the people assembled in the presence of Rata, and they asked, “How many men shall take you on your journey?” Rata answered, “One hundred and seventy twice told.” And on the morrow at dawn the canoe of Rata was put out on the sea, and in the evening the canoe arrived at the home of Matuku (crane), and spies from Rata went to the settlement and found Kiore-ti (rat of the squeak) and Kiore-ta (the beaten rat), with

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the widow, first wife of Wahie-roa – who had been carried alive to the land of the murderer of Wahie-roa. So soon as Rata had taken these prisoners he asked them, “Are you the only persons now living at the settlement?” They said, “Yes.” Rata asked, “Where is Matuku?” They said, “He is gone below [north] to the other of our homes.” Rata asked, “When will he come up [south] again?” They answered, “On the seventh [December] or on the eighth [January]; but we two must first call for him before he will come up.” So the war-party was taken to the settlement of Matuku, and they there saw the first wife of Wahie-roa, who had been taken prisoner when her husband and lord was taken and killed.

Rata told the war-party to plait some ropes. When this was done, Rata went with the men of Matuku and his own war-party, and when they arrived at the mouth of the cave up which Matuku came to this earth, and by which he went below, a noose was placed there, and Rata said to the men of Matuku, “Call your man,” and they called and said, “Matuku, oh!” Matuku answered, “Oh, oh, oh!” The men said, “Come up here, and perform the ceremony of taking the tapu off, and make an offering to the gods of our greens.” Matuku called up and said, “I will not come [up]. In the seventh or eighth moon [December and January] you can call and say, ‘Come up here to perform the ceremonies over our greens.’”

It was now evening, and the war-party went back to the settlement, partook of food, and slept. On the following morning

the war-party went again to the mouth of the cave, and Rata said to the men of Matuku, "Call [to him]." They called, and said "Matuku, oh!" He answered, "Oh, oh, oh!" They said, "Come up. We are lighting the oven to cook our greens." Matuku said, "You are attempting to confuse the seasons of Matuku." But he came up, and Rata called and said to the war-party, "Do not make any movement on your own account. Let me first tell you to pull the rope, then pull it tight." Now, Rata was standing with his axe in his hand, and on Matuku coming up, and when his head, his shoulders, and body were seen, and when his waist was just out of the mouth of the cave, then Rata stood up and called to the war-party and said, "Pull the rope;" and, though Matuku attempted to go back, he was caught by his body and hands by the rope, and Rata rushed towards him and hit him on the head with his axe. Rata then pulled the axe out of Matuku's head and hit Matuku again with it, causing Matuku to call out loudly. So Matuku was killed, and the war-party partook of food; and in the evening they came back and put the body of Matuku in their canoe with the men of Matuku, and in the morning they arrived at home.

Rata went to his own house, and his mother asked him, "Have you killed Matuku?" He answered, "Yes, I have killed him." She asked, "Where is he?" Rata said, "He is in the canoe." She asked, "Where are your ancestors – the tribe of people who accompanied you to war." He said, "They are on the sea-shore with the men of Matuku and the first wife of my father, who is still alive." She now said to her son, "Go and say to your ancestors, 'Bring the man [Matuku] on shore here, and also the living men.'" Rata went and said to his ancestors, "Bring [the body of] Matuku on shore." They did so, with the living men; and when they were at the settlement the old woman [second wife, mother of Rata] went out of the house and said to the war-party, "How will you deal with the man of your grandchild?" They said, "Burn [his body] in the fire." So satisfaction was obtained by Rata for the death of his father Wahie-roa.

These words of history are of the Nga-i-tahu, written by Hopa Paura-te-wai-tutu and Hone Rapatini.

CHAPTER IV

My love is cast aside
As is the ripped-up fish
In ocean-battle killed,
What do these eyes portend
As gushing tears now come,
And I, in anguish,
Weeping, flee to home at Wai-hi?
Who can be deaf
As words of love are heard
By fond beloved and wife?
And I in dream can see
The plume of Hongi
Flaunting, waving in her head,
And nearer coming, nearer still,
Till flash of red reflected
From the plume is seen
On Parahama and Riri-hore,
Who in their home
Would not refuse to have
The noblest gift you make
As did the servile soul
Of Tu-rihariha,
Though evil came, and death
Was in the last word said.

A love-song.

A VERY ANCIENT CHANT SUNG BY PEHI-TU-ROA AT WHANGA-NUI (NGA-TI-HAU)

This song was in relation to Te-arawa, and alludes to persons and events connected with the coming of that canoe from Hawa-iki, and the arrival at Maketu of the ancestors of the Roto-rua and Tau-po tribes.

The day now dawns,
And the beloved is seen.
My bird now sings
Upon the bird's own perch.
My kaka of loud voice
Now speaks at home
To your elder brother.
I ask to know the path
That leads by inland route,
As no canoe is near
To take you hence.
But your canoes shall be
Te-rongo-pu-rere-hua
And Rangi-pu-rere-o-tane,
The known canoes of Tanga-roa
And Te-waka-ihu-ngaru,
The canoe of Rongo-mai,
So often seen at Wai-o-rua,
Where you must go, and there be seen
And gazed on with delight-
That beautiful red-stained skin of thine,
That skin so fragrant with
The scented oil, with raukawa.
And should they ask thee,
Answer them, and say,
My wife by evil men
Is taken far from me;
And yours are ears so deaf,
And could not hear

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That I of Arawa am,
Of Nga-toro-i-rangi,
And am escaped and fled
To live at Make-tu,
Where fights of Totara-karia,
And Ihu-motomotokia
Had origin; and winds of Punga-were
Blew all to sea, and thence
The death of Muru-tahanga,
And Mana-hua's multitude were killed.
Take thine axe, and stand, and speak
Of battles fought at Te-whaka-horo,
And of thy sons
In battle caught,
And taken all alive
In one canoe as prisoners.
And, O my parent!
I am not of idle hand,
But oft have carried you
With power to battle-front.
But coward soul,
That dared not take revenge
For the death of Tau-wha-o-te-rangi,

Or Wai-pohue,
Or for Te-riu-here-taunga,
Or battle of Te-roto-a-tara.
I still remember these,
And memory holds them
As a dread, to point
To you to take revenge
On thousands yet,
Nor darest thou quake,
Or feel an awe of fear,
To cause thee now to say,
Oh, pain! Oh, dread is me!

NGAHUE AND TAMA-TE-KAPUA (NGA-TI-HAU)

This man Nga-hue (the calabashes) was from Hawa-iki. On account of a person being jealous of him and his pet fish living so peaceably in that land [at Hawa-iki], his enemy was angry, and Nga-hue was expelled by this person from Hawa-iki. Hine-tu-a-hoanga (daughter like a whetstone) expelled Nga-hue from Hawa-iki. Hine-tu-a-hoanga was the chief of a great tribe at Hawa-iki, and this tribe was numerous, and possessed many outrigger canoes by which they could sail on the ocean to the islands of the Hawa-ikian sea. Nga-hue was like the man Tini-rau (many hundreds), who took great trouble with his pets, which were whales, on which he could go across the sea; and it was on account of their obedience to his commands that his enemy (Hine-tu-a-hoanga) was enraged with him, and so expelled him from that land, that he might go and find a home for himself where he could live or sink in the sea and be drowned. So Nga-hue was expelled from Hawa-iki; and he got on to one of his pets, a whale, and sailed away for the islands of the sea, and landed on an island and there lived; and the whale sailed about the islands. After they had remained there some time Nga-hue surmised that his enemy might come there and turn him off that island, so he went on his pet whale to another island. Having lived there some time he left, and went to another land, at Ao-tea; and when he had seen the land they went towards Whanga-paraoa (harbour of the whale), and Nga-hue landed there; then they went to Tauranga, and Nga-hue

went on shore, and travelled overland and went into Hau-raki (Thames), and he went on to Wai-hou (water that excavates down), and he got to the Wai-rere (waterfall), and on to Taupo (rest at night), where he stayed for some time, and then came back to Hau-raki (Thames), and went to Moe-hau (sleeping wind) (Cape Colville), where he again got on to his pet whale and went by the east coast, and went to all the various places near Tauranga (lay at anchor) – Whai-a-paoa (skate of Paoa), Wai-apu (water baled up into the mouth by handfuls), Turanga (standing), Te-mahia (the sound of a voice), Here-taunga (predetermined; the place of anchorage or alighting), Matau-a-maui (the fishing-hook of Maui), Matai-kora (a certain stone used in working the pounamu), Wai-rarapa (glistening water) – and he crossed over the sea of Rau-kawa (green colour) (Cook Strait), and he sailed on to the Wai-pounamu (Middle Island), and on to Ara-pawa (road of smoke), Ara-hura (road made clear by pushing the scrub aside), and Whaka-tupa (unfruitful, not yielding any produce); and he found the greenstone at Whaka-tupa, and he took a slab of greenstone, out of which he made the greenstones called Kaukau-matua (anoint the parent) and Tuku-rangi (the heavens beclouded). From this place, he again went on his pet fish to the Aroha (love), where the bird moa (swing to and fro) was seen at the Wai-rere (waterfall). This bird he killed, and cooked in an oven (hangi) and put it into a basket made of totara-bark, in which preserved pigeons are kept, and took it back with him to Hawa-iki, and made a present to the people at Hawa-iki, and said, “There is a land I have discovered: it is a good land, and that is the food found there – big birds, fish, fern-root, and many other sorts of provisions.” They asked, “By what path do you get there?” He answered, “You must voyage in canoes, and look to the stars of night to show the road.” So the people began to make canoes, and hence Tai-nui (great sea), Te-arawa (shark), Ao-tea (clear day), Taki-tumu (lift the king on the side), Kura-hau-po (red night of wind), and Toko-maru (bruised pole) were made, and other canoes also; and Tama-te-kapua (son of the clouds), Nga-toro-i-rangi (stretch out the arm to the sky), Hotu-roa (long sob), Turi (deaf),

and Manaia (haughty) were the leaders of those who came over in these canoes.

These canoes were made, and they sailed from Hawa-iki and came towards these islands [of New Zealand]. And at the time the stern-piece was made to fit on one of the canoes an evil befell the people.

The son of Manaia named Tu-te-ngana-hau (god of war who persists in obtaining the scalp of his enemy) had an evil befall him in being crushed by the stern-piece (haumi) of the canoe; and those who were fitting the stern-piece to the canoe buried the body of the boy in the chips made in constructing the canoe, after which they worked as fast as they could to complete the canoe, to be able to go on their voyage at once and get out to sea, for fear the body of the boy should be found while there were in Hawa-iki, when evil or battle would be the result.

Now, this boy was descended from a line of great chiefs, and was therefore of great rank, and some priests say the cause of his death was that he taunted, or made sport of, or sneered at Hotu-roa at the time the canoe Tai-nui was being made; and Hotu-roa was angry at the sneering words of Tu-te-ngana-hau, and slew him and buried him in the chips made in constructing the canoe; and the boy was supposed to have gone to his relations, so he was not sought for by the people.

The canoes were finished and the Arawa sailed away from Hawa-iki, but before she put off from the land Tama-te-kapua called loudly to Nga-toro-i-rangi to go on board of his canoe, the Arawa, to perform all the ceremonies

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and chant the incantations to take the sacredness from the canoe, that the crew might be able to eat cooked food on the voyage, without incurring the anger of the gods; and that his wife Kea-roa (long discharge of the nose) should also go on board, that she might perform all the ceremonies and chant all the incantations to the female gods for the same object. So they two went on board of the Arawa, and as they were engaged in performing the ceremonies requested by Tama-te-kapua, and were lost in thought on the performance of these correctly,

Tama-te-kapua ordered the canoe to be put out to sea, and by the time these two had performed all the ceremonies, and had again come up on deck, the canoe had gone far out to sea, and, though they asked to be taken back to the shore, their request was not listened to, though they said they wished to go on board of the canoe Tai-nui. And the canoe sailed straight on, and when far out at sea Tama-te-kapua seduced Kea-roa; and it was by the veriest chance that the canoe was not foundered by Nga-toro-i-rangi for the insult offered to him, but it was his pity for the people on board of the canoe that saved them. So they came on in the Arawa till she landed at Ao-tea; but they did not sleep in the hold of the canoe, but, as they were sacred, they had to sleep on the deck in a shed built for them. The canoe landed at Whanga-paraoa (whale-harbour), and went thence to Tauranga (lay at anchor), and on to Maketu (ridge of the nose) and Whakatane (like a man), from whence the canoe came back to Maketu, where she was hauled on shore and her anchors were cast into the Maketu River. The Arawa was afterwards burnt by Raumati (summer).

The Tai-nui sailed over the sea and landed at Whanga-paraoa (whale-harbour), and she sailed up the Tamaki River to O-tahuhu (the ridge-pole, or roof), where she was hauled across the portage into the Manuka water, and she sailed in that lake [river], and out at the entrance at the west coast, and along the west coast to Kawhia (embraced), where Hotu-roa (long sob) went on shore and took up his permanent abode, and where Tai-nui turned into stone, and can be seen at this day.

The Ao-tea (clear cloud) sailed from Hawa-iki and came into Hau-raki (Thames), where the crew stayed some time; but she sailed from thence up the Tamaki (start involuntarily) in company with the canoes Tai-nui and Toko-maru – that is, she was also called Tonga-maru (bruised south) – where they were hauled across the portage there; and when they had been put into the Manuka sea they were paddled in that sea and out on the west sea-coast; and the canoe Ao-tea landed at Ao-tea, and Tai-nui at Kawhia, and Toko-maru at Tara-naki (bravery around) – that is, at the home of Nga-ti-awa [Tribe], the tribe about

whom these proverbs are repeated: “Nga-ti-awa of heaven,” and “Nga-ti-awa, the axe that does not become loose by the effects of the heat of the sun” – where the people of the canoe Toko-maru stayed.

Now, as these canoes had left the land (Hawa-iki) and some of the tribe had stayed in the land – that is, those who forced the others to migrate – so they who stayed in Hawa-iki sought for the son of Manaia, but could not find him at any of the homes of his relatives; but a god called Tu-parau-nui (Tu the great fiction-teller) by the smell of the dead child discovered the body, and it was buried as the people lamented and wept. But they could not be avenged, as the murderer had left the land; so the son of Manaia was buried unavenged, like the burial of one of little note of Hawa-iki.

EVIL AT HAWA-IKI (NGA-TI-WHAKAUE)

Hou-mai-tawhiti (push through a thicket from a distance) had two sons, and from Hou-mai-tawhiti came the evil that began at Hawa-iki. Now, I will relate the origin of that evil, by which war began between the people at Hawa-iki, and in which they killed each other, and by which some of them were forced to migrate from that land to these islands, Ao-tea-roa (New Zealand).

The tribe lived at Hawa-iki in peace and plenty; and they had their sacred places and places that were common; and they had their homes, where they lived. But it came to pass, on a certain day, that the sons of Hou-mai-tawhiti possessed a dog called Potaka-tawhiti (whipping-top of a distance), and that dog went into the sacred place and ate the offerings presented to the gods, which act was not known for some time; but as soon as the theft of the offerings by the dog was discovered the dog was killed by the discoverers, Toi (pinnacle) and Ue-nuku (trembling earth), and cooked and eaten by Toi-te-hua-tahi (the pinnacle of one fruit). This caused Tama-te-kapua (son of the cloud: he walked on stilts) and Whakaturia (cause to stand up

erect), the two sons of Hou-mai-tawhiti, to be very sorry on account of the loss of their dog. As the dog had not been seen by them for some time they sought for it, but for some time could not find it. They went to each settlement, and kept calling for it as they went; and when they arrived at the pa of Toi-te-hua-tahi they called for the dog, and it answered "Ow, ow," from the stomach of Toi-te-hua-tahi; and when they heard it so call in his stomach, and Toi-te-hua-tahi also heard the howl of the dog in his inside, he remarked "I closed my mouth very tight, but your howl was not smothered, you slave; and still you howl." And hence these words of Toi-te-hua-tahi have become a proverb, and have become repeated thus: "Slave, you were hidden in the great stomach of Toi, yet you still howl, you slave." So Tama-te-kapua and his brother Whakaturia now knew the cause of their dog's absence from his home. They went back to their home in silence [did not make any remark about the dog to Toi-te-hua-tahi, or any other person], and concocted a plan by which they could be revenged on Toi-te-hua-tahi and Ue-nuku.

Now, they were not accusing Toi-te-hua-tahi falsely, as when they first called the dog in the pa of Toi-te-hua-tahi, and the dog howled in his stomach, they did not then accuse him for the loss of their dog, but when Whakaturia again called the dog, and it again howled in the stomach of Toi-te-hua-tahi, then they said, "Truly Toi-te-hua-tahi had killed the dog, and he had also eaten the dog," and hence they determined to be fully revenged on him for the death of their dog. So they laid a plan, and went to the water, but they left their garments on the bank of the stream all that night till dawn of the following day, and then, at night, they took their garments to the front of the tuahu (altar), and left them there that night, and till

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the following night also had passed, while they performed the ceremonies and chanted incantations to their gods at that altar, and made gifts to their gods; and at the dawn of the third day of their performing their ceremonies and offering their gifts they saw blood on their garments, which garments they laid

before the altar. This they took to be an omen of evil, and an indication of a future war. So they went to obtain saplings to make stilts, which, when they had made a pair, Tama-te-kapua took, and used them to walk on, and Whakaturia went with him for a walk; and at night they went towards the settlement of Ue-nuku, and, having seen a poporo (*Solanum aviculare*) tree in full fruit – which tree stood as a shade to the house of Ue-nuku, and was sacred because it stood near to Ue-nuku's house, and his house was sacred on account of his being sacred, and, of course, the tree shading that house was also sacred, and the fruit of such tree could not be eaten by man – Tama-te-kapua went on his stilts – that is, on his feet that walked in the clouds – to that tree, and he plucked the fruit of the tree, and he and his brother Whakaturia ate the fruit; and when they had satisfied their appetites with the fruit of the tree they went back to their home and family tribe. They went each night after this to the tree for the same object; and Ue-nuku noticed that the fruit of his poporo-tree became less in quantity, and he wondered what could cause it to disappear; and he looked on the ground where the tree grew, but could not see the marks of the feet of men there, but only the holes made by the saplings on which Tama-te-kapua walked. Ue-nuku did not know what these marks on the ground indicated; but at night spies were placed near the tree to discover how it was the fruit grew less in quantity, and after a time Tama-te-kapua and his brother Whakaturia came again to the tree to eat of its fruit, and they saw the spies, who rushed out and caught Whakaturia; but Tama-te-kapua escaped. The spies took Whakaturia to the sea-beach, and some of them said, “Cut this fellow to pieces – hand from hand, foot from foot, and chest from ribs – and let the pieces be thrown into the sea, that the limbs may float away.”

Whakaturia said to them, “I cannot be killed by you on this sea-coast, but take me inland and then kill me.” So they took him inland, and as he was taken before the great company of Ue-nuku, who all assembled to see him executed, some of them said, “Cut him to pieces;” others said, “No; plait a large basket

and put him into it, and hang him up in it in a house, so that the smoke of the house may annoy him.” And all the great company agreed to this, and he was placed, as proposed and agreed to, in the house where the people assembled to amuse themselves at night. A fire was kindled in the house in the evening, and the people began to haka (d), and to amuse themselves with games of various sorts; and Whakaturia looked down and saw the haka, and thought it was performed in a very slovenly manner, and was not acted in so good a way as the people of Hou-mai-tawhiti could do. And such was the haka performed every night.

Hou-mai-tawhiti and his people heard of the spot where Whakaturia was kept alive, and Tama-te-kapua said he would go and see his younger brother; and he went at night, and climbed up on to the top of the house, and made an opening in the roof of the house just above where Whakaturia was suspended, and Tama-te-kapua spoke and said, “O Whakaturia! are you still alive?” Whakaturia said, “Yes.” Tama-te-kapua asked, “What do that people amuse themselves with at night?” “They haka,” answered Whakaturia. “Do they haka in a perfect way?” inquired the brother. “No.” was the reply; “They perform it in a confused manner – it is not performed well.” Tama-te-kapua again asked, “Do that people have a kindly feeling towards each other?” Whakaturia answered, “No, they are a quarrelsome people, and dispute and argue each with the other.” Tama said, “You tell that people that they perform their haka in a very disagreeable manner, and if they ask, “Then how can it be performed better?” you say that you must be allowed to be taken down, that you may show them how to haka well; and if they let you down on to the floor of the house, ask them for nice garments, as your garments are all soot, and that they give you plumes for your head, and that the pake-kura (red rough mat made of kiekie – *Freycinetia banksii* – or flax) of Ue-nuku be given to you, that you may be able to perform the haka well, and that the maipi or hani of Ue-nuku be given you to hold in your hand. And when you rise to haka I will be outside at the door of the house, and when you haka you can run out of the house, and I will bolt the door, and we can run away.”

When it was evening, and the people of the house again assembled in it, and Ue-nuku was present to see the haka, Whakaturia called from above and said, "O you people! I have seen your mode of haka, and I say that style of haka is not like the haka of my people." The people asked, "Then what is your haka like? Is your haka a good haka?" Whakaturia answered, "My haka perhaps may be the haka which you will approve." And Ue-nuku said, "Let him be taken down, and let us see the grandeur of his haka." So he was taken down, and the people said, "Haka now."

Whakaturia said, "Give some water to me, that I may wash, or allow me to go and wash myself." So he and some attendants went to the stream where he could wash, and on his return to the house the people said, "Now haka."

He said, "Give some fine garments to me, and the red garments of Ue-nuku, and his maipi (taiaha), that I may look well while I haka;" and these things were given to him, also a comb made of kapara (wood of koroi – white pine) to stick in his hair. And the fire was made to blaze, and he began to haka, which he had not long continued to do, when he jumped from where he was haka-ing, and went outside of the house, and the dor was shut and bolted by his brother Tama-te-kapua, and they two fled. The people of Ue-nuku were bolted in the house, and were as though they had been shut up in a cave. The two brothers fled to their own home and people, and when their people heard how Whakaturia had been treated by Ue-nuku they were enraged, and determined to make war on him for it; but Tama-te-kapua and others pondered over the matter, and said they must go from the land of Hawa-iki. But by the time they had arrived at this determination Ue-nuku had called a war-party together, and this body of warriors had left their home to attack Hou-mai-tawhiti and his people. These tribes met, and a battle took place, and the people of Hou-mai-tawhiti were worsted, which made them downcast, and they thought of canoes in which to migrate over the sea, and find some other land for themselves where they could be out of the reach of their enemies, and live in peace. They made the canoe Arawa

and other canoes, and Tama-te-kapua, in the Arawa, left Hawa-iki with his people. But he had done a very wrong act towards a chief of the canoe Tai-nui. Tama-te-kapua deceived the chief Nga-toro-i-rangi (extend in the heavens) by false words, and the wife of this chief, whose name was Kea-roa (long influenza), had been deceived in the same way. These two were asked to go on board of the Arawa to perform the ceremonies and chant the incantations to take the sacredness off the canoe, so that the crew might be able to eat cooked food while out at sea, and not incur the anger of the gods; but as soon as they had gone on board of the Arawa the canoe was put out to sea, and they were stolen away by Tama-te-kapua. And hence the supreme leader of those who were to come in Tai-nui was taken away in the Arawa, and the descendants of Nga-toro-i-rangi have to this day been wrongly mixed up with the descendants of those who came in the Arawa, and at times they are spoken of as of the Arawa people; but they are of the Tai-nui migration.

CHAPTER V

How can I stay the night,
 That ebbs away to dawn of day?
 In dread I start and wake
 To ask, Oh! where,
 Where is my singing bird,
 Whose song at early dawn
 Awakes me from my slumber?
 He's gone, forever gone
 Into the pit,
 Flown into yonder vale below,
 And bruised like maire wedge.
 Oh! that I could, with thee,
 Stand in the battle-front
 As in the day of those
 Who were thine ancestors!
 I feel uncertain still,
 Yet know my line of ancestry
 Is blotted out and lost
 In spirit-world with god Miru.
 I doubt and feel uncertain still
 If I should ask the gods at Hawa-iki
 To meet in ancient temple,
 And speak with crowds of nobles there,
 And claim for thee the sacred incantation
 Called Te-niho-matai-o-tanga-roa,
 To help thee on thy pathway
 To the home of rescue Hiku-rangi.

*A widow's lament for her husband,
 who had been killed in war.*

UE-NUKU AND KA-PUTIA-TE-RANGI (NGA-TI-HAU)

Ue-nuku (trembling earth) was father of Ka-hutia-te-rangi (the sky will be pulled up), but Ue-nuku was a man of many

children, and he was diligent in collecting property for his offspring – that is, in making plumes for his sons and daughters.

Horona (sacred food eaten by the priest at the taking-off of the sacredness of a new house) was the name of the home of the old chief Ue-nuku, where he and his wife's mother resided; and from that place their children wandered in many directions to other places. These children went far away, and, perhaps when they were occupied with games, they lost or mislaid the plumes with which they usually adorned their heads, and by which they were known to be of first rank as chiefs, and the offspring of Ue-nuku; and those who had lost their feather-plumes were distressed at their loss, as the plumes were made of the feathers of the bird called amo-kura (*Phaeton rubricauda*). They sought for the lost plumes, but did not find them, and they went back to Horona, and back to their home, and told Ue-nuku of their loss, at which news he was also much grieved, as he had great trouble to obtain the tail-feathers of the amo-kura from the tribes, to make them into plumes for his children. He and his children stayed at home, and some time after the plumes had been lost they were found by some of the people of the district in which the loss had occurred. So Ue-nuku sent messengers to ask for the plumes; but those who had found the plumes would not surrender them, but kept them, asserting that as they had found them, the plumes were their property.

The messengers came back to Ue-nuku, and he was very much cast down on account of the plumes of his children being withheld, and he sent other messengers to ask for the plumes, and these repeated the same request, which annoyed Wena [or Whena (plunder)], the supreme chief of the people who had found the plumes, and he said to his people, "Kill those who annoy us by their supplications." So the people took and killed the messengers of Ue-nuku, and there were killed Mapu-te-rangi (sob of heaven) and others of the offspring of Ue-nuku; but two of the messengers were not killed – that is, those who intended to kill them supposed they were slain, and they were left as dead, but they crawled away in the night, writhing in agony, and by the dawn of day they had got some distance from

the spot where the attempt had been made to kill them; and thus they escaped and got back to their home at Horona. When Ue-nuku heard of this murder he was very wroth, and he determined to be avenged. He thought of a tribe the members of which were related to him, and he sent a messenger to the tribe with a carved calabash full of water and some mouldy food, as water to drink and food to be eaten by the leaders of that tribe. And when that water and food had been received by those for whom it was sent, they took them, and ate the one and drank the other, and at once rose as a war-party to aid Ue-nuku in whatever act he was bent on performing. When this people came to Horona Ue-nuku rose and made a speech to them, and said, "Come, welcome, welcome, O my effigies! These effigies of men shall take you to the stream of Tu (war) in my canoes; but you shall sit quietly without action till you get on to the courtyard of war, then you shall do as you think fit."

Ue-nuku then took effigies and set them up in his canoes as though they were veritable men, and his assisting tribe also embarked, and the canoes were paddled away to kill those who had stolen [kept back] the plumes of the children of Ue-nuku, and who had killed the messengers Ue-nuku had sent to them to obtain the plumes. When the war-party in the canoes arrived near the home of Wena he was out in his canoe on the sea, and when Ue-nuku saw the tribe of Wena paddling to the shore, he pursued them, and gained on them, and when they neared each other, a battle took place between the two tribes, and Wena and his people were beaten. This battle was called "Te parekura o te tiki" (the battle of the effigies). The body of a man named Paripari (cliffs) killed in this battle floated on shore, and one of those who was engaged in the battle on Wena's side was taken alive: he was called Manu-rau-taka (bird of the dropping leaf). These Ue-nuku caused to be cooked, and he ate them. Now, these fish (corpses) of Maui were not eaten without object: Ue-nuku ate them as he sat on his sacred mat called Rua-tapu (sacred pit), and that mat was made of the scalps of his slain enemies; and he did this to add power and grandeur to the gods.

THE ARAWA SAILS FOR HAWA-IKI

(NGA-TI-WHAKAUE)

The account which I heard from our old men when they spoke of the past was this: Hei (ornament for the ear) and Tia (parent) lived at their home in Hawa-i-iki (filled gills), and they pondered over the evil which was being committed by the people who were killing each other – that is, the evil done to Tama-tekapua (son of the cloud) and others in hanging one of them up to the ridge-pole of a house that he might die of hunger, and also on account of the little tern (tara) having been made sacred, that not any of those birds should be killed for a certain time, which was ignored and some birds were killed, and a battle ensued, in which Manaia (smart) was defeated; and also on account of the wife of Manaia, who was seduced by those who were asked to make some tao (spears) for Manaia. On account of these evils and battles Hei and Tia determined to go to some other place [land] than Hawa-iki, so that they and their children might escape the weapons of their own kindred; so their people made a canoe, which was the Arawa (a certain sort of most savage shark). When this was finished and ready for sea, they called to

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Nga-toro-i-rangi (stretch out to the sky) and his wife to perform the ceremonies and chant the incantations over the Arawa, that the canoe should not be sacred, but that the crew might eat of cooked food on board while they were at sea, and not incur the anger of the gods. So Nga-toro-i-rangi and his wife Kea-roa (long-continued influenza) went on board of the Arawa and performed the ceremonies required, and also performed the ceremonies and chanted the incantations to make the sea calm, and that the winds of heaven might be light and not strong, and that the gods of the ocean should not make the waves boisterous while the Arawa was out on the sea. The canoe sailed away from Hawa-iki, and when Nga-toro-i-rangi and his wife came up from below the canoe had gone far from the land; nor was she put back, so that Nga-toro-i-rangi and Kea-roa

could go on board of their own canoe Tai-nui. So the Arawa sailed away from Hawa-iki, and Hou-mai-tawhiti (push through a thicket, encumbrance, from a distance) stood up and said to those who were leaving in the canoe, "Come now, go all of you to the land, and go on shore, and do not hold to the tide of Tu (war), as, if you do so, there will be a storm; but hold to the tide of quiet living, then will there be the grub, the butterfly, and decay ["If you live in peace you will pass through all the stages of life like the grub and the butterfly, and decay in old age at last"].

