THE ANCIENT HISTORY OF THE MAORI,

HIS

MYTHOLOGY AND TRADITIONS.

AWATEA, Taranaki, Nga-ti-Hau Nga-ti-Rua-Nui

BY

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who was called Te-rangi-tua-rau (Second heaven)
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(Page extracted from between pages 6 and 7 of Volume 8 (English)
and inserted here.)

(Page extracted from between pages 261 and 263 of Volume 8
(English) and inserted here.)
I stay and sit upon mine own marae (courtyard)  
Called all men “Te-whakamarumaru-o-tu-kapua”.  
(The shelter of shade beneath the high up cloud).  
I hold not now my Topatopa Hawk (d)  
Nor hold my evil biting sparrow Hawk.  
O go beloved depart in nights when fiction  
Oft repeated from the west; when morn  
Is six and seven, eight and nine days old  
Is whispered from the North by begging Rangi;  
He who made the tribe of day dawn gods  
O hills of south, and hills of heavens,  
Who alter like, yet on ye stand  
The fell diseases of that Rangi god,  
Whose maimed the dead, the silent sinking  
Into death by unknown cause, by  
But let all these bescorched and burnt  
In oven of the great god Rongo-mai,  
And oozing all from them be to anoint  
The heads of Ihinga and Rongo-mai  
When they proceed to Tatau o-te-po,  
And these may never here return  
As round the land they journey on  
And meet the Pohutu-kawa troop. O me.  
(Spirit troop who struck down the  
Pohutu-kawa root to the world below).  
Maui caused the land to move  
And Kupe quietly shook it with a gale  
And hence the dark and light sea came
And whirling current dashed to Hawa-iki. O. Me.
And thence the path of Moe-tokainga
On which he dared to challenge all
The power, and fury of the blustering storm,
And captured as his slave old Matangia (the wind)
The ravaging wind the daring sons of Raka-Maomao
Who crush and kill the flock of sea bird Tern
Which were not drowned at flood of Mata-oho (eho)
But thou were bruised, and quite disfigured there.

Look back o friend, though in the cold
Though chilled by earth which Tiki held
And moulded into shape of living man,
Yes Rangi did his .......... embraces
And from that came the Tiki-au-aha,
And mountains peaks, and upland gusts of air,
And origin of evil came, and cold of death.
And Rainbow in the sky, and love on the earth
To fill up every spring and water pool:
But Ngaro whakatumumu will weep for thee
As thou don’t dangle from the line (death)
That Tanga-roa, the love of ocean depths
Who causes .......... to be .......... up
O plait my rope the rope that tied Matuku
Yes plait it, plait it, jerk it now
Yes jerk it now, the rope that tied the moon
And then extinguish all the stars of Heaven
And tread with dignity on ocean breast
And follow on thy path that Tonga
And old Ha pane passed along
To take by artifice the light of day
From temple of the wai-o-rangi, o woe is me,
Then go and fetch Tu-mou-rea

The scalded one, by steam and heat
Of scoria fire, to speak of man
Consumed in cemetery of that old Pa (closed in), o-me,
Then go and break the finger nails of Mahu-ika (fire)
And give her praise, for all her bold attacks.
O no my friend not any path is hid
Since the Pa-Kumia, obtained the
Plume of red from up on high
And lifted up the double tide,
The tide of life, and tide of death.
Determine in thy mind, to go up and to tread
That road that leads on to Rangi nui,
That there thou mayest to overtake old Rangi nui,
And his son Whaka-rehua, who follows
After the betrothed of Pare-i-rangi-tahia
Called Rangi-kama though customs were performed
Of taking the .......... and sending spirit north,
And taking corpses to cave, and binding corpses,
And taking staff on which to lean; and go
To prop which starts at Maru-kapiti,
Then start, and look at gumless folk
Then cross over to Turanga kopa
To jutting point at Ahu-nuku, and
Thence to Ahu-rangi, to those disputed
Old localities now owned by the great Maru.
Which have been left far in the west,
And owned by Tawhiti-nui; who
Spent the red plume in the west at Hawa-iki. O me.
Mahuru and Pai-aki flee, and
Rongorongo possess in Ao-tea
And Rat that basket nibbling thing
The brave child of Whakahemonga-iti
And Pane (the god of kumara). And Pukeko

Sits on the prow of canoe Toko-maru,
The one brave bird, the child of Hou-mea,
And messenger of dawn of day to all,
Yet he was thrown into the sea,
Where he was brave, and dared to
Boast to Priest, who sacred knowledge knows
And then to go in great canoe to come to shore.
The waves now dash against the coast,
But o my sheltered bird, my dog-skin
Mat has gone from me, and cuttle fish,
Now causes dread, and no defence to wield
O friend I have not .......... to give to thee
The evil flock have taken all the carvings
From the western coast of Hawa iki,
That all the flock of Tern may then
Be found caught a wild troop exhausted and alone,
And Whiuia, and Maka, the face and back
And Maka the spotted one, the
Shining face of rurawa-te rangi;
That I may hold a powerful hand,
And you stay where you are,
As my stable prop, o-woe is me.

(4A to follow this)
CHAPTR I

O woe is me, o woe is me my parents
As near me is thy flow o Kohutu
That I escape the land of cannibals,
And I will meddle not with that hero,
Called Tu-te-rangi-whakatakai,
Who has his perfect knowledge now
Of all the mountain ranges of Tara-naki.
What come ye back to see?
As we in silence sit and live
Nor heed thy threat o Karewa
Who let the Nga-ti rua-nui live
Nor swallowed them, As open now
Thy stomach is o Ko-oka o
Nor are the dead cut up with
Parekeneke axe, while still is
Heard the noise of stone at Wai-tara
(To cook the dead) at Koutu-o-rangi-hawe
And cook the brains of One-mihi
As food to deaden hunger of the Mounga.
When my uvula croakes o Tama-hiri
To give thy brain a welcome to my teeth

A song, (the words of which are sung while a party
of young men or women make contortions of the body).
Composed for a war party by Ka-Utu.
CHAPTER II

O sir hold fast to
Your home, and live there still
Nor do you shake or tremble
Or be shorn of power
By the uttered words
Of enemy, least you
Be laughed at in
Days beyond this present one.

A proverbial song.
CHAPTER III

Shine upon my skin o sun,
And smoothly be thy touch.
As is a line being spun
So is the truth of god's keen bite
While shake, scalps of slain
Are waved high in the air.
Twain will to end the grief
At once, and let me die
That I may go, and be
At Whitianga-te-ra
(Spirit world of sun shine).
Now Kuru, had the death
Of man been like the
Death the moon oft dies,
A death that dies, and
Comes to life and lives again
As death the moon, and
Hath from ancient times done so.
But I will clasp my hands
And shield my chest, as
Thou hast said these words
"That I must follow now
The long long days, nor
Seek the .......... days"
Yes I will .......... myself
To evil now and die.

A dirge.
CHAPTER IV

Now thy canoe, o Kahu ki-te-rangi
Is seen to shimmer like the trembling leaf of flax:
Then go o father go, and cast the sea weed
On my house to take the sacredness from me;
But come then back, and be as loved
As thou wast loved in days gone by,
Nor be like branch decayed, but
Still be sacred and alive to love and me
And I will stem the darkening
Dread of god that comes o'er thee,
As with the chill that
War dance brings to pass
I into calm forgetfulness
Shall cast. But o mother,
Weave, weave thine our sea weed
And I will stay the whispering god,
And god that groans at dawn of day
Nor shall I ask that and
To wield the power, to
Clap my hands to scare
The gods and evil far away.

A dirge.

A LULLABY COMPOSED BY TE-RANGI-TAKORU
FOR HIS DAUGHTER WHARAU-RANGI
(NGA-TI-HAU)

These are the words in respect to the lullaby composed by Te rangi takoru (the day of hanging in folds, loose) for his daughter Wharau-rangi (stage like house). Hau came in the canoe Kura-hau-po (red sky with wing at night) and the reason he came in the canoe was to follow his wife Wai-raka (tangled
in water) so that he might regain her from a man called Weku (wipe, catch hold of) with whom she had eloped. He came along the sea coast from Taranaki and on in the direction of Te-whanga-nui-a-tara (the great harbour of Tara, Port Nicholson). He came to the Whanga-nui river and gave it that name, as that harbour (whanga) was great (nui) at its mouth. He still went on along the coast till he got to Whanga ehu, and he called it by the name of Whanga-ehu (harbour of the spring) as it was so, near to the Whanga-nui harbour that he could cause the spring of water thrown by him from Whanga-nui to go to Whanga-ehu (harbour of spring). He Hau still went on the coast, till he got to another river, and as this river was near to Whanga-ehu, and as he thought that if he felled a tree at Whanga-ehu the head of the tree could reach this river, so he called this river Turakina (throw (or cut) it down). He went on still along the sea coast, and as he had to take many strides (tikei) before he arrived at another river he called it Rangitikei (day of (many) strides). He still went on till he came to a wide river, at which he was doubtful how he could cross it, as he thought he would have to swim to get over it as it was so broad from bank to bank, and his heart was startled so he called this river Manawa-tu (startled heart). He went on, and as the wind whistled past his ears, so he gave this name to this river Hokio (tingle, whistle). He went on till he came to another river, this he called O-hau (wind) from the wind which had whistled past his hair. He went on and carried his spear as on the point of joining in battle, like a warrior holding his spear to combat with an enemy, so he gave this river the name of O-taki (hold the spear as in war, while he is making a speech) as he travelled on his journey. He stayed here and chanted incantations with a loud voice, and hence he called the river Wai-mea (water of the doing) as he had made this spot sacred (mehameha) by the sacred incantations he had chanted there, and hence the meaning of this name “water of the sacred doing or acts”. He went on to another creek where he looked slyly out of his eyes, and he called this river Wai-
kanae (water of the sly look) as it was here that he looked slyly out of his eyes to see if he could discover his wife. He went on till he came to a place where his wife and Weku were staying, he parted, and his breath sobbed and his throat jingled as he arrived at this place, which was at the Paripari (sleepy, the south point of the Tara-rua (two prongs) range) where he saw his wife Wai-raka (entangled in the water) and he called to his wife and said “O Wai-raka, I am thirsty, go and bring some water for me.” Wai-raka rose and went for water, as she went into the water till it was up to her knees, with a calabash in each hand she began to fill the calabashes. He called and said “go still further out in the water, to obtain water for me.” She went still further out in the water till the water was up on her waist, and again began to fill the calabashes. He called to her and said “go still further out in the water to obtain water for me” so she Wai-raka went out till the water was up to her neck, and Hau stood up and began to chant his sacred incantation, and

Wai-raka became a stone, where she is still standing as a stone in the water to this day with her two calabashes which are to be seen at this day, and that rock is called Wai-raka by the tribe who know this tale of Wai-raka and Hau. Hau then went on up the Wai-rarapa (glistening water) river, and the reason it was called Wai-rarapa is, because the eyes of Hau glistened on account of the confusion and the retributable death and being turned into stone which he had caused to fall on her, for her forsaking him.

Another hint is given by Te-rangi ta karu in his lullaby is in reference to Waitiri (Whaitiri) where he says Hanga-te-paepae (build the privy) which was the beams which caused the death of the child of Tawhaki, and the constellation of stars called Meremere is that privy, but some of the Nga-rauru people say this song refers to Turi as the composer of this lullaby, who went in search of his wife who had gone away with another man, and he came from Pa-tea (white fort) even to Te Whang-nui-a-tara (the great harbour of Tara, Port Nicholson in which
journey his daughters accompanied him, who were killed at the cliff on the coast to the south of the Pori-rua (two cuts) where the flax is red from the blood of these women.

The following are the words of the lullaby of Te rangi-takoru

I search yes search without effect,
O, daughter of mine, germ from Hawa iki

Where hands and feet were formed,
From whence, o daughter floated
The canoe of Rua-tea, Kura-hau-po
And we came o'er to Ao-tea land.
In canoe in which old Turi came
And landed at Whenua kura mouth
Where Rangi-tawhi House was built
And kumara crop was planted there,
And karaka trees were planted
In this world, and god of women
Was set up, and put in charge
Of the two sisters, Nono-uri
And Nono tea, and other two
The Here runga, and Koro hunga
And in his hand Hau took some soil
And staff of old Tu-roa
Then crossed the creek, large creek
And called it Whanga nui
Then water misty spray gave
Rise to river name, Whanga-ehu
And tree was felled, then name,
Was given to Turakina River
Then walking step by step, the name
Of Rangi-tikei name to river gave
And then the shock to startled heart
Gave name to Manawa-tu river
And gust of wind passed by the ears
And hence Hokio the river was
And Awa iti creek was called
O-hau by him, from his own self,
Then staff held up, gave name
To little district now O-taki
Then sacred acts, gave name to
Wai-mea, Then glistening eyes

Were opened wide in joy
Gave name to River Wai-kanae
Then sole of weary heart, was heard
And then o child Wai-raka was seen,
Then fell determination came
And powers beneath, and powers above
Took hold, and firmly held
Hau came in the canoe Kura-hau-po (the red of the windy night) but some of the Priests (or learned men) of other migrations say the name of Kura was used instead of Turi, and other tribes say that the name of Hau ought in this account ought to be substituted by the name of Kupe, and that Hau came in search of his wife Wai-raka (tangled in the water) who had fled with a man called Weku (rub off), and it is supposed that the man Hau mentioned here must have been Turi (deaf) as this man landed at Pa-tea (white fort) and from that part he came over land by the sea coast and came to Whanga nui, and he gave the name Whanga nui to this river, on account of the mouth of this Harbour or river being so wide and hence he called it Whanga nui (great harbour) and because this river was so close to another river a short distance to the East of it, he called this other river Whanga-ehu, because the spring of water thrown from Whanga-nui would go as far as Whanga-ehu, (the harbour of spring) and also there was another river not far to the East of Whanga-ehu, and he thought if a tree were felled at Whanga-ehu, the head on top of the tree would go as far as this other river, so he called this river Turakina (felled as a tree, cut down) and as he took some time to go from this to another river, and as he had to take very many steps in his journey, he called this river Rangi tikei (day of many steps
or strides). He went on and arrived at a large river and as he thought he could not cross it, and as his heart started in surprise, he gave the name of Manawa-tu (heart stand still) to this river. He went on along the sea coast and the wind whistled through the hair of his head hence he called the name of the spot Hokio (whistling noise). He went on and arrived at another small river and he called this river O-hau after his own name. He went on and carried his staff as he would a weapon of war, so he called the name of this river O-taki (make a speech, or hold a weapon of war as it should be held in battle). He now stood and chanted an incantation to make himself powerful to do the work for which he had taken this journey, and he called the name of this place Wai-mea (that is Wai-meha or sacred water) as this place was made sacred by his chanting his sacred incantation there, he gave it the name so bestowed on it by him. He went on and arrived at a small river, which he looked slyly out of the corners of his eyes, on account of his joy at the expected meeting with his absconding wife, so he called the name of this river Wai-kanae (water of the sly look) and here he was quite fatigued, or very weary which made him pant for breath, and he went on and arrived at the place where his absconding wife Wai-raka and her adulteress husband were, at the Paripari (cliffs) at the south end of the Tara-ru (trembling barb) on the south part near to the sea, where he saw Wai-raka to whom he said, “I am thirsty go for water for me that I may drink.” She rose and took a calabash, and went to fetch water, and Hau called and said to her “Go further out in the water.” She went further out till the water, till the water was up to her waist, and Hau called to her and said “Go still further out in the water.” She went still further out till the water was up to her shoulders, when Hau rose and chanted an incantation which caused Wai-raka to turn into stone, and she stood there, and is still standing there as a rock to this day, and Hau was much delighted, and he went on his way and he called the place
Wai-rarapa (the glistening water) on account of the glistening of his eyes with joy at the just punishment he had inflicted on his absconding wife, who had gone from him.
CHAPTER 5

Thou is the Pleiades swimming in space,
May be it is Pehi now returning;
Come back o Mother come,
That you may once again
Be seen, and we may weep over you.
They decked you oft with southern mats
And beautiful tattooing marks, were
Figured by Kahu ngunu on you
Like figures which confused Tere
And caused old Nga-tai-whakarongo
Of Taha-wai to leave his home,
And go on .......... by sand
On Ponga unu coast
To spirit-world and evil there.
You might have eaten Huri hakari
To give you power to travel for.