Nga-toro-i-rangi lived with his wife at the stern of the Arawa, and Tama-te-kapua lived down in the hold of the canoe; but out at sea Tama-te-kapua seduced Kea-roa. And Nga-toro-i-rangi was very wroth, and he caused the canoe to sink into the sea in revenge for the evil of Tama-te-kapua to his wife; but Ika (fish) stood up, and in a loud voice said, "O Toro! (Nga-toro-i-rangi) O Toro! the pillow of Kea-roa is falling." Nga-toro-i-rangi called and answered, "Hold it so; it is so predetermined." And Ika stood at the bows of the canoe and chanted incantations, and Nga-toro-i-rangi stood at the stern to chant his incantations, and these are the words of one of the incantations which Nga-toro-i-rangi chanted:-

Take the sacred post out of the hole-
Yes, the sacred post.
Who owns the sacred post?
Rongo-mai-whiti.
And, hearken,
Now falls Nga-toro-i-rangi
(He extends and falls)
To the foremost post,
To the inner post,
To the post extended.
'Tis a god of distant day.
Come, welcome, descend
On to thy sleeping-mat,
And lift the sleeping-mat
As the path of Nga-toro-i-rangi,
By which to follow down
To region of darkened gloom-
The great and long, long night,
And night of death,
As universal lord.

Yes, my canoe, the Arawa,
Rotten teeth, torn by
The great god of the sea.
Come up, float, rise,
Come up, O Tanga-roa!
Come up, slide on,
Collect and provoke
[Ask and follow]
The god.

And by the effect of the incantation chanted by Nga-toro-i-rangi the Arawa came up into the world of light [was saved], and sailed over the sea, and arrived at Whanga-paraoa (harbour of the whale), and the crew saw the bloom of the pohutukawa (*Metrosideros tomentosa*) glowing red on shore, and they all exclaimed in wonder “He kura” (“There are red plumes”); and Tau-nihi (beloved sneaking away) threw his plume [of feathers of the amo-kura (frigate-bird)] into the sea, as all the crew thought there was abundance of plumes on shore. But when they had landed they found that the red which they saw glowing on shore was not the red of plumes, but merely the bloom of trees, and that they had wasted their plume of birds’ feathers by throwing it into the sea, under the impression that what they saw on shore were other plumes of birds’ feathers.

The canoe sailed from thence and landed at Ao-tea (Great Barrier), and one of the crew was left there, of the name of Mura-nui (great flame, or great glow); and the canoe again sailed on her way and landed at Repanga (flapping) (Ahuahu Island), and there they left Mumu-kau (hau) (only a slight air) and Takere-to (dragged keel), who were slave attendants of the canoe; and the canoe went on and came to anchor outside of Maunga-nui (great mountain), at Tauranga (lying at anchor), where the dog of Tara-whata (side of a stage) leaped into the sea and swam towards shore, and the owner of the dog, having seen that his dog had leaped into the sea, also jumped into the tide and swam after his dog. Tara-whata chanted incantations as he went to give him power to swim. These were some of the words he chanted: “He swims, he swims, Tara-whata swims.” And he and his dog landed at Maunga-nui, and the canoe followed them and landed there also. As the canoe landed in the river,

hence the name given to the river, and it was called Te-auranga-a-te-Arawa (the anchorage of the Arawa) and to this day it is called Tauranga (anchorage). And the crew slept there that night. On the following day the canoe voyaged on by the coast, and Hei (ornament worn in the ear) stood up and said, "Let the land lying stretched out yonder be for my child Wai-taka(taha) (sea-side); and Tia (parent) stood up and said, "Let the land laid out yonder be for my son Tapu-ika (sacred fish), as a home for himself to live on." Tama-te-kapua (son of the cloud) stood up and said, "Let the point jutting out yonder be named after the ridge of my nose;" and hence the origin of the name of Maketu (bridge of the nose) having been given to the Nga-kurae (the points) at Maketu.

The Arawa sailed thence and landed at the island Motiti (scarcity), off Maketu. The canoe was hauled on shore at Maketu, and then housed over to keep her from the weather, and the cables of the canoe were tied by the crew, and Hau tied the rope to Motiti-nui (great scarcity), in the district of Hoi-eke (land at a far distance), where the people resided, and where they put up the tuahu (altar) called Tau-maihi (carved boards of the gable of a house, or tower of observation in a pa); and the gods of that altar [kept near it] were called Hani (war-weapon, token of

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supreme power, sceptre) and Puna (fountain).

The canoe again sailed, and reached the mainland, where she was hauled on shore, and the crew of the canoe again tied the cables of the canoe, while they chanted, as they danced, these words:-

The creek has been dry
At Great Maketu.
Oh! unfruitful.
Distant on to it.

And the people resided at Maketu; but they soon separated, and Uru-hika (ceremony performed in the west), the priest who proposed that they should migrate from Hawa-iki, was the

first to rise with his offspring and leave the main body of people; and after this Mata-moko (tattooed face) rose with his offspring and went away to look for land for themselves; then each man, with his offspring, left the main body and went away, and all the crew separated and left for different parts of the land. And Hei and Tia occupied land in the Maketu district, and Raumati (summer) went and burnt the Arawa canoe. And when Ha-tu-patu (breath to rise and fight) heard of this, he went and attacked Raumati, and took his head as payment for the evil he had done to the canoe Arawa; and Ha-tu-patu went back to Roto-rua (double lake), as he was from that district.

AN ACCOUNT OF THE PASSAGE AND ARRIVAL
OF TE-ARAWA IN THESE ISLANDS
(NGA-TI-HAU)

Hearken, these are the words of our ancestors, whom we heard them rehearsed. Hei and Tia had a wish to cut a tree down to make a canoe. At the time they were still living at Hawa-iki. The name of the canoe was Te-arawa.

Now, the cause of their leaving that land (Hawa-iki) was on account of Te-rahui-tara (the flock of small gulls), of Manaia, which was a slaughter on a battle-field of people belonging to themselves.

Before they set sail they went and got Nga-toro-i-rangi (stretch forth towards heaven) as a priest for their canoe. This canoe (Te-arawa) came from Hawa-iki, but left Hou at the place; and when Te-arawa was some distance out to sea Hou called to the crew and said, "O sons! go to the other side. If you keep to [hold to] the tide of Tu (war), you will be blown by [silenced by] rottenness; but if you hold to quiet living, then you will be like a grub, in its various stages of life, and decay will come on gradually, and you will eventually be buried in the earth."

The canoe voyaged over the sea, and Nga-toro-i-rangi lived at the stern of the canoe, and Kea-roa (long influenza), his wife, had a cabin below his, and Tama-te-kapua (son of the cloud) had a cabin below hers; and out on the sea Tama-te-kapua

seduced Kea-roa, the wife of Nga-toro-i-rangi. He was caught in the act, and the canoe Te-arawa was caused to sink in the sea, into the mouth of Te-parata, by Nga-toro-i-rangi, in revenge for the insult offered to his wife by Tama-te-kapua; but Ika (fish) called aloud, and said, "O Nga-toro! the pillow of Kea-roa is falling [from beneath her head]." Nga-toro-i-rangi answered, "Take hold of it, and hold it tightly." So Ika (fish) stood up at the bows of the canoe, and chanted his incantation. And Nga-toro-i-rangi stood up at the stern and chanted his incantation, and said,-

Draw out the sacred post-
The sacred post of Rongo-mai-whiti.
And do you listen
As reaching forth and pants
To the first post,
To the inner post,
The post [prop] of the booth,
As in days long past.
Let it come down
From the sail of your war-canoe.
Take in the sail
Of the war-canoe of Nga-toro.
The path of the Arawa
Of rotten teeth.
It is a path descending
Tonight – the great night,
The long night, the night of death,
Which shall be loved of all.
Oh! my canoe, the Arawa
Of rotten teeth,
Opens [be torn] the Parata!
Stand on, stand on, stand on Tanga-roa.
Move onwards, assemble,
And provoke the god.

It was by the effects of the power of the incantation of Nga-toro that the canoe Te-arawa was saved from being lost. They sailed on, and when they arrived opposite to Whanga-paraoa (harbour of the whale) they saw the rata (*Metrosideros robusta*) in bloom, and the people, the crew of the canoe, said it was red plumes, and Tau-ninihi (the beloved stealing away) threw their plumes into the sea, supposing they should find abundance of kura on shore.

THE RED PLUME OF MAHINA

(NGA-TI-HAU)

Kura is generally supposed to be red-ochre brought originally from Hawa-iki to paint the persons of our ancestors; but it appears to be far more likely to have been a bundle of red feathers, or a head-dress formed with red feathers, which would have drifted on shore, which red-ochre could not have done.

Red (Kura) is sacred from Hawa-iki. There is a whakatauki, "Me aha i te kura pae a Mahina." Tauninihi brought a kura from Hawa-iki in Te-arawa. When the canoe neared the land they saw the blossom of the pohutukawa and rata, and thought the kura brought with them was not of any use, as it appeared to grow spontaneously on the trees in this new country. Tauninihi threw his overboard; but he found on landing that the kura on the trees were "he mea memeha noa." He laments for his kura, which had drifted away, and was thrown up by the surf on the beach between Tauranga and Maketu, and was picked up by Mahina, who refused to give it up to the owner: hence the proverb, "He kura pae na Mahina i kite." The Arawa sailed on and landed at Aotea (Great Barrier), and there they left Mura-nui (great red glow), one of their party. The canoe still went on, and landed at the Repanga (hit the stomach of the shark) Island, somewhere off Cape Colville, and on that island they put some of their pets, called Mumu-hau (whisper of the wind) and Takere-too (very

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origin). [These were birds.] The canoe sailed on till opposite the mountain called Maunga-nui (great mountain), at the east side of the entrance to the Tauranga (lay at anchor) harbour. Here the dog of Tara-whata (boldness hung up) jumped into the sea and swam towards the shore, and as Tara-whata saw his dog jump into the sea he followed it, and as he swam after the dog he chanted a short incantation, which was this:

Now swims, now swim
Tara-whata, oh!

They swam on and landed, and hence the spot near the mountain Maunga-nui called Te-kuri-a-tara-whata (the dog of Tara-whata), being so called to this day. And as the canoe Arawa lay at anchor in the river, the river was called Tauranga-o-te-arawa (the lying-at-anchor of the Arawa), but in these days it is simply called Tauranga (lying at anchor).

The canoe sailed on, and when off a certain part of the coast Hei stood up in the canoe, and called aloud, and said, “Let the land seen yonder be called ‘Te takapu o taku potiki o Wai-taha’” (the stomach of my child Wai-taha – gourd to drink out of).

Tia arose, and called aloud, and said, “Let the land seen yonder be called ‘Te takapu o taku potiki o Tapu-ika’” (the stomach of my child Tapu-ika – the first slain in battle).

Tama-te-kapua rose, and called aloud, and said, “Waiho te Mata-kurae e takoto mai ra, ko te kuraetanga o taki ihu” (“Let the headland seen yonder be called after the ridge on my nose”); and hence the name given to the land, which is known at this day as Nga-kurae (the headlands – on the Maketu point).

The canoe went out to sea, and landed at the island called Motiti (in want, not having), where it was hauled on shore, and a chief rose and sang a short song, which was this:

The wind has beaten on her,
And driven her to Motiti of Tupa,
And [we are] landed at a distance.

There they remained and put up a tuahu (altar), and called it Tau-maihi (little tower); and the gods they had there with them, they were called Hani (disparage) and Puna (origin of).

The canoe then sailed towards the mainland, and was dragged on shore on the mainland, and one of the chiefs rose and chanted a short incantation, which was this:

A ditch has been dug
At great Maketu
Of Tupa, and [we are]
Landed at a distance.

They lived at Maketu; and the man called Uru-ika (fish of the west) was the first to go and explore the land, and after him Mata-moho (face of a stupid) went to spy out the best sites for homes, and after this each man went to look for a home for himself.

Hei and Tia stayed at Maketu, and Rau-mati (summer) went and set fire to the Arawa; but there are many and various accounts of this act, and of why it was done, and where it took place. These people, Hei and Tia, were seen by Ha-tu-patu (risen breath that kills), one of the original owners of this land, who attacked them, and overtook Rau-mati at a place called Parepare (shift about) [where he killed him], and retired from the spot.

Now, Haunga-roa (long aroma) and Kui-wai (famine of water), sisters of Nga-toro-i-rangi, were sailing over the sea on their own gods, which gods were called Rongo-mai (whale) and Iho-o-te-rangi (power of heaven), and they landed at the island called Te-puia-i-whakaari (the sulphur-spring that is seen by the steam it emits) (White Island), where they heard the voice of their brother, Nga-toro-i-rangi, and they from that voice knew he was on the mainland at Tonga-riro (south gone). They proceeded there; but while they were going there their brother had returned to Maketu, and they followed him to Maketu, and when he saw them he asked, "Why are you here?" They said, "Manaia has cursed you." He asked, "Why has he done so?" They said, "The oven of food we cooked was not quite baked." And when he had heard this he wailed aloud because of the evil curse by which he had been cursed. All the warriors of the settlement came and gathered around him, and when they heard that a curse was the cause of his loud wailing they all rose with him and went to the water, and dived into it, and when they had swam on shore they all began to chant this incantation, and sang, -

Now is the mound made.
It stood near the sea,
It stands in the water,
It stands by the dark sea,

It stood by the glassy sea,
 It stands as at the*
 Forming on the shore,
 It stands as at the*
 Gathering on the sea,
 It stands on this evening,
 The evening of this mound,
 The evening of these
 The gods. Oh!
 There are two mounds.
 Oh! e! There the stick-
 The stick now stands.
 It stands in this hill,
 It stands at the*
 Making on the shore,
 It stands at the*
 Collecting on the sea,
 It stands at the*
 Forming at Hawa-iki-
 The stick of this slaughter,
 The slaughter by this order,
 The slaughter by this son,
 The slaughter by these
 The disciples, Oh! e!
 There is the diving,
 The diving of these*
 The various deeds,
 The diving of*
 These the sons
 The diving of these*
 The disciples.
 There is the water flowing,
 It flows to Mua,
 To the altar there,
 It flows into the altar,
 It flows to the high priests,

**This and some of the following
 lines end very abruptly. Do you
 think it advisable to run them on
 with the next lines, or to alter
 them in any other way?*

*You can put them as you like. I
 think your idea is a good one to
 "run them on with the next line".
 J.W.*

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It flows to the
 Root of knowledge,
 It flows to the disciples,
 It flows to the medium gods, oh! e!
 The son has boasted
 The boast of this word,
 The boast of this curse,
 The boast of these priests,
 The boast of these curses,
 The boast of these gods,
 The boast of these sons,
 The boast of these disciples.
 It is boasting,
 It is battle,
 Taking revenge,

Seeking satisfaction for me
Of these sons,
Of these disciples.
Fall down without power to resist,
Die without power to resist
On this mound,
At the root of these sticks,
As in battle
To slake vengeance
For this word,
For this curse.

This incantation was chanted by the people and priests while they were all standing in the water, and so soon as they had chanted all the incantation they went on shore and proceeded to the marae (courtyard) of the settlement, where they again chanted the incantations usually chanted there; but the incantations chanted there were not taught by the priests to us, the younger priests of later generations, to those of us who have seen the Europeans of later days, and have heard what the strangers say to us of these islands.

CHAPTER VI

Giddy is the fish of the sea (sailor);
And then he rests. Trouble the water
Of the fish of Nga-hue (greenstone),
Now is the fort at Raro-whenua-mea taken,
And the power of the priest
Was shaken with the sacred whatu
(Medium-stone swallowed by the priest).
The power of the land
Has been lifted high up and followed on,
And earth and heaven have been followed.
Crash, O thunder! up on high here,
And dart the lightning-flash,
And chant the incantation now
To Tipu-aki-nui-no-whiti
(The great spirit of great Fiji),
That Ue-nuku-kopa may rise
In Fiji with his power.
O Tu! thou god of war, call,
And let the fish of Tu
(Men killed in battle-strife)
Flee and part, O fish of Ngahue!

*An incantation chanted by Ngahue by
which the Pounamu was overcome.*

rites and ceremonies performed and incantations chanted to repel the effects of a curse (ARAWA)

The priests also chanted incantations as they swept the marae(courtyard). They also chanted incantations when they stuck the sticks up on the marae – that is, at the time they made the marae clean and clear so as to perform their ceremonies, and that the marae might be sacred for such performance of the rites of ancient times.

When the incantations had been chanted while they were sweeping the marae, and while they stuck the sticks up, the priests dug the rua-hae-roa (the pit, or grave, into which the priests sweep the spirits of those they wish to kill by incantations), around which the priests stood and shouted with a loud voice, while they chanted the incantations repeated at such grave or pit. This is one of the incantations chanted before such pit by the priests:-

Oh! now is the pit dug,
Dug to the depths of Nuku (world),
Dug to the root of Take (origin),
Dug to the root of Papa (earth),
Dug to the root of Aio-oi (trembling peace),
To Aio-o-te-po (peace of the night) below,
The great night, the long night,
The night of the many words,
Of these the priests,
Of you the many words,
Of the many words,
Of these the gods,
Of you the many words,
Of you these sons,
Of you the many words,
Of these the disciples.

And when the priests had repeated all the words of the incantations, and had repeated these last words, "Of these the disciples," they knew that the souls of those who uttered the words of the curse had arrived, and were now standing on the brink of the rua-hae-roa (long pit or grave). The priests took the shells of the kakahi (Unio), and with them scraped the spirits into the pit; and when the priests had scraped the whole edges of the pit with the shells they again shouted aloud with their voices in uttering the words of this incantation, at the same time they threw the Unio shells into the pit as they chanted:-

Ah! There is the Unio closed,
Closed [on those] from above,
On Rehua above,
And Atu-tahi above,
And Mata-riki above,
And Au-tahi above,

And the moon above,
And the sun above.
To Great-rangi,
Long-rangi,
Dark-rangi,
Black-rangi.
To the Defeat-rangi,
Very-black-rangi,
Hot-rangi,
To Great-day,
To Long-day,
To Watchful-day,
To the great origin,
To the great cause,
To the priests,
That they hearken to this word,
To this disciple,
That they battle,
And seek revenge,
And seek death, oh! e!
The seeking of Tu (the god of war),
An embracing,
And covering of those sons,
And those priests,
And those gods,
And that influence,
And those incantations,
And those disciples.
The covering-up
Of the greatness of these priests,
The covering-up
Of the greatness of these gods,
The gods of mediation.

(14)

Then the priests reached forth their hands towards the mouth of the rua-hae-roa and swept the souls of those who uttered the curse, that they might fall into the rua-hae-roa. And as soon as they had ceased to sweep the souls into the pit with their hands, again they raised their voices in a loud manner and chanted:-

Beset now,
Coming up,
Burying,
Killing,
Of those weapons,
Of that power,
Of the anger,
Of that weapon,

Of those warriors,
Of those words,
Of those altar-mediums,
And those war-eaters,
To kill beneath the world,
To kill beneath the earth,
To kill beneath the origin,
To let down below,
That the multitude
From beneath there may eat,
And thousands beneath there.
Those the gods,
Those the root,
Those the origin,
Those the disciples.
And you effective incantations
Which are with you,
The power of him,
The power of him,
The power of him
Gathered into a heap,
And is killing,
And is hiding,
And is thrashing
Into this pit,
Into this Unio,
Of these sons,
Of these disciples.

The priests then went and scooped up with their hands the soil which had been thrown aside when the pit was dug, and heaped it into the pit again till the pit was filled. The soil was then patted with their hands; and the priests each took an apron made of leaves of trees and covered his front parts, and then they covered the pit with the aprons of leaves. Then they took some flax-leaves and split them into shreds, and plaited the shreds into baskets; then they again cried aloud and chanted and said,-

Plait, plait my basket,
In which my sons may sleep-
My basket for my sons.
My basket has gone
For my sons.
My basket is dead
In which my sons are to sleep.
My basket is lost
In which my noble ones may sleep.
My basket,

My noble ones.
My basket is lost,
My noble ones.
My basket is dead,
My noble ones.
My basket will be lost.
The basket of whom?
The basket of the gods,
The basket of the priests,
The basket of the originals,
The basket of the disciples,
The basket of the ancient females,
The basket of the performing priests.
Fill up, fill up my basket,
Into which to put you.
For you and the priests
Is my basket-
For you and the gods,
For you and the originals,
For you and the incantations,
For you and the power.
My basket,
The basket of whom?
The basket of the ancient females,
Of So-and-so,
Of So-and-so,
Of you these originals,
Of these foundations,
Of those the performing priests.

(15)

The pit, or grave, was then left, and on the following morning the priests went to the pit and performed the ceremonies and chanted the incantations to take the tapu (sacredness) off themselves which had come on them by the acts they had performed before the pit. They also performed the ceremonies and chanted the incantations in making offerings to the gods, and they performed the ceremonies and chanted the incantations to take the tapu from themselves. And when they had had the tapu taken off them they went to the people, and with them sought for a tree of which to make a canoe in which they could go back to Hawa-iki to seek revenge for the curse uttered by those who cursed them. They found a tree, and out of it they made a canoe, which they called Totara-karia(keria) (the dug-up totara-tree); and they manned the canoe with a crew, and voyaged to Hawa-iki. Having arrived there, they lay

down and beat their own noses on the courtyard in front of the altar of Manaia, and each struck the nose of another, and, the blood flowing, they smeared it all over their bodies, and lay down that it might appear that they had been slaughtered. And on the following morning, when Manaia went to the courtyard of his altar, he called to his people and said, "Come out and view the offspring of Hou-mai-tawhiti (the ones who pushed their way from a distance), who are here in a heap on the courtyard of my altar." The people came out, and the voice of Nga-toro-i-rangi (the one who went to visit heaven), who was in the midst of those who were lying with their eyes shut, was heard to say, "Rush on them." The blood-smeared people rose and attacked the people of Manaia, and that people fled to their pa (fort) called Tawhiti-nui (great distance); and the name of that slaughter was Ihu-motomotoki (beaten nose).

The people of Nga-toro-i-rangi came back to Ao-tea-roa (long day) (New Zealand), and were followed here by the Hawa-iki people of Manaia, who landed soon after Nga-toro-i-rangi's people on Motiti (flat island); and the people of Nga-toro-i-rangi called and said, "Lay at anchor out on the sea; I cannot be beaten at night." And that night Nga-toro-i-rangi chanted his incantations, and caused a storm to rise, which wrecked the canoes of those who had followed them from Hawa-iki, and all the crews were drowned. And the name given to this wreck was Maikuku-tea (white finger-nails), and hence the truth of part of the song sung by Pehi-tu-roa (press down the long standing), where he says,-

'Tis true the anointing of the naked
And the many of Mana-hua
Died then.

The people who followed Nga-toro-i-rangi from Hawa-iki were called Mana-hua (the continuous power).

CHAPTER VII

There is the crowd of Pleiades,
Now swimming in the space of heaven.
Maybe it is Pehi, who
Has come back from death.
Come back, O parent! come,
Come back, that we may look on thee,
That we may view thy form
And weep, though weep in vain.
And thou wert robbed
In garment of the south
And beautiful marks of tattooing
Were scrawled on thee
By Kahu-ngunu Tribe,
Who then misled thee to forsake
The Ngatai-whakarongo house
Of Taha-wai, and then
To be overthrown on sandy beach
At Ranga-unu, where death
Embraced thee at Te-kaha,
Though thou hadst overthrown
Te-uri-hakari, and eaten him
And Wai-ariki to glut
And satiate thy dire revenge.

A song sung in ancient days by a woman for Pehi.

THE ARRIVAL OF NGA-TORO-I-RANGI FROM HAWA-IKI IN THE ARAWA (NGA-TI-HAU)

This is the history given by our ancestors, which we have heard.

Hei (breast-ornament) and Tia (suppose) had a desire to make a canoe for themselves at Hawa-iki, and the canoe, when

made, was called Te-arawa. The cause which made them cross over from Hawa-iki was the Rahui-tara-a-manaia (the sacred flock of Manaia), which was a battle fought amongst themselves. They sailed away in the canoe Arawa; but before they departed from Hawa-iki they sent for the chief Nga-toro-i-rangi (stretch forth towards heaven) to act as a priest for the canoe. When the canoe sailed from Hawa-iki, Hou-mai-tawhiti (push through from a distance) called and said to them, "O young men! go to the other side. If you hold to the tide of Tu (war) it will blow an ania or angia (a gale or tempest), but if you hold to the tide of quiet you will be like a moth, and decay, though spoken evil of, and bury it [the body] in the soil."

The canoe sailed away from Hawa-iki, and Nga-toro-i-rangi stayed in the stern of the canoe, and his wife Kea-roa (long influenza) a little below him, and Tama-te-kapua (son of the cloud) a little below her.

HOU-MAI-TAWHITI (TARANAKI)

Hou-mai-tawhiti was one of those who came from Hawa-iki. He said to Maka (throw away), "When you land do not fight. If you fight you will vanish as grass; if you do not fight you will have your bones worn out, or gradually decomposed by the moth or worm, and rottenness."

HOU-MAI-TAWHITI (NGA-TI-RUA-NUI)

Hou said to Maka, "When you get to Ao-tea-roa (long daylight) do not fight; but when you land (on the other side) do not hold to the tide of Tu (war); if you do, it will blow a storm: but hold to the tide of quiet living; then will be the grub, the moth, and decay."

TE-ARAWA
(NGA-TI-HAU)

When the Arawa was out on the sea Kea-roa was seduced by Tama-te-kapua who was caught in the act, and Nga-toro-i-rangi caused the canoe Arawa to descend into the throat of the Parata (sea-monster, the ocean) in revenge for his wife being so insulted by Tama-te-kapua; but as the canoe was being engulfed Ika (fish) called and said, “O Toro! Oh! the pillow of Kea-roa is falling.” Nga-toro-i-rangi called and said, “Hold it fast.” Ika stood up at the bow and chanted his incantation, and Nga-toro-i-rangi stood up at the stern, and chanted his incantation and sang:-

Take the sacred post out-
The sacred post of Rongo-mai-tawhiti
(Whale of a distance).
Do you hearken?
The ancient stretches forth
To the first post,
To the inner post,
To the post extended,
Omens of a distant day.

(16)

And that was the incantation of Nga-toro-i-rangi by which the canoe Arawa was saved from being engulfed in the ocean.

They sailed on, and when off Whanga-paraoa (harbour of the whale) they saw the blossoms of the rata, and the crew thought it was the red plumes of bird-feathers, and Tau-ninihi (beloved stealing away) threw their kura (red plumes) into the sea, as he thought that on the shore on which they were now about to land there were abundance of red plumes. They sailed on, and landed at Ao-tea (clear sky) (Great Barrier), at the entrance of the Hau-raki Gulf, where they left Mura-nui (great flame or blush), who was one of the crew of Te-arawa. The canoe sailed on, and landed at Repanga (stomach of the shark), at Ahuahu (mound), where they left the pets called Mumu-hau (slight noise of the wind) and Takere-to (the keel dragged). Sailing on, when they were off Maunga-nui (great mountain) (east head of the

Tauranga Harbour) the dog of Tara-whiti (contrary power) jumped into the sea, and Tara-whiti also jumped into the sea to follow his dog, and he chanted an incantation for himself as he followed his dog, and repeated,-

Swim, swim, Tara-whiti oh!

He and his dog landed on shore, and hence the origin of the name of the spot where they landed, near to Maunga-nui, being called Te-kuri-a-tara-whiti (the dog of Tara-whiti); and as the canoe Arawa lay at anchor there, the entrance of the river was called Tauranga-o-te-arawa (lying at anchor of the Arawa), and is now known as Tauranga.

They sailed on, and when off Te-akau (sea-coast) Hei got up in the canoe and said, "Let the land yonder be called the stomach of my child Wai-taha (side of the water)." Tia got up in the canoe and said, "Let the land yonder be called the stomach of my child Tapu-ika (sacred fish)." Tama-te-kapua stood up and said, "Let the headland yonder be called the ridge of my nose:" hence the origin of the name Nga-kurae (the ridges) (Maketu Point).

The canoe landed at Motiti (scarce; perfect want), and they hauled the Arawa on shore there, and a man stood up and repeated this song:-

If dashed by the wind
On to Motiti-nui
Of Tupa,
Distant, land high up.

They stayed there and put an altar (tuahu) up for their gods Hani (disparage) and Puna (fountain). But they eventually sailed away from that island and came to the mainland, where they dragged the Arawa on shore, and a man stood up and sang a song and said,-

A ditch has been dug
At Maketu-nui of Tupa,
Distant, land high up.

And they stayed at Maketu. And Uru-ika was the first man to go and explore the country. After him was Mata-moho (indistinct sight), who went in search of a home; after whom each man went of his own accord to search for a home, and Hei (ear-ornament) and Tia (parent) stayed at Maketu. But Rau-mati (summer) was journeying towards the place, and he set fire to the canoe Arawa and burnt her, which was seen by Haputu (breath of the contention), who was the great warrior of Roto-rua (two lakes), who pursued Rau-mati and killed his people as he pursued them to Panepane (the skull), at which place he caught Rau-mati, from whence he returned.

Now, at this time Hanga(Haunga)-roa (great property, or long flavour) and Kui-wai (draught of water), the sisters of Nga-toro-i-rangi, were coming over from Hawa-iki to New Zealand on their gods called Rongo-mai (whale) and Iho-o-te-rangi (above the heavens). These women sailed away on their gods and landed at Whaka-ari (show forth) (White Island), where they could hear the voice of their brother Nga-toro-i-rangi, and they knew that he was on the mountain Tonga-riro (distant south). They went towards that mountain, but by the time they had arrived there Nga-toro-i-rangi had left the mountain. They followed him to Maketu, and when he saw them he called to them and said, "What has caused you two to be seen here?" They said, "You have been cursed by Manaia." He inquired, "What was the cause of his curse?" They replied, "It was caused by the food in an oven which we heated not being thoroughly cooked. The food was for a feast given at the cutting of the hair of his head."