A dirge sung for Pehi who was a female.

KUPE AND TURI
(NGA-TI-HAU)

The first canoe that landed on these Islands (of New Zealand) was that of Kupe (obstinate) and this was the canoe that first landed on the Ika-roa (long fish) of Maui (weary) which is now seen, (being the New Zealand Islands). The name of this canoe was Mata-horua (the drooping face) and she was originally owned by Toto (..........). She was part of one tree, which tree was felled and was split in two, of which the canoe Ao-tea (white cloud) was made out of one slab, and Mata-horua out of the other slab. The canoe Ao-tea was given or was owned by
Rongorongo (hear news repeated) and the canoe Mata-horua was given or was owned by Kura-maro-tini (many red apron mats) as those two women Rongorongo and Kura-mara-tini were sisters of Toto.

The tribes who have come from the loins of Kupe are Nga-ti-apa, Rangi-tane, Mua-upoko and Nga-ti-kahu-ngunu.

The second canoe mentioned is Ao-tea, and the owner of this canoe was Turi (deaf) and this is the canoe in which the kumara (ipomoea batatas) was brought with the karaka (corynocarpus laevigata), kiore (rat) and the bird Pukeko (or Pakura, porphyrio melanotus) and the locality where he landed was at Kawhia (will be embraced) but Turi came from Kawhia to Patea, to the spot of which he was informed by Kupe; on the return of Kupe, from New Zealand to Hawa-iki (litter gills) where (at Hawa-iki) they met on the beach there, as Turi was then on his way to these Islands, and Kupe gave him the directions by which he Turi could come to these Islands, and Kupe said “O Turi, come, go on your voyage, but keep the bows of your canoe to the part where the sun comes up, do not deviate from that part, and when (you land in New Zealand) and see the creek (or river) the mouth of which looks to the west, land your canoe there.”

Turi said to Kupe “Come, let us two proceed (together on this journey).”

Kupe .......... “Kupe return?” (or shall Kupe go back to where he has been).

Turi stayed at Pa-tea (light-coloured fort) and he built a house for himself there, and he planted the kumara there and the names of the plots of ground he thus set with the kumara were named “Ko nga tarawa a (o) te moana” (the lines of the ocean) and “Hekeheke i papa” (descend from the flat). And Pa-tea was the district in which Turi cultivated the kumara and set the karaka, and this is the proverb to this effect:

“Great you are o Kurakura (kumara) Who wert planted on Rangi-tawhi”
Now the name Rangi-tawhi (day of food) is that of a Tu ahu (altar) which is now in the Pa-tea district, which altar was where the god Maru (shade or protection) resided, but this altar was brought by Turi from Hawa iki as his presiding god.

The tribes who have come from the loins of Turi are Taranaki, Te ati-awa, Nga-ti-rua-nui, Nga-rua-hine, Nga-rauru, and Whanga-nui. The Maori is not like the European, who have but one line of history (or who do not differ in the account which they give of the past). Now Kupe had one line of teaching which he taught to his descendants, and Turi also had his.

There were many canoes which called on these Islands in days of old, but it will be for each tribe to give the history of the canoe in which they came, as I now am doing in giving the history of the canoes which landed on the west coast (of New Zealand). The canoe in which were brought the Taro (colocasia antiquorum) and the Hue (gourd) was called Haki-rere (flying being). Do not be weary with the multiplicity of these words.

Kupe first landed at Te-reinga (name of the spot where it is said the entrance to the world of spirits is situated on the west side of the North Cape) on his arrival in New Zealand, and he then killed his two dogs, one of which he cooked as an conciliatory cooked offering to the gods, the other he hung up as a raw offering to the gods. From that part he sailed on to Hokianga when he left his dogs at the mouth of the Whirinaki (lean against) river, and his canoe baler he left at Tarata-roto-rua (polisporum double lake) in the Kerikeri (pebble) district, and he gave a feast at the whakarara o Kupe (the food stage of Kupe) and he also gave another feast at Tohora nui (great whale) in the Whanga roa (long harbour) district. He went from Tohora nui towards the south, and he left his paddle at Manuka (regret) and he went to Ri-piro (the bad smell of the
screen) which is situated on the South side of Maunga-nui (great mountain) where he left one of his sailors called Whitianga-te-ra (sun shining) from where he sailed to Kawhia (embraced) where he saw the tribe of people called Tu-rehu (fairy) who were the offspring of Rua rangi (full grown) and Rua rangi was their leader. He went on in his canoe till he got to Nga motu (the Islands, Tara naki, and he sailed on across Rau kawa (a sweet smelling plant, Cook Strait) where he in his canoe narrowly escaped death, and wreck by the power of an wheki (octopus) from which place he went back to Kahiti, where he went to the top of a mountain, where he left a Red Kaka (nestor productus) from where he sailed to the Whanga-nui-a-tara (great harbour of Tara, Port Nicholson) with his two daughters Matiu (north) and Makaro (out of sight, dropped) one of which went up on to the top of the mountain, and Kupe wept for her, as she stayed in the mountains. Kupe sat and wept and cut himself in grief, and the blood flowed on the ground, and stained the flax, and even the fish of the sea at that part of the district, and the flax and the fish of that part are red by the stain of the blood of Kupe, and the name of that part is called Te tangihanga a Kupe (the weeping of Kupe) which is a little to the south of Pori-rua (two vessels) on the sea coast, and Kupe went by the west coast back to Hokianga where he left Niu (a certain performance performed with fern stalks, to divine the future) and Arai te-uru (obstructing the west) which were two pet guanas belonging to Kupe, from which he went back to Hawa iki (gills felled).

When Kupe arrived at Hawa iki, he told the news of his adventures to his grandson Nuku-tawhiti (distant extent, or distant land) and he told his grandson Nuku-tawhiti the signs or names of the stars by which he could be led across the ocean to these Islands (New Zealand) and this grandson sailed away from that land to these Islands (New Zealand) where he found the people of Tuputupu whenua (king of the land) who were the original possessors of these Islands, these people had also been seen by Kupe at the Reinga (North Cape). Nuku-tawhiti
took up his abode (with his people) on shore and his offspring took the daughters of Tuputupu-whenua to wife and these people became one people with the Nga-puhi, and Nuku-tawhiti went and bathed in the water where the Tuputupu-whenua people bathed and he became a lunatic, and he went and lived at Motu whanawhana on the east side of the entrance to the O-rina (strong) a branch river of the Hokianga, and there he died.

NUKU-TAWHITI
(NGA-PUHI)

When Nuku-tawhiti (distant-space) was old, that is when he was a very old man he and one of his daughters lived at Whanui (wide) and when he died, that is when he was near death he spoke to that daughter and said “When I am dead cut my head off, and kill one of the slaves, the one called Kekero (blink) and cut his head off, and put his head on to my body, and take my head and secrete it, or hide it away, that it may not be known where it is.” All this was done according to his orders, and when the news of the death of her father had been conveyed to the daughter who was living at Wai-mamaku (water or lake of the cyathea medullaris) she left her home and came to O mapere (third finger) where she embarked in a canoe and paddled away to Whanui, and when the sister who was with Nuku tawhiti saw the sister coming in the canoe, she began to chant an incantation which begins “Papa te whatitiri” (crash then pealing thunder) and have the origin of that which is the chant used at the funeral of the dead, and rain and wind and thunder came, and when the sister in the canoe saw the storm of the elements, she also began to chant and hence the origin of that part of the same Pihe (girdle of a warrior or incantation chanted at a funeral) which begins with “Totara te wai puna” (Distant is the water spring) and up to the end of the chant as now chanted.

Here is a map of the land named. (See map in the M.S.S. Maori copy.)
Hawa-iki and these Islands (New Zealand) were close together in days long past that is they were one land, and Kupe put one (each country) apart from the other, and that these Islands should stand far apart from Hawa-iki; and he put the sea between them, and when he came to the main land (Islands of New Zealand) he found people of the land living here who were called the Kahui-toka (the flock of the overflowing) and the names of their leaders were Kehu (red haired), Rehu (flute) and Monoa (deprive of power by incantations) and these people had not any other food to live on save fernroot, and when they saw the canoe of Kupe they were afraid and fled into the interior of the country and lived there, and Kupe and his companions went as they liked over the land, and when they were tired they returned to Hawa-iki.

And when Kupe (obstinate) had gone back to Hawa-iki Turi (deaf) came from that place to these Islands (New Zealand) where he also saw the people who had been seen by Kupe, and he killed them, and he took the land of that people himself, and he occupied that land till he became sorrowful for his home at Hawa-iki, and, he became insane through grief and drowned himself in the Pa-tea river.

Soon after Turi left Hawa-iki for these Islands, the canoe Taki-tumu or as she is also called Horo-uta left that land for these Islands, and she landed at Whai-apu (something to put into the mouth by hands full) and from that place she sailed away for the Wai-pounamu (Island of green stone, South Island) where she was wrecked, and her broken parts are now seen on the sea coast turned into stone.

A canoe called Au-raro-tuia (sown from beneath) and another called Tane-a-rangi (Husband of Heaven) were made out of one tree, and a man called Tu-tara-naki (stand with......... around) split the tree in two, and made two slabs of it, and of each slab made a canoe, and the canoe Au-raro-tuia
was owned by Maui (power) in which he sailed from Hawa-iki to these Islands (New Zealand) and in which he also went back to Hawa-iki.

It is also said by the Priests of Nga-puhi that the canoe Mamari (sail of) was the canoe in which their ancestors came to these Islands (of New Zealand) and Nuku-tawhiti (land at a distance) was the name of the leader of those who came in that canoe, and they landed at Hokianga, and hence the name of that river Te hokianga-nui-o-Kupe (the great return of Kupe or the Return) and Kupe saw Nuku-tawhiti there, and Kupe went back to Hawa-iki, from that River hence its name, and the canoe Mamari is there turned into stone.

(26B to follow this)

(27)

**KUPE AND RUA-RANGI**

(NGA-PUHI)

Kupe landed at Kawhia (embraced) where he found Rua-rangi (full grown animal) and his people, called Turehu (with a flute) who lived there, and when Kupe and his people dug the fern root up for daily food, these Turehu went on to the tops of the hills to look at the fern-root diggers, where these Turehu in the afternoon of the day stood up and said “You dig fern root up now with your Koo (a long piece of hard wood (maire) used as a spade) for your self and (we) will have tomorrow, to dig fern root up for my self (me) to-morrow”. If the people of Kupe persisted to dig fern root up that day after the Turehu had thus in .......... their wish, all the fern-root dug up after the instruction was given would be bad, that is would rot. If the people of Kupe did persist to dig fern root after they had been called to by the Turehu, the Turehu people with one accord would sing this song to them:

- Is it the disgusting screen?
- Is it the bristling spines?
- (Of the dreaded guana)?
- It is I. Who am
- Rangi-pu iri (double versed song)
- To whom already females
- Come to me at once.
Kupe gave a feast at the Koraha (open country) between Te Kerikeri (digging) and Whanga-roa (long harbour) and he used long stands as posts, and not timber posts, like the timber poles used in giving a feast in those days, and around these store posts was the food stacked for the feasts, and which was to be gazed at by the guests at the feast. So soon as the feast had been partaken of, and the guests had dispersed, the store posts still stood where they had been placed by Kupe for his feast, and are still standing where they were, even to this day and are now called Te Whakarara-o-Kupe (the food stage of Kupe) and are to be seen on the open country of Tarata-roto-rua (pittosporum eugenioides double lake).

The bailer of the canoe of Kupe is not far from where these posts of the feast of Kupe are, and are in Te tou o-puraho (kindling of the fire of the messenger). And another of the bailers of the canoe of Kupe is at the Kokukohu (moss) in the Hokianga river, on the main land opposite to the Motiti (not any) Island, but this has been broken to pieces by man since the days the Europeans first went there.

(24A to follow this)

When the feast given by Kupe at Tarata-roto-rua had been given, and the guests had departed, Kupe took a stone on to his shoulder, and went by Te-Whakarara-o-Kupe and on in the direction of Hokianga, and he came out of the front at Te urupa (the tomb) and there in the water in the Wai-hou (water digging into the ground) and to Te-puru (the blocked up) where he left the stone he was carrying, where it was sacred, and if a traveller at this day pass by it, such must chant an incantation
acknowledging the sacredness of the stone and the mana (power) of Kupe by chanting:

Arrived at a distant land
Arrived at a distant ski
Here is the liver of a stranger
As food for thee, a, a, a.

When he had chanted this acknowledgement of his having participated in the sacredness of the stone, he then takes the young shoots of the Raurekau (one of the coprosmas) and throws them onto this stone, and again he chants an incantation to give him power to go on his journey. He chants:

Climb, climb up the mountain,
Thy .......... past,
Ascend, ascend up the Mountain
Thy .......... past
Here is the liver of a stranger
As food for thee.

He now takes the young shoots of Karamu (coprosma) and the young shoots of Kawakawa (piper excelsum) and some pebbles out of the creek, and throws them onto this stone, and then proceeds on his journey, nor will he turn round and look behind him till he is far out of sight of the stone, but goes on looking straight before him.

THE ANCHOR OF THE CANOE OF KUPE
(NGA-PUHI)

The anchor of the canoe of Kupe is at a place in the Hokianga river called Rangi-ora (brachyglottis repanda) in the Whaiti (Narrows) of that River, not far away from beneath the old Rangi-ora Pa which stands on a hill on the west bank of the Hokianga River.
THE DOG OF KUPE
(NGA-PUHI)

The old people say that the dog of Kupe is/ are at the mouth of the river Whirinaki (lean against) in the Hokianga river, this dog was left by Kupe when he paid a visit to that part of the country, and this dog became stone, this is on the East side of the entrance to the river Whirinaki.

THE FOOT-PRINTS OF KUPE'S FEET
(NGA-PUHI)

At Wharo (stretch out) are the foot prints of Kupe, where these marks are to be seen to this day on the west coast, as also are the foot prints of the feet of Kupe’s dog at the same place on the west coast.

THE FOOD OF UE-NUKU
(NGA-PUHI)

Ue-nuku (trembling of the distance) the man whose Kohoho (solanum aviculare) was stolen by Tama-te kapua (son of the clouds, or he who walked on stilts) was a person who was .......... given to eating dogs flesh, and he therefore continually had dogs flesh as a relish for all the other food of which he partook, and hence the origin of the Proverb:

"The food of Ue nuku was dogs flesh."
CHAPTER 6

The mountain peak is hid in mist
And all I wish to see is hid
But then o Tuki give to me
The flash that eyes can see
And let me view, that one
The brother, whom I scarcely
Can behold is passing by,
I can not see the flight
Of .......... driven spear in its flight
Till all its evil has been done
But come with me o daughter
Come, and let us visit now
The sacred temple council House
At Maru-pu. My own beloved
Does not so noble look in
Old age ancient mats the ancients wore,
But show thy self; appear in
Garments decked with feathers of
The Huia of Tararua range
And down of Ocean Albatross
Then go, descend below to other world
That thou may welcome home
That them thy parents may the
Welcome of waving hands give thee
While here thy body on the
Court yard, and near thy home
Is shown to weeping crowds.
As thou art laid upon
The stage like tomb that thou
(Thy spirit) there may have
A wider view, and that then
Mayest be the medium to bring
All honour, power and ........... to thy tribe.
The ancients say that Kupe (obstinate) was the first man to land on these Islands, and he came in his canoe Mataorua (drooping face) and he landed at Te-whanga-nui-a-tara (the great harbour of Tara, barb). He came in search of his wife Kura-maro-tini (many red aprons) who had been taken away from Hawa-iki (broken and consumed) by the younger brother of Kupe called Hotu rapa (animosity continued).

Kupe went from Te-whanga-nui-a-tara to Pa tea (clear or white fortification) on the west coast, where he heard the cry of the Kokako (Callaeas Cinerea) on the inland side of where he then was, and he thought it was the voice of man, and he went to see the man who had uttered that voice, but he did not see any man, nor did he see his wife, and he put a post up at the place, and went back to the Whanga-nui-a-tara, and embarked and went back to Hawa-iki, and hence the saying so often repeated (proverb):

"Hoki Kupe, e kore a Kupe, e hoki-mai."
(Kupe return? Kupe will not come back.)

It was said by the men of ancient days, that Kupe severed these Islands from Hawa-iki, and Kupe also caused the sea at Rau kawa (Cook Strait) he cut the South from the North Island the Ahi a Maui (the fire of Maui) South Island from Te-ika-roa-a-Maui (the big fish of Maui) North Island, and hence this song which is sung by the people:

I will sing, I will sing
I will sing, of Kupe of
The man who severed
The land. Kapiti stands
Apart, Mana stands apart
Aro-pawa stands apart

And these are the signs
Of the power of my ancestor
Kupe, who took Ti-tapua
And I will take all the land.
It was through the affects of the account which Kupe gave of his travels, and his discovery of these Islands when he returned to Hawa-iki, that caused the migration of the people from there in the various canoes that came from that place in search of these Islands (New Zealand) and the aged people say that Tai-nui, Arawa, Kura-hau-po, Mata-atua, and Toko-maru were the canoes which left Hawa-iki together on their voyage to these Islands (New Zealand) and Turi was the man who came in his canoe Ao-tea also came from Hawa-iki after these five canoes, and he landed in these Islands (New Zealand) on the west coast (of the North Island) Ika a maui, and Turi is held by the tribes of that west coast as a chief of supreme rank.

The reason which caused Turi to leave Hawa-iki was war, that is soon after the crops of kumara had been taken up in Hawa-iki, a small kumara tuber was taken by the younger brother of Turi called Pou akoako (easy splitting post) to the lord and supreme chief Ue nuku, as an offering to the god of the kumara, through his Priest Ue-nuku. Ue-nuku was angry at the gift being so insignificant from the crop, so Ue-nuku swallowed the gift and the gift taken Pou akoako (root or origin of all teaching) and Turi was angry at Ue nuku swallowing his younger brother, so he went and killed the child of Ue-nuku called Oue-potiki (the youngest child who sculls with a paddle scull) and cooked and eat him, but his liver he put into a basket of food which was usually taken at meal times to Ue-nuku, and as Ue-nuku did not discover what the liver was, but eat it, but afterwards he found he had eaten the liver of his son, which had been given to him by Turi in a deceitful way, and had been placed in the basket of food by Turi which was usually sent to him by the people, this made Ue-nuku very angry, and he sang a song to make the people take action in this matter. His song was:

Go and fetch the many of Ng-ti-rongo-tea
And muster, and collect a crowd, a thousand
To take revenge for the death of Ue-potiki.
Let Reka be offered in propitiate to Mua
Draw Rongo together now, and assemble all.
When Turi had heard the words of the song of Ue-nuku, he went to his father in law called Toto (blood) and asked for the canoe Ao-tea (white cloud) to be given to him, and he obtained it and he and his family and tribe embarked in her, but he forgot the bailer of this canoe, the name of which was Tapua-horo nuku (wait for a land slip) and the name of his paddle (the paddle of Turi) was Kau-tu-ki-te-rangi (swim event to heaven). And they put on board of the canoe Ao-tea, the Pukeko (or Pakura, porphyrio melanotus), Kiore (rat), Po-whaitere (little green ...........), Moe-one (a species of grub) Awhato (awheto, sphaeria robertsii) the kumara (ipomoea batatas) the Karaka (corynocarpus laevigata) Hue (gourd) and his god Maru, which god was brought in charge of his Priest Ta-po (breath at night). They had not been long at sea when this Priest eased himself in the canoe, for which Turi threw him into the sea, at which the god Maru muttered in a sort of groan or grunt (ngunguru) and said “If you leave my vessel, we shall not get to Nuku-roa (long distance) but let me sit on the outrigger, and we shall arrive at Uku-rangi (washed heaven).” To which Turi agreed, and again Ta-po was taken on board of the canoe Ao-tea, and they landed on the Island in mid ocean called Mo-tiwhatiwha (speckled) and the dog called Ikiiki-rawa (excessive) which was cooked, and Po-toru (three nights) eat this dog, and he became deranged, and hence Po-toru could not think in a correct manner, so he sailed away in his canoe Te ririro (cord or rope of three strands) and he and his people were consumed by the Parata (a monster in the sea, who breathes, which is the cause of the flood and ebb tide).

Another account of the canoe of Toto (the father in law of Turi) is that this canoe was made in the river Tau-toru (three years) and when this canoe (Ao-tea) was finished she was given to the lord (husband) of the daughter of Toto, to Turi, and Turi made a sail for this canoe, and he called the name of that sail Mata-orua, or horua (drooping face) and then Turi sailed away to Whiti-marama (shining light) which is the name of some other land (beside the of Hawa-iki and Ao tea roa).
The mouth of the Parata, is where the rough seas of the ocean are, and where the sea flows and ebbs, that is such place is where the Parata (the god of the sea) breathes, as he breath outwards, it is flood tide (exhaled) and where he breaths in, it is ebb tide (inhales) and the part of the sea where the tide ebbs and flows, on whence such originates is the throat of the Parata.

Karaka (corynocarps laevigata) from which place he sailed away to the Au-pouri (dark stream North Cape) from which place he sailed to Ao-tea, where he left his canoe where she turned into stone, where she is to this day, and Turi went on shore and proceeded inland, and he gave names to the following river, Kawhia (embraced), Maro-kopa (apron doubled up) Mokau (not tattooed), Moa ka-tino (......... moa) Tongaporutu (splashing of the south) Mimi (make water) Wai tara (water of baptism) Wai-o-ngana (water of the noise) Wai-whakaiho (downstream water) Kaupoko-nui (swing of the great head) Wai-ngongoro (snoring water) Tanga-hoe (rest of the paddling) Hinga-hape (bow legged falling) where Turi slipped down, and he named all the rivers from Ao-tea (light on clean white cloud) to Pa-tea (clear or light fortification) and Hou (go into as a worm into earth) named the rivers from Pa-tea to Wai-rarapa (glistening water).

Turi set a crop of kumara at Pa-tea, which spot was called Hekeheke-i-papa (descend from Papa, earth) where Turi saw the post put up by Kupe there at Rangi-tawhi (the day of going round) where he also scooped up some soil in his hand and smelt it, and he pronounced the soil good, and hence the saying “The soil that Turi smelt” which is .......... to good land, where he killed his dog called Mata-ware (face of the poor) but the body of this dog which he had killed to eat, was lost, or it was taken by someone, and when he went to get the body of the dog ‘to cook it’, it was gone, so he blamed to tribe for taking it and Turi said to his daughter Tane-roa (long husband) “Men, or children have stolen the body of my dog”, this made her flee, and she went to live at Papa-whero (red slab) where she gave birth to two children to whom she said “When you two are full
grown, that is when you are men, there is plenty of food for you two on the other side yonder (of the river)

at the home of my brother Turanga-i-mua (stand before or in front).

Turi and his son killed the original people of the land, that is the people called Te-kohikohi (the collected).

In the days when Turi went to cultivate his crops, or to fish, or dig fern root, or spear birds, or work at the various occupations he was employed in his district, and lest Te Kohikohi, who were his enemies should know he was absent from his Pa (fort) and that all his people could go with him to help in the work he was to perform, he took a Matuku bird (bittern) and placed it in his Pa (fort) and when the bird uttered its voice, that is when it called Hu-hu-hu, men might think Turi was still in his Pa with his tribe, and Turi said that power might be given to the bird, he chanted an incantation to the bird, that the bird might be able to call Hu-hu-hu, and this is the incantation Turi chanted to the bird:

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The Bittern of where?
The Bittern of Wai aua
What sort of Bittern?
A Bittern to guard
And understand the word?
And know its input too
To know the daring heart
And know the language spoken
To the medium god
And make each language true
And steadfast – and true,
And then o Hau
Be also strictly right
The Bittern of where?
The Bittern of Wai ngongoro.
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Turi also went and chanted an incantation over the Tanga-hoe (rested paddle) river and over Hinga-hape (bandy legged fallen) Pa-tea, (white fort) Whenua-Kura (red soil) and by the influence of the words of that incantation the bird Bittern was fully empowered and strengthened to utter the Hu, hu, hu, in the Pa (fort) so that those who went to the Pa as visitors when
Turi and his people were absent from it, heard the voice of the Bittern they ran away in fear and did not enter the Pa.

Turi lived on these Islands (New Zealand) and his thinking over his home at Hawa-iki, he became sorrowful in his heart and longed for Hawa iki, his sorrow for Hawa iki became so great that he became deranged, and he ran into the Pa-tea river (and was drowned). He committed suicide there.

The House of Turi Matangi-rei (wind of the valued) and his kumara farm at in the Pa-tea district, is shown in these days, but in the days when the first Europeans came there, the carved stone posts were still in their places as boundary posts from these spots, there were thirty twice told of those stone posts, and the water spring of Turi is still shown at this day, and the water of the spring is partaken of by the people of these days.

(36A to follow this)

KUPE AND TURI
(NGA-TI-HAU)

Kupe was the first man to travel on this land called Ao-tea (New Zealand) and Mata-orua (horua, drooping face) was the name of the canoe in which he came to this land (New Zealand) and when he had seen this land Ao-tea, he went back to Hawa-iki and told Turi about the goodness of the land at Pa-tea, and Toto the father in law of Turi, gave a canoe to Turi which was made out of a tree that grew on the bank of the river Tau-toru (three years) when Toto (drag) had made this canoe, he then made a sail for it and called that sail Mata-o-rua (face bowed down). Turi embarked in the canoe and sailed on the sea and landed at the Island called Whiti-marama (shore or by the light) where he stayed, and he and his people and Po-toru (three nights) and his people had a dispute, Po-toru said that “The canoes ought to sail to the setting sun.”

Turi said “No let the canoes go towards the shining sun, the East.” Turi came (his way) and Po-toru sailed (his way), and Turi heard of the evil act of Maia (brave) in his canoe, and Turi
was disgusted with the act of Maia and Turi threw him into the sea, and Maru the god got on to Maia, and the voice of the god Maru was heard in the sea, and he said “If I am left in the sea we will all die, but if I again embark on the canoe, we all should arrive at Nuku-taurua (distant ...........). They sailed on and landed at Kawa-tau (speak often of our intentions, on expectations) on the East Coast, and went over land to Ao-tea where the canoe was left, and a house built, which was called Rangi-hunga-kau (day of a company of persons) and where they planted the Karaka (corynocarpus laevigata) and Kumara (ipomoea batatas) at Pa-tea, (white fort) and the house built there was called Rangi-tawhi (day of going all round) where Turi stayed, but soon he and Rau-manu (hundred birds) had a dispute

and Rau-manu left the place and went to another (land) far away, to an other Island far away, and Turi lived there (at Pa-tea) and made war on the original people of the land, who were living there and he also made war on all the original people of the land in every place to which he went. Turi died at Te ahu-o-turanga (the altar of Turanga) at Manawa tu (startled heart).

(43)

KUPE
(NGA-RAURU)

In ancient times when Kupe came to this land (New Zealand) Hawa iki and the main land were one, and he (Kupe) severed them, and he caused the sea to be between these lands, and at the time he arrived in this land (New Zealand), there were people on these lands (Islands of New Zealand) called Te-kahuitoka (the flock of the overflown) and the Kahui-pau (or pou) (the flock of the stable) and the names of their chiefs were Kehu (red hair), Rehu (flute, or ship) and Monoa (repeat incantations to overcome). And these people did not eat of Maori food (Hue (gourd), Kumara (sweet potato), but lived on Roi (fernroot), and thus they lived on fern root before the days
they were discovered by Kupe. When this people saw the canoe of Kupe they were in terror at the sight, but no soon as Kupe landed he killed this people, that all should die.

Kupe told of his discovery of Ao-tea-roa (long light coloured cloud) at Hawa-iki, which led the canoes to come from that place to this land (New Zealand).
CHAPTER 7

First part:  Tide of the inner part
            Unravelled from the tangle
            Tide of the inner part
            Of the younger brother,
            Tide of the heart
            Unravelled from the tangle
            Of disentangled orders, of the
            Tide of the centre evil, i, e, a.

Second part:  Unravel the tangle
              Unravel the disentangled order
              Unravel the sacredness
              Unravel and disentangle it,
              Ancient of the sky
              The sacredness is caught e, a.

Third part:  The night descends
            The night descends, e, hi, a
            The night descends
            The night descends, e, hi, a
            The night descends
            Let some light be above.
            Let some light be below
            Night of the jarring
            Crash of the strange god
            The world falls
            Night of ancient times
            Make some world
            Strange ......... god make some light i, a.
            The world falls i, a.
            The world falls
            The world falls e a

Fourth part:  Then shine, so flees the sacredness
             The breath flees
             As days like garments
             Are land on the Whaka-roa (delay)
Gravel of what stars laid near,
So shines the light now gone
Shining forth, shines the woods
So shine the light, on sacred place
Ascend above, and gravel them
And go round and round, and dispute
So shine the woods, and .......... my sacredness
And then not sacred is, then coming
From above, and comes from below
Then plant it above, and let it be
The vibrating thunder, and feed the
Stars and the moon, and let
The sacredness be on open space.