The people of Nga-toro-i-rangi began to make a canoe, as the Arawa had been burnt, and when the canoe was made she was called Totara-karia (the totara-tree dug up). A crew went on board of this canoe, and sailed for Hawa-iki and landed there, where they lay down on the marae (courtyard) of the altar of Manaia at Hawa-iki, and thumped their own noses with their fists, and the blood which flowed from their noses they besmeared on their bodies, so that they might be supposed to have been killed. On the following morning Manaia went to the

courtyard of his altar, and, having seen the sight, he called to his people and said, "Come outside and view the Aitanga-a-hou-mai-tawhiti (offspring of Hou from a distance), who are here lying in a heap on the courtyard of my altar." The people came out of their houses, and Nga-toro-i-rangi called to his people (who were lying winking with their eyes, though they appeared to be dead), "Charge them;" and Nga-toro-i-rangi charged and attacked the people of Manaia, and killed many of them outside the pa. Then they charged the pa, captured it, and killed most of the people there. Tawhiti-nui (great distance) was the name of the pa, and the battle which took place outside was called the Ihumotomotokia (the beaten nose). And Nga-toro-i-rangi came back to the land (New Zealand), and was followed by the people of Manaia. Nga-toro-i-rangi landed at Motiti (flat) Island, and the people of Manaia arrived there at the same time. Nga-toro-i-rangi called to Manaia and said, "Lie at anchor where you are on the sea. I am not to be conquered at night." Now, in the night Nga-toro-i-rangi by the power of his incantations caused a storm to rise, which caused Manaia and his people to be drowned in the sea, and not one escaped. The name of this defeat was Maikuku-tea (white finger-nails). The people of Manaia who were thus defeated were called Mana-hua (increasing power).

CHAPTER VIII

Oh! hearken then, Tu-tane-kai,
And Ariari-te-rangi too,
To this my evil omen seen,
Twice seen, before the post
That props and holds the roof
Above myself and home,
Were ever seen by me.
It was my heart,
But now my every act and self
Are less than sacred.
O Take! cease to sneer at me,
And let my body still live on,
And rest on top of peak
Where Hemo basks in shining sun,
And waves the offering to his god.
And thou dost step
On noble altar at Tau-hara,
And view from thence Whaka-ipo
And Ranga-tira, and see
Tama-mutu at Wai-hi,
And Taka at Tahau.
Nor can we hope that they
Will turn a thought to Tonga-riro,
Though Heuheu be at Te-rohu,
Or Wai-marino, or Korohe.
And Te-harakeke shall be
The dainty food of Wekuweku, my slave.
And then the Tu-awatea
Has gone from me,
Has slept the sleep of death
With To-whare,
And I am lost in shame and dread.

*Song by Te-huka for his wife, who eloped
with another man as her husband.*

THE MIGRATION OF TE-ARAWA

(URI-WERA)

The tribes at Hawa-iki fought amongst themselves, and many were killed, and some of the tribes wept; and those of them who had been beaten thought of departing from Hawa-iki and seeking some other land for themselves, where they could live and where they could not be molested by their enemies.

These tribes held consultations amongst themselves, and all consented to migrate to some other land; but, as the sky was not propitious – that is, the sky did not indicate good weather, so that they might sail on the sea of Kiwa (closed) – they waited at Hawa-ika for fair weather, and when it came they sailed from Hawa-ika. The supreme chiefs in the canoe were Tuamatua (parent of the west), Hou-mai-tawhiti (pushed through from a distance), Tama-tea (light-coloured son), Wahie-roa (long firewood), Rata (kind, tame), Maka (rope), Tia (parent), Koro (voice of a bird), Hei (necklace). These were the men who suggested and planned the path by which the people should sail across the ocean.

The Arawa sailed from the following places: Rongo-kuao (news of the young animal), Ranga-ti (or Rangatira – chief).

The names of those who made the Arawa were: Wahia (firewood), Ma-rita (by the spirit), Ika (fish), Rongo-pu-ae (whale of the famed sea).

They commenced to make the Arawa, and when she was completed all the fittings were made for her; and when all was propitious Rongo-pu-ao (fame of the perfect day) went to obtain some kumara as provisions for the crew of the canoe when out at sea, and also to serve as seed to plant in the land they – the crew of the Arawa – were about to seek.

When Rongo-pu-ao arrived at the place where the kumara was to be obtained the people of that place stood up and murmured against him, and he was angry with them, and grieved for his having to forsake the land they were now about to leave, so he sat down and wept, and all his tribe joined in the wailing, and all the people of the place wept over him and his

people; so he stayed at that place, and did not return to go on board of the Arawa – on board of which canoe he could seek some other land, that he might be away from his enemies.

(18)

Tama-te-kapua (son of the clouds) waited for Rongo-pu-ao to return to him and go on board the canoe Arawa; but, as he did not go back to Tama-te-kapua, the latter was angry on account of not having a priest for his canoe, so Tama-te-kapua sent a messenger to Nga-toro-i-rangi (stretch out the arm to the heaven) and to his wife, named Kea-roa (long influenza), that they might come and perform the ceremonies and chant the incantations to take the tapu (sacredness) from the canoe, that the crew might be able to partake of food on the voyage. Nga-toro-i-rangi and his wife came to Tama-te-kapua, and went on board of the Arawa, and that canoe sailed on the sea and came to Whanga-ra (harbour of the sun), when they put Tahu (wife, or husband), Maru (protection), and Rau-mea-mai (leaves drawn towards) on shore on that island (at the East Cape of New Zealand). The canoe sailed on for some time, till the eyes of Ngaka (heart) and Tau-ninihi (beloved sneak away) were weary, and looking at Hi-teitei (very high), an island in the ocean, they began to weep for their home at Hawa-iki. The canoe sailed on, and Kea-roa was seduced by Tama-te-kapua, and Nga-toro-i-rangi was very angry for the act of murder committed on her by Tama-te-kapua. Now, Nga-toro-i-rangi was a very learned priest, and he chanted his incantations to his gods to cause the canoe Arawa to be swallowed down the throat of the Parata (the great god of the ocean of Kiwa); so the Arawa went down into the throat of that god, and the pillow of Kea-roa fell from her bed, and the people (crew) trembled and wept. Nga-toro-i-rangi had pity on them, and chanted incantations to his gods that the canoe might be allowed to come up again out of the throat of the god; and these are the words of his chant to lift the canoe out:-

Recite the chant of baptism,
The first baptism.
Recite the chant of baptism,
The second baptism,
The third baptism,
The fourth baptism,
The fifth baptism,
The sixth baptism,
The seventh baptism,
The eighth baptism,
The ninth baptism,
The tenth baptism.
Recite the chant of baptism,
The baptism for Tanga-roa.
Now oozes the power,
Now the damp is seen,
Now the chant is repeated and sung,
Now comes the influence of the charm
Close up to the heaven.
Rise,
Rise,
Rise, Tanga-roa,
Rise, and come on to
The assembly,
To the gods provoked.
Lift the post out,
The post before,
The post within,
The post for shade.
The gods of distant heaven
Come down from your path.
A great sail of war-canoe
Is the path of Nga-toro[-i-rangi],
Is a path to darkness,
The great darkness,
The long darkness,
Darkness of hundred wands of divination,
Darkness of many lands.
Oh! my canoe the Arawa,
Swarm with the Parata,
Rise,
Rise,
Rise, Tanga-roa,
Rise and come on to
The assembly,
To the gods provoked.
Thy garment, O Rongo! is damp,
The baptism of earth.
Chant the name of Heaven,
Chant the name of Papa,
Chant the name of Tane,
Trembling earth,
First,
First.

A WHATU, OR SACRED STONE (NGA-TI-HAU)

The sacred stone Whatu was sent down from the tribe of Apu-a-pawa (host of Pawa), and hence Nga-toro-i-rangi was able to lift the Arawa out of the throat of the Parata.

A whatu is a stone which is carried by the kaka (Nestor productus), by which he can sharpen his beak, and that stone is used by the priests as a power to aid them in their acts. This stone the priests swallow and keep in their chests.

The word whatu is also used to define the power of incantations, or the ceremonies used by the priests.

A WHATU (NGA-PUHI)

The Whatu (sacred stone, core) was let down from the midst of the Apu-a-pawa (the company of Pawa), by which Nga-toro-i-rangi was able to draw the Arawa out of the throat of the Parata (god of the ocean).

The stone carried by the kaka is called a whatu, by which he sharpens his beak. Also, the priests use the same whatu as a power – that is, they swallow it, and take it into their chests, where they keep it.

The word whatu is the name of the power by which the priests can accomplish all their work.

CHAPTER IX

My appetite is fully satisfied,
And stomach filled with eating-
Yes, with eating
The brain
Of the chief Purewa-
Of him whose act
Caused me to feel the pangs
Of orphan life;
Yet he, 'tis said, had felt
The doom of pain
Of burning fire upon his skin.

A song in which is uttered a curse by Tu-rangi-tukoa.

TE ARAWA (URI-WERA)

The Arawa was drawn up out of the throat of the Parata (great god of the ocean), but by the time the canoe was drawn back the puhi (plume) of the head of the canoe had fallen from its place; but the Arawa was lifted up and again floated on the sea, and an offering of the hair of the head was made [lifted up and waved in the air by a priest] for the escape of Taka-waho (fallen out) and Wai-rakei (water reflecting the noble appearance); and hence [from the act of making the offering to the gods] the assertion that the Arawa looked grand in appearance.

The canoe [crew] paddled – that is, she sailed on – and the crew saw land, and Hei stood up and spoke to Wai-taha (water at the side), and to Tia (stick in), and to Rangi-uru (west sky), about some land, and called the name of the land Tapu-ika-nui-a-tia (sacred great fish of Tia); and he also gave names to other lands, which he called O-kuri (food of dogs), and O-te-ehu (the mist of the spray), Toia (dragged); and names were quickly given by Tane (male), Poro-uru-ao (end of the westerly cloud), to the lands which they called Harakeke-waiari (flower-stem of the kumara – *Ipomæa batatas*) – which was called such from the resemblance to the flax (harakeke) which grew at Roto-iti – Hine-rangi (day of the young woman), Roto-rua (two lakes), Rahui-kawau (shags, or cormorants, set apart), Wai-puna (the spring), Maihi (troubled in mind), Ngai (irritable), Ko-ara-a-we (road of We), Roto-maniania (lake of the plain-country), Ware(Whare)-a-tama-keke (house of Tama-keke), Ka-mate-kakai-puhi (death of Ha-kai-puhi), Puke-roa (long hill), Wahia (broken), Hoe-roa (tidal bore), Tau-nui (great year), Hapa-rangi (bawl), Whakarongo-ki-taha-rangi (hearken to the side of heaven), Hotu-puku (sob in the stomach), Rerenga-o-paru-oa (fleeing of the one who thatched), Waro-ranga-a-tai (company of people near the pit at the tide), Pouaru (Pou-waru) (widow), Tama-te(a) (white son), Tu-hamura (stand as the flame), Kahu (garment), Tama-ihu-te-roa (son of the long nose).

Mai-o-nui (give your greatness) also gave names to the following lands: Moke-rere (the fleeing lonely one) was divided in twain, but there was not any dust; U-aiari(waiari) (small kumara), Take-tukau (cause for nothing), Taura-i-toroi (the support fermenting), Tama-ihu (son with the nose), Na-a-taina (the younger brothers), Pare-kainga (pushed aside, but eaten), Wata-ngo (the stage to drink from), Wakarewa (float), Weuriri-uru (staff of the angry west), Koro-kino (bad old man), Waka (medium), Aka-tarewa (swinging vine), Orakei-korako (smart-looking albino), Whakapapa-taringa (lay the ear down).

Tai-ihu-toroi gave names to the following lands: Atua-rere-tahi (gods fleeing together), Hapua-kohunga (hollow of the old

people's home), Tu-nui-a-rangi (the great standing of heaven), which lands were for the tribe of Taweta (wriggle in pain), who lived in Tawhare-puru (stay the plunder); and Mai-o-nui (much food bought) had the land called Ko-punga (the anchor); and Waoa (to part when fighting) and Puke-roa (long hill) had the land called Hoe-roa (long paddle), Tarewa (hung up), Ranga-poipoi (sit in a row and play the game of poi- balls), Wetanga-ngaere (dark quaking bog), Uri-koara (descendants of the split-open), Tahu-aruaru (the beloved pursued), Pou-ate (dearest), Ru-o-te-ao (quake of the world), O-tu-pou-ahi (all the fire gone); these were for the tribe of Tama-ihu-toroa (son of the nose of the albatross), as also were these lands: Haparangi (the strangers), Hoe-roa (long paddle), Ru-ware (quake of the house), Uru-ponga (clump of ponga ferns), Motiti (very scarce), Nohomamano (live near the spring), Hau-wai (breeze off the water), Noho-rongo-kowiti (live, and hear the pulling-up), Tatua (belt), Potahi-tawiti (one night at the rat-trap), Puke-tarata (the hill of the tarata-tree), O-rua-nui (the great pit). This district was owned by Tama-ihu-toroa (son of the nose of the albatross), and Hine-te-ra (daughter of the day), Wanga-mata (wait for the face), Kei (stern), Tapoi (travelled road), with Pura-hokura (messenger), and Rere-tai (flee on the sea). So ends this.

Motu-ti (forest of Ti), Hiriwa (assiduous space), Kopua-koura (deep spot in water of crayfish), were owned by Pohatu (stone); and Uri-wera (hot descendants) owned the lands Kopua (deep spot in centre), O-tu-makaro (the food out of sight). With these, also, the Uri-wera owned: Wai-horoinga-tango (the washed taken), Ropa-rua (two slaves), Kuta (encumbrance), Tane-mata-tu (husband of calm face), Awa-purua (the creek dammed up), Wake-(Whaka)-heke (rope), Waiari (small kumara), Wai-kohatu (stony water), Tuahu-o-te-atua (altar of the god), Ware-ana (slimy cave), Rerenga-o-kawa (where Kawa fled), Ara-tama (road of the son), Waka-poroporo (cut short), Puna-a-hau (water-spring of Hau), Kokoreke (*Coturnix novœ-zealandiœ*), O-hei-nui (great breast-ornament), Tutae-heka (mouldy dung), Tawa-a-hine-keri (the tawa – *Nesodaphne tawa* – tree of Hine-keri), Tu-tea-koko (Tu, the white mother), Iwi-tau-roa (people that battle long),

Pukenga (high-priest), Kai-rangi (entertain strangers). And to me also – to Uri-wera – belongs Rewa-whakamou (mast held on), Riki-tara (little spirit), Momono (caulk), Koiki (waste away), Tahorahora (gather much), Whakarongo-koe (you hearken), Tokai (piece of wood fastened on the thwart), Ware-kotua (gum given as a gift of respect), Totara (*Podocarpus totara*), Tokanga-kai-a-rau-kata-uri (small basket of food of Rau-kata-uri, goddess of music), Totoi-kawa (shampoo at the time of baptism), Pu-warawara (wharawhara) (bush of *Astelia banksii*), Koreke-hau-waho (*Coturnix novæ-zealandiæ* – omen of a breeze off the land), Korokoro (throat), Punga-kauraho (anchor of the thwarts), Kauru (tii-root). So ends these lands, but these were also ours, belonging to the Uri-wera: Purewa (black mussel), Piki-wahine (where the females climb up), Puhi-a-rangi-kai-ru (plume of the day of earthquakes), Te-ti (the tii – *Cordyline*), Upokotaramoa (head of brambles), Tahorahora (plain), Toi-kawa (run away when baptized), Takupu (gannet), O-ha-rua (the pit of breath). So ends these, but these also were ours – they belonged to the Uri-wera: Kahikatea (white-pine), Ara-kiore (rats' path), Tokomanawa (hiccough), Hau-ora (lively), Tapo-turanga (down to the heels), Ariki-tahi (one lord), Weranga (burnt), Ana-tangi (cave of weeping), Wawako (peel off, as bark of a tree), Puke-mapou (hill of the *Myrsine urvillei* tree), Wakapapa (long flat), Kahakaha (grass, or tussock, like the toetoe, called “mare's-tail”), Takanga-weweia (prepare for the ancestor), Ara-titaha (listing road), Wakatoine (cause to go down as the sun), Tawatoki (fetch the tawa), Atua-meke (the god that hits with the fist), Tauhu-nui (great top of a house), Kainga-roa (long eating), Pukupuku (knotty), Toki-a-manga (axe of Manga – branch), Tokotoko-o-werua (walking-stick of Werua – garment), Matamata-huia (first of plunder), Raenga (headland), Apa-o-paoranga (body of workmen of Paoranga – the tapping), Pakuha (related by marriage).

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Hika (friction) lived at [took] Para-hiki-puku (green berry of the karaka taken silently away), and lived at Whenua-ruia (land

planted with seed), Wai-mihia (water regretted); and Ruku (dive), with Te-waka (the canoe), belonged to Hine-rau (daughter of the moon); and Toango-pito (the end dragged away) was given to satisfy justice, and now given to me, but this land was mine as is given to the church. Paopao-rangi (desire the heaven) was for Hika (friction), but was given to Para (spirit, power); but the land Kahikatea (white-pine) was not taken by Hine-rau, but Turanga-pito (stood at the end), with Tu-moko (the lizard stood still) and Te-patunga-o-rahurahu (the killing of Rahurahu) was taken by Pouaru (Pou-waru) (widow); and Te-patunga-o-rahurahu came to Wanga(Whanga)-pohue (home of the convolvulus), and at Pohatu-roa (long stone) was killed by the tribe of Nga-ti-kurapa, the settlements at Tae-kao (gum of the dry kumara), Pouaru, Rangi-tuturu (set day), Potua (killed), Rangi-wawahia (day of separating), O-rakei-korako (day of the albino flaunting in finery). An ambush was killed at Rei-roa (long chest), and Waka-tuapeka (deceit) lived in Nga-toro-wakarewa (the spies to cause to rise up), which was a cave; and Tu-pokere (stand in the dark), chief of the Maro-o-takiri-rangi, was killed at the cultivations called Takapau (floor-mat), O-pani (besmeared), Pungarehu (ashes), Watu(Whatu)-roa (long core), Tane-horopa (the man who over-spreads all), Wai-mata (water of the face, tears), Weta-nui (great insect – a large insect about the size of a small egg, not unlike a flea), Piripiri (*Acœna sanguisorbœ*), Ana-wahi (his places), A-tapoa (cook in a native oven for a long time), Ware(Whare)-o-ka-iri (the house of hang up), Upoko-ekua-(wekua) (head that was brushed with something), Warenga (time of being mean), Tapu-wae (feet), Waka(Whaka)-rewa (cause to float), Wai-papa (flat), Ngakinga-kai (cultivation of food), Wiwini (dread); and all these the names above given were lands used as cultivations.

At Wanga(Whanga)-ra (home of the sun), Turanga (standing), the people separated, and some went to Whaka-tane (like a man), Rangi-taiki (day of insulting the gods by passing cooked food over the priest), and Po-kohu (night of mist), and up to Kauaka (do not), and on to Tama-o-hoi (obstinate son), Rere-waitu (flee on the back or other side), Toki-a-manga (axe of

Manga – branch), Noho-o-waki(whaki) (seat of Waki – pluck off), Ara-o-rahurahu (road of the meddler), and Manga-kino (evil branch).

It was on account of evil that Wa-hoa (time of having a friend) was killed, and for him, in revenge for his death, were killed Tatu-te-ata (come to dawn of day) and Tu-wakairi-kawa (time of baptism), which [whose bodies] were used in the sacred ceremonies of offering to the gods, and were used as a bait to decoy the enemy was thus given at Hawa-iki and at Raro-tonga, so that when the canoe Arawa was seen afloat Pou had a great desire to possess a canoe, so Tia (stuck up), Oro (sharpen), Maka (throw away), Rangitia (annoy), Tanga-roa (long assembly), Tu-horo (stand and swallow), and Tama-te-kapua (son of the cloud) cut a tree down for a canoe, and adzed it and burnt the tree with fire to make it into the shape of a canoe, after whom came Waoa (separate) and Pou-wari (the scraped post), who begat Toroa (albatross), Wai-raka (entangled fount), Ku-atu (move onwards), Hine-wai (daughter of water), Nga-irihanga (the hanging-up daughter), Wakaranga (take up by the roots), Wa-taua (time of the war-party), Matarae (headland), Te-ao-tanga (the dawn of day), and Tara-wera (hot barb). The people, the crew of this canoe, the Arawa, were Tia (stuck up), Koro (noose), Maka (thrown away), Tama-te-kapua (son of the cloud), Rangi-tu (day of each receiving something), Tanga-roa (long assembly), Nga-toro-i-rangi (stretched forth towards heaven), Rongo-pu-wao (heard in the forest-depths), Kouki (ancient), Maketu (ridge of the nose); and the crew of the Arawa cultivated a spot of land called Oko-mau (held in an embrace), where they met Pou-hani (stick of the hani), who said, “The kumara which is planted in the seventh moon (December) of the year will die [not grow];” but the plot of ground cultivated by Tahu (the wife or husband) was planted, and Pou-rua-a-ho-waoa (the double posts of the pouting one in the forest), Tahu-ao-to-iti (the beloved cloud that sets slowly), Roto-rua (double lake), and Roto-kakahi (lake of the Unio), went on to Wai-pao (the water obtained by striking the ground), where these people divided, and some went by Tu-tehi (some stood), Waora (divide), and Pae-roa (long

ridge), where they found some roi (fern-root) called Tu-te-kai-wara (stand for the indistinct noise), and they then went on in the valley of Reka-a-tahu (sweet of the burnt or cooked) and the Kopiha (pool of water), and at Hika (friction) they found roi (fern-root) called Paraharaha (flat, like hoop-iron); they went on in the valley of Pouwaru (widow), and went on to Te-rohe (the boundary), where is a cave called Ropa-rua (two slaves), which is the boundary of Tama-mate, and on to Matarae (the jutting point). Tama-mate was son of Rahunga-tu (meddled with while standing); and Matarae also had Te-o (the gone in), who had Tanganga (struggles), Te-keru(ngeru) (cat), Roku (decline, as the sun setting), Matatahi (first), and Roku, junior, who was taken (as husband) by Hine-wai – the name of whose house was Tauwhare-tieke (overhanging Creadion carunculatus) – and had Pau-ri (obstruction gone); and he and Hine-manu (daughter of the bird) begat Pau-uri-a-wake-ora (consumed offering of the day of life), Roi (fern-root), Wai-papa (flat water), Poko-ekua(wekua) (the head wiped), Pakipaki (pat, as the patting in curing the head of an enemy), Auwahi (Auahi – soot), whose genealogical line is from Roko (then, at the time), through Rari (sopped with water), Powhatu-popoia-makeke(makekehu) (stone of the thronged light-haired), Kai-rau-mate (food eaten in summer), Kaeaea-nui (great sparrow-hawk), Toromiro (Podocarpus ferruginea), Ware(Whare)-ana (cave, or house), Tauwhare-pu-rakau (leaning tree); and at Te-iringa (hung up) there was a house called Wao-wenua(whenua) (land of forest); and the tribe of Weka-tahorahora (the *Ocydromus australis*) lived at Ahui-a-te-atua (the congregation of gods), Takapu-owarua (stomach of Warua – clipped), Rakau-tahue (tree where birds are speared), Tena-iwi (the people), Weka-tahorahora, Piki-wahine (step over the female), Tii-toi-kawa (the tii used in baptism); and so Te-manu (the bird) became related by marriage to Kahu (hawk), who took Mai-o (food arrived) and begat Karika (impatient), who took Kumu (silent) and begat Ruru-puku-tu-kai-rangi (owl of the silent sky).

CHAPTER X

Fly on, thou cloud, outstretched above,
 While here below in spirit I must weep;
 And leave me yet alone to wait,
 And see the changing year of past and now.
 Oh! deem not ye I now possess a home.
 My theft, O sir! is fully known,
 E'en at the peak of Whaka-tara now.
 And spoken of in battle council,
 Where thou didst e'en speak, O Tu-iri!
 And it was told e'en on the ripple-tide
 Of Aro-whena in the North,
 And heard by Nini there, who,
 Restless, could demand the power of war
 To come from distance to destroy.

Song sung by Tiaia.

NGA-TORO-I-RANGI, AND KUKU AND HOATA (NGA-TI-RUA-KA)

When Nga-toro-i-rangi (stretch out to the heavens) arrived [in these islands of New Zealand] in the Arawa (a certain kind of shark) from Hawa-iki (filled gills) he resided at Maketu (bridge of the nose) in company with his vassal called Nga-uru-hoe (paddles of the west) and others.

They all lived there, and Nga-toro-i-rangi said that he and Nga-uru-hoe would go and view the inland country. They went, and when arrived at Tau-whare (beloved of the house) Nga-toro-i-rangi climbed up the mountain, and saw the extent of the land, and, coming down again, he went along the beach of the Tau-po (bark or rest at night) Lake, and he threw his staff

into that sea [lake], and it grew into a totara (*Podocarpus totara*), and is growing there to this day [1854], and is seen at the bottom of the water. He went on by the shore of the lake and shook his mat, the shreds of which fell into the lake, and these shreds grew into the fish inanga (*Elacotris basalis*), and hence the origin of the inanga in the Tau-po Lake.

Now, Tia (parent) was the first man to go to Tau-po, and he named it "Tau-po-a-tia" (the rest of Tia at night); and after his visit Nga-toro-i-rangi went there, and when Nga-toro-i-rangi saw the signs of the arrival of Tia there he acted deceitfully, so that it might be thought that he of the two was the first to arrive there: he took a dead tree as the post for his tuahu (altar), so that it might be thought that his altar had been there a long time, and that it might be also surmised that he had performed his ceremonies and chanted his incantations and made his offerings before the altar for a long period. And Nga-toro-i-rangi went towards Po-utu (dip up water at night), where the prints of his feet are to be seen on a rock, and the marks of his heel and five toes are to be seen to this day. He then went towards Tonga-riro (blemish gone), and climbed up that mountain so that he might have a good view of the whole country; but the frost nipped him there, and he trembled with the cold. Now, the mat he had on was made of the leaves of the monoa (*Epacris*), or monoai (an azalea), which is the parent of all trees, and if this shrub is used as firewood, or burnt in a fire, rain will at once follow or a gale will come. His mat was covered with snow, and he shook it to shake the snow off; and hence the origin of this tree – the monoa (from the shreds of his mat) – now growing at Tau-po. He was overcome with the power of the cold and frost, so he shouted loudly to his sisters who were at the island Whaka-ari (White Island). They had landed there, having left Hawa-iki in dread of the consequences of the curse of Manaia (haughty) which had been uttered against Nga-toro-i-rangi. Nga-toro-i-rangi called to his sisters to bring fire from Whaka-ari to him at Tonga-riro; and when they had heard his voice they took fire for him of the sacred fire they had brought from Hawa-iki, from their parents, on the sea-

gods Pupu (shell) and Hoata (pumice-stone), and these gods took the fire by an underground path till they came up at the top of Tonga-riro. When they arrived there Nga-toro-i-rangi was just expiring, and if they had been a little later he would have died; but his vassal Nga-uru-hoe had died of the cold, so that in remembrance of him the pit up which the fire came was called by his name, and hence the origin of the name of Nga-uru-hoe (the marks on the head).

The reason Manaia cursed Nga-toro-i-rangi at Hawa-iki was on account of the food in the ovens of his wives not being sufficiently cooked. These wives were called Kuku (shell) and Hoata (pumice-stone), and they were the sisters of Nga-toro-i-rangi; and hence the words of the curse he uttered against his brother-in-law: “Has the wood of the forest become sacred on account of the bones of your brother Nga-toro-i-rangi – that is, by his kidneys? In a short time the skin of your brother will hiss on the stones of Wai-korora (water of the penguin) – that is, of the creek called Tu-ai-korora (standing of the penguin).”

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Another version of the curse of Manaia is this: “Have the stone of Wai-koro-ariki (creek of the old lord) become sacred by their having been used to cook your brother? And is it on that account that the food in your ovens has not been sufficiently cooked for a feast given at the cutting of the hair of my head? But by this time to-morrow the skin of your brother shall hiss on the hot stones of Tu-ai-korora-riki (standing of the little penguin).”

The people met at the cutting of the hair of the head of Manaia (haughty); but part of the food for that feast was not sufficiently cooked in the ovens of the wives of Manaia, the sisters of Nga-toro-i-rangi, which caused Manaia to be angry, as this badly-cooked food was an evil omen to him. This caused him to curse his brother-in-law, and all those who met at the feast heard the words of that curse, so that the wives were very much degraded on account of it, and they wept for shame. They began to chant incantations and make offerings of [or lift

up] their sacred property to the gods, so that they might not die by the effects of the curse of Manaia. When they had chanted their incantations, and performed all their ceremonies, they fled, and got on board the canoe called Rewarewa (*Knightsia excelsa*). But it is also said by another account that they embarked on board of the canoe called Te-huruhuru-o-te-manu (feather of the bird). By another account it is said that Haunga-roa (long aroma) and Kiwi (*Apteryx*) were the names of the wives of Manaia, and that the gods brought them from Hawa-iki to these islands of Ao-tea-roa (New Zealand). The names of the gods who brought them were Rongo-mai (whale) and Iho-o-te-rangi (kernel of heaven), and these gods were the canoes in which they came. They landed at the island called Whaka-ari (show itself) (White Island), and they had not been on this island long when they heard the voice of their brother shouting from Tonga-riro in his pain caused by the frost. They sent fire to him by their attendant [gods]; and soon after this they went to see their brother, and the sacred fire they had brought from Hawa-iki was lighted at the island of Whaka-ari, so that it might not die out and be lost. They left it burning, and crossed over to the mainland, being taken there by their gods; and they went inland, and when they had arrived at Kainga-roa (long eating) they lit a fire there, and they sat down and began to eat; and hence, as they were long in eating, the origin of the name of the place, Kainga-roa-a-haunga-roa (long eating of the long aroma).

And they went on to Tau-whare (loved of the house), where they lit a fire; and they went on to Toka-anu (the cold rock), where they lit a fire; and they ascended Tonga-riro (blemish on the skin gone), where they lit a fire for their brother, who had been nipped by the cold of the snow there. But Nga-toro-i-rangi had left the top of the mountain, and had returned to Maketu; and his sisters also came down from that mountain, and came by way of Wai-kato (nipping water), and at Hi-papa-tua (raise the door at the back) they lit a fire, and at Orakei-korako (wandering albino), and at Tihi-o-ruru (peak of the sheltered), and at Roto-mahana (warm lake). They also lit a

fire at Waka-rewarewa (canoe of the *Knightsia excelsa*), and at O-hine-mutu (end of the daughter); and they ceased to kindle fires for themselves as they went. They went to Maketu to see their brother, and when they had got to that settlement they went to the marae (open space in the centre of the pa), and got on to the tuahu (altar), where they sat and chanted over themselves. At dawn of day Nga-toro-i-rangi went to the tuahu to chant his incantations and perform his ceremonies. He saw his sisters there, and he asked them, "Is that you two?" They said, "Yes; we have come in search of you." He said, "For what have you come?" They said, "It is on account of a curse uttered by your brother-in-law, Manaia, against you, to the effect that you should be cooked by the stones of Tu-ai-korora (standing as the penguin)." He asked, "Why should he have cursed me?" They said, "On account of the oven of food which was not sufficiently cooked." He said, "So let it be. Let the stones of Maikuku-tea (white finger or toe-nails) at Maketu cook him."

When they had ceased to ask and answer questions they all chanted incantations on the tuahu (altar), and a totara-tree was dug up [out of a swamp] for a canoe. It was a whole tree which had lain in a swamp, and the branches were kept on the tree. It was not like a canoe with a hold, but was a tree from the forest of Tane, and its name was Totara-karia(keria) (totara dug up). Seventy twice told embarked on it, and sat on the branches; and by the power of the incantations of Nga-toro-i-rangi it was taken to Hawa-iki, floating on the sea across to that land; and it arrived safely there in the night, and all in this canoe went on the marae (courtyard) of Manaia, and they all lay down on the tuahus (altars) there. Nga-toro-i-rangi spoke to his troop, and told them to strike their noses and to besmear their bodies with the blood that flowed, so that the people of the settlement might think they had been killed as in battle (and hence this slaughter was called "The Nose beaten with Blows." And Nga-toro-i-rangi got on to the altar of Manaia, and there he lay down as though he had been killed by a god.

In the morning Manaia arose from sleep and went to his marae (courtyard), but when still some distance from it he saw

the bodies of men lying as though dead, and he looked at his own altar, and saw that Nga-toro-i-rangi was laid on it, and was an offering made to his god; and he went back to his people and called to them and said, "Come, come and see the proof of the power of my incantations, and see Nga-toro-i-rangi dead and laid as an offering on the open space of the altar. Dig ovens in which to cook our enemies, who have been killed by our god." Manaia was mistaken. He thought, and said, "This is the work of my god. Be quick and heat the ovens, and heat them with the stones of Tu-ai-korora (stand as the penguin). And you, my enemy, said that I should be cooked with the stones of Maketu, but you will be cooked to-day." But Nga-toro-i-rangi was chanting his incantations silently on the altar as the people of Manaia were digging the ovens in which to cook the people of Nga-toro-i-rangi; but as soon as he had ended chanting his incantations Nga-toro-i-rangi rose on his feet, and called to his people, and said, "Rise, and strike with the weapon of war." So the people all rose with a rush, and the one hundred and forty once told rose, and struck the people of Manaia with their weapons of war. The latter fled in fear of those who were now attacking them, and Manaia also fled, and was not overtaken, but escaped from the weapons of his

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enemies; but his tribe were mostly killed by the people of Nga-toro-i-rangi, and one thousand twice told were killed by the one hundred and forty once told of the people of Nga-toro-i-rangi. The pa at Tawhiti-rahi (great distance) was also attacked by the people of Nga-toro-i-rangi and taken. The name of this slaughter was "Nose beaten with the Fist;" and as soon as the slaughter was over Nga-toro-i-rangi and his people embarked in their vessel and went back to Maketu.

Manaia was left at Hawa-iki, and he went to collect people as a war-party to follow and attack Nga-toro-i-rangi; and he collected a great host to attack Nga-toro-i-rangi. This host embarked in their canoes, and performed ceremonies and chanted incantations as they sailed over the sea, and they looked at the stars of heaven, so that they might be guided directly to

Maketu. They arrived at the island Motiti (scarce), and old Nga-toro-i-rangi and his wife were there residing, and the daughter of the sister of Nga-toro-i-rangi was there also. This girl fled and said to her uncle, "O Nga-toro-i-rangi! come outside, and look at the tide of the sea." He went outside, and saw the surface of the sea covered by the canoes of the host from Hawa-iki. Nga-toro-i-rangi stood up and called to Manaia, and said, "We will meet each other in war to-morrow: the time of day is wrong, the sun is near going down. Lie at anchor outside there; let your anchors drop in the spot of the sea called Taia (thrash it), and when day dawns we will battle." Manaia agreed to this proposal, and Nga-toro-i-rangi again said, "I cannot be killed in the night, and do not land in the night. If we do battle in the night I cannot be beaten by you; but let the day dawn, and perhaps I may then be beaten." Manaia again agreed to what was said, and consented to what the old man proposed, and the canoes of the host paddled out to sea, and there lay at anchor. The host slept, and Nga-toro-i-rangi and his wife went back into their house, and stood up and chanted. The husband performed the ceremonies and chanted the chants for the male part of the ceremonies, and the wife performed those for the female part: they thus performed the ceremonies to the hosts of male and female gods above and to the hosts of male and female gods below (d). The wife stood up, and took hold of her sacred rope and tied it to the window-sill of the house, and she chanted all her sacred incantations to the offspring of the Tai-a-pawa (tide of gall), asking them to sweep all the winds under the control of those many gods on to the sea; and the winds under the control of those gods came, and began to blow on the ocean, and the seas were white with foam. By her incantations were collected the winds of Punga-were (the spider) (trade winds, or winds that blow in a circle, even as the web of a spider is in a circle) that night, and by those winds the canoes containing the host of Manaia were destroyed, and all the host of Manaia were destroyed, nor did one man escape of all the host, but all were drowned.

At dawn of day Nga-toro-i-rangi came out of his house to look for Manaia, and he saw the wrecks of canoes strewn on the coast, and all the sea-shore covered with the bodies of men and the wreck of the canoes of Manaia; and all that was found of Manaia by which he could be distinguished was the tattooing of his shoulder: all the other parts of his body had perhaps been eaten by fish, as had been most of the host of Manaia, and hence how true are the words of the song of Pehi, where he says,-

How fortunate the death
Of Muru-tohanga,
By which were also lost the lives
Of the mighty host of Manaia!

And Nga-toro-i-rangi spoke this sentence in respect to the destruction of this host: “You said that I should be cooked with the stones of Wai-korora (water of the penguin), but now you will be cooked by the stones of Maikuku-tea (white finger or toe-nails).”

This old man, Nga-toro-i-rangi, lived with his wife at Motiti (scarce); and on a certain day, when they were pleased to act, they lit a fire as a war-signal, and as the smoke of the fire ascended up to heaven it was seen by the people on the mainland at Maketu, and they went to see what their lord wished. As he had lit a fire, they knew, from the custom of the past, that such a signal meant war, or death, or evil news, or accident. Such fires were lit on the peaks of Matai (beg, ask for), which fires were allowed to smoke, and then the smoke was withheld, that the tribes might not take them to be fires that were lighted without an object. So the people of Maketu paddled away toward the island, and when they arrived at the island of Motiti they saw the wreck of the tribe of Manaia, and they rejoiced over the defeat of Manaia for his curse uttered on Nga-toro-i-rangi.

CHAPTER XI

Company of travellers,
Long in the south,
Let our thoughts be known
Each to the other.
Now thy long absence is o'er,
And back thou art come.
How changed in appearance,
Nor like the same man!
Oh! wait not, nor stay
Alone at Ko-peo.
The path of old Kewa
Is divergent, and leads
Up to Kiekie;
But come to thy home,
The home of the past-
To Kai-taruru-
And rest with thy tribe
Nga-ti-hine-hau,
At Wai-ariki,
In quiet and calm.

Song by the Nga-i-tahu Tribe.

THE CANOE THE ARAWA (NGA-TI-HAU)

The account of the canoe the Arawa has been handed down from ancient times. The men of old said that it was from one tree that some of the canoes were made which sailed from Hawa-iki to these islands [New Zealand]. The tree was but one tree, but its branches were exceedingly large, and the Arawa was made out of one of the branches, in which Hou (burrow into), Hei (ornament of feathers for the head), Tia (parent), and Tama-te-kapua (son of the cloud) could come here [to New Zealand].

The reason these men determined to come from Hawa-iki was because of their theft of the fruit of the poporo (*Solanum aviculare*) owned by Ue-nuku (trembling earth); and Ue-nuku killed the dog of Tama-te-kapua, and ate it; and the tribes had a battle, and Tama-te-kapua and others sailed here in the canoe the Arawa. And as they sailed here over the sea the crew were grieved that they had not any priest, to guide them on their voyage, by his ceremonies and incantations, so that they should sail correctly on,

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and also that they should be able to eat of cooked food on the voyage, and not be liable to insult the gods, and that the sea should be calm, and that they should not be met by any adverse storm; so they held a council, and determined to go back to Hawa-iki to obtain the presence of Nga-toro-i-rangi (stretch out to the sky) and his wife to perform the ceremonies and chant the incantations on board of the Arawa: the wife should perform those for the female gods, and the husband those for the male gods.

Nga-toro-i-rangi was priest of Tai-nui (great tide), which canoe was also on the eve of leaving Hawa-iki for these islands (New Zealand), and hence Nga-toro-i-rangi was more easily deceived by the crew who left in the Arawa. And this was the act of deceit practised on Nga-toro-i-rangi by Tama-te-kapua and his associates: Some of the crew of the Arawa went to ask Nga-toro-i-rangi to go and perform the ceremonies over the Arawa so that the leak of that canoe should cease or be stopped, and then he could return to his own canoe Tai-nui. He went as requested, and went on board of the Arawa; and as he was performing the ceremonies down in the hold of the canoe the crew were poling the canoe out to sea, and as soon as it was dusk the sails of the Arawa were set and the canoe sailed away on the sea, and by the time that Nga-toro-i-rangi had come on deck only a distant dark line indicating the land could be seen on the horizon, and he was very sorrowful. But it was not long after this when Tama-te-kapua seduced the wife of Nga-toro-i-rangi, and this again enraged him, so he caused the Arawa to

sink into the sea; and the crew cried to him, and by the power of his ceremonies and incantations he delivered the canoe from wreck or foundering, and she came up again out of the throat of the Parata (sea god) and she and her crew were saved.

The canoe sailed on and landed at Whangaparaoa (harbour of the whale), outside of the island called Tiritiri-matangi (blustering wind); and Tai-ninihi (tide stealing away) saw the coast, and he was glad of the sight of the bloom of the hutukawa (pohutukawa – *Metrosideros tomentosa*) on shore, and he threw his plume of feathers, which he had brought from Hawa-iki, into the sea, and the plume drifted on to the beach, and was found by one called Ma-hina (the moon); and Tai-ninihi asked that his plume might be given to him again, but Ma-hina would not give it, but repeated these words, which have become a proverb to the descendants of this generation:-

The drifted plume of Ma-hina.

Tai-ninihi went on shore to obtain what he thought were kura (plumes), but on his arrival at the spot where they were he found they were the bloom of trees, and soon were faded, and were not like his own plume which he had thrown into the sea, and that they were not plumes made of the feathers of the bird amo-kura (*Phaeton rubricauda*).

I will again relate the cause of the Arawa being nearly lost at the time that Tama-te-kapua (son of the clouds) seduced the wife of Nga-toro-i-rangi. The canoe sailed over the sea, and Tama-te-kapua took liberties with that woman, and the wife told the evil to her husband; and Nga-toro-i-rangi was very wroth, and chanted incantations by the power of which the canoe might be engulfed in the ocean and Tama-te-kapua be thereby killed. He chanted and said thus:-

Lift the gong [or alarum]
Of Rongo-mai-mua,
Of Rongo-mai-hiti,
And hearken to the call
Of Nga-toro-i-rangi,
To his determined riddle

Uttered to the first post,
To the second post,
And outer post,
Rise, rise, rise on
To your symbols of sin,
The symbols of sin
On the canoe Arawa,
And the rising of the power
Of ocean-god.
Rise, rise, rise,
Oh Tanga-roa!
Rise, thou god of the sea!
Slide on, oh! slide.
Meet in multitude
And provoke the gods.
Rise, oh! rise up now.

Now, when the anger of Nga-toro-i-rangi was put into action, and he had caused the Arawa to sink in the ocean – that is, to sink into the throat of the sea-god Parata – that is, into the rere (the deepest part of the sea), as that was really the throat of the god Parata – and when the crew of the canoe cried out in fear, and called to Nga-toro-i-rangi and said, “O Nga-toro-i-rangi! the pillow of Kea-roa, your wife, is falling,” as the canoe was going perpendicularly down into the sea; and when the pillow of the bed of Kea-roa fell into the sea, then Nga-toro-i-rangi chanted his incantation, and by the power of this the canoe came up out of the sea, and it and all the crew were saved. And she sailed, and landed at Whanga-paraoa; from thence she sailed to Ao-tea (white cloud), thence she sailed into Hau-raki (Thames), and again she turned and went to Moe-hau (sleeping wind) (Cape Colville); thence she went to the island Ahuahu (Mercury Island), and landed there at a place called Repanga (flapping), where Nga-toro-i-rangi let his pet birds loose. Takere-to (dragged keel) was the name of one, which was the male, and Mumu-hau (a slight air) the name of the other, the female. The canoe sailed from hence to Katikati (nibble), to a place called the Ranga-a-tai-kehu (the row of people of Tai-kehu – red tide), where the people of the Arawa found some of those who had come over in the Tai-nui located; and the latter said they had come from Hawa-iki and had landed at Whanga-paraoa, and that Tai-nui had sailed to Katikati, and that

the crew of Tai-nui had taken possession of the Tauranga district, and that the canoe Mata-atua (god-face) had also sailed from Hawa-iki, and she had landed at Whakatane (like a male), at a place where the daughter of Toroa (albatross) had stood like a man, on the sea-coast outside of the entrance to the Whakatane River.

Raumati (summer) and his associates stayed at Tauranga, and the Arawa sailed away from the Ranga-a-tai-kehu to Maunga-nui (great mountain), where she landed at the headland on the east of the Tauranga entrance, on the sea-coast that stretches towards Maketu; and when the Arawa had arrived at Maunga-nui, Tu-taua-roa (Tu of the long war-party), who was one of the crew of the Arawa, bespoke that hill for himself, and he and his children remained and lived there. The next day at dawn the Arawa sailed, and that night they slept at Wai-raka (the water where the feet were entangled), and on the following day they landed at Maketu, where the Arawa was finally dragged on shore, and the anchors of the Arawa were dropped in the Maketu River. One of these was called Toka-parore (the rock of the parore – mangrove-fish), which was the anchor of the bow; and Tu-te-rangi-haruru (Tu of the booming heaven) was the name of the other, which was that of the stern.

Nga-toro-i-rangi resided on shore, and, though his canoe Tai-nui had arrived, and his people, he did not live with Raumati and the others at Tauranga, and thereby add to the number of his own people who had come in Tai-nui; but he lived at Maketu, where Tama-te-kapua also resided, with Hei, Tia, Wai-taha-nui (great side of the water), who was the son of Hei, and also Tapu-ika-nui-a-tia (great sacred fish of Tia), the son of Tia, where all these resided when the crew of the Arawa first landed on these islands [of New Zealand]; and the Arawa was hauled up on shore at Maketu, and a house made over her to protect her from rain and sun.

Raumati and his companions lived at Tauranga, and when he heard that the Arawa had been hauled on shore at Maketu he and his family tribe went and burnt the Arawa. When Ha-tu-

patu (the breath of the battle) heard of the Arawa having been burnt, he rose and chanted an incantation, to give him bravery to seek satisfaction for the burning of the Arawa, and he chanted and sang, -

The tide of the sea extends.
O sin! our day.
O sin! our day.
Bind it up.
Tied up, brandish
Your arms while
You shake the scalps.
The sewn-up face,
The face that is shaded.
O sin! our day.
Great breath, long breath,
Breath of battle.
It is Karika
Extended on the ocean-tide.
O sin! our day.
O our day! bind it up.

Then the war-party of Ha-tu-patu went along the sea-beach of Maketu towards Maunga-nui, where they met Raumati and his people. A battle ensued, and Raumati was killed by Ha-tu-patu at the entrance of the harbour of Tauranga, where Ha-tu-patu put a post up, on which to place Raumati, at the spot where he had been killed. Ha-tu-patu called the spot Parepare (head), because the head of Raumati had been placed on the top of the post; and Ha-tu-patu returned to Maketu, and as he went along the coast he chanted incantations and waved the scalp of the slain. The old people of the pa (fort) at Maketu came out to welcome him with waving their mats, and as they welcomed the returning war-party they loudly called and chanted this chant:-

From whence come
The great party of Tu (god of war)?

And the war-party answered by another part of the same incantation, and said,-

Come from the seeking,
Come from the searching,
Great party of Tu.

The old people again chanted part of the incantation, and said,-

Come from the discovery,
Great party of Tu?

The war-party answered by chanting,-

Tu has possessed,
Tu is exultant,
Tu is calmed,
And shouts with glee.

The old people again chanted and said,-

Even as the great calm
Of the great heaven,
Now seen above?

The warriors again chanted and said,-

Possessed and delighted,
Revived, sweet smell,
Great body, great body,
Great body of Tu.

Then the war-party went to the water, where incantations were chanted and they all dived in; and when they came up to the surface they went on shore, and went to the settlement and partook of food, and slept that night and the following night, and after that they went to their daily occupations.

Some of the people of the Arawa stayed at Maketu, and some went to the Roto-rua (two lakes), and some went to Tau-po (lay at anchor or rest, or bark at night), and some went to Whanganui (great harbour), and some sailed away to the Wai-pounamu (water of greenstone) (South Island), and these became estranged from the people who lived on the Ika-a-maui (the fish of Maui) (the North Island).

The son of Tapu-ika-nui-a-tia, called Maka-hae (ripped barracouta), lived at Maketu, and from him came that line of descent of whom Te-puku-atua (god's stomach) is the

representative, which is said to be the sixteenth generation from the time of the arrival of the Arawa in Maketu, where she was burnt by Raumati; but numbers of tribes have their origin from those who came over in the Arawa from Hawa-iki to New Zealand. Even the Nga-i-te-rangi take their origin, from the Arawa migrations; but they are also by intermarriage connected with those who came in the Mata-atua (god's face) canoe, which canoe landed at the river Whaka-tane (like a man), in the district taken up by Toroa (albatross), and those who came in that canoe took up their residence at O-potiki (place of the youngest child), in the district in which the Whaka-tohea (cause to be poor, as exhausted soil through cultivation) and the tribes of the Uri-wera (hot descendants) live in these days. These tribes gradually forced the Arawa people out of the district at Maketu, and made them migrate to Roto-rua (two lakes), where all the Arawa people lived in one body. But in time the Roto-rua Arawa, urged by their own desire, again went and took up their abode at Maketu, and there resided till they were attacked by a joint body of Wai-kato and Nga-i-te-rangi Tribes. But the Arawa could not be made to move from Maketu, and the combined tribes again assembled and attacked the pa at the Tumu (bluff), and it was taken, and the Arawa fled to their old home at Roto-rua, and the Nga-i-te-rangi took up their abode at Maketu, and have held possession to this day.

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The Arawa people went back to Roto-rua, and at times they were urged by a desire to migrate, and some of them went to Hau-raki (calm wind) (Thames); but the descendants of those who had come in Tai-nui had long resided in that district. Now, Tai-nui had sailed up Hau-raki (Thames), and when she had gone up the Tamaki (start involuntarily) she was dragged over the portage at O-tahuhu (ridge-pole) into the sea at Manuka (regret), and was taken out by the mouth of the harbour into the open sea, and sailed along the west coast towards Kawhia (embraced), where she was hauled on shore and where she and her people remained.

The descendants of those who came in the Tai-nui canoe are called Tai-nui to this day. The supreme leaders of this canoe, who commanded her in her voyage from Hawa-iki, were Hoturoa (long sob), Hotu-ope (sob of the migration), Hotu-mata-pu (sob of the face of the trumpet), and their sisters, who were called Whakaoti-rangi (concluded of heaven) and Marama (moon); and these women brought the kumara (*Ipomoea batatas*), taro (*Colocasia antiquorum*), and hue (gourd) to these islands [of New Zealand].

The Wai-kato, Kawhia, Ao-tea, and Manuka people say they are descended from the people who migrated from Hawa-iki in the canoe Tai-nui to these islands [of New Zealand]; as also do some of the Hau-raki (Thames) tribes, as those at Hau-raki are descendants of the three sons of Maru-tuahū. And also the Nga-ti-toa and Nga-ti-raukawa Tribes say they are descendants from the Tai-nui people; as also some of the Nga-ti-kahu-ngunu people claim to have their origin from the Tai-nui migration, from women who were taken as wives by Kahu-ngunu men. But it is said Kahu-ngunu himself came from the Au-pouri district, where Nga-puhi now reside; and he came from that part to Turanga-nui (Poverty Bay), and some of the Arawa women took Tai-nui husbands; hence the tribes have but one ancestor.

CHAPTER XII

Oh! woe is me! In grief
We vainly nurse our child
In days of long eighth moon.
What can I do for thee?
We still feel bound
By ancient powers of sacredness
And customs taught by those
Thy fathers, ancient lords, and priests,
Who came from other side
In Arawa canoe, and landed here.

Thy ancestors will not depart;
[Their customs, usages, and powers]
Will not submit to change
In one short day, nor can
The dawn of day succeed
The rising sun. But we
Were cursed, as Tau-hu said,
That we two must be
Cooked by fire in steam
That Whiro (god of evil)
Might depart at once,
And leave the daylight
World all free to us.

How beautiful thy skin!
How noble is thy form!
But, oh! my bright greenstone
Has gone – been taken in
The battle-strife of gods,
That evils of the past
Might to the surface come,
And there be seen by all.

Oh! now I see the corpse
And skeleton, and this alone
Is left by death to me.

*The lament of a mother sitting and weeping
over the corpse of her child.*

LANDING OF THE ARAWA IN THESE ISLANDS
[NEW ZEALAND]
(NGA-I-TE-RANGI)

War was the cause of the Arawa leaving Hawa-iki. Some of the ancient men say that the tree out of which the Arawa was made was a large tree; but the wood out of which the Arawa was constructed was a branch of a tree.

Those for whom the Arawa was made were called Hou (plume of feathers), Hei (breast-ornament), Tia (mistake one thing for another), and Tama-te-kapua (son of the cloud) [perhaps from the fact that he oftentimes walked on stilts], and these chiefs and their wives and people came in the Arawa.

When the time arrived that this canoe, the Arawa, should sail away from Hawa-iki the people assembled and sought for a priest for the canoe, so that the priest might repeat the ceremonies over the people of the canoe while they were out on the sea; so it was proposed to go and fetch a priest called Nga-toro-i-rangi (stretch forth towards the heaven, or search in the heaven), and his wife called Kea-roa (long influenza), so that the priest could perform the ceremonies for the male part of the people, and the priestess those for the female part of the crew – that is, the ceremonies and customs performed for the female line of ancestors and goddesses.

Some tribes say that these two were of the crew of the Tai-nui migration, and that they wished to go on board of that canoe, but through the deceit of Tama-te-kapua they were decoyed on board of the Arawa, and brought here in her to these islands [New Zealand].

When Nga-toro-i-rangi and his wife Kea-roa had been got on board of the Arawa, the canoe sailed over the sea towards these islands, and landed at Whanga-paraoa (harbour of the whale), where Tai-ninihi (the tide that moves stealthily away) took the plume out of the hair of his head and threw it into the sea, as he had seen the red flowers of the pohutukawa (*Metrosideros tomentosa*) on shore. The plume floated on the sea, and was cast up on the beach, and was found by Mahina (the moon);

and hence the proverb, “The plume cast on shore [and possessed] by Mahina” – that is, the plume found by Mahina on the sea-coast.

The crew of the Arawa had been overtaken by evil even while they were sailing across the sea. Before they had landed on these islands [of New Zealand] Kea-roa, the wife of Nga-toro-i-rangi, had been seduced by Tama-te-kapua, at which her husband was exceedingly angry, and he performed the ceremonies and chanted the incantations that the Arawa might be swallowed by the sea. The canoe was partly engulfed in the throat of the Parata (the god in the ocean whose breath, inhaling and exhaling, causes the tides, the flood and the ebb), which caused the crew to cry out in dread, and say “O Toro! (Nga-toro-i-rangi) the pillow of

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Kea-roa has fallen.” This, of course, took place as the canoe went down head first, and the pillow dropped from the place on which it usually lay; and when Nga-toro-i-rangi heard this voice of dread of the people he felt sorrow for them, and chanted his incantation that the Arawa might be drawn back out of the throat of the Parata. These were the words of his incantation:-

Pull out the sacred post
Of the first god of the whale,
Of the distant god, the whale,
That the voice of Nga-toro-i-rangi
The determined may be heard
At the first post,
At the inner post,
At the outer post,
And descend, descend
From your Hara
{From the reputation of your sin)
And pull the Hara
Out from the Arawa,
Even when the dreaded foam
Of the Parata is seen.
But, come up, come up,
Come up, Tanga-roa
(God of the ocean);
Come up, move on,
Collect in a heap,
And dare the gods.
Come up, come up.

And by the power of this incantation the Arawa came back with her crew out of the throat of the Parata to this world of life, and health, and light; and when the canoe was again rightly afloat she sailed on, and landed at Whanga-paraoa (harbour of the whale), and from thence she went to the island Ao-tea (daylight), from thence she sailed to Moe-hau (sacred ceremonies not performed, or gifts intended for the gods not presented, or sacrifices duly given with all the sacred ceremonies to the gods), from thence she sailed into Hau-raki (calm wind), from thence she sailed to the island called Repanga, at Ahuahu (Mercury Island), where Nga-toro-i-rangi let loose the tame pets, the two birds. These were his pet birds which he had brought from Hawa-iki: Takere-to (drag the foundation) was the name of one, and Mumu-hau (murmur of the breeze) the name of the other; they were male and female. The canoe sailed away from Ahuahu, and went toward Katikati (nibble), where they landed at a place called Te-ranga-a-tai-kehu (the placing the people of Tai-kehu – red tide – in a row), where the canoe was anchored, and where they saw people who had come in the canoe Tai-nui, which canoe had come from Hawa-iki, and had landed at Whanga-paraoa, where she had lain at anchor. She had also lain at anchor at the Ranga-a-tai-kehu; and hence some of the old men say that Tai-nui was the canoe some of the crew of which were the first to land at Tauranga. Another canoe, the name of which was Mata-atua (face of a god), also came from Hawa-iki, and landed at Whaka-tane (like a man), the crew of which had taken the land there.

We will revert to the account of the Tai-nui canoe. Rau-mati was the navigator of the canoe, and he and his family tribe had been left by the Tai-nui canoe at Tauranga, where they had taken up their abode.

The Arawa had sailed for the Ranga-a-tai-kehu, and had gone to Maunga-nui (great mountain – on the east side of Tauranga harbour), which district was taken possession of by Tu-tauaroa (Tu of the long war-party) where he and his tribe stayed and took possession.

The Arawa sailed again, and landed at Wai-rakei (beautiful water), where the crew rested for the night; and on the following morning they sailed away, and landed at Maketu (ridge of the nose), where the canoe was dragged on shore, and into the river the crew cast the anchors of the Arawa, which were made of stone. Toka-parore (sometimes called bream, or mangrove-fish, or rock of the parore) was the name of one, and Tu-te-rangi-haruru (the uplifted heaven of booming noise) the name of the other: Toka-parore was the anchor of the bow, and Tu-te-rangi-haruru that of the stern. So the Arawa was hauled on shore at Maketu, and left there.

Nga-toro-i-rangi stayed on shore, as also did Tama-te-kapua, and Hei, and Tia, and Wai-nui-taha (side of the great water), the son of Hei, and Tapu-ika-nui (great sacred fish or corpses). Some call this last man by the name of Tai-pui(pua)-ka-nui (great round heaps of clouds): he was the son of Tia.

When Rau-mati had heard that the Arawa had been drawn up on shore at Maketu, he and his people went to Maketu that they might burn the Arawa and consume her with fire; so Rau-mati burnt the Arawa, and she was consumed by fire.

When the people, the parents and elder brothers of Ha-tu-patu (breath of the uplifted weapon), had heard of the Arawa having been consumed by fire, they all wept for the loss of the canoe; and the father of Ha-tu-patu rose and made a speech to his sons, and said to Ha-nui (great breath), Ha-roa (long breath), and Ka-rika (uneasy), "O my offspring! if these had been the days of my youthful power, and when I was a youth, I would not have taken long to obtain satisfaction for the burning of your so-much-revered canoe the Arawa." When Ha-tu-patu heard these words he resolved in himself that he would kill Rau-mati in payment for the burning of the Arawa; and he and his associates went to Maketu. When Ha-tu-patu was near to where Rau-mati was staying, he sent a messenger to spy where Rau-mati was; and when he knew where Rau-mati was staying, he took his own war-belt and his red war-apron, and repeated an incantation over them as he was putting them on himself. He chanted and sang:-

Give me my belt
To bind it round me;
Give my girdle to me
That I may draw it on me;
Give me my war-apron
To make my look noble.
The war-apron is for the battle;
The war-apron is for the contention.
An apron for battle-rage
Is the war-apron of Tu!
(The god of war and battle).
My war-apron, O Tu!
Tu of the world,
Tu of the heavens,
Tu of the earth,
The very god of war.
O my war-apron!
Tu the enraged,
Tu the furious,
Tu of the inciting eye,
Tu the snarer,
Tu the lord of the sea.
But my apron,
My apron is of Tu,

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Tu the warrior-eater,
Tu the eater of man.
Give my apron to me,
To clothe me with,
To put my apron on –
The apron of Tu.
Tu does move;
Tu does jump,
Tu does walk,
Tu does rise-
Does rise at dawn,
As the day dawns
In the dawn of this battle,
In the dawn of this blow,
In the dawn of power,
In the dawn of priests,
In the dawn of this son-
Of me, of this disciple.