Fifth part: The sacredness of Ngai nui
O Ngai-roa, Ngai-tuturi
Ngai-pepeke, Toi, Rauru and Taha-titi
And Rua tapu, and Tama-ki-te-ra-kai-ora
Plant stem, is planting done?, plant and depart,
Plant the woods, plant the medium gods.

At the time the Priest chants the words of the “Fourth part”
that is these words “Then shine” he stands stiffly erect with
his chest bare, with a garment on the waist and all the way
down to the feet, but from the waist up to the head there is not
any garment, all that part is bare; the Priest looks up to Heaven,
extending his arms upward with the palms of his hands held
upwards.

When he has repeated to the words of the fifth part, the
garment is allowed to drop from his waist of the high Priest,
who stands quite nude when he repeats these words “The
planting of Great-ngai”. He still stands stiffly and looks
upward, when he opens and closes his hands each to the other,
when he repeats the names of the gods, and then he nips his
hands close
together, but at the naming of each god, he opens his hands
again, but in the instance of his repeating the name of a god he
clasps his hands tightly one on the other. While the Priest is
chanting the incantation all the people stand erect in a stiff
position who are resolved from the effect of being sacred (tapu)
who all look towards the Priest, but when the Priest gets to the words of the incantation at which he holds his arms out at right angles to his body and he looks upward to the sky, all the people who are being resolved from the effect of sacredness do the same, that is they repeat his gestures, and when the Priest .......... his hands together, they also do the same, in fact they repeat all his gestures in every particular, as also they repeat the words of the incantation he chants.

To this Priest, the Priest who absolves the people from the power of sacredness, is given handsome presents by the people such as garments, green stone, sharks teeth and all the Maori look on as valuable.
Kupe (obstinate) was said to be the first man who came to these Islands (of New Zealand) he was accompanied by Hau (offering to the gods), on landing he found the land soft and trembling, he was afraid and therefore he went on till he came to Wai-rarapa (glistening water) a rocky point of the Island which was firm and he left his daughters Matiu (attempt to fly) and Makaro (drop down) there, the former giving name to a Pa: thence Kupe returned to Hawaiki because his daughters grieved to leave their children there but Matiu did not return to Hawa-iki with Kupe but went up on to the mountains at Wai-rarapa and cried and whatever she touched was covered with blood, hence the flax and other weeds and even the fish on the coast east and west of the Port Nicholson harbour being red with the tears of Matiu. Kupe went to Patea and smelled the soil and was delighted with it, and was going to reside there but Turi was not willing and bid him

Ko Rua-maua, ko te ingoa o te tahi ko Rangi-taui. Ko te pa nei ko Rua-man i hanga ki runga ki te notitanga o te tahi puke ara ki te kurae e kokiri ana ki te moana, a ko te Pa nei ko Rangi-taui e tu ana i te taki whenua ano i pahaki tata atu o te wahi i tu ai te Pa nei a Rua-mana, a ka tautetete nga tangata o Rua-mana, me nga tangata o Rangi-taui, ara ka tu a whawhai ki
a ratou ano, a ko te iwi i te Pa i Rua mana te iwi maha, a he iwi, mana, ara he iwi kaha taua iwi nei, a ka puta te kupu a ratou ki te iwi i te Pa. Rangi-taui kia haere ke te iwi i Rangi-taui, a ka tono te iwi i Rangi-taui ki te waka mo ratou e eke ai i te mea kahore kau a ratou waka ake ono, a ka mea atu te iwi i te Pa i Rua mana “Kahore, haere, hare tonu ano i te ra nei ano.” A ka tae te iwi a Rangi-taui ka keri i te awa kiri i te takiwa o aua pa, a ka tae ratou ki nga rakau maire a hanga ana hei mataora, a ka karakia ratou i aua mataora, a ka akona aua mataora ki roto ki taua awa kiri ra, a ka koora te whenua, a ka horo te Pa i Rau mana ki te moana, a mate katoa te iwi o taua Pa. A nei ano te tohu a aua mataora e mau tonu ana i enei ra, i te pari i Patea.

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go on to Nga motu or Waitotara, but he would not consent and said “Hoki Kupe?” hence this being a proverb.

After this there were two Pas built at Patea called “Rua mana” (pit of power) and “Rangi-taui” (days wrung out). Ruamana was built on a neck of land jutting out into the sea. Rangi-taui was on a place at a little distance from the first a quarrel arose between the people of the two Pas, and the men of Rua-mana being the more numerous and most powerful, bid the people of the Rangi-taui Pa depart, the people of that Pa asked for canoes as they had not any of their own, but the Rua-mana people said “no depart at once.” Then the people of the Rangi-taui pa cut a deep trench across the neck of land that separated the two pas, and made four large wooden wedges of hard wood, over which they repeated their most powerful incantations, and they drove them into the bottom of the trench which caused the land to split in two the half with the Pa Rua mana and the people sank into the sea and all the people of that Pa perished. Now the marks of those wedges are to be seen in the lofty cliff to this day at Patea.
Ruātiki was also a son of Kupe, and Taiapua also another of his daughters who killed herself at the red cliff Tamure, some time after her death Kupe came there and cried for her, he cut his forehead for grief, the blood flowed on the surrounding rocks which were dyed red and have continued to be so ever since, at that place red rocks are seen by any one sailing through Cook Strait a little before you enter the Whanga-nui-a-Tara (Port Nicholson) heads.

To the south west of Port Nicholson is a cliff on the sea beach which is called Te-tangihanga-o-Kupe, where Kupe wept for his wife who had left him, his daughters also wept and cut themselves, as all the flax on that cliff is red it is said to be from the blood of these girls.

The tua whenua or mainland was united to Hawaiki before Kupe came to this Island (New Zealand), he cut it in two and made sea between, when he first came to this tua whenua (mainland) or Islands (of New Zealand), he found a people here called the “Kahui toka”. and the names of their chiefs were Kehu, Rehu and Monoa, they had not any food but fern root before Kupe found them, when they saw his canoe come and when he landed here they were dreadfully alarmed. Turi killed these people when he came after Kupe, Takitumu and Oro-uta are different name for the same canoe.
It was from the account which Kupe gave of Aotea that 6 canoes were inland to start at once for New Zealand.

Kupe voyaged to this land in his canoe the Mata-hou-rua (face of double descent) and landed at Te-Whanga-nui-a-tara (great harbour of Tara) and he came in search of his wife Kura-maro-tini (many red aprons) as the younger brother of Kupe called Hotu-rapa (sob of the familiar spirit) and Kupe went on to Pa-tea (white fort) but did not discover Kura-maro-tini there, and he put a post up at Pa-tea and went back to Whanga-nui-a-tara (great harbour of Tara) and on back to Hawa-iki, and hence the origin of this Proverb “Hoki Kupe, e kore aia e hoki mai.” (Kupe return, Kupe will not come back.)

Kupe was the first man who came to these Islands (New Zealand) and he gave the news at Hawa-iki which induced the crews of the other canoes to come here (to New Zealand) and Turi was the next man after Kupe who came here; Ao-tea (light cloud) was the name of the canoe of Turi, and Kupe divided these Islands by which the sea of Raukawa (a sweet scented plant) (Cook Strait) was placed between, and by which were separated the Waipounamu (water of green stone, South Island) from the Ika a mau (fish of Maui, North Island) and Kupe separated Hawa-iki by which that land was divided from these Islands (New Zealand) as in days of the long past and of the .......... Hawa-iki and these Islands (New Zealand) were one land and Kupe caused the ocean to be between these lands, by which these Islands (of New Zealand) stand apart from Hawa-iki, and Kupe also brought the Kaka (nectar productus) to these Islands (New Zealand).
The Priests of ancient times had very great knowledge to sail their canoes over the sea, as is found in our ancients coming across here over the sea from Hawa-iki in their canoes, and they also went back to Hawa-iki. They were well acquainted with the winds of the various periods of the year and also the stars of the various moons (months) of the year in which they could safely sail over the ocean, and they also knew the exact spots from which to leave these Islands to return to Hawa-iki, and these places are still pointed out by the descendants of those Priests to this day and who are also of the Nga-puhi people at Whanga-te-au (wait for the stream) and Whanga-rei (harbour of departure).

Kupe was the first to come here from Hawa-iki to these Islands (New Zealand) some tribes say he came in search of his wife Kura-maro-tiri (many red aprons) who had been carried off by the younger brother of Kupe called Hotu-rapa (sob of the spirit) but some old people say that which caused Kupe to come to these Islands was that Kupe had murdered his younger brother, and had taken the wife of his murdered brother away with him over the sea to this Island (New Zealand) and after he had lived some time in other Islands (of New Zealand), he had a longing to go back to Hawa-iki, so he went back, and found the people there at war, and Kupe told the news of the good land he had discovered, and many of the canoes which came here, came by his information, and Kupe stayed at Hawa-iki.

Mata-hou-rua (the two faces) was the name of the canoe of Kupe, and he landed at Te Whanga-nui a-tara (the great harbour of Tara) and he came in search of his wife Kura-
maro-tini (many red aprons) who had fled over the sea with Hotu-rapa (sob of the ghost) who was younger brother of Kupe, but Kupe did not see (find) his wife so he went back to Hawa-iki but he went along the west coast to Pa-tea (white fort) where he erected a post to indicate that he had been there, and hence the saying “Hoki Kupe” (Kupe return) and Kupe did go back to Hawa-iki, and hence the origin of the words “Hoki Kupe” (Kupe go back) on account of Kupe having gone back to Hawa-iki, and also on account of Kupe not on any account would he stay in these Islands (New Zealand) or live in any other land but at Hawa-iki, and Kupe severed the Wai-pounamu (South Island) from the Ika-a-Maui (North Island) and it is said these Islands (New Zealand) and Hawa-iki were one land in days of old, but that Kupe severed them, and hence these Islands (New Zealand) are severed from Hawa-iki, and Kupe also brought the Karaka (corynocarpus laevigata) to these Islands (New Zealand) and that it was on account of the adultery of Wai-raka that she was turned into stone by Kupe.

HAU AND HIS WIFE
(NGA-TI-HAU)

Hau (gift to the gods) was a famous man of the days of old, and his wife’s name was Wai-raka (entangled feet) and she liked another man called Weku (wipe) and she fled with Weku, and Hau went in search of Wai-reka, and came to Tara-naki (barb around) and came by the way of Rangi-tikei (day of striding away) and Manawa-tu (startled) and on to the point of the Tara-rua (double ..........) mountains where they go down on to the west coast at Wai rarapa (glistening water) where he saw Wai-raka (entangled feet) and Hau bewitched the woman, and Wai-raka at once became stone, where she stands to this day on the sea beach, where the foaming rollers of the sea dash against her, and Hau went away in joy because he had been avenged, and his eyes glistened with delight because he had taken payment from his enemy, and had stood her up erect on
the sea shore of Kiwa (closed up) where the sea could glare at her, and Hau gave names to all the places in the Wai-rarapa district.

Now let me give a full account of Hau. The cause of Hau in search of Wai-raka, and the canoe landed at Whanga-nui (great harbour) and Hau went on shore, and he went in the direction of Whanga-ehu (harbour of spring) and as this river was so close to Whanga-nui, he said the spring of the water which might be bailed out of the river of Whanga-nui could reach this river, so he called it by the name of Whanga-ehu (harbour of spring). He still went on in search of Wai-raka (entangled feet) and he got to another river, and as this was near to Whanga-ehu, if he were to fell a tree the head of

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the tree would reach to the river, so he called the name of that River Turakina (fell it). He went still on the sea beach as he still went on the West coast, that is on the sea shore sand, and he travelled till he was tired, and he came to a river where he panted with his travelling, and he said it was a long distance he had come and had given very many strides on the journey before he had got to this river, so he called it by the name of Rangi-tikei (day of strides). He still went on by the sea beach and came to another river, and as he got sight of this river, he was startled, as he thought he could not cross it, so he gave it the name of Manawa-tu (startled heart). He went on, and having arrived at a part of the coast, the wind whistled past his ears, so he called the name of that place Hokio (single whistle) and the river a little distance beyond this he called after himself O-hau (place of Hau) as he sat down and rested there, he gave it that name. He again went on till he was fatigued so he carried his spear in a war like attitude, so he called a river there O-taki (carrying a spear as if in battle). He still went on and as he went he chanted an incantation, and as he did this he was sacred, so he called the river there Wai-mea or meha (sacred water) from the mehameha (sacredness of himself in uttering the incantation). He went on and looked for his wife Wai-raka, he looked or glanced (Kanaenae) out of the
corners of his eyes, so he called the river Wai-kanae (the water of the glance). Hau went on to the Paripari (cliff) on the end of the Tara-rua (double barb) mountains on the sea coast when he saw Wai-raka, his wife, and he stood up and said to her “Wairaka, I am thirsty, go

and fetch some water for me.” She went to bring water for him with a calabash in her hand, and went into the water, till it was as high up as her waist, and she began to fill the calabash and Hau called to her and said “Go still further out.” She went further out till the water was up to her shoulders, and began to fill the calabash, and Hau began to chant an incantation and turned her into stone, and Wai-raka stands there as a rock to this day.

KUPE
(TARA-NAKI)

Kupe came in the Mata-o-rua to Whanga-nui-a-te-ra (Port Nicholson) seeking for his wife Kura-maro-tini who had been carried away by his teina (younger brother) Hotu rapa, Kupe went as far as Pa-tea and not seeing any thing of his wife he set up a post at Pa-tea and returned to Whanga-nui-a-te-ra and thence returned to Hawaiki hence the saying “Hoki Kupe” “E kore au e hoki mai” (Kupe return, he will not return) he was the first who came to these Islands (to New Zealand) and it was from his account the other canoes came. Turi next arrived in the Aotea.
Kupe cut off the North Island from the South Island, and severed New Zealand from Hawaiki of which it before was part, and he made the sea between the Islands. He likewise brought the Kaka to these Islands.