When he had ended his incantation for his maro (war-belt or apron), he then chanted the words for his maipi – that is, for his tai-aha (tide of the breath) or hani. He took his maipi in his hand and chanted and sang,-

Oh! now is the weapon
Held to give a blow.
The weapon of whom?
The weapon of Hapai.
The weapon of whom?
The weapon of Toa,
The weapon of Tu,
Tu the angry,
Tu the contender,
And of you all-
Of the origin of things,
Of the gods,
Of the priests,
Of the disciples,
And of the gods-
The gods who intervene,
To be given to me,
To this son,
To this disciple,

He then called on the gods of the Po (darkness or spirit world) and of the Ao (world of light) (d), and said,-

Oh sirs! oh!
Give to this weapon
To cut and slash,
To tear and rend,
A fish [corpses] to slash,
A fish to rend,
A fish to fall,
To fall towards me
Without apparent force;
And death by this weapon,
Given downwards,
Descending downwards;
The fish to the Po (darkness),
Given downwards,
Descending downwards;
The fish to the Reinga (world of spirits),
I go by the path upwards,
You go by the path downwards.
And may the hairs of my body
Grow on your head,
And your head be given
To me, to me,
To this son,
To this priest,
To this disciple.

Then the war-party of Ha-tu-patu rushed on Raumati, and a battle ensued and Raumati was killed by Ha-tu-patu, and Ha-

tu-patu took the head of Raumati and went back to Roto-rua (two lakes). And one of the associates of Ha-tu-patu rose and chanted a pioi (a song sung while brandishing or flourishing a weapon of war), and sang,-

The tide of the sea is swift.

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And his friends took up the song, and sang,-

Oh sin! our day.

The friend of Ha-tu-patu again chanted and said,-

O our day! wring them out.

The people then sang and said,-

Pioi e, pioi e
(Chant the song, and brandish the weapon).

The friend of Ha-tu-patu sang,-

The eye that was shut.

The people sang,-

The eye that saw much.

He chanted,-

O sin! our day.

The people sang,-

Ha-nui, Ha-roa, and Karika
Are powerful in the tide of the sea.

He chanted and sang,-

O sin! our day.

The people chanted,-

O sin! our day. Shut it, shut it.

Ha-tu-patu and his followers were chanting and brandishing their weapons as they danced towards the settlement, and the people at the place listened to the words of the song they were chanting. As soon as the chant was ended, and Ha-tu-patu and his friends had sat down, the father of Ha-tu-patu rose and threw his garments from him, casting them aside, and rushed into the water of the Lake Roto-rua, and when he had got into it he waved with his hands and, shouting with his voice, chanted this incantation:-

Come from the land, come from the sea,
Great company of Tu (the god of war);
Come from the seeking,
Come from exploring,
Come from the search,
Great company of Tu.
Tu possessed, Tu delighted, Tu calmed, O-i!
Calmed as the calm of the great heaven now beheld,
Which is possessed, delighted, calmed, and action taken,
By the company, the great company of Tu.

When the old man had ceased to chant his incantation, whilst he waved his weapon to and fro, the war-party went to the water, where they were subjected to the ceremonies, and where incantations were chanted over them by the father of Ha-tu-patu, that they might be free from the sacredness which would otherwise be on them on account of their having shed the blood of man at Tauranga. This having been performed, the war-party came out of the water, and went to the settlement and rested.

Some tribes say that Raumati was pursued by Ha-tu-patu to the mouth of the Tauranga River, where Ha-tu-patu and his people had a battle with Raumati and his people, and that Raumati was killed at that place, and his head – that is, his skull – was hung up on a post by the people of Ha-tu-patu, and hence that place was called Panepane (head or skull), by which name it has ever been known to this day.

The descendants of those who came over in the Arawa began to disperse: some went to live at Maketu, some went to Rotorua, and some went as far as Whanga-nui (great harbour); and the son of Tapu-nui-a-tia (great sacredness of Tia), who was called Maka-hae (wild loathing), resided at Maketu, and in the seventeenth generation after him the chief Puku-atua (possessed of a god) was living.

Another canoe came from Hawa-iki and landed at Whaka-tane (like a man) (d). This canoe was called Te-mate-atua (death or sickness of a god) or Mata-atua (face of a god); and when the descendants of those who came in her became numerous they called themselves Nga-i-te-rangi (descendants of Rangi).

When the Mata-atua landed at Whaka-tane her people went on and took up their abode at O-potiki (place of the young child), where their descendants are still in occupation to this day, and are now called Te-whakatohea (cause to persist) and Uri-wera (the burnt descendants). When the descendants of those who came over in this canoe increased and became many, they strove with the descendants of those who came over in the Arawa, who occupied the land on the sea-coast from Te-auranga-a-te-arawa (the anchorage of the Arawa) even to Maketu. The Mata-atua people did battle with these Arawa, and at last they compelled the Arawa to go inland to the Rotorua district, and leave the whole coast from Tauranga to Maketu for their conquerors. So the Arawa who occupied the coast left their homes and went to reside with the other Arawa at Rotorua, where they resided till the days when Europeans were seen in these islands. The lands on the coast were held by the Nga-i-te-rangi, but in later days some of the Arawa from Rotorua went back to live on the lands on the coast near Maketu, and even at the old place called Maketu. Here they were attacked by the Wai-kato and Nga-i-te-rangi in the old Maketu pa called the Tumu (headland), which pa was taken; and through this the Arawa again took the lands they had lost in old days – the lands which were taken from them by the descendants of those who came in the canoe Mata-atua, and the Arawa hold these lands to this day.

CHAPTER XIII

Oh! day of stormy rain and unknown noise!
Oh! day when More with impetuous step
Comes swiftly to his long-determined act,
To slay me or convey me hence in slavery.
But who shall hide from coming doom?
Shall I, the now-known Kura-tope,
Shrink from danger or the coming foe?
The witless may remain at home;
But now my eyes have gazed and seen
The daring, taunting folly that Ihi makes.
But Hara has been killed by me,
And now 'tis thought his eyes
Foretold his doom was mild insanity;
And hence I killed him with a gentle blow.
As yet I had not seen the years
Of manhood's prime; and thou, O Mahu!
Dost at a distance sit, and swim in thought,
And tremble as with earthquake-shock.
Thou dost behold me gazing at my hands
As though they were besmeared
With clammy gum of sweet-scented tarata.

A song sung by Kura-tope to Taki-moana and Marama.

THE NGA-I-TE-RANGI AND THE ARAWA (NGA-I-TE-RANGI)

The Nga-i-te-rangi and the Arawa Tribes lived at Tauranga, where they fought about some land, and the Nga-i-te-rangi killed the people of one family-tribe of the Arawa, called

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Tapu-ika (sacred fish). Those of this tribe who escaped fled to the great Arawa Tribe, who lived at Roto-rua, and the Nga-i-te-rangi at once took possession of the land off which they had

driven the Tapu-ika Tribe. Now, the land off which Nga-i-te-rangi had driven the Tapu-ika was at Maketu, and the Nga-i-te-rangi built a pa there, and called it the Tumu (headland).

After this some of the Tapu-ika people lived with the Nga-i-te-rangi; but the constant wish of the Arawa was to conquer the Nga-i-te-rangi, and the Arawa attacked and conquered the Nga-i-te-rangi, and took the pa at the Tumu. As soon as the Nga-i-te-rangi had been beaten by their enemy, they sent messengers to collect help to obtain revenge for their defeat. They sent to the Waikato tribes, to the chiefs Te Kanawa (red-ochre), Pohepohe (blind), and Te Waha-roa (the roadway), and to the Nga-ti-mania-poto Tribe, all of which assembled to the number of eight hundred twice told. They first went to Tauranga. The Arawa people had built a pa at Maketu, so the people from Wai-kato stayed there; and when they were in want of food they went to Nga-i-te-rangi and asked for it, but the Nga-i-te-rangi did not provide them with any food, so the Wai-kato people went to the melon-plots and took of the melons and ate them, at which the Nga-i-te-rangi were angry. The Nga-i-te-rangi had sent for the Wai-kato to come and help them to conquer their enemies, yet the Nga-i-te-rangi said to the starving Wai-kato people, "O sirs! when the pa at the Tumu has been taken, then you can eat the melons." The Wai-kato party listened to the words of the Nga-i-te-rangi, and though the kumara-crop was growing, still the Nga-i-te-rangi did not offer to give the Wai-kato any food. Nor did they offer any food to this Wai-kato party, though they had sent for them, till some of the Wai-kato chiefs gave a history of their ancient people and the ancient people of the Nga-i-te-rangi, making out in a deceitful way that these tribes were from one origin. After this the Nga-i-te-rangi gave food to the Wai-kato host, but it was done in this manner: Small parties of the Nga-i-te-rangi each invited some of the Wai-kato host to their settlements; thus the Nga-i-te-rangi parties took each a party of Wai-kato to their settlements, and all the Wai-kato were provided with food because they told a fictitious tale of the connection of the ancient fathers of the two tribes. On a certain

day the Maketu pa was attacked by these people and taken, and the Wai-kato people went back to their own home; but while on the road home the Wai-kato host behaved very treacherously to the Nga-i-te-rangi, and plundered them of all their food in store.

THE MURDER OF TE HUNGA (NGA-I-TE-RANGI)

Soon after this event of the taking of the Tumu Pa by Wai-kato and Nga-i-te-rangi, Te Hunga (the people), of the Nga-ti-haua Tribe, went to Roto-rua and lived there, and at that time a chief called Te Huka (froth), of the Arawa people, lived at his own home at Roto-rua. Huka determined to build a storehouse on a stage for himself: it should be a very beautiful storehouse; all the posts should be carved all over, and both sides, and the ends, and the verandah should also be carved, and an effigy should stand at the front end of the storehouse, on the top of the ridge-pole. So he built his house, and when it was quite finished Huka went to where Te Hunga, the Nga-ti-haua chief lived, and killed him as an offering to the gods, to be offered at the time the ceremonies and incantations were performed in taking the sacredness off the new storehouse. Hunga was killed, and cooked and eaten, and his name was given to the storehouse, and the storehouse was called Te Hunga. Now, the reason Te Hunga was killed was his tribe was one of those which aided in the storming and taking the pa of the Arawa at Maketu. Now, when Wai-kato and Te Waha-roa heard of the murder of Te Hunga (Te Hunga was a relation of Te Waha-roa, and had been murdered at Roto-rua) a war-party of Wai-kato and Nga-ti-haua left and proceeded to Roto-rua. As the Arawa lived in that district, at the O-hine-mutu (last daughter) Pa, with Tu-hou-rangi and Nga-ti-rau-kawa, there was a great multitude in the pa. The war-party from Wai-kato consisted of three hundred and seventy twice told, but so soon as these had arrived in the Roto-rua district they were attacked by the Arawa and Tu-hou-rangi on one side of the river at a place called Matai-puku

(seek by artifice). The land there was full of boiling springs. The Arawa came on to the attack on the Wai-kato in parties, each assailing a different party of the Wai-kato war-troop. The Tu-hou-rangi, which was an Arawa tribe, divided from the main Arawa body and attacked a party of one hundred and seventy twice told of Wai-kato; and the Nga-ti-whakaue divided from the Arawa and attacked the two hundred twice told of the Nga-ti-haua. This was done to impede the movements of the attacking party from Wai-kato, who had determined to fight in the open field, and divided their forces into different parties to attack the pa. Thus the Wai-kato people proper went one way to the attack, and Nga-ti-haua went another. The Arawa divided their forces to meet the attacks, and these different parties went each to battle with the other. The Tu-hou-rangi Tribe gave way before the enemy, and fled the one hundred and seventy twice told of the Wai-kato. The Nga-ti-whakaue had come to close quarters with the Nga-ti-haua, and the Nga-ti-whakaue had used their weapons with great effect, but when they had time to look round, they saw that the Tu-hou-rangi had fled before the enemy, and were being pursued and killed. They fled towards where Nga-ti-whakaue and Nga-ti-haua were still in full battle; but as soon as Nga-ti-whakaue saw Tu-hou-rangi fleeing they fled also, and the Nga-ti-haua pursued and killed them as they fled. Some were killed by the Nga-ti-haua, and others fell into hot springs and were scalded to death. Of those who attacked the Wai-kato one hundred were killed, so the Arawa were afraid, and fled to save their lives.

The Arawa fled and hid from their enemy, and the Wai-kato returned to their own country, as they had obtained satisfaction for the murder of Te Hunga. But the recollection of the defeat gnawed in the mind of the Arawa, and, as they dared not collect a great war-party and go into the enemy's country, murdering parties of a few together went into the Wai-kato country to murder some of the Nga-ti-haua people. But, as the Nga-ti-haua sent small parties out to meet them, the Arawa, in dread, fled back to their own country, to Roto-rua.

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Some time after this a murdering party went from Roto-rua into the Wai-kato country and murdered some woman in the night, and went back to their own country; and at a certain time the Arawa came into the Wai-kato country and captured the grandchild of the Wai-kato chief Pohepohe, and took her to Roto-rua; but a war-party from Wai-kato went and brought her back: and from that time Wai-kato did not again enter the country with a war-party.

The policy of Wai-kato in all her wars in olden times was, if the cause of war came from Mokau, all the Wai-kato force proceeded there, and even as far as Taranaki she went in the south; and if the cause of war was in Tamaki (near to Auckland) all the Wai-kato people, even from as far as Mokau, went there; and though Wai-kato were worsted by his enemy he would not succumb to his enemy but persist in the war, and though he lost one chief in battle yet other chiefs were alive to take the lead and to pursue the fight and obtain revenge for the death of any chief who may have been killed; and Wai-kato never desisted in his war till his enemy had been beaten by him, and hence the old proverb the Wai-kato repeat-

Wai-kato of hundred godlike beings.

And Wai-kato made war on all the tribes of these islands [of New Zealand], and on those even as far as the Nga-ti-kahungunu; and she even took the offspring of the great chiefs of the tribe prisoners; and even when a chief or tribe was bringing his offspring up to revenge the death of some of the tribe or family killed, and such tribe or family dared to war against Wai-kato, Wai-kato would capture the chief or chiefs they were bringing up to revenge the wrong. These were killed or kept as slaves in Wai-kato, and hence also this old proverb used by the Wai-kato tribes:-

Wai-kato, the swallower of greenstone.

(Or, That which is the most prized is taken by Wai-kato and used for her own use.)

CHAPTER XIV

Light a fire on board of the Roa,
The firelight for Whaka-turia,
For him who was the branch
That broke from off the tree
And, crashing, fell to earth.
Now, now collect and take the food
Prepared for warriors in the war.
And weep, O Rehe! weep,
But bind the girdle round the waist,
For none can take revenge for thee,
And thou must now, in meditation
Deep, go ponder all the heart can think,
And see if ancient times can yield
Abundant harvest now to slake thy
Fierce revenge for these, and deaths
Of thy loved ones of days long past.
How loud the voice of wail
Of these the women of the west!
But let them come, come near,
And let us see the offspring
Of Motu-tawa; and Whare sees,
And Ngae will push them all aside.
But what do we obtain for
All that days of past have done?
Though paths have led on
Mountain-range, and yet on
Mountain-range go on, that
Host with host might come
From fountain-head of living life.
Still, all for disappointment still!
Oh! come, our parent, back
By path along the inland route,
Lest thou be hurt, and thy own skin
Be smeared by scum of river-bank.
Yet there are kauri-trees still
Growing on Wai-harakeke Stream,
And show as does the nose
Of noble shark, which, cast
On shore, lies on the sandy beach.
And I am lost, my tribe.

*A lament by Kiha-roa (long sigh),
which is a lament of ancient days.*

TE ARAWA
(NGA-TI-HAU)

Raumati and his associates set fire to the Arawa and burnt her, and Ha-tu-patu and his elder brothers attacked Raumati and killed him in payment for the Arawa being consumed by fire.

The Arawa canoe is said by the Ngapuhi to be still in existence at Maketu; that the place where she is to be found is between the Island Motiti and Rahiri: Motiti is inside of the place where she is, and Rahiri is outside. The canoe Mata-atua is at Whakatanane, near a waterfall called Wai-rere.

Ha-tu-patu and his associates went from Roto-rua, and the elder brothers of Ha-tu-patu went from O-hine-mutu in a canoe to the other side of the lake. These elder brothers wished their younger brother (Ha-tu-patu) to accompany them in the canoe, but he answered them and said, "I will not go in your company, but I will meet you on the road."

The elder brothers proceeded on their journey, and when they had been lost to his view he took a chip of totara (*Podocarpus totara*), over which he performed ceremonies and chanted an incantation, and that chip became like a canoe; and he got on board of that canoe and sailed over the lake to the other side of the lake, and he arrived first at the place to which he and his elder brothers were going. He again performed certain ceremonies and chanted incantations over the totara canoe, and it again became a chip, and this chip grew into a tree, and is the only totara-tree which is growing on the island of Mokoia in the Rotorua Lake.

Here Ha-tu-patu met his elder brothers, and they all went to _____, and when they arrived at a steep cliff in the district between Maketu and the inland country, where they met the people of that locality, who consisted of a greater crowd than the men of Ha-tu-patu; and they spoke of war to each other, and Ha-tu-patu and people spoke of war amongst themselves; and they were enticed by Ha-tu-patu to come near to the foot

of the cliff, when Ha-tu-patu chanted incantations to his gods that they might cause the cliff to fall on the enemy; and the cliff fell on them and killed some, and Ha-tu-patu attacked the rest, and there was a battle, and the people were killed by Ha-tu-patu; and he at once after this battle attacked the pa at Maketu, which was taken, and Raumati was captured by Ha-tu-patu, whose head he hid beneath his garment, and his associates did not know that he had the head of Rau-mati. Soon after which he and his associates left, and went back to their father, because their father had not gone with them, his sons, to revenge the destruction of the Arawa by fire; and when this party had arrived at home each one of them rose and made a speech, and related his exploits in the attack on Rau-mati for the destruction of the Arawa to their father; then the eldest son rose and gave his account; and the reason he rose before his other brothers was because he was the eldest son, and had the right to speak first. He related all he had done in the war-party, and he said he nearly killed Rau-mati. Then the next brother rose and gave his account, and made the same statement; he also said he had killed Rau-mati. So when the father heard the different accounts of the killing of Rau-mati he rose and asked his sons if they would describe what Rau-mati was like, and what the tattooing on his face and body was like. And these sons each rose and described the tattooing of Rau-mati; but the father did not agree with any account given by his sons of the tattooing or the appearance of Rau-mati, but as Ha-tu-patu had not given any account of Rau-mati or his tattooing his father asked him to speak. He rose and spoke, and then took the head of Rau-mati and held it out to view, that all might see it. The father looked at it, and knew it was the head of Rau-mati, and he said, "My youngest son has the hand of power by which he has taken Raumati;" and the father rejoiced over Ha-tu-patu.

The rock to which the Arawa was tied in the Maketu River is still seen there, and the old people point it out to this day.

CHAPTER XV

Oh! though I lay me on my couch,
I do not feel I am at home.
I sleep as sleeps the bird,
With feet drawn tightly up.
Who, whence the man, the noise
Of whom I hear close to my door?
Oh! can it be, and is it he, the Rawe,
The great delight (rawerawe) of Atanga?
Go back, return from near my door;
We each together go, go back.
I left the Rangi-tuturu behind,
At distance now at O-whare-ra,
And hither came to sit and live
In silent lonely home alone.
But now, O man! untie the
Bond that ties thee to thy long-beloved,
And leave that one within thy home,
All free from sacred power bound.
But then the heart would urge
A second and a third return,
To fondle my beloved, my wife.
And I would deem myself
A bird to fly away,
To distant range of Popoki,
That I may not meet death
Within my house and home
Of Nga-toko. Oh! woe is me!

A very ancient dirge.

TAI-NUI (NGA-I-TE-RANGI)

We will again refer to the canoe Tai-nui, as she had sailed on and arrived at these islands [New Zealand], and had sailed into Hau-raki (the Thames) and then on into Tamaki, and had been dragged over the portage of O-tahuhu, and had gone on the sea

at Manuka. Now, Manuka (regret) was the old name of this sea, and it is only in modern days that this sea was called by the name of Manu-kau (all birds). The name Manuka is a name brought from the other side of the ocean, and Manu-kau was given as a name to this sea by ancestors of a few generations back.

Tai-nui sailed in the Manuka sea, and went out on the west coast and along on that coast, and entered into Kawhia, where she was dragged on shore, and her crew stayed there. The names of the leaders were these: Hotu-roa (long sob), Hotu-ope (sob of the troop), Hotu-mata-pu (sob of the origin), and two women of high rank, Whaka-oti-rangi (last of the days) and Marama (moon), by whom the kumara and taro were brought to these islands.

From the crew of this canoe the people of Wai-kato and Hau-raki – that is, these people called Nga-ti-maru, Nga-ti-paoa, and Nga-ti-tama-te-ra, the descendants of the three sons of Maru-tu-ahu. Maru-tu-ahu migrated from Kawhia to Hau-raki; and the tribe of Rau-paraha, the Nga-ti-toa, and Nga-ti-raukawa were of Tai-nui.

The song chanted at the dragging-out of the Tai-nui and the Arawa from the forest at Hawa-iki was this:-

Drag Tai-nui
Drag the Arawa
Down to the sea.
Hence the chorus
Repeated over thy face,
O crashing thunder!
Heard on my sacred day.

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TRADITIONS OF THE TAUPO AND EAST COAST TRIBES

The names of the earliest Maori inhabitants of the districts of Taupo and Here-taonga (Hawke's Bay) were: At Taupo, Hotu and Rua-kopiri; at Patea, Whiti-kaupeka; at Kaimanawa, Te-

o-rutu and Tuhi-ao; at Runanga and Ure-wera, Te-marangaranga; at Upper Mo-haka, Te-maru-wahine; at Here-taonga, Te-whatu-mamoa, Te-koao-pari, Toi, Tane-nui-a-rangi, and Awa-nui-a-rangi.

HOTU AND RUA-KOPIRI

The people who first occupied Taupo and the surrounding country were the followers of Hotu and Rua-kopiri, and they considered the district for ever theirs. Hotu and Rua-kopiri, it is said, came to Taupo by way of Wai-kato and the north. Kura-poto and his followers are said to have arrived in the Arawa canoe, and travelled across from the Bay of Plenty.

On reaching Taupo Kura-poto found the country fully settled by Hotu and Rua-kopiri. Fighting commenced between the two parties, and Kura-poto drove the Hotu to the upper end of Taupo Lake; then peace was made by Kura-poto, and the two people thenceforward resided together in the lake district. The remnant of these tribes still point out Taupo as theirs. [If Kura-poto, who is said to have arrived in the Arawa canoe, found the Taupo country filled with people, where could those people have come from if no earlier migrations took place? For tradition says the Arawa and Tai-nui, and the other canoes named, arrived about the same time.]

TIA

This is an account of one of our ancestors who came in the Arawa from Hawa-iki, and travelled to Taupo. It is through Tia (parent) the present name of Taupo is derived. It is so called from the place where he slept, near a small waterfall which [rushed over] a projecting rock on the east side of the lake – viz., Taupo-nui-a-tia: perhaps he slept or rested there long at night.

After the Arawa landed at Maketu, Tia and Maka travelled by way of Kaha-roa, Roto-rua, Horohoro, Whaka-maru, Titi-raupenga, and round the west side of Taupo – the side next to

Wai-kato. They did not return to Maketu, but died near Taupo, at Titi-raupenga. Their skulls have been seen by this generation carried to the kumara-grounds that the crops might be plentiful, a custom which is of very ancient date with the Maoris. This is all about these ancestors.

Tia's descendants reside at Taupo. All the great men of the district trace their genealogies back to him nineteen generations:-

Tia, Apa, Tama-apa, Tama-aia, Tama-ariki, Tama-ta-tonga, Ta-te-kura, Tua-hatana, Takapu-manuka, Kahu-pounamu, Tai-mene-harangi, Hiko, wife of Tama-mutu (grandson of Tu-wharetoa), Ka-pawa, Meremere, Rangi-tua-mato-toru, Rangi-hiraua, Tumu, Mania-poto – in all, nineteen generations.

Te Heuheu, Hare-tauteka, and the other chiefs go back to the same ancestor in their genealogies.

NGATORO-I-RANGI

This is an account of one of our renowned ancestors who visited the sea of Taupo and the open country, the forests, and the plains around. He came to this island from Hawa-iki in the Arawa canoe, which landed first at Whanga-paraoa (near East Cape), then sailed on to Whakatane and Maketu. After Ngatoro-i-rangi had resided on the coast for a time he travelled inland by way of Kana-kawa, Rua-wahia, Te-puna-takahi. After crossing the Kainga-roa Plains he reached Tauhara Mountain, which he ascended, and from thence looked down on the Sea of Taupo and at the snow-capped Tonga-riro in the distance. From the top of Tauhara he threw a large tree into the lake, a distance of four miles, which is still to be seen by this generation – it is sticking up at the bottom of the lake near Whare-waka. The name of Ngatoro's spear is the Kuwha (thigh). Ngatoro-i-rangi then descended to the shores of the lake, near the Wai-pahihi, and performed incantations, and erected a tuahu (altar) and named it Taha-repa. When he discovered there were no fish in Taupo Lake he scattered the threads of his mat on the waters and performed religious rites, and the lake at once contained

fish – viz., the inanga (a fresh-water fish) and the kokopu (Maori trout). He then travelled along the shores of the lake and ascended Tonga-riro, and was there benumbed with cold on that snowy mountain. (His companion Nga-uru-hoe died here from the cold.) So Ngatoro commenced calling out to his sisters to bring him fire from Hawa-iki; for they had been left behind at Hawa-iki. The sound that proceeded from his mouth was like thunder. His sisters heard him, and came at once bringing fire. Their canoe was a taniwha (goblin). The names of the sisters were Kui-wai, Haunga-roa, and Pupu-a-te-hoata. The sisters landed at Whakaari (White Island, Bay of Plenty), and there lit a fire (geyser). They then came on to the mainland at Umapokapoka (a geyser), and then travelled on by the Kaingaroa Plains. This name (Kaingaroa – long at food) was given through Haunga-roa being so long over her food at a place named Whakaaweawe, so called through Haunga-roa following some of her companions to chastise them for remarking on her being so long over her meal. They turned into cabbage-trees, which are still to be seen by travellers, but they always recede as you appear to approach them. The sisters lit a fire (geyser) at Tara-wera Lake, then ascended a hill and looked down on Roto-rua Lake; one of them slipped down here, so they called the place Te-hemo, and lit a fire (geyser) there, and then proceeded on to Pae-roa and O-rakei-koraka, where they lit another geyser, and shortly after arrived at Taupo. But Ngatoro-i-rangi had returned to Maketu, so the sisters determined to join him there. On passing along the Kai-tuna Stream they observed a totara-tree standing near that stream. When they arrived in sight of the pa, and the people saw them coming, they shouted the call of welcome and beckoned them to come to the pa, but they declined, at the same time calling out that the priests should be sent to them to perform the necessary incantations to free them of the curse of Manaia. The priests were accordingly sent, and performed their religious rites to free them of the curse. [Another version of this tradition says that when the sisters arrived at Maketu after their inland excursion they at once entered the pa by climbing

over the fences, and then seating themselves on Ngatoro-i-rangi's sacred seat, and that they were afterwards cleansed by the priests from the curse of Manaia.] The sisters then proceeded to the pa, carrying with them the gods – viz., Rongo-mai, Kahu-kura, and others which they had brought with them from the sacred places where Nga-toro-i-rangi had left them. Inquiries were then made for news from Hawa-iki. The sisters informed Nga-toro-i-rangi that they had all been cursed by Manaia. Ngatoro inquired the nature of the curse and the cause thereof. They replied, Manaia had cursed Ngatoro-i-rangi saying, “Are the logs in the forest as sacred as the bones of your brother that you are afraid to use them in cooking, or are the stones of the desert the kidneys of Ngatoro-i-rangi that you do not heat them? By-and-by I will frizzle the flesh of your brother on red-hot stones taken from Wai-korora.” The cause of this curse was that Kui-wai, Ngatoro-i-rangi's sister, and wife of Manaia, had not thoroughly cooked the food at a great sacred feast given at Hawa-iki.

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Nga-toro-i-rangi, at hearing this, was much cast down. The cause of his vexation was, he had no canoe with which to pass to Hawa-iki to enable him to destroy the hosts of Manaia, as the Arawa had been burnt to ashes by Raumati. The sisters then related that they had seen a totara in the Kai-tuna Stream. Early on the following morning all the people began to dig up the totara. They did not fell the tree, as they had no axes, so they dug it down and launched it with branches and roots on, which departed seventy twice told (hokowhitu – one hundred and forty). It was by incantations and the help of taniwhas (goblins) that the canoe was propelled. Its name was Totara-karia (the totara dug up). The party landed safely on the other side (Hawa-iki). The tohungas (priests) then instructed the people what to do. They said, “You must strike your noses until the blood runs” – me titoi nga ure – so that they might look like dead men brought there. The people then gave severe blows on their noses, which caused the blood to flow freely.

They then laid down on the beach, scattered, as it were, near the sacred places, hiding their weapons under them. The tohungas (priests) retired to the tuahus (altars, sacred places of augury) to perform their incantations. At the dawn of the morning the people of the pa came down to the beach, and, seeing the apparently dead men scattered about, they shouted out, "Here is a work, men scattered all over the beach, sent by the gods. See, they are in our midst." The incantations had done their work. When the people of the pa had all collected on the beach, up jumped the war-party and attacked them. The fight was severe, both sides being numerous. The people of the place retreated to their pa, but many were killed. The tohungas (priests) then performed incantations over the dead to take off the tapu (sacredness). After that the bodies were cooked and eaten. Feasting was hardly over when the people of the pa made an attack, and fighting commenced again; but they were repulsed a second time with great loss, and their pa, named Whaitiri-ka-papa, taken. The name of the battle which was fought in the morning was called Tumotomotohia. The pa was taken on that day, and many of the rangatira (chiefs) killed. Ngatoro and party then, after making proper offerings to the gods, returned and landed at Maketu and Motiti. Ngatoro-i-rangi lived at Motiti.

A short time after this the people of Hawa-iki, led by Manaia, came to seek revenge for their losses. Their party was very numerous both in men and canoes. They arrived off the island of Motiti, in the Bay of Plenty. The old man, Ngatoro-i-rangi, was residing at Motiti with his wife only, his people being all at Maketu. The whole ocean appeared to be covered with the hosts from Hawa-iki. The voice of Ngatoro-i-rangi was then heard calling out and saying to Manaia and his host, "Stay out there for the night; in the morning we will fight, when the sun will reflect the glittering of our weapons." The host agreed to this, and cast out their anchors into the water. Ngatoro-i-rangi then hastened to his tuahu (altar), and performed his incantations and auguries, and called on the winds of heaven, named Tawhiri-matea, Punga-were, and Utu-pawa. Then came

the rushing sound of the howling winds. The foam of the raging ocean was like sand-clouds of the desert in a gale. All were destroyed – the great host of Mana-hua were engulfed in the ocean – none escaped. That people were utterly destroyed, and the destruction was called Maikuku-tea. Thus were the people of Hawa-iki destroyed by those of this island, and the curse of Manaia avenged. That Ngatoro-i-rangi and his one hundred and forty picked men afterwards went to Hawa-iki, as stated, and landed at Tara-i-whenua, and that he then consulted with his sister Kui-wai, and from her learned the movements of the people, by which means he was enabled to lay his plans; and that, after the capture of the pa Whaitiri-ka-papa, and the proper incantations and offerings had been made to the gods, another battle took place, called Tarai-whenua-kura, in which Manaia was defeated, and that then Ngatoro-i-rangi and people returned to Maketu and Motiti, and the battle of Taiparipari and Maikuku-tea occurred.

This ends the story of Ngatoro-i-rangi. That tohunga (priest) was the chief priest of the Arawa when they sailed from Hawa-iki. From him are descended the people of Taupo – viz., Tu-whare-toa and Ao-pouri, twenty-five generations:-

Ngatoro-i-rangi, Tanga-roa, Tu-pai, Ira-whitiki, Kiwi, Kake-roa, Rongo-mai-nui, Rongo-mai-roa, Rongo-mai-a-pehu, A-pehu-matua, Mawake-roa, Mawake-taupo, Tu-whare-toa, Rakei-hopukia, Taringa, Tu-te-tawha, Rangi-ita, Piunga-tai, Mahuika, Poinga, Tu-marō, Whatu-pounamu, Tauiteka, Hare-tauteka, Matini-tauteka. So also do the Poihipi, Heuheu, Hohepa, and other chiefs go back to Ngatoro-i-rangi and Tu-whare-toa in their genealogies.

CHAPTER XII

TU-WHARE-TOA

The following is an account of Tu-whare-toa, a renowned ancestor, after whom is named the tribe possessing the country around Taupo and Roto-a-ira Lakes, the mountains of Tongariro and Rua-pehu, the rich Patea, Kari-ori, Muri-mutu, Kaingaroa, and O-kahu-kura Plains.

Tu-whare-toa, of Ari-pouri, was an Arawa, and lived at Tamarakau, at the Awa-o-te-atua and Kawe-rau. He was renowned as a warrior, and had fought the tribes living on the coast, and, having subdued them, had returned home and hung up his weapons in his house, he and his people, together with those of Tu-te-wero, son of Maru-ka, having made the neighbouring tribes to fear them.

After a time it occurred to Ha-tu-pere to fight with Tu-whare-toa and Tu-te-wero. Now, Tu-whare-toa was living at peace, with his wife, Hine-u-o-tu and his children – some ten or twelve – at Kawe-rau, and was quite ignorant of the attack on Tu-te-wero. Ha-tu-pere and the Marangaranga were defeated and fled towards the Whaiti and the mountains dividing Taupo Plains from Here-taonga (Hawke's Bay). When Tu-whare-toa and his sons heard of the battle which had taken place, and that Ha-tu-pere was defeated, they felt ashamed (sick with shame) about the battle of Tu-te-wero.

Then arose the army of the sons of Tu-whare-toa, Raka-hopukia, Rakei-poho, Rakei-makaha, Taniwha, and Rongomai-te-ngangana. Their sons, the grandchildren of Tu-whare-toa, went also. They pursued and overtook the enemy at Kakatarae, near Runanga, where a battle was fought with Marangaranga.

The children of Tu-whare-toa were beaten. The battle is known as the battle of Kakatarae. Rakei-poho, Rongomai-te-ngangana, and Taniwha were the chiefs killed there. The women were taken prisoners by Marangaranga, and one hundred men killed and one hundred and forty left alive. Tu-whare-toa retreated to the Ahi-o-nga-tane (where the Taupo road emerges on the plains near Runanga). They there caught a kiwi (*Apteryx*) and killed it, and offered one-half to the gods and one-half to Papa-nui (a religious ceremony connected with war). Takatore was the name of the priest of the party who directed these things to be done. They slept there, and in the morning they marched forth and surprised the enemy, who were cooking a man for food. They rushed on them, and defeated the Marangaranga at Rarauhi-papa, and captured all the women of that tribe and killed perhaps two hundred men.

The old man Tu-whare-toa was residing at Kawerau all this time. The killed were carried to Hine-maiaia, on the shores of Taupo Lake. The party then proceeded along the shore by Mania-heke and the Kowhai-a-taku, and on arriving at the point at Umu-kuri they blew the pukaea (a trumpet made of wood bound together, about five feet long) as a signal to the Nga-tikura-poto living at Roto-ngaio. When the woman named Hine-kaho-roa (a priestess) heard the sound, she went mad with rage, and called out the curse "Pokokohua-ma" (a Maori curse signifying "Mummified heads," or "May your skulls be used to heat water in").

When the sons of Tu-whare-toa heard this curse they continued to blow the pukaea thus: "To-roro-to-roro" ("Thy brains, thy brains"). Then called Hine-kaho-roa, the priestess, and said, "I will liken my fern-root to the bones of your ancestors Rangi-tu and Tanga-roa." Then were the hearts of those people

dark, and they said, "Why abide here to be put in kits of toetoe (*Arundo conspicua*)?" So they marched off to the coast to the kainga (settlement) of Tu-whare-toa, and told him that they had been cursed by the Nga-ti-kura-poto, and that the fern-root of Hine-kaho-roa had been called the bones of Rangi-tu and Tanga-roa. The old man was very sad, and went straightway to the auguries that the curse might be put off him and fall upon the woman.

In the morning the sacred army, which had been sent for by Tu-whare-toa, arrived from Puehuehu, near Tara-wera-moana, and a lizard was killed by them, by which means the curse passed off. The army then returned to their home, where they waited perhaps ten nights, and prepared food.

Then said Tu-whare-toa, "Go kill the Nga-ti-kura-poto." The army then started and marched on till they reached Wai-kato and on to Takapau. There they divided into two parties, one going by way of Aputa-hou, Tau-hara, and on to Wai-pahihi, Whare-waka, and so on to Roto-ngaio. On the day of their arrival they killed Kuri-manga, the priest, and cooked him in an oven, from which circumstance the place is called Umu-kuri.

They slept there that night, and next morning attacked two pas, both of which fell into their hands. The names of those pas were Tara-o-te-marama and Pa-powhatu. Some were killed, and others saved. Those of that tribe who were spared went to live on the plains in the direction of Here-taonga (Hawke's Bay). The army then proceeded along the shores of Taupo Lake.

The other division of the war-party had gone by the plains, and arrived at the Kotipu without meeting any one. They there smelt a fire, and, on searching, found a woman named Mono-ao, whom they killed as a sacrifice to the gods. The chief of the party which went by the plains was Rere-ao. The other chiefs were with the party which went by Taupo. Their names were Taringa, Wai-kari, Patu-iwi, and many others.

The party under Rere-ao marched on to Tuariki and descended to Tauranga (on the shores of Lake Taupo), where they found the Nga-ti-hotu living. They killed Tara-o-te-marama,

and made a prisoner of Kura-waha, a chief of Nga-ti-hotu, at Kanihinihi. When Ata-iwi-kura, daughter of Rere-ao, saw what a fine man Kura-waha was, she saved him and took him unto herself as a husband.

When Rere-ao and party had made an end of staying at Tauranga, they proceeded by way of One-mara-rangi. The Nga-ti-hotu were collected at Kaka-pakia. That pa was then attacked, and the people, to the number of two hundred, were killed. An oven was at once dug by Rere-ao, and one hundred and forty were put into that oven. They hung up Tipapa-kereru, the chief of the pa. Rere-ao's killing of men ceased here. He then went about the country making landmarks (taking possession). The saying, "The long oven of Rere-ao," has been handed down to this generation.

After this he and his party proceeded to Motiti, the Kotuku-o-rere-ao, the Kowhiti-o-rere-ao, the Pungarehu-o-rere-ao, and to Pukawa-o-rere-ao. Here they stopped, and here they met the party which had travelled by the other shore of Lake Taupo. The chiefs now decided to proclaim peace, all the chiefs and all the tribes consenting. A woman was therefore presented to the chief of Nga-ti-hotu named Paepae-tehe. The woman's name was Hine-uru, sister of Tau-maihi of Puteketeke and of Roro-taka. Some of the party then returned to Kawe-rau, the abode of Tu-whare-toa in the Bay of Plenty, and some remained at Taupo.

The district now remained for many years at peace, and the Tu-whare-toa people considered the country theirs, when it occurred to Nga-ti-hotu to seek revenge by murder for their former defeat and the lives of their relatives killed by Tu-whare-toa. The Nga-ti-hotu were then living at Motiti, in the mountainous country of Kai-manawa.

Roro-taka, Puteketeke, Tau-maihi, and others of the Tu-whare-toa Tribe went at that time to Motiti, and were beckoned by the people of the place (Nga-ti-hotu) to enter the pa. They did so, and sat down in the assembly-house. The inhabitants of the place then put feathers of birds on the oven, so that the guests might think from the smell reaching their noses that birds were being cooked for

them at the fire. It was only a deceit, for the chiefs of the pa (Nga-ti-hotu) had planned to kill Puteketeke, Roro-taka, and Tau-maihi. Their sister, it will be remembered, had been given as a wife to the chief of the pa- viz., Paepae-tehe of Nga-ti-hotu. She was sitting in the house talking with her brothers of the Tu-whare-toa, quite ignorant of the murderous intentions of her husband and his tribe. The visitors inquired of her what was going on outside, and she answered, "They are preparing some food for you." She then went out to see how things were getting on, when she met the Nga-ti-hotu coming to kill the people. She then cried out, "Sirs, an attack, an attack."

The fight then commenced. The enclosure round the house and the verandah were full of people. Roro-taka stood at the door and Puteketeke at the window with ten others. Roro-taka had a pukaea (bugle made of wood). He commenced to jump about in the house, shouting and yelling. The people fell back into the enclosure of the village. Roro-taka threw his pukaea at them, exclaiming, "I will have the heart of the first killed." The people all gathered outside the house, and the fighting then continued between the ten and the three hundred.

Tau-maia called out, "O Puteketeke! oh! we cannot hold out any longer, the people are collecting spears."

Puteketeke now observed that Roro-taka was out of wind, so he rushed to the front, and there got stabbed in the thigh; but he did not fall, he continued rushing on while the enemy fell back before him, so he and his party escaped. No chief was killed. Puteketeke alone was wounded, but not killed. They then fled to Whaka-pou-karakia, and concealed themselves there. Those who were able went on to Taupo.

When Nga-ti-tu-whare-toa saw them, and discovered that they had been beaten, they at once sent and collected all the people around Taupo. When they were all gathered together they advanced against Nga-ti-hotu, and a battle ensued. Several were killed on both sides. Nga-ti-tu-whare-toa then sent Wai-kari to collect followers from Kawe-rau, from the Awa-o-te-atua, and from Whakatane. They all came with Tu-te-wero and

his people, and brought the god Rongo-mai (god of the whale) with them to strengthen them in battle. They all mustered under Wai-kari and Tu-te-wero, at Taupo. It was proposed that the people should separate and take different roads, which arrangement was consented to. Taringa was chief of the party which went by Wai-marino, Karihi was chief of the party to go by Whakapou-karakia, Wai-kari was chief of another party, and Tu-te-wero of another. So they all started. Wai-kari reached the Ngau-i-taua Pa, which was taken and the people killed. The whole district was cleared, and Nga-ti-hotu destroyed. A remnant fled to Tuhua and Whanga-nui, and so Taupo came entirely into the possession of Tu-whare-toa. Nothing was left of Hotu at Taupo, and Nga-ti-kura-poto were totally subdued by Nga-ti-tu-whare-toa.

After a time another tribe – namely, the descendants of Tamaihu-tu-roa – came and abode at Taupo. The grandson of Tu-whare-toa, named Rua-wehea, made terms with these people, and they remained as his subjects. The pas occupied by these people (the Nga-ti-tama) are called Wai-haha and O-puru-kete.

Rua-wehea's residence was called Whakaue-nuku, at Karanga-hape. When he desired to visit his people he went in his canoe, and on approaching the pa sounded his pukaea as a warning to them of his coming, in order that food might be cooked for him. His call was, "Prepare food, you pokokohuama to-roro-to-roro" ("you mummified heads [or skulls to heat water in], your brains, your brains").

As soon as he landed food was presented by the people. This was done on all occasions when he visited them. The thought then occurred to the chiefs of Nga-ti-tama – viz., to Rongo-hape, Rongo-haua, and to Atua-rere-toi – to murder Rua-wehea. Shortly after this Rua-wehea and his slave came paddling to their pa, cursing as usual. The people then burnt some weeds to induce Rua-wehea to think it was food that they were cooking for him. As soon as he landed he was invited to the house of the chiefs Rongo-haua, Atua-rere-toi, and Rongo-hape. These men placed themselves in the following positions in the house: Rongo-hape sat at the window, Rongo-haua was in the centre of

the whare (house), and Atua-rere-toi at the far end. As soon as Rua-wehea came near the door he was invited in. "Come inside, friend," they said. He then entered, and when his head was inside Rere-toi muttered, "Who was the man with Rongo-mai-whiti, eh?" The old man was then killed, and was carried away and hidden under the waterfall at the precipice. He was not eaten. His slave escaped to the opposite side of Taupo, and informed the Nga-ti-tu-whare-toa Tribe that his master had been murdered. Messengers were at once sent to all parts of Taupo to collect the Nga-ti-tu-whare-toa for the purpose of utterly destroying the tribe of murderers. In a few days they were all collected together. They then paddled over in canoes, to the number of eight hundred men. The brave Wai-kari accompanied the army, his weapon being a taiaha. They paddled to the Whakaue-nuku, where they landed, and distributed food amongst the several hapus (family tribes). Tu-mata-ngana divided the pounded fern-root, and while doing so observed Wai-kari sitting in his canoe, the reason for his doing so being he had brought no food with him, and felt ashamed. Tu-mata-ngana gave him some fern-root, which he did not eat, but put it in his belt.

During the night the army paddled on, and in the morning landed below the pa and occupied all the approaches. They then made an attack, and the pa fell into their hands. Several people were killed. One chief, Rongo-hape, who was taken prisoner, tried to escape by the cliff. He descended into the water, and came near a canoe in which a boy named Ranga-ita and his slave were sitting. The boy seized Rongo-hape by the head and pulled him into the canoe and killed him. Upon inquiry being made for a chief who could not be found among the prisoners or the slain, Ranga-ita exclaimed, "I have the man lying in my canoe." He was asked if he was a full-grown man, and he answered, "Yes, with a lame leg." The prisoners were then bound (d) and placed with the army.

Wai-kari took Roroi-hape, a chieftainess, prisoner, whom he took away with him. The men all begged for Roroi-hape for a wife, but Wai-kari would not consent, as he intended to give

her to Tu-mata-ngana as compensation for his liberality in having presented him with the pounded fern-root.

The chiefs of Nga-ti-tama who were killed in this engagement, as payment for the murder of Rua-wehea, were Rongo-hape, Rongo-haua, Atua-rere-toi, and others. Afterwards another attack was made on the Nga-ti-tama, when the pa Puru-kete fell. From that originated the proverb, "Aue! Mate he mate wareware, te kite au i o Puru-kete" ("Oh, woe is me! death, death unknown. Oh! that I could have seen Puru-kete!"). The reason of that proverb was because Rua-wehea was not eaten. The remnant of Nga-ti-tama fled to Roto-rua and Lower Taupo. Ka-pawa collected a few of the tribe to reside with him.

That is all in reference to the Nga-ti-tama Tribe, who were subdued by Nga-ti-tu-whare-toa. All Taupo became the property of Nga-ti-tu-whare-toa, who still hold it, and are now living there.

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THE FIRST GUN [SEEN] IN TAUPO

The following is an account of some of the battles fought when there was only one gun in Taupo district:-

The descendants of Tu-whare-toa are still noted for their bravery; none of the tribes of this island have been able to subdue them. A tribe called the Nga-ti-maru came to Taupo [from the Thames] intent on conquering them. They came at first unexpectedly and took the people by surprise, but were forced to retire. On their second coming all the men of Taupo had collected together on Motu-taiko, an island situated in the Sea of Taupo, and there they determined to defend themselves against the Nga-ti-maru. All the people of Taupo, when they saw that Nga-ti-maru had come with the full intention of subduing the Nga-ti-tu-whare-toa, got into their canoes and made for the Island of Motu-taiko. At that time only one gun had reached Taupo. As the enemy appeared on the shore a man in one of the canoes, named Riu-pawhara, fired the gun and killed two of them. They took fright, and retired; and in the morning we followed and overtook them at Lake Roto-aira,

at the foot of Tonga-riro Mountain, where a chief named Arakai was killed by Poinga with a taiaha. Whare-maru-maru, a Wai-kato chief, was also killed, as well as many others, perhaps two hundred, including women. But some escaped and fled to Hau-raki (the Thames), where they gave an account of their defeat. The Nga-ti-maru had brought a number of women with them for holding the prisoners they expected to take, but, having beaten them, we kept their women as slaves for the people of Taupo.

Shortly after this the same tribe returned reinforced, seeking revenge for their dead. They came four hundred strong, under the leadership of Hono-rehua. A battle ensued, and they were defeated. The Nga-ti-tu-whare-toa had but the one gun, while the enemy were well supplied with such weapons; but what was that to the men of Taupo? They could stab and kill with the huata (spear) and meremere, and other Maori weapons. Enough! The Nga-ti-maru Tribe fled, and have never since returned.

INVASION OF NGA-TI-RAUKAWA

This is another account of a war that occurred after the fight with Nga-ti-maru:-

Another tribe which in times past has striven with Nga-ti-tu-whare-toa was the Nga-ti-rau-kawa. The quarrel between them originated through the Nga-ti-rau-kawa digging up and taking away the bones of Rangi-tua and Mata-taru. Tawei and Hurihia fled naked to the Heuheu and informed him of what had taken place. He then assembled all Nga-ti-tu-whare-toa and marched to Rangatira, where they encountered the Nga-ti-rau-kawa and defeated them, killing about two hundred, including the chief Pa-taua. They rallied, however, and the fighting continued to rage in Taupo, many on both sides being destroyed – so much so that several of the Taupo people became afraid and fled. Those from Lower Taupo went to the Arawa, Roto-kakahi, and Lake Tara-wera, others to Tara-wera beyond Runanga.

The people who remained to keep possession of Upper Taupo were the Heuheu and his hapu (family tribe) and Tau-teka and Rangi-monehunuhu, with two hundred men of their hapus. The name of the pa in which they were collected was Whakatara.

The hapu (family tribe) which kept possession of Lower Taupo was Nga-ti-rangi-ita, comprising the families of Matatoru, Hautapu, Tauarai, and Whare-ngaro. The pa in which they collected was called the Tarata. From these pas, the only ones held in Taupo, fighting was carried on without ceasing until peace was made. After everything was quiet those who had fled returned to their former habitations. Thus have the Nga-ti-tu-wharetoa maintained their mana (influence, power, claim) in Taupo.

CHAPTER XVI

Descend, O rain! in misty spray,
And thou, O omen! tell me
What prediction thou canst make,
That I may know, e'en now,
A man is outside waiting me.
I will not go to meet that man.
All men are double-faced,
And secretly would tell of thoughts they never felt,
Which thoughts they would in open day deny.
But I will stay and wait,
And look for coming of Karewarewa
From o'er the distant range
Now seen at the Taukokako.
And I can spread my wings,
Nor doubt ye yet
My heart is torn with grief,
For I will cease to act,
And end with what I've done.

A dirge sung by Ti-pona (knot) for Te-ruru (sheltered).

NGA-TORO-I-RANGI

(NGA-RAURU)

Nga-toro-i-rangi came from Maketu, and ascended Mount Tau-whara; thence he went to the Sea [Lake] of Taupo, into which he cast his staff, which is still to be seen stuck up in the dark [blue] water of the lake – a great totara-tree. He sat down, and after a time he rose and shook his mat, from which came the fish inanga, that swarms in the lake; and after this he went on to Poutu, and there left the impression of his foot on the solid rock, where the marks of his five toes and heel are still to be seen to this day. Thence he climbed up to the top of

Tonga-riro, where he was overcome by the frost and snow, and groaned with pain. His sisters in Hawa-iki heard the sound of his voice, and they started to help him. His tihe (mat) was made of the monoa – an azalea (monowai). The snow settled on it. He gave it a shake, and thence sprang up that shrub in that plain. (Another Nga-ti-hau account says that Nga-toro-i-rangi shook his old tihe over the Taupo Lake, and the fragments of it that fell into the water became the fish inanga, and thus were the inanga introduced into that lake.) His sisters left Hawa-iki and brought fire from thence for Nga-toro-i-rangi. One reason why

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they came was the curse which Manaia uttered against Nga-toro.

According to another account they came in the canoe Rewarewa. Another account says they sailed in the Huru-huru-manu. They landed at Whakaari Island, there they lighted their fire. Thence they went to the Ngati-whakaue(awhe). When they arrived at Kaingaroa [Plain] they sat down to eat. They took a long time to eat, and hence the name given to that plain, “The Long Eating.” They went on and came to Tauwhara, where they lighted their fire. Then they went on to Toka-anu, and there also they made their fire. They next ascended Tonga-riro, and lighted a fire there as a remembrance of their brother and his sufferings from the snow. Afterwards they returned inland to Wai-kato, and there also they lighted their fire at Hipapa-tua, and a little further off at Orakei-korako, then at Tihi-o-ruru, then at Roto-mahana, then they made their fire at Waka-rewarewa, and afterwards at Ohinemutu, and there terminated their setting of the earth on fire. They then went on to Maketu to see their brother Nga-toro. They saw him there, and told him of the curse of Manaia, that he, Nga-toro, should be cooked with the stones of Wai-korora-riki. When Nga-toro heard of the curse he dug up a totara-tree, which was made into a canoe. This canoe they called Totara-karia, and this was the canoe which carried them to Hawa-iki. It was merely a tree, with its roots and branches, amongst which his followers, seventy twice

told in number, were perched. The cause of the war was the curse of Manaia. They left these Islands and sailed away for Hawa-iki. They got there and landed in the night, and went to the sacred enclosure of Manaia and laid themselves down on the tuahus of the marae. Then Nga-toro said to his own people, "Strike your own noses so that the blood may flow, and smear the blood over your faces that you may appear to be slain." And from this their act of striking their noses came the name of this battle, Te-ihu-motokia (the Battle of the Bloody Noses). This was done to deceive Manaia and make him believe that they were killed that night by the power of the karakias of Manaia and his gods. Afterwards, when Manaia came with his host and looked on these pretended-slain enemies, suddenly Nga-toro jumped up with his men and fell upon the host of Manaia and destroyed his tribe. About two thousand men were killed by the seventy twice told of Nga-toro, but Manaia escaped. Thus they were slain, and Nga-toro and his people embarked and returned to their home in these islands of Aotea-roa; but they were soon followed by the thousands which Manaia had collected of the people in Hawa-iki, who formed an immense army.

Nga-toro and his wife were alone in their house in their place at Maketu when the host of Manaia arrived. His sister's child saw the host of Manaia coming in their canoes, and ran and told his relative. Nga-toro went out, and, behold! the face of the sea was covered by the fleet of canoes of Manaia. Nga-toro cried out to Manaia and said, "Keep out some distance from the shore. Push off from the shore outside of Taia, and anchor there for the night, and we will fight when the day dawns." Manaia did as he was requested, and Nga-toro-i-rangi went into his house and at once began to perform the rites and ceremonies and chant the incantations to his gods to induce them to produce a storm. At the same time his wife performed all the rites and ceremonies to propitiate the gods of the Ruwahine (female gods) for the same object. A storm arose that night and wrecked all the canoes of Manaia, and all his host were drowned, not one escaping; and at dawn of day Nga-

toro-i-rangi and the people rose and went forth, and saw the wrecks of the canoes strewn on the beach, and only the finger-nails of the warriors were left to tell of the death of so many men. This was the end of all the war-party of Manaia, and this last defeat was called "The White Finger-nails."

ANOTHER READING OF THE DEATH OF MANAIA
(NGA-TI-HAU)

The multitude of Manaia agreed to the word of Nga-toro, and pushed off outside of the harbour and there anchored. There were an immense number of canoes and an immense number of anchors. Nga-toro returned to his house, and his wife tied her ku (rope) to the side of the house and pulled and pulled, drawing together all the winds of the entire family of Tai-a-pawa to the sea. Then the winds all rushed and stormed upon the ocean, causing a fearful tempest to rise, and the entire fleet of Manaia were destroyed. Not a single man of the host of Manaia escaped, but all perished. The day dawned, and Nga-toro beheld the shore strewn with the wreck of the many canoes of Manaia, and with the bodies of all his enemies. Then Nga-toro uttered this proverb for Manaia: "You said I should be cooked with the stones of Wai-korora-riki (the water of the little penguin), but instead of that, you shall be cooked with the stones of Maikuku-tea (white nails of the hands or feet).

NGA-TORO-I-RANGI ME ANA TUAHINE
(NGA-TI-HAU)

Nga-toro-i-rangi came from Maketu, and went on up the Tau-whara (beloved accidentally hit), and threw, like a dart, his staff into the Taupo Lake. The staff was totara wood. Then he went to Po-utu (dip up water at night), where his foot became tied [entangled]. Then he went on and climbed up the Tongariro (gone south) Mountain, where he was overcome by snow, and he moaned, and was heard by his sisters, who were at Hawa-iki. These sisters came from Hawa-iki to these islands of New

Zealand, and the reason they came from that land to these islands was the curse of Manaia against their brother Nga-toro-i-rangi. Some say that they came across from Hawa-iki in the canoe called Rewarewa (*Knightsia excelsa*), but others say they came over in the Huru-huru-o-te-manu (feathers of the bird), and landed at the Whaka-ari (show itself) Island, where they lit a fire. Thence they went to Nga-ti-awhe-awhe (set to work). Thence they went on to Kainga-roa (long eating). The reason this plain was called long eating was on account of their taking so long to eat at that place. When they two had arrived at Tau-whara (loved one accidentally struck or hit) they lit a fire, and at Toka-anu they lit a fire, and they climbed up on to the Mountain Tonga-riro (gone south). They lit a fire there in remembrance of the pain suffered by their brother from the snow. They then came back by way of the Wai-kato [River], where they also lit a fire, at Hi-papa-tua (raise the totara-bark bowl up), soon after which they went to O-rakei-korako (pride of the albino), and then on to the Tihi-o-ruru (the peak of the hill of the owl), to Roto-mahana (warm lake), soon after which they lit a fire at Waka-rewarewa (canoe of the *Knightsia excelsa*), soon after which they lit a fire at O-hine-mutu (the last maiden), at which place these women ceased to make signs on the land, and they went on to Maketu to see Nga-toro-i-rangi (stretch out the hand to heaven), to whom they related the curse which Manaia had uttered against him. A totara-tree was dug so that it might fall, and this was the canoe in which a war-party embarked to seek revenge for the curse uttered. They

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landed [at Hawa-iki] in the night, and this war-party went and lay on the courtyard of the altar [of Manaia]. Nga-toro-i-rangi said to his war-party, "Beat your noses with your fists," and hence the name of the battle that ensued, which was, "Nose that was beaten with the Fist." Manaia believed that his incantations and ceremonies had had effect, and that his gods had brought these corpses in answer to his performing ceremonies and chanting incantations at his altar, and that his gods had brought these corpses and laid them near his altar,

and he was glad; and all his people came to take some action on the people of Nga-toro-i-rangi, who were lying as if dead near the altar of Manaia. But these supposed corpses arose and killed the people of Manaia, but Manaia escaped from the slaughter. Nga-toro-i-rangi and his people came back to Maketu, and were followed by the thousands of Manaia, who found the old man Nga-toro-i-rangi, and his wife, in their house at Maketu. When the child of the sister of Nga-toro-i-rangi saw the army of Manaia sailing on the sea he ran to Nga-toro-i-rangi and told him, and Nga-toro-i-rangi came out of his house and saw that the sea was covered by the canoes of the war-party of Manaia, and Nga-toro-i-rangi in a loud voice called to Manaia and said, "Take your war-party outside a little and there lay at anchor, and we can wait till dawn of day, and then fight." The war-party did as they were told, and Nga-toro-i-rangi went into his house, and his wife tied a rope to the side of the house, and she pulled the winds, and also sent the seafaring offspring of Pawa, on to the ocean; and the ocean was roused into foam, and the war-party of Manaia were annihilated by the fury of the sea, so that not one escaped; and at dawn of day Nga-toro-i-rangi saw their corpses strewn on the sand of the sea-shore, and he repeated a saying which has become a proverb – "You said I was to be cooked with the stones of Wai-korora-riki (water of the little penguin), but you will be cooked with the stones of Maketu."

CHAPTER XVII

Ah, daughter! say not thy couch shall be thine own.
And thou art gone at dawn of beauteous day
Into the mighty home of Hine-a-wai, oh!
And she will place a noble sleeping-mat for thee,
Where thou shalt scent the perfume women like,
With him the one-beloved of her of Ti-hine.
But, oh! he is not man – he the offspring is
Of Concentration, Power, and noble mighty Thought,
And is the darting flash of brightest heaven.
And he has spread around you both the power
And influence of umu-o-te-hau (death).
But here is he, the man with little ear,
Who would not deign to hear one word.
Nor can he know there are no men
This world can show to garner food,
But yet there are the spears of Tane, god
That sows and reaps in war the death of many,
And he can take me to O-kawa Point,
And take from me the shadow of my life.
Yet, oh! shall curse be said and all men die?
Stay, think once more, discuss it in Whare-kura,
And the argument be held in all the homes
Where war and peace are held, and decision is given.
Oh! mine, my beautiful white crane,
My home, my harbour of mine own canoe!
Oh! ye have torn the red root of the earth,
And called it by mine own love's name,
And named it Dread of all the Land. O me!
As cormorant that sails in Manga-iti,
Or gannet, bird that swallows all the fish,
Such is the dwarf Hika-wera now seen.
How was it said the pit of Kai-whare is lost?
But, O my sons! it is not so: if ye
Will heavy-weight the cave with spittle of your teeth,
Then shall not men be seen in crowds on earth.
Yet man cannot become extinct:
He, as a noble taro-patch, or spirit-god of many powers,
Or red-gilled sprat, that sleeps in deepest pool
At Werohia, shall ever be, and live for ever.