RENAU-MATUA
(NGA-TI-HAU)

The descendants of Turi say that the first man having been born in darkness was called “Renau Matua” (father go towards) when he was formed there was no water on the Earth. The first man was the day or made of day called the day of Miru tau (year of the goddess of spirits) and he was destroyed and sent to Te Reinga hence grew Pupuki and also Mahara and Heranga nuku.
Incantation chanted in deceit by Turi at his Pa at Pa-tea. And the reason Turi left a Bittern to guard his Pa was that when the Bittern heard this incantation chanted by Turi it would moan in the Pa, so that if those who wished to kill Turi were present, they would think Turi was in the Pa, and they would not act.
ACCOUNT OF THE KAHUI-PAU  
(NGATI-RUA-NUI)

Pau-tini (dread of the many)  
Pau-hena (dread like those)  
Ngarue-tapu (sacred shaking)  
Ngarue-tuturi (the kneeling shaking)  
Ngarue-patiki (flat trembling)  
Tawa-kihia (parting ridge)  
Tawa-rakea (entangled ridge) who had a son called  
Wai-kara-nui-a-ngarue (water of the great plot of Ngarue (trembling)) who had  
Rangi-roa (long day)  
Tuna hore (eel skinned) who had a son called  
Tama-tea-nga-para (light coloured brave son)  
Tama-tea-rua-ponga (light coloured son of the pit of the Ponga) (cyathea dealbata or medullara))  
Ngana (bluster, persist) who had a son called  
Te-ariki rae awa (the Lord with a hollow in his forehead) who had after him  
Tama-uru-ahu (son of the altar of the west)  
and also  
Rangi-punanga (day of putting together)  
Tama-hapa (neglected son) who had a son called  
Mango-taki-ora (shark had alive)  
Kato-reinga (nipped off at the world of spirits)  
whose younger brother was  
Nuku-ara-mona (road for him at a distance) who had a son called  
Tumae-horangi (stand in your days.)  
Tane-wa (male of space)  
Tuna-i-raruki (eel bewildered) who were the origin  
of  
Tama-ewa (son suspended)  
Tuna (eel) took Hine (daughter) to wife and had a son called  
Tama-koko (son of the sound like that of a young bird beginning to sing)  
who had a son called  
Tara puta (barb gone through to the other side) who had  
Hine-wai (daughter of healthy appearance) who had a son called  
Tawake-rewa (repair the rest to float) and  
Tawake-tautahi (repair the rest of the only born) and  
Tawake-renga (repair the rest of the open space) and  
Tawake-paua (repair the rest of the paua (heliotis))  
Tawake-hara-nui (repair the rest of the great evil)  
Tawake-rewa had these children  
Pokai-kino (evil flock) whose son was  
Rangi-maru-kore (day of no protection)  
Tu-haro (make the tow of flax while standing)  
Manga-o-taki-ora (branch of the lead above)  
Rangi-maru-kore had  
Aiparea (pushed away) or Wai-pare (diverging water) who had  
Tama wero (son that pierced with a spear)  
Te ohu (the assisting company)  
Maeke (cold)
Te mokai (the dependant) whose wife was called
Kura-kai-ata (red at dawn) who had
Makura-tahau (red calf of the leg) who had
Rawea (pleased with)
After Makura-tahau came
Rito (pith) who had
Ngaunga (bitten) and
Mata-te-motu-nui (raw of the large cut)

This is the account of the descendants of Mango-taki-ora,
from Rangi-maru-kore as before given. After Rangi-maru-kore came:

Te-huinga (put together)
Rangi puawa (day at mouth of river)
Po (night)

Rangi-puawa had
Rangi-tokona (day made use of) who had
Te-Kenakena (offensive, disgusting)
Karamaene
Taka-ra-tai (go by way of the sea coast) who had,
Nu (squid)
Tarawa (hung up)
Po (night)
Hore (burial place) who had
Weti-kau (all disgust) and
Hine-puku (silent daughter) whose son was
Te-rou-onga (touched with nettle) whose son was
Ara pera

So end this great lot of people, who are all of one tribe.
And now commences the (genealogy) of the:

Timua takotako (nibble and take) whose son was
Tama-rau-mata-hiwi (son of the green leaf of the ridge) whose daughter was
Upoko kino (evil head) whose sons were
Toa ka hoki (warrior returning)
Tata-rau (dash the leaf)

And these were the origin of the Nga-ti-hinga (the following)
and the Nga-ti-uenuku (rainbow):

Tu awa (stand at the river) took Hine-taha (side of the daughter) and had a son
Nga-huru-tu-awa (stand at the creek in the mid-summer)
Tu-awa (stand at the creek)
Tu-era or Tuwhera (open) who had
Kura-kai-ata (red at dawn)

So ends: for the ancestors and fathers.
PROVERBS FOR LAND AT WAI-TARA
(PUKE-TAPU)

"Contention for the scrub land at Whenua-aia

disputes about cultivations, and fern root digging.

The food (persistence) of Rakaitiutiu (is to) hold on to the foundation (right to) Raro-tonga

Never give up your right or claim to any of the land.

Names of the Council Houses which were occupied by Te-Kahui-tu (the flock standing) in the Wai-tara (water of baptism) district.

Poroporo tapu (sacred solanum aviculare)
Maruarua (valley)
Uro weka (life of the Weka (ocyclomus australis)
Puke-taua (hill of the mourning)
Rama-roa (long torch)

Names of the Council Houses which were occupied by Te Kahui-rangi (flock of the sky) in that land(district of Wai-tara)

Whare-kura (red house)
Te-moana-whakangunu (sea of the dwarf)
Te mutunga-o-te-rangi (the end of heaven)
This was the first Council House built by this people.
Te-rua-o-te-rangi whakaumu (the pit of the Heaven as an oven)
Whatiwhati (break)

The Council Houses of Te-Kahui-tawaki (Te .......... of repaired rent) in that district (of Wai-tara)

Pu-karamu (root of the Karamu (coprosma)
Te-motu-tapu (sacred Isle)
Mata-raina (the face there)

The council Houses of those three various sub or family tribes situate in the Wai-o-ngana (water of the persisting) district.

Hau-roro (offering to the gods of brains)
Rangi-ata (day of shadow)
O-tangi-moana (weep on the ocean)
Tu-parae (stand on the plain)
Rangi-toto (scoria)
Puke-kura (red hill)
Tai-ra-kewa-nui (tide of the day of great extinguishment)
Uru-mahia-roa (head long worked at (to) adorn)
Taruha puku-roa (goblin god of long stomach)
Te uru o Maroro
(the head of Maroro; or .......... of Maroro, (coprosma grandifolia)
Te-taheke (the water fall)
Te koutu (jutting point)

Also a Meeting or Council House of all those three named tribes which stood in the Wai-tara district.

Tawiri-o-papa (the cowardice of papa (Earth))

The Council House of Te-rangi-ta-ke (the day of painting another colour)

Te-rohutu (myrtus obcordata)

This House really belonged to Te-kahui-pou (the flock of the firm) and stood on the north side of Wai-tara (water of baptism).

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TE-KAHUI-RUA HOUSE
(PUKE-TAPU)

These are the names of the facing boards which adorned the Council House called Te-kahui-rua (the two flocks)

Rua-te-pupuke (pit that overflows)
Rua-te-mahara (pit that remembers)
Rua-te-hihiri (pit of the assiduous)
Rua-te-mana-tu (pit of the established authority)
Rua-ka-kitea (pit that is seen)
Rua-ka-waia (pit accustomed too)
SPEAKER OF OUR ORIGIN

Speak o son (and say) we are of the Po-tupu (growing night) and of the Po-rea (the night of abundance) and we are of Kiki (silenced by proof) and of Tato (giddy, thoughtless) and from Te-ata-uiira (gentle lightning) and Te ata-ka-mahina (gentle dawn as of the light of the moon) and Te-ata-ka-marama (and the gentle dawn of day) and the light comes from Te-ata-hiku-rangi (the end of heaven).

INFORMATION GIVEN OF MARU
IN THE COUNCIL HOUSES
(PUKE-TAPU)

Maru saw from his place in the sky the land growing in Wairua a lake of Mate-o-te-ra, he gave a knowing look a twinkle of his eye to Maiho who lived at Hawaiki and said to him Maiho there grows the sweet food the taro, Maru turning his head towards the place said go and seek for it. Maiho went and brought the taro back with him to Hawaiki.

(61A, 1, 2 & 3 to follow this)
O Rirori
Of shadowy days
I loathe it now
The work gone by
I now revolt
With dread disgust
To see the torn
And shattered shreds
Of all that could
Be held and saved
Tis nothing new,
Twas done in ancient times
By all your forefathers,
Who now are in
The world of spirits
Quiet, silent and unmoved.

A love ditty.

FLYING MAN
(NGA-TI-HAU)

Uenga-o-te-rangi (impel the heaven) possessed the power of flying, so did Tu waka (medium) and Tama-roro (son of the entrance). Maru (protection) also could fly and Uke-were (Uke) (hung up of old) Rehua (make fire by friction or chip) was a man, behold his dwelling places were called Tupu-o-te-rangi (contingents of heaven) and Tawhito-o-te-rangi (ancient of heaven), these places are like the hill of Iku-rangi (Hiku rangi, tail of heaven). The daughter of Rehua Taki-ao-te-rangi (precourser of light in heaven) lived with Tu kai taua (war eater), and the ears of Rehua were deaf, Ngongo (suck through a tube)
blew into his ears with his trumpet called Koringo tangi roa, (sharp long frond), and then the ears of Rehua were cured, he could again hear men speak (and also all the noises of the world) for this he gave his daughter Taki o te rangi to Ngongo as his wife as a reward for his curing the ears of Rehua, Maru was angry with Rehua for giving Taki ao te rangi to Ngongo, as she had been the wife of Maru’s son called Tu kai taua, and Maru sent the grub awhato, and the beetle Moe one and the caterpillar Kauwaha into the garden Maara of Rehua to punish him. The garden of Rehua was called Moana uru uru, and all the crop of Rehua was destroyed, then for the first time did Rehua and Maru fight, behold Maru was vanquished he was driven away and he fled from Rehua, and in his escaping he let his sleeping mat fall, which was called the Waikopa (Whakakopa) (folded of the heaven) o te rangi. The battles of Rehua were called Taruru (beguile) Tao-oioi (tumbling spear) and Whitianga-te-ra (shining of the sun) Maru flew into the inside of the rock called Toka wa iti (rock of small space) (Whaiti). The proverb for Rehua and Maru is “Ko te ika o Taki-ao-te-rangi-Tu-kai-taua a Maru raua ko Rehua, Ko te ika o ware-paia, te

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uru o Tawhitinui, ko te wahine tena i kai taua ai te ao ko te ika o Hine-nui-te-po, ka mate a pikara-nui, ko te ika o oranga-nui ka mate a Kewa ki roto ki Ruaki-pouri. The quarrel about or the fault of Taki o te rangi caused Maru and Rehua to feed upon war the fault of Ware (Whare) paia the offspring of Tawiti nui truly feed the world with war the fault of Hine nui te po was punished in the bloody battle at Pikara-nui. The fault of Oranganui was punished in the battle of Kewa within the dark cave Rua ki pouri his house. From Toka-whiti Maru uttered his spells.
THE FLYING TRIBE,
THAT IS THE RAURU FLYING IN THE LITTLE SPACE,
THE FLYING OF THE BIRD OF THE SUN
(NGA-RAURU)

This is the Proverb of the Maru-i-te-ra (the bird of the sun) “Maramarama ana tatu o te rangi” (it is light – where the heaven reaches down). He (the bird of the sun) was a god, and the name of his house was Whare-totoka (House of the doorway) and also in the lightning which spreads over the sky, such was the place (Home). The bird of the sun, and to the Puke-hikurangi (hill on the tail of heaven) damp or wet did not go, nor did the nibbling of the grub, or the decay of old age or .......... ever be seen in, or come to his house, to the house of The bird of the sun.

Te-uenga-o-te-rangi (the inciter) of heaven) flew, and Tu-waka (stand as the medium) flew, as did Tama-roro (son of brain) Maru (protector) and Rehua, who was a good man, whose home was called Tupu-o-te-rangi (growing of heaven) and Tawhito-o-te-rangi (ancient of heaven) which places are equal to hill called Hiku-rangi (tail of heaven).

Taki-ao-te-rangi (guide the cloud of heaven) daughter of Rehua was taken to wife by Tu-Kai-taua (Tu (god of war), eaten in war). Now the ears of Rehua became deaf, and Ngongo (suck through a reed) blew into them with his flute, the name of that flute was Koringo-tangi-roa (shrill long sound) by which the ears of Rehua could hear, the talk of men, so Rehua gave Taki-o-te-rangi (leader of heaven) to Ngongo as his wife in payment for what he had done to his Rehua's ears. Maru for this act was enraged with Rehua, and so he allowed the Awhato (sphaeria robertsii) and Moe-one (a species of grub) and the Kau-waha (a certain caterpillar which is white) into the cultivations of Rehua, called Moana-uruuru (angry sea) which killed the crop of Rehua, which was the origin of a war between Rehua and Maru, Maru was thrown down, and he was pursued
by Rehua, and the mat teinga (mat to sleep on) of Maru fell from him, the name of this mat was Te-whakakopa-o-te-rangi (folded up of heaven) and the names of the wars of Rehua and Maru were Taruru (beguile) Ta-oioi (dash trembling) and Whitianga-te-ra (shining of the sun). Maru fled into Toka-Whaiti (narrow rock) which was a stone.

This is the Proverb for Rehua and Maru

The fish of Guidance-in-heaven,
War eaten of Maru and Rehua.
The fish of House-of-beautiful-dawn
Of the head of Great-distance
Which female caused war (by adultery)
To come on all the world.
The fish of Great-daughter-of night
Caused the death of Great-conspiracy,
The fish of Great-life
Caused the death of Extinguished,
In the House of ? in-darkness
As Maru is chanting in
The house (temple) Rock-across.

Tama-aewa-rere-rangi (son of the wandering flight in heaven) begat Rakei-wananga-ora (grand medium of life) who walked on the earth, and did not fly in the air, who begat the Kahui-kapua (flock of clouds) who begat Kapua-nui (great land) Kapua-roa (long cloud) Kapua-tautahi (single cloud) and Kapua-paia (cloud shut up) who took to wife Kapua-pingao (cloud on the desmoschoenus spiralis) and begat Te-au-roa (long current) who begat A-pe-roro (the brains

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made into a mash) who begat Nga-iwi (the tribes) who begat Tau-o-te-rangi (beloved of heaven) who begat Aperahama Parea (pushed aside). All the people of Nga-rauru (hair of the head) or those from whom they take their origin are included in this genealogy.
THE-BIRD-OF-THE-SUN
(NGA-TI-HAU)

This man the Bird-of-the-Sun was of a certain tribe, who were men (like our selves) who had a home on the mountain called Hiku-rangi (tail of heaven). Great was the evil of this world in those days, but the moth or the moss of damp cold (mildew or rust) could not get at the place where this man lived and Totoka (congeal) was the name of his house, but his appearance was more like that of a god than the multitudes of men of this world, and the lightning of the heaven flashed in or about his house with bright light, and evil or mishap never came on or near to the house, and hence these words in respect to this house:

Fly, fly the Awa-iti (little rill)
And will, fly The-bird-of-the-Sun
And clear with light
To the lower part of Heaven

He the Bird of the sun was a comely person, and nobler looking than the men of this world, and his servants were named Uenga-o-te-rangi (steadfast of heaven) and this person lived with the Bird of the sun at the same home, and they were each of the male sex, but each were sacred, nor did they even have wives, and Uenga-o-te-rangi had the power or knew how to fly like a bird, as also did Tu-waka (man of the medium) and Tama-roro (son of the brain) was a man possessing the same power, as also Maru (authority) had the same knowledge of flying like a bird, each of them had the knowledge and power to fly in the open space of the sky, nor was this power or knowledge limited to the act of walking on the earth. Rehua (split) had the power also to fly like a bird, and was equal in all the knowledge which those above given possessed. Rehua was a good man, of mild temper, and kind and attentive to the people, and fed the orphans, and attended to, and guarded the poor. He lived at a place called Tupu-o-te-rangi (growth of heaven) which was on the ancient hills of heaven, and not unlike
Hiku-rangi (tail of heaven) and was as good in appearance, and like it in not having any evil there, nor was there any moths or mildew there.