Thy whetstone still is here: let it remain,
That we may sharpen thy great axe,
To go with thee along the slanting road-
Along the murderer's road to certain death,
Which like the rough and cutting net
That gods so use where oft the noble die
In Hiku-mutu. And thou, my fish [my corpses],
Shall close together lie with numbers there.
O plume of Rakei! doom of fated death!
O skin of Rongo-mai! divided to each fire
In small proportions now, ye are my woe.
And who is god of power now in the sky?
Is Ue-nuku now the god of power there?
He is the god of cannibals, a god that consumes man.

*A dirge of Makere (dropped) for her
children who were killed by a war-party.*

MANAIA (NGA-TI-HAU)

The curse uttered against Nga-toro-i-rangi was uttered by Manaia. At the time that the hair of the head of Manaia was cut, food was cooked by the two wives of Manaia, who were sisters of Nga-toro-i-rangi, who were called Kuku (nipped tightly together) and Te-hoata (pumice-stone). This food was cooked to be eaten by the priest while the priest with ceremonies and incantations removed the sacredness off Manaia which had come on him by the act of cutting his hair. This food was not sufficiently cooked, and as it was partly raw in each oven Manaia said to his two wives, "Were the stones of Tua-i-korora (beyond korora – penguin) used to cook your brother [Nga-toro-i-rangi], that you two insufficiently cooked the food for my being set free from the tapu (sacredness)?" This curse so hurt these women that they wept. They then chanted incantations and performed sacred ceremonies, and they took the niu and consulted it in regard to the future, and as it gave signs of good omen they fled from Hawa-iki and landed at Maketu, and at once got on to the tuahu (altar) and performed the ceremonies and chanted the sacred incantations. At dawn of day Nga-toro-i-rangi went to the tuahu (altar), and saw them there. He went to the altar to perform his ceremonies and chant his

incantations, and met his sisters there. He said, "Is that you two?" ["Are you my two sisters?"] They said, "Yes." He asked, "For what have you two come here?" They said, "It is on account of a curse on you uttered by your brother-in-law Manaia, that you should be cooked by the stones of Tua-i-korora (beyond korora)." Nga-toro-i-rangi said, "Let the stones of Maketu be to cook him." And they all performed the ceremonies and chanted the incantations on the tuahu (altar); after which a totara-tree (*Podocarpus totara*) was dug around to cause it to fall, that it might be a canoe for them. When this canoe went on its voyage the people sat in the branches, and by their incantations it was made to float lightly on the surface of the ocean. There were twice seventy who went in that totara-tree called Totara-i-karia (the totara-tree dug up), and when they had arrived at Hawa-iki they went on to the courtyard of the tuahu (altar) of Manaia, and then they hit their noses with their fists so that blood might flow, and lay down as though they were dead, that Manaia might think they were really dead. Most of the people of Nga-toro-i-rangi did not get on to the tuahu (altar) of Manaia, but Nga-toro-i-rangi alone got on to the tuahu (altar). At dawn of day Manaia rose and went to his tuahu (altar), and when he

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was still some way from the tuahu he saw the people lying near to it, whom he took to be dead men, as all their faces were smeared with the blood of their own noses. Manaia looked at them all and discovered Nga-toro-i-rangi lying on the tuahu (altar). He went back to his own people and ordered them to dig ovens in the ground in which to cook the bodies of these people of Nga-toro-i-rangi; and he boasted and said, "Here is the gift of my gods, and to-day you will be cooked with the stones of Tua-i-korora. You are he who said of me that I should be 'cooked with the stones of Maketu,' but to-day you will be cooked." But Nga-toro-i-rangi, while the people of Manaia were digging the holes for the ovens (*hangi*), was chanting the incantations for the curse he had been cursed with, and he then rose on the tuahu, and he and his people charged Manaia

and his people. The people of Nga-toro-i-rangi were seventy twice told. Manaia fled and escaped, but his people were killed, and Nga-toro-i-rangi and people came back to Maketu. As they left Hawa-iki they saw Manaia collecting people as a war-party to follow Nga-toro-i-rangi and his people; and Manaia and his war-party came after Nga-toro-i-rangi in canoes, and landed at Maketu. But they did not find any people at Maketu but Nga-toro-i-rangi and his wife; and as Nga-toro-i-rangi saw Manaia he called to Manaia and said, "Do not begin the combat at once: wait till to-morrow, and you and I will fight. You must wait out there at anchor on the sea." So Manaia and his host stayed there and cast their anchors out in the sea, and they slept out on the sea. At night Nga-toro-i-rangi and his wife performed ceremonies and chanted incantations at the window of their house to drag the winds of Punga-were (anchor hung up), and a great storm rose and beat on those canoes, and the host of Manaia were lost in the ocean. That defeat was called the Nga-tahi (one tattooed line on the upper part of the nose). Nga-toro-i-rangi sought for the body of Manaia, which was discovered and recognised by the tattooing of the upper part of his forehead, and thus was the body known to be that of Manaia.

THE CURSE OF NGA-TORO-I-RANGI BY MANAIA

Manaia had his hair cut. On that sacred operation being performed, much food was cooked for the assembled guests, and food was cooked for Manaia by his two wives, Kuku and Hohata (Hoata), the sisters of Nga-toro-i-rangi. The food, however, was underdone, much to the annoyance of Manaia, who said to his wives, "Did the stones of Tua-i-korora, which you used to heat your ovens (hangi) with, cook your brother, that you cooked the food of my purenga (hair-cutting) so badly?" The women wept for this cursing of Nga-toro-i-rangi. This is all, they repeated charms to counteract the curse, they uttered spells, they fled – those wives of Manaia – from Hawaiki to Maketu. There they went and sat on the tuahu to pray. In the morning Ngatoro appeared at the tuahu to karakia, and there

saw his sisters sitting on the tuahu. He asked, "Is that you?" They said, "Yes." He asked, "What did you come for?" They said, "A curse of your brother-in-law Manaia against you, that you would be cooked with the stones of Tua-i-korora." Then said Ngatoro, "Leave for the cooking of him the stones of Maketu."

This done, they karakiaed upon the tuahu. And then they dug up a totara-tree for a canoe. They dug it up with its roots – the bare tree in its natural state, unhollowed and unshaped, with its roots and branches remaining. They embarked upon it, the men sitting on the branches. It was the power of the spells of Nga-toro-i-rangi which made it light to float upon the surface of the water. Twice seventy men went upon Totara-karia (the dug-up totara-tree canoe) for that became its name. They reached Hawaiki, and went and sat upon the tuahus of Manaia. The men of Nga-toro-i-rangi struck their noses and made the blood flow, and rubbed it over them so as to make them appear like dead men, that Manaia might say they were dead. The greater part were not near the tuahu; Ngatoro alone sat on the tuahu.

In the morning Manaia rose from sleep and went to his tuahu. From afar he had seen the men laid in a heap, seemingly quite dead. He looked as he passed by, and saw Nga-toro-i-rangi laid on the tuahu as an offering to his god. Immediately he returned and told his people, and commanded them to dig a hangi (oven) to cook his enemies, who had been killed by his gods. Manaia was deceived, and he said, "Behold the bringing of my god. Heat the hangi immediately with the stones of Tu-ai-korora. Was it you, my enemy, who said I should be cooked with the stones of Maketu? Yes, indeed, you shall be cooked immediately." In the meanwhile Ngatoro occupied himself with uttering his incantations and spells on the tuahu, whilst the men of Manaia were digging the hangi in which to cook him and his people, to fulfil the curse upon him. Ngatoro then stood up on the tuahu, and aroused his company, saying, "Arise, slay." All the one hundred and forty men immediately arose to kill. Manaia fled and was not secured, but the multitude were killed.

The slaying being over, Ngatoro and his people returned to Maketu.

This being known to Manaia, he went and raised a taua to slay Nga-toro-i-rangi. Manaia embarked, and arrived with a very great fleet of canoes at Maketu. When he arrived there was not any one there but Ngatoro and his wife. Ngatoro cried to Manaia and said, "To-morrow let us fight. It is now too late in the day. Let down your anchors outside." Manaia said, "It is well." There were many thousands with Manaia. They put down their anchors in the sea and slept. During the night Ngatoro and his wife uttered their spells. She stood at the mata-piki (window) of the house, and by the power of her spells she drew towards her all the winds of Punga-were (anchor hung up). That very night it blew a hurricane, and the thousands of Manaia were engulfed in the sea. Truly Ngutaha Nga-toro-i-rangi went to look for Manaia, he saw only his tattooed tumu (shoulder) remaining; the fish had eaten every other part of him.

(Chapter XV to follow this)

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CHAPTER XVIII

What indication do I feel of omens throbbing at my nose?
It does not cease to indicate its evil in one day.
Maybe it is the noise of war now sounding near,
Though evil be diminished, though tide now ebbed.
I feel my love of death yet still increase in me,
And, sighing still, I long to throw me from the cliff
At Ara-titaha, as thoughts swell
Within my heart, of food thus left by me
In this our world, a world of plumes,
So left and put aside, and placed at O-tangi-moana.
Nor does thy hand once leave its sacred bay,
As misty rain beats down, and thou don't pass o'er sea,
And wrongly pass o'er path on mountain ridge,
And dragging his canoe, the Kumukumu,
Even out to the of the noble
Who live at Maunga-roa,
Where the shag has home and lives high on a peak.
But look at Rua-wahia and Tara-wera
Where garments folded up oft come from Tara-iti
And sighs are heard and life into this world comes back.
Still the migrators from the Muri-wai
Have gone, and passed into the Reinga,
And thou hast uttered now thy word
And sent it on the southern breeze
As though thou wast of lowly birth,
Nor darest to meet with noble born
Who came to meet thee from Tumu-tara,
At invitation sent in years gone by;
But soon as Pa is taken
And Rama captured by his enemies,
Though he may not have been the first.
Or even the last-born of Papa-whara-nui,
Who swallowed stars and moon, and then
A lasting peace would make, and constant calm.

*A song on account of the bravery
shown by the Tu-hou-rangi tribe.*

(Maori copy of this song to follow this English translation.)

TE ARAWA
(NGA-TI-WHAKAUE)

Hapus who are living in land belonging to Te-arawa, allowed
by the Arawa to live in their district:

Nga-ti-tura (the bold)
Nga-ti-ahuru (the warm)
Nga-ti-tama-te-ra (of the sons of the sun)
Nga-ti-tu-korari (of the flax)
Nga-ti-lhenga (the)
Nga-ti-hika-i-puku (the barb that has a head)

UPOKO XVIII

He aha ra kei taku ihu e whaitohu noa nei?
 Te mutu noa i te rangi tahi,
 He wawara taua pea, tenei ka tata mai.
 Harahara aitu, harahara a tai,
 He aroha tonu ake noku ki te mate;
 E whakaingoino mai ra i te tuaro pari ki Ara-tahi.
 Pupuke mahara e roto i to hinengaro,
 Ki o kame (kai) ka waiho noa iho i te ao;
 To whenua kura ka mahue ka paea te koko ki O-tangi-moana
 To putea te ata taka i runga i to ringaringa,
 Me he ua turuki nei te whekoi ana i we (rua) moana
 Ko koe anake i tipao haere i runga i nga maunga;
 E to ana i tana waka i a te Kumukumu
 Ka puta kei waho kei nga whakaihu ki Maunga-roa;
 He ripi Kawau kei runga kei te taumata;
 Titiro ki Rua-wahia ki Tara-wera;
 No te mea i whakakopaia mai e Tara-iti,
 Ka mau te hu, ka hoki te waioara ki te ao;
 Ko te heke ra a Muri-wai toremi ai ki te Reinga;
 Nau ano i maka mai to kupu ki te muri ki te tonga.
 He ware koia tou i te paenga Tohora,
 I te whakawhitianga i Tumu-tara.
 He roa te tau i te tohenga
 Ka horo te Pa ka riro mai a te Rama;
 E hara pea i te potiki tu roto waenga
 A Papa-whara-nui, nana i horo
 Te Whetu te Marama, horahia mai ano
 Kia takoto te aio, moa i (mowai) rokiroki.
 He tangi mo te toa o Tu-hou-rangi.

(This is to follow the English translation of this song.)

ANCESTORS OF NGA-HURUHURU
(TE-ARAWA)

We give the several lines of descent of the late old Arawa chief Ngahuruhuru, (whose parting words were given in our last), from the Hawaiki migratory canoes;-

From TAMA-TE-KAPUA, a chief of the canoe named the ARAWA,-

Tama-te-kapua, Tawake-moe-tahanga, Uwe-nuku, Rangi-tihi, Uwe-nuku Kopako, Whakaue, Tu-tane-kai, Te-whatu-mai-rangi, Ariari Te-rangi, Te-roro-o-te-rangi, Koroua-teka, Te-hei, Wai-aha, and lastly Nga-huruhuru, whose child Pererika is now living.

From TAMA-TEA, another chief of the canoe ARAWA,- Kahu-hunu, Rongo-mai-papa, Uwe-nuku Kopako, Whakaue, Tu-tane-kai, Te-whatu-mai-rangi, Ariari Te-rangi, Te-roro-o-te-rangi, Koroua-teka, Te-hei, Wai-aha, and lastly Nga-huruhuru.

From HOTU-ROA, chief of the canoe called TAI-NUI,- Hotu-mata-pu, Motai, Uwe, Raka, Kakati, Tawhao, Tu-rongo, Raukawa, Taki-hiku, Upoko-iti, Te-ata-unu-tai, Wai-tapu, Manu-nui, Hine-rake, Hine-kuia, Hine-umu, Pare-horo-ika, Wai-aha, and lastly Nga-huruhuru.

From TOROA, chief of the canoe called MATA-TUA,- Ahuru, Wai-raka, Uwe-nuku Rauwiri, Rangi-te-ao-rere, Tu-te-whaiwhai, Te-o-tawhiti, Ka-utu, Te-kapua-ki-hiku-rangi, Te-hei, Wai-aha, and lastly Nga-huruhuru.

His descent from other canoes might easily be traced, but the above will suffice.

(Extract from “Te Waka Maori O Niu Tirani”)

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NGA TUPUNA O NGA-HURUHURU
(TE-ARAWA)

Tenei nga tae o te rangatira kaumatua o te Arawa, a Nga-huruhuru, kua mate nei, i eke ai ki runga ki nga waka mai o Hawa-iki. Kua panuitia nei ona kupu poroporoaki i tera waka:-

Ko TAMA-TE-KAPUA te tangata, ko TE ARAWA te waka,-
Tama-te-kapua, Tawake-moe-tahanga, Uwe-nuku, Rangi-tihi,
Uwe-nuku Kopako, Whakaue, Tu-tane-kai, Te-whatu-mai-rangi,
Ariari Te-rangi, Te-roro-o-te-rangi, Koroua-teka, Te-hei, Wai-aha, te whakamutunga ko Nga-huruhuru, tona uri ko Pererika e ora nei.

Ko TAMA-TEA, tetahi rangatira o te waka nei, o te ARAWA,-
Kahu-hunu, Rongo-mai-papa, Uwe-nuku Kopako, Whakaue, Tu-tane-kai, Te-whatu-mai-rangi, Ariari Te-rangi, Te-roro-o-te-rangi, Koroua-teka, Te-hei, Wai-aha, te whakamutunga ko Nga-huruhuru.

Ko HOTU-ROA te tangata, ko TAI-NUI te waka,-
Hotu-mata-pu, Motai, Uwe, Raka, Kakati, Tawhao, Tu-rongo,
Raukawa, Taki-hiku, Upoko-iti, Te-ata-unu-tai, Wai-tapu, Manu-nui, Hine-rake, Hine-kuia, Hine-umu, Pare-horo-ika, Wai-aha, te mutunga ko Nga-huruhuru.

Ko TOROA te tangata, ko MATATUA te waka,-
Ahuru, Wai-raka, Uwe-nuku Rauwiri, Rangi-te-ao-rere, Tu-te-whaiwhai, Te-o-tawhiti, Ka-utu, Te-kapua-ki-hiku-rangi, Te-hei, Wai-aha, te mutunga ko Nga-huruhuru.

Tera atu ona take no etahi waka, otira kati i enei.

(Extract from “Te Waka Maori O Niu Tirani”)

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GENEALOGY OF PUEHU-MARAMA

At the request of the assembly at Maketu, we give the lines of descent of Puehu Marama:-

From TAMA-TE-KAPUA, a chief of the Hawa-iki canoe named TE ARAWA,-

Tama-te-kapua, Hou-mai-tawhiti, Tama-te-kapua, Kahu-mata-momoe, Tawake-moe-tahanga, Ue-nuku, Waha-tuoro, Te Rahui, Te Horu, Hine-tira, Pare-mihia, and lastly Puehu-Marama.

From HEI, another chief of the canoe ARAWA,-
Hei, Wai-taha, Tu-taua-roa, Tai-whanake, Manu, Naia, Tu-hokai, Peru, Tu-mata-nui, Tupu-kai, Tu-whakarei, Wai-korapa, Peru, Mokai-karoro, Rakau-taka-roa, Mapihi, Tuara-rehe, Te Uru-kai-whenua, Nako, Te Rehu, Koti, Te Hara-mou-roa, Te Ra, Irihia, Marama, and lastly Puehu-Marama.

From NGA-TORO-I-RANGI, another chief of the canoe ARAWA,-
Nga-toro-i-rangi, Tangihia, Tangi-moana, Kahu-kura, Rangi-tauira, Tukahua, Tu-maihi, Tu-makoha, Tara-whai, Tarewa, Hine-rangi, Te Wehenga, Te Horu, Hine-tira, Pare-mihia, Marama, and lastly Puehu-Marama.

From TIA, another chief of the canoe ARAWA,-
Tia, Mawete, Marangai, Manawa-kotokoto, Piki-ao, Tama-kari, Waha-tuoro, Te Rahui, Te Horu, Hine-tira, Pare-mihia, Marama, and lastly Puehu-Marama.

From TAHU-WERA, a chief of the canoe named WHATU-ORANGA-NUKU,-
Tahu-wera, Hae-ana, Tama-pikoro, Tama-whangai-tu, Tama-tea-nui, Tu-kauae, Te Rangi-hua-rewa, Rau-puke, Te Moko, Karotaha, Te Uru, and lastly Puehu-Marama.

From TAMA-EWA, a chief of the canoe named RANGI-MATORU,-
Tama-ewa, Tai-ngahue, Te Hoka-o-te-rangi, Te Heke-o-te-rangi, Puhipuhi, Koro-hau, Taka-hotu-a-nui, Tama-ewa, Tama-rua, Tawai, Irihia, Marama, and lastly Puehu-Marama.

From WAI-TAHA-I-TE-AHUNGA-RIKI, a chief of the canoe WAI-RAKEWA,-
Wai-taha-i-te-ahunga-riki, Maruka, Rongomai-tuki, Te Rahikoia, Rangi-whakaputaia, Tu-kona, Tu-weweia, Mahanga, Te Kuhi-tu, Te Iri, Karo-taha, Te Uru, and lastly Puehu-Marama.

From HA-HURU, also a chief of the canoe WAI-RAKEWA,-
Hahuru, Tu-whare-toa, Rakei-poho, Rere-ao, Te Ra, Taka-newa, Tai-ngaru, Ngarau, Pare-mihia, Marama, and lastly Puehu Marama.

From TOROA, a chief of the canoe called MATA-TUA,-
Toroa, Wai-raka, Ira-peke, Awa-tape, Ira-wharo, Hika-kino, Te
Rangi-howhiri, Puani, Tau, Teo, Te-uma-nui, Te Uru, and lastly
Puehu-Marama.

From TAMA-TEA, a Nga-ti-kahu-ngunu chief, who also came
in the canoe ARAWA,-
Tama-tea, Kahu-hunu, Kahu-kura-nui, Kahu-kura-wairua, Te
Pae-rere, Te Kawai, Te Kura-rehe, Te Hei-piwhara, Po-arua,
Tawai, Irihia, Marama, and lastly Puehu-Marama.

(Extract from "Te Waka Maori O Niu Tirani") (157)

NGA KAWAI O PUEHU-MARAMA

Na te tohe a te runanga o Maketu, ka panuitia atu e matou
nga kawai o Puehu-Marama:-

Ko TAMA-TE-KAPUA, he rangatira no te waka i huaina ko
Te-ARAWA,-

Tama-te-kapua, Hou-mai-i-tawhiti, Tama-te-kapua, Kahu-mata-
momoe, Tawake-moe-tahanga, Ue-nuku, Waha-tuoro, Te-rahui,
Te-horu, Hine-tira, Pare-mihia, te mutunga ko Puehu-Marama.

Ko HEI, no te ARAWA ano,-

Te Hei, Wai-taha, Tu-taua-roa, Tai-whanake, Manu, Naia, Tu-
hokai, Peru, Tu-mata-nui, Tupu-kai, Tu-whakarei, Wai-korapa,
Peru, Mokai-karoro, Rakau-taka-roa, Mapihi, Tuara-rehe, Te
Uru-kai-whenua, Nako, Te Rehu, Koti, Te Hara-mou-roa, Te
Ra, Irihia, Marama, te mutunga ko Puehu-Marama.

Ko NGA-TORO-I-RANGI te tangata, ko te ARAWA ano te
waka,-

Nga-toro-i-rangi, Tangihia, Tangi-moana, Kahu-kura, Rangi-
tauirua, Tukahua, Tu-maihi, Tu-makoha, Tara-whai, Tarewa,
Hine-rangi, Te Wehenga, Te Horu, Hine-tira, Pare-mihia,
Marama, te mutunga ko Puehu-Marama.

Ko TIA te tangata, ko te ARAWA ano te waka,-

Tia, Mawete, Marangai, Manawa-kotokoto, Piki-ao, Tama-kari,
Waha-tuoro, Te-Rahui, Te Horu, Hine-tira, Pare-mihia,
Marama, te mutunga ko Puehu-Marama.

Ko TAHU-WERA te tangata, ko WHATU-O-RANGA-NUKU te waka,-

Tahu-wera, Hae-ana, Tama-pikoro, Tama-whangai-tu, Tama-tea-nui, Tu-kauae, Te Rangi-hua-rewa, Rau-puke, Te Moko, Karo-taha, Te Uru, te mutunga ko Puehu-Marama.

Ko TAMA-EWA te tangata, ko RANGI-MATORU te waka,-
Tama-ewa, Tai-ngahue, Te Hoka-o-te-rangi, Te Heke-o-te-rangi, Puhipuhi, Koro-hau, Taka-hotu-a-nui, Tama-ewa, Tama-rua, Tawai, Irihia, Marama, te mutunga ko Puehu-Marama.

Ko WAI-TAHA-I-TE-AHUNGA-RIKI te tangata, ko WAI-RAKEWA te waka,-

Wai-taha-i-te-ahunga-riki, Maruka, Rongomai-tuki, Te Ra-hikoia, Rangi-whakaputaia, Tu-kona, Tu-weweia, Mahanga, Te Kuhi-tu, Te Iri, Karo-taha, Te Uru, te mutunga ko Puehu-Marama.

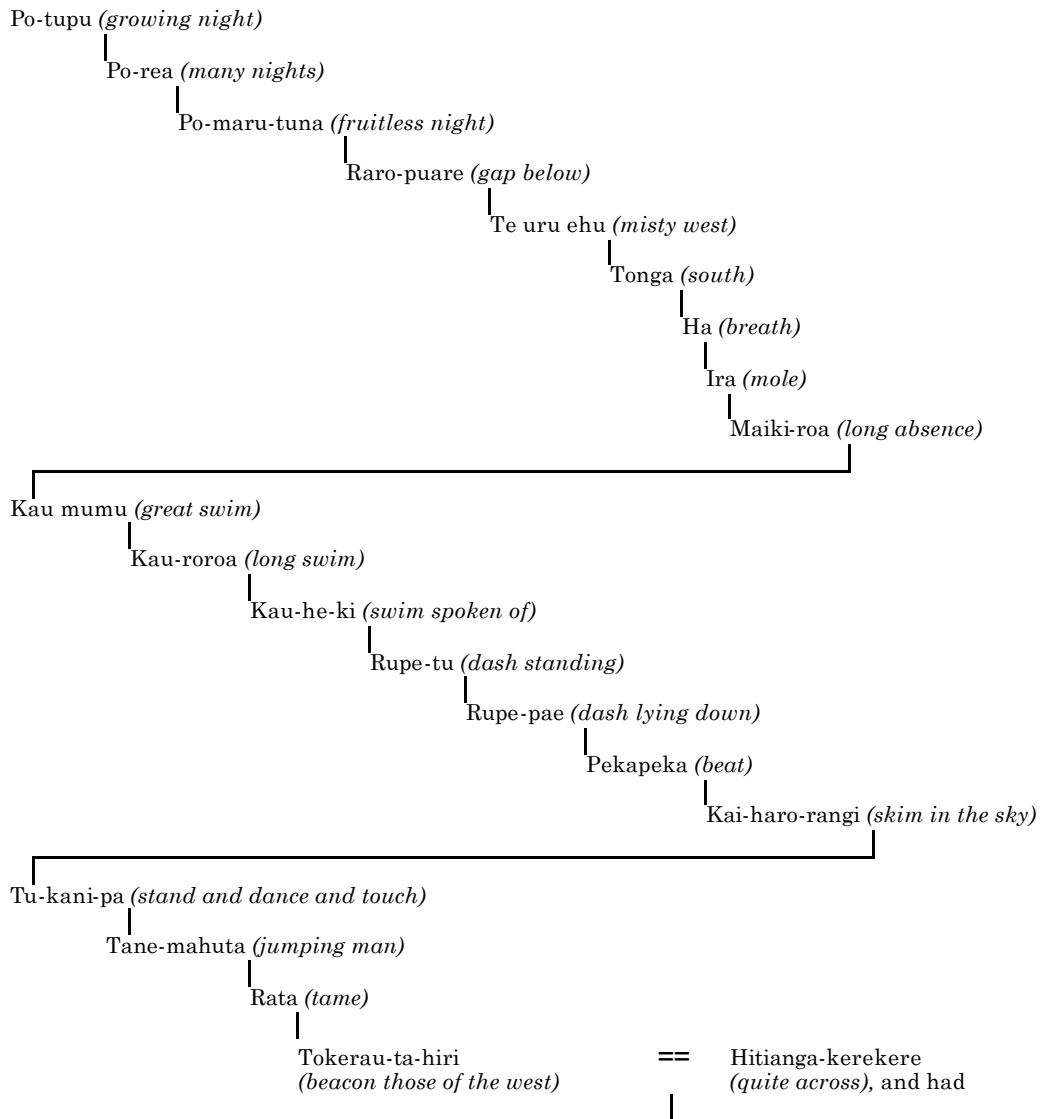
Ko HA-HURU te tangata, ko WAI-RAKEWA ano te waka,-
Hahuru, Tu-whare-toa, Ra-kei-poho, Rere-ao, Te Ra, Taka-newa, Tai-ngaru, Ngarau, Pare-mihia, Marama, te mutunga ko Puehu-Marama.

Ko TOROA te tangata, ko MATA-TUA te waka,-
Toroa, Wai-raka, Ira-peke, Awa-tape, Ira-wharo, Hika-kino, Te Rangi-howhiri, Puani, Tau, Teo, Te Uma-nui, Te Uru, te mutunga ko Puehu-Marama.

Ko TAMA-TEA te tangata, he rangatira no Ngati-kahu-ngunu, ko te ARAWA te waka,-

Tama-tea, Kahu-hunu, Kahu-kura-nui, Kahu-kura-wairua, Te Pae-rere, Te Kawai, Te Kura-rehe, Te Hei-piwhara, Po-arua, Tawai, Irihia, Marama, te mutunga ko Puehu-Marama.

GENEALOGY OF HIRAKA FROM THE GODS
(KAHU-NGUNU)





(Extract from "Te Karere Maori or Maori Messenger") (159)

THE NGAITERANGI AND THE TAWERA

(TE-ARAWA)

Enmity between these tribes long existed, and many a battle was fought and won, which tended only to widen the breach. In consequence of the repeated incursions of their enemies into the country of the Tawera, they were obliged to abandon Ohuki at Tauranga, and Te Puke at Maketu, and go forth in quest of new homes among stranger tribes. They were received by the Ngatimaru and the Ngatikaraua of Manaia, near Coromandel, by the Ngatiwai of Whangaruru, and by the Parawhau of Whangarei, at which places settlements were formed by them, whilst a few of their number lingered around the homes of their fathers.

The Ngaiterangi are a section of the great Ngatiawa tribe of Waitara, at Taranaki, whose forefathers are famous in Maori story and song. Having gained a footing in the harbour of Tauranga, they succeeded in retaining possession of a large tract of country in that district, and notwithstanding the continued feuds to which they were subjected, they continued to increase in numbers, and their war cry passed into a proverb,—"Who is able to destroy the of Rangataua?"

It seems that the two tribes were reconciled to each other at a meeting held recently at Tauranga. A paper commemorating the event has been handed to us for publication, which, with much pleasure, we place before our readers.

THE PEACE-MAKING OF WIREMU PARETAWA WITH THE NGAITERANGI

Rawiri said, "I am one of the offspring of Tairongo, whose word no one was ever able to gainsay, and his influence was irresistible. Rauru never changed his word, and his descendants were never subdued by man."

Wiremu said, "I am of the offspring of Rongopapaia, who were united as one man. You Ngaiterangi were not able to repulse them."

Sufficient.

From the Runanga of Ngaiterangi, the descendants of Te Rangihouwhiri.

From the Runanga of the Tawera.