The daughter of Rehua (split to pieces) called Taki-ao-te-rangi (wait for dawn of day) took as her husband a man called Tu-kai-taua (god of war the army eaten) and Rehua was a deaf man, nor could he hear the voice of man, so that Ngo (suck water through a tube) blew into his ears with his wooden trumpet called Koringa-tangi-roa, (wriggling long cry) this Ngo did for a considerable time, and eventually Rehua regained his hearing, and he could again hear the voice of man, so that as Rehua had now gained his hearing he took Taki o te-rangi (speech made in heaven) and gave her to wife to Ngo, in payment for Ngo having cured his deafness, but on this account Maru (power) was angry with Rehua for having given Taki o te-rangi to Ngo, as she belonged to his son (the son of Maru) called Tu-kai-taua. Maru was enraged with Rehua, and in order to punish and completely overcome him, Maru he sent the Awhato (sphoeria robertsii), with the grub called Moe one (sleep in the sand) and the Kau-waha (a white caterpillar) into the Kumara (ipomoea batatas) crop. Now the name of the the kumara cultivation of Rehua was Moana-uruuru (the angry sea) and all the crop of Rehua was destroyed by those things which had been sent there by Maru, so Maru and Rehua entered on a war each with the other, and Maru was beaten, and he fled from the presence of Rehua, and he let fall his mat that he slept on, that is he lost it and it was called Wa-kopa-o-te-rangi (space of heaven folded). Maru and Rehua fought many battles, and these are the names of some of the battles they fought. Taruru (close together) Tao-oioi (shaken spear) Whitianga-te-ra (shining of the sun). Then Maru fled into the rock called Toka-whaiti (little rock)

and was saved thereby from death from the hands of his enemy.
This is the Proverb in regard to Maru and Rehua,

"The fish (slain) of Taki-o-te-rangi
In the battles of Maru and Rehua"

That is, these words duplicate the dispute between Maru and Rehua, and the war and battles which took place between them, and also it condemns the evil committed by Whare-paia (House shut) the descent of Tawiti-nui (great rat trap) who made war on the people of this world.

It was on account of the evil of Hine-nui-te-po (great daughter of night): that the battle Pakira nui (great bald) was fought.

And it was also an account of the evil Oranga-nui (great life) that the battle of Kewa was fought at Ruaki pouri (vomiting in the dark).

Maru chanted this sacred incantations at Toka-whiti (the rock overflowed) and at the Toka-Kanapu (shining rock) of Maru.

There are many Proverbs in respect to these Priests, but why write them down now on this part of this book, we will leave them for some other day (when we will write them down).

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TURI
(NGA-TI-HAU)

Turi migrated to Pa-tea (fair Fort) and when he had landed there, he killed the people of the land, and when he had nearly exterminated them, he built a House there, and the water of a spring there, he said was like the water of a spring at Hawaiki called Kimihia (seek for). Turi lived there but he became home sick for his home at Hawa-iki, so he drowned himself in the water (river) but at the time he committed suicide he had become very old.

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THE ORIGIN FROM THE NIGHT
(NGA-TI-HAU)

The pregnant cause the extension
The extension caused the exertion
The extension caused the thought
The thought caused the conscience,
The conscience caused the desire
And the medium originated
The medium lived with Rikoriko
(the glimmering of light)
And the Po (night) came forth,
The great night
The long night
The meeting in night
The drawing up the limbs in night
The very dark night
The black dark night
The murmuring night
The night not desirable
The night not divided
The night in which (they)
Go on, and stay in death.

There was not any day then, that is there was not any light
in this world, nor were there any eyes then which could look in
this world, all was darkness, and hence this saying

You are gone to night
And will even stay there.
The Kore (nothing) begat
The Kore-te-whiwhia
(the not obtained)
The Kore-te-raweа
(the not comely or gay)
And Hopu-tu

(the caught erect)
The Hau ora
(the air of life)
Hau-ora took
Te ata (dawn)
And begat Te rangi
(the sky)
And the Ao-marama
(the world of light)
E tu nei (now look on by us)
Rangi (day) floated
Over the land
And then look
Aata-tuhi (dawn of light)
And had, Te-marama
(the light of day)
And Rangi also look
Te werowero (the probing)
And begat Te-ra (the sun)
Which was thrown up
To be an eye for Rangi
And the sky looked comely
And had mighty power.
Te-rangi (the sky)
Took Atea (space)
And begat ata-tahi
(dawn of day)
Te-ata-rapa
(flashing dawn)
Te-ata-mahina
(grey dawn of day)
Te ata-i-hiku-rangi
(the dawn at the tail of heaven)
Rangi took Hawa-iki

And begat Taporapora
(mat to sleep on)
And Tauwhare-nikau
(overhanging suture)
And Kuku-paru
(draw mud together)
And Wawau-atea
(noise unchecked)
And Whihi-te-rangi-ora
(possessed of day of life)
Rangi took Papa tu a-nuku
(flat of the earth)
And had Ru nuku
(trembling earth)
Who had Ru-hoko
(of the exchange)
Who had Rua-tapu
(sacred pit)
Who had Rua tawhito
(ancient pit)
Who had Ru a kai-po
(pit of eating at night)
Who had Nga
(t the heel)
And Nga-nui
(great heel)
And Nga-roa
(long heel)
And Nga-pae
(heel laid across)
And Ngae-tuturi
(heel that is kneeling)
And Ngae-pepeke
(heel that is held up)

And Taha-titi
.fastened side
And Ruatapu
.sacred pit
And Toe
.the remnant
And Rauru
.hair of the head
And Tama-raku-ora
.day of show of life

THE GROWTH FROM THE PO (NIGHT)
NGA-TI-RUA-NUI

Grew in the Po (night)
Possessed in the Po (night)
Possessed in the Po (night)
Given from the Po (night)
And given to the world of light.
Water was created,
Earth was created,
Gods were created
Man was created
All these were
Created by the god,
The throwing down,
The falling
The lying
The kneeling
The limbs drawn up
The expanding (the limbs)
The being hid
The delight
The resin
The gum

The fruit
The filled
The then
The outer water
Day of light
The god
The sky now seen
Was taken by
Papa tu a nuku
(the flat of earth)
And begat Tane-whakarongo
(the listening male)
And Tu (god of war)
And Tanga-roa
(god of the ocean)
And Ru (god of earthquakes)
And Ou hoko (exchange)
(god of death or exchange life for death)
And Tao (cook)
And Putanga (come out)
And Tauira (disciple)
And Ao-marama
(day of light)
And Kore (nothing)
And Rei-te-ku
(rope of the chest)
And Te Kore te-wawae
(the not separated)
And Te-kore-te-whiwhia
(the not possessing)
And Te-kore-te-rawea
(the not becoming)
The not not having become nothing
And Te-whaia te kore
(not following nothing)

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And Te kore iho
(the nothing downward)
Te Kore manu
(not any birds)
Te kore tapu
(nothing sacred)
Te kore tauira
(no Disciple)
Ko Te putanga
(the coming out)
Ko Tauira
(the Disciple)
Te-ao-marama
(the world of light)
Te-kore-te-paheke
(the not slipping)
Kore te-whatu
(not any core)
Whatu-turu kumea
(steadfast core pulled)
Ko Whatu takaia
(the core lifted off the fire)
Ko Whatu-kaia
(the stolen core)
Ko Whatu ka-rewa
(the core melting)
Ka rewa ki tua maroke
Te Kore te whiwhia
(not possessed)
Te kore te rawea
(the not becoming)
Te-kore te oti atu
(the not remaining away)
Oti atu te Kore
(the nothing even away)

Te-hoki-ki-te-kore
(not returning the nothing)
Te mana te kore
(the nothing not effectual)
Te waia te kore
(the nothing not weary)
Ko Meru tukua a Reinga
(the goddess allowed to the spirit world)
Maru tau tukua a Reinga
(god of the invalid allowed to the spirit world)
Ka whakawaia anake ki te ao
(tempted to the world)
Ko ao tawhito
(the old world)
Ka pa te mate ki te tangata
(where disease takes hold of man)

GENEALOGY OF TURI
(NGA-TI-RUA-NUI)

Huia-rei (the breast of the Huia (neomorpha Gouldii)
 took Tai-hua-tahi (one propitious tide) and had (ka puta ko)
Rua-rangi (large animal) who took (ka moe i a)
Rongo wa-roa (heard of for some time) and had (tana ko)
Hatanga-i-mua (the flavour first) and (muri iho ko)
Rakau-maori (common wood) who took (ka moe i a)
Reinga-rangi (dart up to heaven) and had (ku patu ko)
Pua-mua (be born before) who took (ka moe i a)
Teina-tapu (sacred younger born) and had (tana ko)
Rongo-tea-tau-karihi (white kumara) (ipomoea batatas)
of the year of much fruit or berries) who took (ka moe i a)
Runga-mea (south place) and had (tana ko)
Rongo te ari-ma-marama
(news of the scarcity of the eleventh night of the moon) who took (ka moe i a)
Runga-tama (son of the South) who had (tana ko)
Turi (deaf) who had (ka moe i a)
Rongorongo (hear again and again) and had (ka putu ko)
THE GODS AND RANGI
(NGA-TI-HAU)

The gods had been in existence (had lived) before Rangi had come forth (come into being) and the gods were of old before all other things. The gods are from Po (darkness or night) and they had long existed in the darkness; and after this (they were created) the gods of light (gods of this world) (such as) Whatitiri (thunder) and her associates Maru (power) and his associates, Tanga roa (assembled long, god of the ocean) and his associates, as also the gods of human diseases and sorrow (the gods of the flesh) that is those gods who gnaw with evil bite and power, and
make man lame and disable him, and kill him, and the infant
gods (gods who preside over and are of infants who die before
they are born) which gods were created before man was made
(created) and also the gods who smite man such as the Ru (au)
moko (god of the Earthquake, or the god of the Lizard stream)
and also (the god) Uruta (smite suddenly, sudden death) and
his associates, these gods live up in the heaven above us, but
their place of living at the time when they were first created,
was up in the ten heavens, that is they were in the multitude of
heavens, in the many heavens, that is those heavens which we
speak of as a multitude, are the heavens above us in this world.

The first heaven above us, is a sky of chinks and cracks as
twirls, and it is not dark, but looks light when gazed at from
below here (from this earth) and below this first heaven is the
path of the sun and moon, along which they fly, and the sky
above this first sky is the second sky and is the sky of rain (or
where rain collects) and of fog and of water are the heaven
above, that is the third heaven, and is the heaven of wind, and
the fourth heaven, is the heaven of spirits, (where spirits have
their origin) and the fifth heaven is that of the world of day
light, and the heaven above them are the heavens where great
gods are and of the Ra (sun) and the tenth heaven is the heaven
of Rehua (........) and is the best of all the heavens.

Some of the Priests of our tribe of the Nga-ti-hau also say
the first heaven is that of wind (or wind is kept there) and the
second heaven is that of clouds (or clouds are kept there) and
the third heaven is that where the blue sky is seen, that is, the
heaven in the space near to this world, and the fourth heaven
is called Papa, and was the origin or from it came this world.
The fifth heaven is called the Lake and from it comes the rain,
mist, and of all the water of this world. The sixth heaven is the
sky of the gods, as are all the heavens beyond that even to the
multitude of skies above it, to that of Rehua (split pieces off)
which heaven (that of Rehua) is the best of all the heavens, and
the uttermost heaven of all the heavens is the heaven which
laid in silence on Papa (flat) and there is not any warmth between them which would cause herbs or grass to grow, yet there are herbs there, which are flat (or grows along the ground) and grows along the damp parts between them, and hence from this was originated this incantation, which is now chanted over a woman and man when they are separated (divorced):

Rise the skin
Divide the skin
Like the Bramble
Be the skin
As the Nettle
Be the skin
Nor sigh to
The beloved
Nor weep for
The beloved
Ocean god separate
Ocean god repeat
The charms
Go then to
The tide, the tide
Disconnect, nor

Sigh then nor
Dare then love
Nor sigh to
The beloved
Nor weep for
The spouse

As was also the incantation which Tawhaki (pluck off with fury) chanted as he climbed up to heaven, when he was in search of his daughter, this chant is also chanted to give life to an invalid, so that such an one may recover from the disease which is afflicting him or her, and the words of this incantation is from these numerous heavens, and the words are these:

Climb up Tawhaki in the first heaven
Obey o disease
Climb up Tawhaki in the second heaven
Obey o disease
Climb up Tawhaki in the third heaven
Obey o disease
Climb up Tawhaki in the fourth heaven
Obey o disease
Climb up Tawhaki in the fifth heaven
Obey o disease
Climb up Tawhaki in the sixth heaven
Obey o disease
Climb up Tawhaki in the seventh heaven
Obey o disease
Climb up Tawhaki in the eighth heaven
Obey o disease
Climb up Tawhaki in the ninth heaven
Obey o disease
Climb up Tawhaki in the numerous tenth heavens
Obey o disease
Adhere o spine

Adhere o spine
Captive o spine
Captive o spine
Lay hold of
The steep of heaven.

The first born of Rangi (sky) and Papa (flat) was Rongo-ma-tane (news of the male) which was the Kumara (ipomoea batatas) which originated from the face of Rangi (season) as that part of heaven was warm, and the kumara is a plant which will not grow in the cold.

After the creation or origination of the Kumara was that of Haumia (fern) that is the fern-root, which is called Aruhe and this grew behind, that is on the back of heaven. Fern is a weed that grows luxuriantly, and it grows and flourishes on land blown over and swept by storms, nor will it fade and shrink if the sun does not shine on it.

Next came Tane-mahuta (the male jumping god of the forest) who is the god, and the origin of trees, birds, moths, butterflies of this world.

Next came Tanga-roa (long breath) who was the origin of all fish, iguana and lizards.

The last was Tu mata uenga (man of the excited face) who was the origin of man.

Also the Priests of old say, Tiki (fetch) was one of these gods made when these gods were first created, and man came from Tiki, as the wife of Tiki who was called Ma-rikoriko (twinkling) was not born of a mother, but came out of the glow or hollow of the heat of this world, and Tiki and his wife had a daughter called Kau-ataata (swim in shadow).
Also Tu-te-ngana-hau (man of the blustering winds) was also one of the gods of the beginning, and he was the origin of evil, and wrong, accidents and death in this world, he and Tu-mata-uenga are like each other (in regard to evil doing) they each act with evil, but this god is the god of war and slaughter and quarrelling, and he is the origin of all battles in this world.

Tahu (spouse) was also one of the gods of the first creation, he is the god of good, of life, of joyful heart, and he is the origin of the kindness and goodness of a husband to his wife and offspring, and he is the cause of a mother being kind to her offspring and her spouse.

Tane (male) is also one of the gods of the first creation, and he is the origin of males or men, and also of male dogs, and male of birds. They are all called Tane (male) from him, and he is the origin of this name being given to them, and he is the power and origin of offspring coming into this world. He caused good to be acted towards Rangi (sky) and put the stars and clouds on Rangi (the sky) by which Papa (flat) looked with kindness on Rangi (sky) and he is the cause of woman looking with kindness on man, and hence it is said of the sky that it is “The House of Tane”. Tane also originated the “Living water of Tane” (male), that is the lake where the Maori can bathe and come to life again when the moon each month dies, and hence the lake and its water are called “The living water of Tane”. Tane is the parent of birds, and he caused the trees to grow, and his names are taken from his various employments, hence he is called Tane-tuturi (kneeling Tane) from the fact of his having drawn up his legs at the time he did not to separate Rangi and Papa.

He is also called Tane-pepeke (draw up the legs) from the fact of his drawing up his legs at the time he was stretched out so that he could push Rangi up, and put him away from Papa.

He is also called Tane-ua tika (Tane of the straight back bone) he goes in such an erect manner, and hence grow so straight, and stand so straight.
He is also called Tane te-wai ora (Tane of the living water) as he is the cause of the life of the moon being renewed when its faith in the lake which he made, and also of the trees, weeds and grasses, birds, animals, and insects of this world who live in health by drinking of fresh water. 

He is also called Tane-mahuta (leaping Tane) the origin of this name is from canoes in which man paddles and voyages, as man leaps into canoes, and again leaps on shore, and man by the aid of canoes, arrives joyfully at this and at that (different) place, and is not wet by water, and man is as though he leaped over a path that had been carpeted so he crosses along over the sea. Also Tane is also spoken of as from the forest as trees are of the forest, and canoes, are of trees, and hence canoes are called Tane-mahuta (leaping Tane). Canoes are also called Te-riu-o-Tane (the stomach of Tane) (from the fact of the hold of a canoe being open to hold cargo), he got called Tu wai-rora (man of the powerless water) was (or is) the good of all fine (straight) trees of which to make canoes, that is the trees the Totara (podocarpus totara) and Kauri (darmara australis) and hence the canoe is also spoken of in the Proverb as “The narrow path of Tane” and “The daring of Tane”. There are also Proverbs which speak of the bark of trees which are used to thatch houses, one is this “The man of the wind, the bark of the Kahika-toa (leptospermum scoparium) as a house in which Kahu-Kura (goddess of the rainbow) can live without being rained on also this Proverb says “The Ake (dodonia viscosa) and Kahika-tea (podocarpus dacrydioides) are the sinews of Tu-mata-uenga (the trembling face) which association is in respect to these weapons Tao (spear) and Hani (long spear with a carved tongue) and Waha-ika (fish mouth) (not unlike a battle axe with hawks feathers hanging from near the axe head). 

Tane is also the parent or origin of birds, and the owl is his and hence that bird is said to be “The hidden bird of Tane” and this proverb is also spoken of in regard to the Kiwi (apteryx). Tane is also the parent of trees and the forest; as he took Mumu-whango (hoarse slight wind) and by her had the Totara tree,
and he took Pu-whakahara (great origin) and had the Kahikatoa (leptospermum scoparium) and the Ake-rau-tangi, and he took Tu wai rore and had the Kahika-tea (podocarpus dacyrdioides) and the Rimu (dacyrdium cupressinum), and he took Ata-tangi-rea (gentle weep much) and had the Maire-rau-nui (one of the eugenia), and he took other wives, and had flapping offspring born into this world, that is he had his bird offspring, he also took Parauri (black) and had Tui (parson bird), and he took Papa (flat) and had the Kiwi (apteryx), and he took Haera-awaawa (go in the creek or ditch) and had the weka (aogdhomus australis).

(86A to follow this)

TIKI
(NGA-TI-RUA-NUI)

Tiki (fetch) was the god who made man, and his is the image which is taken as that drawn or made for the likeness of man, when man was made. He (Tiki) went and obtained red clay and mixed it with his blood, and he made the pupils of the eyes, and he made the hands and feet, and he made the inner part of the mouth of the image he had made, and the effigy stood as a real (live) man.

Others of the Priests say that red clay was used in forming the effigy male by Tiki from which to make man and that the red ochre, or the red rust water of a swamp was used by Tiki to mix that clay and form a being like to him self, and this effigy stood as a living man, and hence Tiki called it “Tiki-ahua” (likeness of Tiki) and the name of the “Tiki” made of green stone and worn as an ornament by man was taken from this effigy made of him self by “Tiki” the god.
All the tribes who occupy these Islands (of New Zealand) had their origin from Rongo-ka-ko (news of pouting) and Rongo-ka-ko migrated here from Hawa-iki (little gills) in the canoe called Horo-uta (fast-sailing past the shore) that is in the Taki-tumu (lift the King) and he landed at Turanga (standing) where he left his canoe Horo-uta, and he went by land, by the sea coast even to Ahu-riri (angry altar or altar of ill omen) where his lizard ran or escaped from him which was called Tapu-te-rangi (sacred day).

Rongo ka ko was father of Tama tea (fair son) and Tama tea went from Here-taunga, (predicted lighting) that is, from Ahu-riri over land towards the mountains at Rua hine (old woman) in company with Kahu ngunu (garment of a dwarf) and Kahu-ngunu was son of Tama-tea, and Kahu-ngunu returned when he had got as far as Ruahine at which place they two had set up a post, which was called Rakau-taonga (wood of property) and the cause of Kahu ngunu returning was that he saw the birds Karoro (sea gulls) flying over these mountains and crying as these birds ever do on the sea coast, and Kahu-ngunu felt melancholy at the sound of that cry (which reminded him of the sound he had so often heard in his days of youth on the sea coast) so he said to his father to Tama-tea “O old man, go on by your path, I will return from here because of the sorrow I feel in hearing the cry of the Karoro (sea gulls) who are crying for the mouth of the Ngaru-roro (sea of brain) creek”.

Tama-tea asked his son “Do you feel a longing to our home?”

Kahu-ngunu-matangi-rau (garment of the dwarf on the hundred winds) answered and said “No, it is a mere sigh from my chest”.

Tama-tea asked “Perhaps it is love you feel for our home, and you ought to go back” So Kahu-ngunu went back to Here-taunga, and Tama-tea went on his journey.
Tama-tea ascended a ridge of a mountain, where another of his lizards escaped which was called Poho-kura (acid stomach) which was a very great lizard. Another of his lizards called Puke-o-kahu (hill of garment) he still retained, and Tama-tea went on, still carrying the lizard called Puke-o-kahu till he came to a creek called Moa-whanga (home of the Moa) which is a great creek or river, where he stayed to cook some food, after he had partaken of food and had satisfied his craving for something to eat, he covered the ashes of his fire, and he stuck the ends of his fire sticks up as posts at the creek or river, and hence the origin of these words “The ends of the fire brands of Tama-tea” and these fire brands were left as goblins, as Tama-tea was a Priest, and the fire was sacred by which food had been cooked for him, and the firewood by which that fire is made is sacred, and hence the ends of the ashes of his fine brands were sacred, and also this is why these fire brands being sacred, were put up by Tama-tea near the river to become goblins.

Tama-tea went on by the sea coast, and his companion in travel that is his dog went into the sea, and the dog became a sea god, and hence the voice like that of a dog barking heard out on the sea in summer time.

Tama-tea continued his journey along the sea coast till he arrived at Whanga-nui (great harbour) where he sat down (stayed) to comb his head, and also to adorn himself, so that he might be comely looking when he went into the fort of the aboriginal natives of the land, so he put his hair up in knots on his head, and tied it up with the bark of the herb called whara (_____) and hence the origin of the name of that place which is now called “Putiki-whara-nui-o-tama-tea” (the great knob of whara of the fair son) where he stayed for some time and then embarked in a canoe and poled up the Whanga-nui river, and when he had arrived at the cave Tara-roa .......... (100)

he threw the seed of the flax on to the cliff at that place, and the flax grew on the Kotukutuku (Kohutuhutu) fuchsia excorticata) and then poled on to O-maka (food thrown away)
but as there were not any place to which he could fasten his canoe there, he went and twisted a rock which was in the middle of the river, to which he tied the painter of his canoe, where he laid at anchor: and hence the twist of the rock. On the following day he poled on up the river and landed at the usual place where canoes stay, and he went by land to Tau-po (wait at night) Lake where he got on board of a canoe, and went on in the Wai-kato (nipping river) and he went on to the fall, and continued to proceed, and he was carried by the current of the stream till he was in the ripple of the fall his canoe overturned, and all the people in the canoe were drowned with Tama-tea also, nor did one of them escape death.

The following are the names of the descendants of Tama-tea,

Tama had Mahina-rangi (dim light of the sky) who took (ka moe i a) Tauranga (lying at anchor) as her husband (hei tane mana) And next born to Mahina rangi was (muri mai i a Mahina-rangi ko) Rau-kawa (a sweet scented plant, used by the Maori to scent oil) and (ko) Whakarere (left behind)

Tama tea had two wives (e rua wahine a Tama-tea) and Iwi-rau (many tribes) was the mother of Kahu-ngunu-matangi-rau (Ko Iwi-rau te whaea o Kahu-ngunu-matangi-rau) and Tama-iki-roa (son of the long consuming (me Tama-iki-roa) and Kahu-nui (great garment) (me Kahu-nui me) and Apa (company of people) who was the ancestor of the Nga-ti-apa who reside at Rangi-ti-kei (day of striding away).

The name which I give to Tama-tea, that is Tama-tea-pokai-whenua, is because he went round all the land of these Islands, even from the Au-pouri (dark smoke) (at the North Cape).

THE PANA-RI (PANE-IRI)
(KAHU-NGUNU)

Tanguru (gruff) was the chief of Kahu-ngunu, and was the ancestor of Aperahama, and the tribe of Pana-ri (push the screen aside) jostled (tried to rob) the Kahu-ngunu tribe of their land, so the tribe of Pana-ri who occupied the country in the Roto-a-
tara (Lake of Tara (bravery)) made war on the Kahu-ngunu tribe. The block of land which caused this war, was occupied by both these tribes, and one of them wished to take possession of the whole, but as evil came from the act of taking possession a battle ensued, and an engagement took place at the Roto-a-tara, and the fort of the Roto-a-tara was taken and Tanguru the chief of that fort fled and escaped from the fear of the weapon of his enemy, and he embarked on a moki (raft) and he paddled away that he might cross over the Roto a tara Lake so that he might escape, but as he put on himself all his beautiful garments, that he might take them with him and so keep his valuables when he should escape from his enemy, but the raft turned over and he sank into the lake, and he was drowned, but his enemy saw him sink, so his enemy dragged for the corpses and the rou (hooks) by which he was sought caught in his garments and Tanguru was taken out of the lake, by the Kahu ngunu people, and his fine mats the Parawai, Topuri, Kaitaka, and Pake (d) were all taken by the Kahu-ngunu people, and hence the origin of the name of the Hapu (sub tribe) now known as Nga-ti-marau (the descendants of the forked up) which was given in remembrance of Tanguru having been dragged up by the Kahu-ngunu people.

KO RUAHINE  
(NGA-TI-POU-TAMA)

The old woman called Ruahine (old woman) came over from Hawa-iki on a calabash, she sat on the neck of the calabash which is bent near to where the calabash is held to the vine on which it grows, and the name of this particular calabash is “Ngutu hue” (mouth of a gourd). And that sort of calabash grows the same shape to this day, and looks like the same as it did in the days when Ruahine came over on one of them.

Now that old woman called Ruahine was the progenitor of the Nga ti pou tama tribe.
Ruahine migrated from Hawa-iki, and came to the door of the house of Rua-maunu (pit of the bait) and the smell of smoke was smelt by the people in the house, and when they had seen the old woman they said “O what a smell there is from this old woman, she is all of smoke” and she was grieved at the sneering remarks passed on her so she left and went else where, and arrived at O-tu-matua (the standing parent) where she took the head chief of that place as her husband, and she had offspring called Tai-nui (great tide) and the descendants of Tai-nui are the people of the Nga-ti-pou-tama tribe who live at Whanga-nui.
The waif dashing sea
To the silent floor
Of now deserted home
I weep me left
Those hoary rocks
Which stood together
But forsaken now by me.
They teach me still,
To look
But looking, only see the food

A love song.

TURI
(NGA-TI-HAU)

Turi (deaf) was the chief of the canoe Ao-tea (white cloud) which canoe sailed from Hawa-iki (little hawa) to these Islands (New Zealand) as the crew was in fear of the effects of war.

The younger brother of Turi called Po-pou-akoako (the night of teaching) at the time of harvesting the kumara crop took some to their land to Ue-nuku (trembling earth) but Ue nuku swallowed Po-pou-akoako and the kumara offering he had taken to present to Ue-nuku, this caused Turi to be very angry, and Turi killed the child of Ue-nuku called Hoe-potiki (the paddle of the youngest child) whose body was eaten by Turi, the cooked heart of Hoe-potiki was taken by Turi and given to Ue-nuku, who eat it, but so soon as Ue-nuku knew that he had eaten the heart of his own son, he at once chanted this incantation, or as it may be called, a song to command the tribe to act. This is the incantation or song.
Go bring the troop of Nga-ti-rongo tea
Command many thousands to come
To take a full revenge
For the death of Hoe-potiki.
The food is sweet at first
And let the Rongo-he be called
Call a troop, for evil now

When Turi heard of this song having been chanted he knew
the impact, and the command which it contained, and the object
of the command was not hidden, so he went to his father in law
Toto (..........) and begged for and obtained the canoe Ao.tea,
and he and his embarked in the canoe and sailed for and landed
at the coast of New Zealand where now is the harbour known at
Ao.tea, but he had forgotten the bailer of the canoe which bailer
was called Tupu-horo-nuku (grow swallowing land) and also one
of his paddles called Koutu-te-rangi (stand erect) and he brought
in Ao.tea, Te-pukeko (porphyrio melanotus) Te-kiore (rat), Te
Kakariki (green paraquette) and

the Moe one (a kind of grub) with the Awhato (sphaeria
robertsii). Turi also brought the kumara called Te-kakau (the
handle) Karaka (corynocarpus laevigata) and Hue (gourd) but
he did not bring that sort of Kumara called the Te-kura-tawhiti
(the red of a distance). And he sailed on his voyage, but he
brought with him the god Maru (protection, power) as he was
his god with the Priest Ta-po (night of gloom) but the Priest
Ta-po .......... in board of the canoe, and Turi threw him into the
sea, and the god Maru defied Turi from above or on) Ta-po and
said “I have you on the wave, but you and I will not arrive at
Nuku-roa (long distant New Zealand) but if you take me on
board of the out-rigger, we shall get to Uku-rangi (wiped okay)
so Turi took Ta-po up into the canoe Ao.tea again and they
arrived at Mo tiwha-tiwhatiwha (the very spottiest) and Turi
killed his dog there at a place called Ikiiki rawea (delightful
sleeplessness) and as Po-toru (the third night) partook of the
dog when cooked, he became out of his mind and he in his
canoe called Te-ririro (twisted rope of many strands) sailed
away into the throat of Te parata (monster of the deep) and
was wrecked, and all on board perished, but Turi escaped from the throat of the Parata and he sailed on and landed at Whanga paraoa (harbour of the whale) where he planted the Karaka (corynocarpus laevigata) and from that part Turi sailed away to the Au pouri (dark stream) and landed at Ao-tea (light cloud) at Kawhia (embraced) where he left his canoe, and went by land and he named the rivers on the coast Kawhia (embraced) Maro-poka (maro (apron) doubled up) Mokau (face not tattooed) Moa-ka-tino (the very Moa) Tonga-porutu (delightful south) Mimi (urine) O-riri (the battle) Wai-tara (water of ceremony) Wai-o-ngana (water of the glaring) Ka-puni (will assemble) Wai-ngongoro (water of snoring). Tanga-hoe (rest in paddling) O-hinga-hape (lame by fallen) and at Hekeheke-i-papa (go down to the flat) he planted the Kumara (ipomoea batatas) and he saw the post put up by Kupe (obstinate) which was standing at Rangi-tawhi (day of going round) the soil of which place he smelt and hence the Proverb which says “The soil smelt by Turi” and he killed his dog called Mata-ware (face of a poor person) and he said to his son called Tane-roa (long male) “my dog has been stolen by perhaps man or perhaps by my children”. So Tane roa fled from him and lived at Papa-wheno (red flat) and then Tane-roa had two children born to him, to whom when they had become big boys he said “When you are of age, food can be procured by you are on the other side yonder (of the river).” This was the food of Tane-roa’s elder brother called Turanga-i-mua (stand in front of).