Rawiri Papakore,
Wiremu Te Mangemange

(Extract from "Te Karere Maori or Maori Messenger") (159)

NGAITERANGI RAUA KO TE TAWERA (TE-ARAWA)

Roa noa te mauahara o enei iwi ki a raua, hinga ana i te parekura tetahi me tetahi, toa ana, toa ana, ko te mea ia, na aua whawhai i took kia mamao raua. Na te hono o te ope whakaeke ki nga kainga o Te Tawera, ka mahue a Ohuki i Tauranga, ka mahue a Te Puke i Maketu, a ka whai haere ratou ki te kainga i roto i nga tauwiwi. Karangatia ana ki uta e Ngatimaru, e Ngatikaraua, noho rawa iho i Manaia, i pahaki atu o Waiau, noho ana ki a Ngatiwai i Whangaruru, noho ana ki a Te Parawhau i Whangarei; ko ehinu ia o Te Tawera i whakananawe ki te noho i nga kainga a o ratou tupuna.

Ko Ngaiterangi, he wehenga mai no roto i tera iwi nui, i a Ngatiawa, nohoia Waitara i Taranaki. Torotorona ana nga whenua o Tauranga, nohoia ana ta ratou wahi nui i paingia e ratou. He tini nga taua tuku atu ki te whawhai i a ratou, kihai Ngaiterangi i maunu, a na te hira o nga tangata koia tona pepeha – "Mawai e tinei nga papaka o Rangataua."

Ko enei iwi e rua kua takahoa ki a raua. I houwhia te rongo ki a raua i te huihui ki Tauranga i naia tata nei. Ko te pukapuka whakaatu o taua houwhanga-a-rongo kua tukua mai kia taia, a ka hoatu nei ki nga kai korero kia kite, i runga i te oranga-nga kau:-

He Maunga Rongo na Wiremu Paretawa ki a Ngaiterangi
Ka ki a Rawiri, “He uri au no Tairongo, kaore e taea te
whawhati tana ki; tuia atu, puta rawa i tua. Katahi te uri o
Rauru ki tahi, e kore e taea te whawhati e te tangata.”

Ka ki a Wiremu, “He uri ahau no Rongopopoia-tangata-kotahi,
ekore e whati i a koe e Ngaiterangi.”

Heoi ano.

Na te Runanga o Ngaiterangi,
Na nga uri o Te Rangihouwhiri,
Na te Runga o Te Tawera.

Na Rawiri Papakore,
Na Wiremu Te Mangemange

ANCIENT HEROES AND THEIR WIVES
 NGA TANGATA ARIKI O MUA MA A RATOU WAHINE
 (NGA-TI-KAHU-NGUNU)

Ue-nuku (..... far)	==	Ranga-toro (<i>seeking company</i>) <i>(first wife)</i> Ka-hutia-te-rangi (<i>heaven pulled up</i>) Maputu-ki-te-rangi (<i>close together in heaven</i>) Mahina-i-te-ata (<i>gray dawn</i>) Ropa-nui (<i>great dependant</i>) Whati-ua-whatiwahati-kau-amo (<i>free from rain, break the litter</i>) Inanga-mata-mea (<i>inanga (a certain fish) of face that has been meddled with</i>) Rongo-ua-roa (<i>news of the long rain</i>)
Ue-nuku	==	Takarita (<i>resentment</i>) <i>(second wife)</i> Hine-kauranga (<i>swimming daughter</i>) Kahu-kura (<i>god of the rainbow</i>) (<i>red garment</i>) Tara-roa (<i>long barb</i>) Ngaro-nui (<i>great fly</i>) Ira-kai-putahi (<i>joined freckly</i>)
Ue-nuku	==	Pai-mahutanga (<i>healed well</i>) <i>(third wife)</i> Rua-tapu (<i>sacred pit</i>)
Ue-nuku	==	Ihu-matangatanga (<i>sickness experienced</i>) or Matai-ngata (<i>ask for man</i>) <i>(fourth wife)</i> Haku-manu (<i>murmur of the bird</i>) <i>(This is the son of Ue-nuku who beat (killed) his father.)</i> <i>(Ko te tamaiti tenei a Ue-nuku nana a Ue-nuku i patu.)</i> Rua-huruhuru (<i>feather pit</i>)

KAHU-NGUNU (Mat of the Dwarf) AND HIS WIVES
KAHU-NGUNU ME ANA WAHINE

1. Rua-rere-tai (hollow sailing in the sea)
 2. Hine-puariari
(daughter of the precise eleventh day of the moon)
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3. Rongomai-wahine (woman of the agriculture god)

RA-KAI-HIKU-ROA
(Day of the Long Sun Consuming the Long Tail)
AND HIS WIVES
RA-KAI-HIKU-ROA ME ANA WAHINE

1. Rua-rau-whanga (home of the leafy pit)
2. Papa-uma (flat chest)

RUA-PANI (Pit of the Orphan) AND HIS WIVES
RUA-PANI ME ANA WAHINE

1. Rongo-mai-ko-ihu (flat nosed god of the crops)
2. Rongo-mai-papa (prostrate god of the crops)

TAMA-TEA (Light-coloured Son) AND HIS WIVES
TAMA-TEA ME ANA WAHINE

1. Ihu-parapara (sacred nose)
2. Iwi-pupu (bones tied in a bundle)

IRA (Mole) AND HIS WIVES
IRA ME ANA WAHINE

1. Tokerau-wahine (woman of the East)
2. Pipi (ooze)

TIA
(NGA-TI-HAUA)

Tia was the first man who came to Tau-po (rest at night), and he called the lake Te-moana-tau-po-a-tia (the sea of the rest at night of Tia), and went to Totara (podocarpus totara). Nga-toro-i-rangi came to Tau-po next after Tia, and saw the signs of Tia's visit, and Nga-toro-i-rangi, to make visitors think he was the first to discover the lake, took an old dry tree as a post for his altar, so that he might prove he had been there before Tia.

This is the genealogy of Tia down to Hunia:

Tia (parent)
Tapu-ika (sacred fish)
Maka-hae (rope of the envious)
Whatu-koro (weave slackly)
Pongare (smothered with smoke or enveloped)
Taua-a-tawake (war party of Tawake)
Tawake-nui (great Tawake, man who did no evil)
Tawake-roa (long Tawake)
Maru-kowhaki (powered to pluck off)
Rua-ngutu (pit of the mouth)
Tawake-poto (short Tawake)
Tu-heke (migrating god of war)
Paruhi-te-rangi (the heaven cover over)
Ka-mama (does leak)
Te-o (the going in)
Tupea (use the power to give strength to seen)
Moko (tattooing)
Whiu (throw away, or beat)
Tutea (jostle away)
Raka-whatu (tangle broken)
Paora (Paul)
Hunia (Junior)

CHAPTER XIX

The day of ascending and climbing,
 O thousand men!
 O red of the altar or deep pool!
 But listen, O ear! to the news of the humble one,
 And news of the great, and of the woman.
 Now I will an answer give,
 As I am Te Rangi-ma-tinitini of the south,
 And am of Pu-hao-rangi,
 And of Te-ao-tu-roa-i-waho,
 And Whatitiri-ma-takataka,
 And Tirau-maewa,
 And Maikuku-makaka the first-born Lord,
 And Rau-kata-uri, Rau-kata-mea,
 Maiti-iti, Marekareka
 Rua-tamahine the adorned one,
 And Komata-a-rangi, Ru-nuku,
 Ru-rangi, Ru-papa, Ru-kerekere
 Tapa-uku, Tapa-horo with the bubbling and pumice-stones.
 And Hine-ru-rangi, spreads her fire over all the land
 Though she, but is of humble birth,
 And glare of such shows in the sky
 E'en like the glare at burning of the Tihi-o-manono.
 Thou can't not have the knowledge or the power to give
 The ancestry of the family line of lords,
 As thou art woman of man descent,
 But mine are gods, and mine are goblin sprites
 And mine are sacred incantations. Nor can these equal mine,
 Nor dare the Tau-po tribe to claim a
 great amount of knowledge of the past.
 But if thou will, then, chant thy foolish chants,
 And chant thy witchcraft chants, yet all in vain
 And vainly try to stay the fruit of growing earth,
 Or blur the face of open heaven,
 Thou art a babbling woman of noisy voice,

And voice as grating as the Hakoakoa bird,
 Which leaps on slippery flat unseen.
 Bind, bind thy waist-mat on,
 Tie, tie thy waist-mat on

And your waist-mat is an aute (broussonetia papyrifera) one
 Or waist-mat made of leaves of trees, nor closed or open is,
 Nor is it sacred to the gods, nor gift of it have thy received.
 And where's thy gift of wizard power, nor art thou god,
 Nor can't thy hold communication with souls in spirit world
 Then curse, yes, curse thou man, and all mankind include.
 But you and I are one, we live in life, and look and seek in vain
 Nor can we find a guard to save our bodies from old death,
 Yet I have seen the greenstone called Tai-rapanga,
 And ten axes were taken from the block, and one called Wai-hou
 Has found its way into thy house,
 and thou don't hold as rare a gift,
 And hence thy haughty air of dignity assumed to me.
 My ancestor's house alone was that one filled
 with greenstone blocks,
 And one was called Whakaari, (a mere)
 And now is held suspended to my neck the Kiekie (a heitiki)
 And also flashes in my ear the Pa-werewere (a)
 With Patu-moana (a greenstone axe) and
 Hika-wera (a kurukuru eardrop)
 And Te-tiwaha-o-te-rangi (a kurukuru eardrop) with
 Te-ngako-o-kiritana (a kurukuru eardrop)
 And Rangi-paia, with Otakou,
 and Tuhi-ta-roa (Hei-tiki and Whakakai)
 With Pu-rohu and Kaukau-matua (greenstone Heitiki)
 But thou art of the female line, descended of the nameless one,
 Nor was the name of thine own ancestor even heard in dread,
 But stood in shade, or bowed him down, and then was slain.
 And thou was burdened with the work of shellfish collecting,
 And thy great shoulders were accustomed to heavy weights,
 As was the back of Paia and Rongo-mai to lift the Rangi,
 And thou didst lift the fishing-line of the female ancestor
 By which thou got the power to know the goblin gods
 And heard the son of man go up to heaven,
 and I went up to heaven,

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When thunder pealed, and Pungawere (the trade winds) blew,
 And Ngahue, sought and found the lands now known
 (New Zealand)
 By which the female chanter of songs for,
 Could obtain land, on which to grow the food to save her life
 My ancestor was Nga-toro(-i-rangi)
 Who food distributed all over Tau-po plains,
 By which, thou o inventor of songs, I could have the food
 To keep thy life to help thee in thy song-composing power
 To sing of goblin gods, who dwell in spirit world,
 And of stick which rose at Wai-taha-nui
 And left its mark of red in the mat
 And caused the overthrown of Rua-peka.
 And doest these ask of the migration here of my female ancestor
 Who carried the volcanic fire on her back
 Which is seen this day at Island Whakaari (White Island)
 And onward still it burnt to the interior

And ended at the mountain Tonga-riro?
 But doest thou ask the genealogy of Haua-nui
 Of Haua-roa, and of Haua-kuha
 And of Kahu-kura-nui, and Kahu-kura-roa,
 Kahu-kura-kotare, Rangi-nui, Rangi-roa, Rangi-pouri,
 Rangi-potango, Rangi-whetuma, Rangi-whekere,
 Ao-nui, Ao-roa, Whe-neke, Whe-tara
 Tane-i-te-kapua, Rangi-ao, Pu-whao-rangi?
 And do our words agree? No our words do not agree,
 As thou had fallen flat in Papa-tu-a-nuku (thy knowledge is dead)
 And as to heaven of gods, oh! where are gods
 (of thine, or known to thee)
 This is the day when sacredness can be had,
 Sacred, yes sacred, all is sacred from above,
 And from below, and from Whiwhia and from Rawea
 And emanates from these the sacred lands,
 sacred power and influence,
 And sacred is from dawn of day, and sacred ever on.
 But whence come here the great assembly of Rangi-nui?
 They come from above, they come from beneath,

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They come from the Huru-manu
 (or Manu-hoa, the plume of red feathers tied on to the
 first finger of the right-hand, to cause the atua-po not to
 eat the wairua of such person in the Reinga),
 They come from the origin, first great cause and creation,
 As an offering lasting peace making thence,
 And of words, the terms of peace making there.
 Climb! Climb, my kite, O Ru! Oh!
 On to the rubbish-heap, to cry with two voices, O Ru! Oh!
 And to the origin of the power of the missile in the air O Ru! Oh!
 Lift the offering of the Lord to the gods,
 Lift O! Lift the offering,
 The offering of whom? The offering of Rangi-nui,
 The offering of whom? The offering of Rangi-roa,
 Beyond the deep dark kernel of Kahiwhiwa.
 O Lord Tai-rutu!
 O Lord Tara-naki!
 O Lord Tai-rutu!
 Oh! Lord Tara-naki is lifted.
 As the fitting garment (power),
 so let the fish (man) rise to the surface, -
 The, and the coming from Hawa-iki
 So let it grow, the pith, the blood, the birth, the glow,
 Of hands possessed, of feet possessed,
 I appear and grow as a man,
 And my hand holds Aparia
 Kauwhata-nui, Kauwhata-roa
 And to Kahu-kura, Kahu-kura-nui
 Kahu-kura-roa, Kahu-kowhea
 Kura-waka, then omens shine, then is the marae swept
 The soil where evil is to be enacted here

Where the plumeless god resides,
Wear, Wear, my mat, where rises a bird
For my two most prized, now rising
As a to stand on Hua-tea
The battle gained, eyes of a bat, eyes of a bat
Eyes of an old woman, O woman taken! O Rupe!

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Take me to the sky of continued thunder
O the violent! Shake, oh! Shake down,
Shake, oh! Shake upward, Rupe-te-aroaro, dash,
That I was taken to the tide of Motu-tapu O Rupe! Oh!

*A song or incantation by Te-ara-tukutuku,
a woman of supreme rank, who composed it
to taunt the people of Tau-po.*

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UPOKO XIX

Te rangi e te pikitia te kakea
He mano tangata
Te rakau mauri, te rakau tororire
Kia huri te taringa te tawari a te iti
Te tawari a te rahi a te wahine whakakake
Ka tahi au ka utu
Ko au ko te Rangi-matinitini i runga
Ko au ko Pu-hao-rangi
Ko au ko Ao-tu-roa-i-waho
Ko au ko Whatitiri-matakataka
Titi-rau-maewa, Maikuku-makaka
Te whakatapairu ariki, Rau-kata-uri
Rua-kata-mea, Ma-itiiti, Ma-rekareka
Rua-tamahine, Te whakapitau-mamaua
Te-komata-a-rangi, Ru-nuku
Ru-rangi, Ru-papa, Ru-kerekere
Tapa-uku, Tapa-hore, me te pupu
Me te hoata, Hine-ru-rangi
Ka toro ra i te whenua,
Te ahi a te wahine maru kore
Ka mau te tohu kai (ki) te rangi
Ko te Tihi-o-manono
E kore koe e tau hei whai ake
Mo te taki aho Ariki
O te wahine Maru kore
Ko aku atua, ko aku Taniwha,
Aku karakia, ka rite ai ki ahau
Kei pahao koe e, kei whakahihi
Tau-po e takoto nei.
E rori ra i a rori
E poke ra i o poke tu kau
Ka kopi ka kopi ai Mata-nuku
Ka kopi ai Mata-rangi
Ko te wahine turituri hakoakoa

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Ko Mahutu ki te papaihore to i.
Hurua, hurua to maro
Whawhea, whawhea to maro
He maro aute to koutou

He maro raurekau to kopi ai wherahia
Ae 'hau i tapu ai, e hau ai te atua
Matakite, whaiwhaia me he atua koe
Tuhituhi ka riro ka riro
Kanga, kanga koe ki te tangata
Ko koe ko au taua nei
Tarawhitia, whitia, whitiwhiti ora
E tahuri noa ana, e tau noa ana
Te ai he taiepa mo te tinana.
Kua kite au he pounamu, ko Tai-rapanga
Na taku tupuna tekau toki
Ko Wai-hou kua moe atu i to whare
Ka whiwhi koe hei whakatairanga mai ki ahau
No taku tupuna anake
Te whare i purua ki te pounamu
E ai te papa ko Whakaari
Kai taku kaki Te-kiekie
E ngangahu nei Puwerewere
Ko Patu-moana, ko Hika-wera
Te-tiwha-o-te-rangi, Te-ngako-o-kiri-tara
Ko Rangi-paia, ko Otakou, Tuhi-ta-roa
Ko Ru-nohu, ko Kaukau-matua
Koa nga nui o te wahine wehi kore nei
Tururu ranei, e piko ranei, e mate ranei
Ka taia koe ki te hao hao a waia
Takoto te tuara nui o Paia ko Rongomai,
Hapainga te aho o te tpuna tama wahine
I ariki ai ki te Taniwha
Tukua te rangi a te tama a te tangata
Kia piki ko te rangi au

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Ka papa te whatitiri
Tukua te hau o Pungawere
Kimihia mai e Nga-hue
Ko te whenua e takoto nei
Ka ai he oneone mahi kai
Ma te wahine tito haka
Ko taku tupuna ko Nga-toro
Hei ru kai ki Tau-po
Ka ora koe te titotito
Pahao Taniwha
Kei te Reinga te Taniwha
Ka pupu ake te rakau
Ko Wai-taha-nui
Tena te mea whero te mau
Na kei te weruweru
Te tikanga i hurihia ai te Rua-peka
E kimi ana i te haerenga mai
O aku tupuna wahine
Nana te puia i waha mai
Ka pupu ana ko Whakaari
Ka toro haere ki te whenua
Te whakamutunga ko Tonga-riro,

E kimi (rapu) ana i te kawai
O Haua-nui, o Haua-roa
O Haua-kuha, a o Kahu-kura-nui
Kahu-kura-roa, Kahu-kura-kotare
Rangi-nui, Rangi-roa, Rangi-pouri
Rangi-potango, Rangi-whetu-ma, Rangi-whekere
Ao-nui, Ao-roa, Whe-neke, Whe-tara
Tane-i-te-kapua, Rangi-ao, Pu-whao-rangi
E rite ana a taua korero?
E kore ra e rite,
Kua takapau koe ki raro
Ki Papa-tu-a-nuku

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Ki te rangi o te atua
Aue he atua
Ko te rangi tenei e tango ai nga tapu
He tapu, he tapu, he tapu mai runga
He tapu mai raro
He tapu mai i a Whiwhia
He tapu mai (i) a Rawea
He tapu, ka puta ki waho
He ariki tapu ihi, tapu mana
Tapu i te ata, he tapu he tapu.
I hara mai (haere mai) hea te teretere o Rangi-nui
I hara mai runga, i hara mai raro
I hara mai te huru manu
I hara mai te taketake
Hei purongorongo ki reira
Hei kororerero rongorongo ki reira,
Pikipiki taku manu e Ru e
Ki te pehu tangi rua ai e Ru e
Ki te pu-tara-uihi rau ake e Ru e
Whakatu te epa o te Ariki
Hiki ake ori.....
Ko te epa a wai?
Ko te epa a Rangi-nui
Ko te epa a wai?
Ko te epa a Rangi-roa
Ki tua te tapa kiwa
Te whatu o Kahiwhiwa
Tai-rutu whenua e
Tara-naki whenua e
Tai-rutu whenua e
Tara-naki whenua ia ka marewa
Kakatahangai kia marewa he ika
He ahunga mai
He aponga mai i Hawa-iki

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Ka tupu, ka rito, ka toto
Ka tahe, ka whakaikura
Ka whai ringaringa
Ka whai waewae
Ka tupu au he tangata

Mau ana taku ringa
 Ki a Aparia, Kau-whata-nui
 Kau-whata-roa, Kahu-kura-roa
 Kahu-kowhea, Kura-waka
 Ka tuhia, ka tahia
 Te one mokimokino e takoto nei
 He atua noho piki kore ra.
 Rangaranga, rangaranga ra taku takapou
 Ka pukea, hei moenga mo aku rei tokorua
 Ka pukea, hei kowhanga e tu mai i
 Runga o Hua-tea, te maninikura he,
 Mata pekapeka, mata pekapeka
 Mata ruahine wahine i kaweā,
 Aue te Rupe, kaweā au ki runga
 Te whatitiri mau, E te Rupe
 Rupe iho Rupe, Rupe ake Rupe,
 Rupe-te-aroaro Rupe i kaweā ai au
 Ki tai o Motu tapu e Rupe he

*He waiata karakia na Te-ara-tukutuku, he wahine ariki,
 he wakahihi mo nga tangata o Tau-po.*

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GENEALOGICAL TABLE FROM PO (Night)
 WHAKAPAPA MAI I A PO RA ANO
 (TAKI-TUMU)

Po (darkness)	who had (tana ko)
Po-tiwaha (darkness with one	who had (tana ko)
Po-ka-whe-ao (darkness coming into day)	who had (tana ko)
Po-ka-namunamu-ki-te-ao (darkness	who had (tana ko)
Po-whakapae-te-mango-roi-ata (darkness lying across the shaking	who had (tana ko)
Ko Awatea (dawn)	who had (tana ko)
Ao-nui (great dawn)	who had (tana ko)
Ao-roa (long dawn)	who had (tana ko)
Te-ao-te-whaia (dawn followed)	who had (tana ko)
Whakarau-matangi (wind enslaved)	who had (tana ko)
Tiki-nui (sweet effigy)	who had (tana ko)
Tiki-roa (long effigy)	who had (tana ko)
Tiki-i-ahua-te-papa-ki-hawa-iki (effigy formed on the flat at Hawa-iki)	who had (tana ko)
Apaha-i-ki-ki-waho (if it had been said outside)	who had (tana ko)
Te-kune (pregnant)	who had (tana ko)
Te-anga (kernel)	who had (tana ko)
Te-hakari (roe of a fish)	who had (tana ko)
Te-tohua (yolk)	who had (tana ko)
Paopao (hatch from the shell)	who had (tana ko)
Ka-taka-ki-waho (fall out)	who had (tana ko)
Whakaira-tangata (speak like man)	who had (tana ko)
Matua-te-kore (parent of nothing)	who had (tana ko)

Papa-matua-te-kore (expanse of the parentless)	who had (tana ko)	
Te-ao (the world, sister of Tama-ku)	who had (tana ko)	
Papa-tioi (bruised flat)	who had (tana ko)	
Papa-tiranga (upheaved flat)	who had (tana ko)	
Papa-tu-a-nuku (flat like the distant)	who had (tana ko)	
Hine-oi (trembling daughter)	who had (tana ko)	(174)
Raro-matao (lower cold) took Hine-oi	and had	
Ka moe i a Hine-oi	(kia puta)	
Te-pu-maire-kura (origin of grand song)	and (me)	
Waewae-mania (stepping foot)	and (me)	
Waewae-paheke (sliding foot)	who had (tana ko)	
Tapatu-o-te-rangi (roof of heaven)	who had (tana ko)	
Te-maunga-o-te-rangi (the mountain of heaven)	and (me)	
Te-po-taka-i-runga-o-aoao-nui	and (me)	
(the night revolving on the great clouds or light)		
Te-po-ka-taka-i-waho (the night fallen outside)	and (me)	
Tuturu-te-ihonga (positive power)	who had (tana ko)	
Te-ua (the rain)	and (me)	
Huka-papa-wahine (flat ice the female)	and (me)	
Rua-hei-ri (bloom or flower as a screen)		
Tuturu-te-ihonga	also had	
Ta Tuturu-te-ihonga ano ko:		
Ru-nui-o-tonga (great centre of the south)	and (me)	
Te-apu-tahi-a-pawa (the one company of labourers of Pawa (bile))		
Rua-hei-ri	also had	
A na Rua-hei-ri ko:		
Maui (power)	who had (tana ko)	
Mahu-i-ka (heat into flame)	who had (tana ko)	
Puru-o-rua.....tonga (plug of the hot pit of the south)		

**GENEALOGY FROM PAPA-TU-A-NUKU
WHAKAPAPA MAI ANO O PAPA-TU-A-NUKU
(KAHU-NGUNU)**

Papa-tu-a-nuku (flat in appearance, of some extent)	and sister	
	(me tana tuahine me)	
Here-marō (apron tied on)	who had (tana ko)	
Hine-one (maid of the soil)	who had (tana ko)	
Papa-tioi (broken flat)	who had (tana ko)	
Manini-tai-.....mea (the beaten tide extended)	who had (tana ko)	(175)
Tonga-rewa (floating south or ornament for the ear)	who had (tana ko)	
Tu-nuku (land stood forth)	who had (tana ko)	
Tu-rangi (sky stood forth)	who took (ka moe i a)	
Moe-ahuru (sleep in warmth)	and had (ka puta ko)	
Te-ra (the sun)	and (me)	
Te-marama (the moon)	and (me)	

Whetu-aoao-nui (stars of great light)	and (me)
Whetu-aoao-riki (stars of little light)	and (me)
Te-kauika-o-te-rangi (the heaps of the sky)	who had (tana ko)
Here-marō (tied apron)	who took (ka moe i a)
Tonga-tonga (blemish)	and had (ka puta ko)
Tura-kihi (bold	and (me)
Kahu-parauri (dark garment)	who took (ka moe i a)
Taane (male)	and had (ka puta ko)
Komako (friesia or aristotiha racemora)	and (me)
Koko (..... sound, the prosthemadera navoe	
Koko took the sister of Papa-tu-a-nuku	and had
Ka moe i te tuahine a Papa-tu-a-nuku ia	(ka puta ko)
Te-ao (the world or light)	who took (ka moe i a)
Tama-ku (dumb son)	who had (ka puta ko)
Rangi-nui-e-tu-nei (great heaven now seen standing up here)	who took (ka moe i a)
Papa-tu-a-anuku (apparent flat of a distance)	and had (ka puta ko)
Tane-tuturi (male kneeling)	and (me)
Tane-pepeke (male limbs drawn up)	and (me)
Tane-ue-tika (male of correct power)	and (me)
Tane-ue-ha (male of correct breath, living)	and (me)
Tane-te-wai-ora (male of the living water)	and (me)
Tane-kunawhea (male scorched)	and (me)
Tane-wheo (male of the halo)	and (me)
Tane-mahuta (leaping male)	and (me)
Tane-nui-a-rangi (great male of heaven)	and (me)
Tane-whiringa (male selected)	and (me)
Tane-whiri-kaha (male of plaited boundary)	and (me)
Tane-toro-kaha (male of extending boundary)	and (me)
Paia (thwart, block up)	and (me)
Hine-hapainga (maid lifted up)	and (me)
Tai-epa (offering of the ocean)	and (me)
Puna-weko (extinguished or closed fountain)	and (me)
Tiki-mai-tai-whaoa (effigy from the sea put into some opening)	and (me)
Ti-whaia (cordyline going (d))	and (me)
Moko-nui (great lizard)	and (me)
Roiho (diminished)	and (me)
Roaka (abundant)	and (me)
Hae-puru (loathe the mouldy)	and (me)
Uru (west)	and (me)
Ngangana (red)	and (me)
Tane-te-wai-ora (male of the living water)	and (me)
Tongatonga (blemish)	and (me)
Ika-nui (great fish)	and (me)
Ika-roa (long fish)	and (me)
Tiki-nui (great effigy)	and (me)
Raka-maomao (entangled the feet at a distance)	and (me)
Haku-manu (murmur of the birds)	and (me)
Puna-weko (dried up fountain)	and (me)
Manu-rewa (risen bird)	and (me)
Rua-i-te-pukenga (pit of the high priest)	and (me)
Rua-ehu (turbid pit)	and (me)

Taputu-rangi (screen of heaven)	and (me)
Hine-tu-pari-maunga (daughter standing on the cliff of the mountain)	and (me)
Rau-kiokio (leaf of the lomaria procera fern)	and (me)
Hine-hau-one (daughter of earth aroma)	and (me)
Te-pu-mahuki (origin of the power to take the tapu (sacredness) from the kumara (ipomoea batatas) crop)	

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GENEALOGY FROM TANE WHAKAPAPA MAI I A TANE (KAHU-NGUNU)

Tane (male)	took to wife (ka moe i a)
Hine-tapairu-kiokio (daughter of the first born sacred twenty-fifth day of the moon age)	and (me)
Paewae (threshold)	and (me)
Hine-titama (revolting daughter)	

But this wife afterwards took as her second husband	(a ka moe ano i a)
Mutu-rangi (end of heaven)	and had (ka puta ko)
Raro-timu (lower ebb)	and (me)
Raro-take (lower cause)	

Tane	also took (ka moe ano i a)
Hine-tu-pari-maunga (daughter that stands on the cliff of the mountain)	and had (ka puta ko)
Te-pu-toto (origin of the blood)	and (me)
Pare-te-kuku (push aside the dumb)	and (me)
Pare-te-wawau (push aside the stupid)	and (me)
Para-whenua-mea (scum of the flood)	

Tane	also took (ka moe ano i a)
Kuwaha-ka-roha (thigh that trembles)	and had (ka puta ko)
Maire-tu-ki-tawhiti (song of the distance)	

Tane	also took (ka moe ano i a)
Te-ata-tangi-rea (dawn of the great weeping)	and had (ka puta ko)
Kahika-toa (leptospermum scoparium)	and (me)
Ake-rau-tangi (dodonia viscosa)	

Tane	also took (ka moe ano i a)
Hine-uru-kahika (daughter head of the ancient)	and had (ka puta ko)
Te-kahika-tea (white ancient, podocarpus dacrydioides)	and (me)

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Te-matai (podocarpus spicata)

Tane	also took (ka moe ano i a)
Mumu-whango (whispering cough)	and had (ka puta ko)
Totara (podocarpus totara)	

Tane also took (ka moe ano i a)
Hine-hau-one (daughter of earth aroma) and had (ka puta ko)
Ngei-ariki (stretching forth lord) and (me)
Hine-kau-ataata (daughter swimming in the dawn of day)

Tane also took (ka moe ano i a)
Hine-kau-ataata (daughter swimming in the dawn of day) and had (ka puta ko)
Hine-horo-nuku (daughter that swallows the land, earthquake) and (me)
Hine-haro-rangi (daughter that skims the sky, hurricanes) and (me)
Whiro-tipua (god of monsters)

Whiro-tipua had also other names and he was called:

Toi-te-hua-tahi (peak of the one fruit) and (me)
Manu-waero-rua (bird of two tails)

But as Whiro-tipua

he took

Ka moe aia a Whiro-tipua i a:

Ngei-ariki (stretching forth lord) and had (kia puta ko)
Hui-a-rei (fold to the chest) and (me)
Rongo-ue-roa (news of the long trembling) who took (ka moe i a)
Rua-rangi (full grown animal) and had (tana ko)