Turanga-i-mua attacked and killed the people of this Island (North Island of New Zealand) the name of which people was Nga-kohikohi (the collectors) A war party went from Pa-tea (white fort) and killed a lot of children, and a war party embarked in the canoe called Te hinau (eloeocarpus dentatus) and went to Wai-tore (water of the spot like .......... ...........) and killed Tu-whaka-motuhia (god of war severed) and a war party was embarked on board of the canoe Te upoko-ruru (the heard of the owl) and sailed to Wai-papa (flat water) and killed Tu whare (house of god of war) and Kai-waewae
(messenger) went on a war expedition and killed Toto o te korako (blood of the albino). Te-karetu (hierochloe redolens) led a war party, and Mumutu (end in parts) was killed. Rangi-po (dark day) led a war party, and killed Tu-tara-moana (god of war, brave on the sea) was killed. Whanga-nui (great river) led a war party, and killed Tutae-poro-poro (dust of the nigrum plant) Awa-rua (double creek) led a war party, and Kimo (wink) was killed. Matai-iwi (.......... of the tribe) was the war party, and Kau-ti-oma (swim in flight) was killed, and when the war party arrived at the whirlpool of Turanga i mua (stand in the front) the stream stood in banks. And they chanted the song of Turi called Matarau-tahi (Matarau-tahi (forked spear) of Turi) and the war party returned from that part (or they went as far as the home of Tanga-i-mua, and met the enemy, which they could not overcome, and having sung the war song of Turi, and danced the war dance, they returned from that part) and came back to Pa-tea (fair fort) where Turi felt a great longing for his old home at Hawa-iki so Turi committed suicide by rushing into the river at Pa-tea and he sank in the river and was drowned, so ends his career here.

TURI
(NGA-TI-HAU)

Turi (deaf) the chief of the canoe Ao-tea (clear sky) this name was that of a sacred place or cemetery in Hawa-iki (little Hawa) when he fled from Hawa-iki, on account of a quarrel. The quarrel arose from this fact Pipo-u-akoako (lullaby song to teach while lulling a child to sleep) the younger brother of Turi at the ingathering of the kumara (ipomoea batatas) crop presented one kumara to the High Priest Ue-nuku, (trembling earth) who was so offended at the paltry gift swallowed the gift and the person who offered it, and in retaliation, Turi slew the son of Ue-nuku, which caused a war, and Turi and his followers and family were obliged to flee in the canoe Ao-tea to escape death.

(97A to follow this)
WHANAU-MOANA  
(NGA-TI-HAU)

Whanau-moana (born on the sea) was the name of the third son of Turi (deaf). His origin was in this .......... the placenta was thrown into the sea, and it drifted on shore to the One-ura (red sand) on to the sea coast where it was seen by the men of the place who took it and hung it up at the back part of a house, and soon it was observed to move, and grew into a man, and as soon as it issued forth it fled towards its body, the body of Whanau moana, and it lived at Wai-totara (water of the totara (podocarpus totara)) a little way from the place called Te one kahawai (sand of the Kahawai (arrripis salar) and there were born Tara-rere (fleeing dart) Tara punga (heavy dart) Te-manu-a-te-ra (bird of the sun) Tara kapu-whenua (barb of the palm of the hand or the foot of the soil) Kapunga (taking in handfuls) Rauru (hair of the head).

WHANAU-MOANA  
(NGA-TI-HAU)

A placenta was thrown into the sea, which became a man who was called Whanau-moana (born in the sea) and he had wings, and all his descendants had wings also, and this tribe of people were great wanderers, and they had not any permanent home, as they were in the habit of flying from one place to another, as they could take a flight like birds to such places, and at times they lit on the peaks of the mountains where they would stay a while, and at times they would take a flight to the Islands out in the ocean where they would stay for some time, and such was the life these people led till the days of Tara-pu whenua (spirit of the real land) and it was he who said this people must live in their own Pas (forts) and it is said this people were of, or belonged to Wai-totara (water of the Totara podocarpus totara) and the .......... man of this people who had wings was called Te-kahui-rere (the flying flock) and he lost his
wings by them being pressed down by a woman while he slept at night, that is his own wife laid on them one night, and the wife of the chief Hoani Wiremu Hipango (dark) is the descendant of these people.

(111)

WHANAU-MOANA
(NGA-TI-HAU)

Tama-nui-te-ra (great son of the sun) was the first man who knew how to fly like a bird, he may have had wings, or perhaps had the power to fly without wings, and fly like a bird. He was a man of power to fly like a bird and for him was this Proverb “The little god may fly but the sky will not be light, but if Tama-nui-te-ra (great son of the sun) fly the sky will be light.”

The house of Tama-nui-a-te-ra was called Whare-totoka (house of mischief) and Tama-i-hiwa (son of watchfulness) was the last man who had the power to fly, and that which deprived him of that great power to fly like a bird, was, his wife persistently stepped over his wings at night, her name was Koraka po (entangle at night) so thus he lost the power to fly and ceased so to do.

The home of this people was at the place called Tieke (creadion carunculatus) and at Moe-rangi (sleep in the day) is also one of their settlements of the descendants of Tama-nui-a-te-ra (Great son of the sun).

(112)

TE-MANU-A-TE-RA
(NGA-TI-HAU)

This is the account of old of Rehua (chief of blows) and Maru (power) that is of their power to fly like a bird. They knew how to fly, but the most perfect knowledge and power to fly like a bird was possessed by a man called Te-manu-a-te-ra (the bird of the Sun) and the home of this man was at Iku-rangi (Hikurangi (tail of heaven) and the evil of the moth, grub, and decay did not reach that place. Te-manu-a-te-ra was a god; and the
name of his house was Totoha (hardened ........) and the lightning flashed over and around his house, and this is the Proverb in respect to this man Te-manu-a-te-ra, and his house, and his authority.

Flying is the bird of the little space
And does fly the bird of the Sun
And light is the at the depth of heaven.

WHANAU-MOANA
(NGA-TI-HAU)

The placenta of the third son of Turi (deaf) was thrown into the sea, which drifted till it was cast on shore on the coast at Uraura (red) where it was found by some men, who took it and hung it up on the back of their house, where it was observed to move, as though it was alive, and it swelled and became a man, whose name was Whanau-moana (born on the sea) and when he had become full grown, he had wings and he flew in the sky, and he went and lived at Wai-totara (water of the Totara tree) on the sea shore side of the sand plain called Kaha-wai (arripis salan) and he had offspring one of which was called Tara-rere (flying power) who was a bird of the sky, and this sort of bird flew in open day light, but his offspring called Tara kapu-whenua (brave to scoop up the soil in the palm of the hand) and Mahunga-rauru-i-te-whenua (curly hair of the land) were the last men of the descendants of Whanau-moana who had the power to fly.

Raniera of Wai-totara and Rawinia the wife of Hoani-hipango of Whanga-nui were descended from these men who could fly.

TAMA-NUI-TE-RA
(NGA-TI-HAU)

Tama nui-te-ra (great son of the sun) was the first man who had the power to fly like a bird, and he had the wings of a bird, but it was not positively said by the old men of old that this
man had the wings of a bird, or that he had the power to fly at
his own pleasure without wings in the sky, but his power was
great to fly in the sky, as this Proverb testifies.

The little god flies
But the heaven is not light
When Tama-nui-te-ra flies
The heaven is light

Tama-nui-te-ra (great son of the sun) had a house in the sky
which was named Whare totoka (house that is harm).

Tama-hiwa (watchful son) was the last man who had the
power to fly, but his wife deprived him of the power, and her
name was Raka-taka-po (determined to entangle at night) and
she trod on the wings of Tama-hiwa, at night, and this is the
Proverb from the act of the woman who pressed the wings of
her husband, by which he could no longer fly like a bird.

The feet of his wife
Trod on his wings
By which Tama-hiwa
Ceased to fly.

Tieke (creadion carunculatus) was the name of one of their
homes, and Moe-rangi (sleep in the day) was also the name of
another of their homes.

WHANAU-MOANA
(NGA-TI-HAU)

A placenta was floating, that is it was thrown into the sea,
and it was called Whanau-moana (born in the sea) and the
placenta grew into a man and was called Whanau-moana (born
in the sea) and he had wings, and all his descendants after him
had wings.

This people had not any settled home in the days when first
their progenitor possessed wings, but they flew about in the
sky, and settled at each place where ever they liked to stay,
and at times they flew and settled on the peaks of the mountains,
and at times they flew and stayed on the Islands in the ocean, but one of them who was called Tara puwhenua (bravery of the dwarf) was the first man amongst them to propose that the people should live in Forts.

This people were residents of the Wai-totara (water of the Totara tree) district, and they lived at Tieke or Te-iki or Tiaki (creadion carunculatus, or Consumer, or guardian or Keeper).

And the last man of them who possessed wings and had the power to fly was Te-kahui-rere (the flying flock) and that which caused him to lose his wings, he was outwitted by a woman, who pressed them down while he was asleep.

Hoani Wiremui Hipango (dark) says that his wife Rawinia was descended from these people, and he says the Proverb

His wings
Were pressed down
By a woman
At night

was repeated on account of the act of the woman who pressed the wings of this man, and he thereby lost them.

TURI
(NGA-TI-HAU)

Rangi-atea (day not occupied) was the name of the house of Turi (deaf) at Hawa-iki (little gills) and Oe-wa (hoe-wha) (four paddles) was the name of the son of Ue-nuku (trembling earth) and it was he who sought the son of Turi in order that they might play together in the house, and Oe-wa it was who uttered incantation on the roof of the house of Turi, and from that fact his father Ue-nuku took action to cause Oe wa to become like a bird, and Turi seeing Oe-wa like a bird he killed Oe wa, and hence the cause of Turi migrating to Ao tea (New Zealand).

Uru maroro (head of the active) burnt the house in revenge for his parent Tu whaka-raro (Tu of the North) as Tu-whakararo was the father of Whakatau-potiki (like the youngest child).
TURI  
(NGA-TI-HAU)

Oe-wa (hoe-wha) (four paddles) the son of Ue-nuku (trembling earth) sought for the son of Turi, that they two might incantations together in the house of Ue-nuku, and the son of Ue nuku chanted incantations on the roof of the house of Turi (obstinate) and from this fact Ue-nuku took action and turned him into the appearance of a bird, so that when Turi saw him resemble a bird he killed Ue-nuku's son Oe wa (hoe-wha, four paddles) and Turi eat him.

Another name of the son of Ue-nuku was Oe potiki (paddle of the last born).

When the son of Ue-nuku had been killed by Turi, he cooked the boy and eat him, and the heart of the child was sent to the father Ue-nuku, which he eat not knowing that it was the heart of his own son, but as soon as he had eaten it, and he knew that he had eaten the heart of his son, he began to sing a chant, the words of the song of the chant were these

Assemble up above  
Assemble down below  
Assemble the Nga-ti-rua-nui  
And Nga ti rongo tea  
To exterminate, and slay  
Because on the offering made  
(To the high Priest).  
Assemble Rona. o.  
Let all assemble o.  
My chest now murmurs  
With the flesh of Hawe-potiki  
With gift was placed on  
The offerings made to gods  
Or litter by the Priest conveyed,  
Assemble Rongo o  
Let all assemble o  
Because they cut him up  
And cooked and eat his course,  
And put his heart  
On litter taken by the Priests.  
Assemble o assemble  
Rongo, assemble all

(106A to follow this)
Kupe (refuse) migrated to this place (New Zealand) from Hawa-iki (Little gills) in search or followed his wife Kura-marto-tini (many red aprons) who had been brought here by the younger brother of Kupe (refractory) called Hotu-rapa (sob for the familiar spirit).

Kupe landed at the Whanga-nui-o-tara (great harbour of Tara (spirit, daring)) (Harbour of Port Nicholson) and he went to all the parts of that district, and even to Pa-tea (white fort) and when he had arrived there he heard the cry of the Kokako (blue wattled crow) far inland, and he went to see the person from whom that voice came, as he mistook that voice, as the voice of a man, but he found that it was the voice of a bird, and was that of a Kokako (blue wattled crow) and he did not see (find) his wife, so he worked at a post there, and put it up as a sign that he had been there, and returned to the Whanga-nui-a-tara (Port Nicholson).

Kupe did not come here by himself, in the canoe, Hau (offering or scalp) came also with him, but at the time that he arrived at these Islands, he found the soil soppy and not stable, and was not unlike a marsh, so they two paddled on to the Waipararapa (sparkling water) as that district was of a stony formation, and that part was solid as it was of a stony formation and the daughters of Kupe took up their abode there, who were called Matiu (northerly) and Makaro (fall) where Makaro and the clan built a Pa (fort) and she gave the fort a name, but she went back to Hawa-iki, prompted in this action by her love for her children, who had been left there by her, but her sister Matiu went to the mountains to weep, her love to their old home at Hawa-iki; and her feet were made to bleed by the wood and stones as she went, and thus where ever she stepped stains of blood were there, and hence the herbs and flax of that district are red,
and the fish of the sea on that coast are red also, as these were also smeared by the blood of Matiu.

Pua-tiki (fetch the flume) was also the name of one of the daughters of Kupe, as was the name Taiapu (assault) that of another, who committed suicide from the cliff Tamure (snapper) to which part Kupe went and wept for his daughter, where he cut his forehead and hands in sorrow for his child who had committed suicide, and the blood of Kupe smeared the rocks of that coast, hence those rocks are red to this day, and these are seen to this day by any who may be in a canoe which is sailing into the heads of Te-Whanga-nui-a-tara (Port Nicholson).

Soon after this two forts were built at Pa-tea (fair port) Rau-maua (host of fish caught in a net) and Rangi-tane (day of man) that of the other, and these two forts stood on a point which jutted out into the sea, but these two forts stood some distance apart from each other, but the occupants of these two forts contended with each other, but Rau mau was the fort which had the most people in it, hence the people of this Pa (fort) ordered the occupants of the Rangitane Pa to leave that Pa and go to some other district, so the people of the Rangi-tane Pa asked the people of the Rau-maua Pa to provide them with canoes, in which they could embark, as the people of the Rangi-tane Pa did not posses canoes, but the people of Rau-maua would (did) not give canoes to them, so the people of the Rangitane Pa commenced to dig a trench across the narrow neck of the point on which the Pa’s (forts) stood, and they also made wedges, three in number, which were made of the Maire (santalium cunninghamii) wood, and the Priests of the Rangi-tane Pa stood up and chanted incantations, and prepared the ceremonies over these three wedges, and they drove the three wedges down into the bottom of the ditch they had dug and the ground cracked by the power of the three wedges, and the Pa of Rau-maua fell into the sea, and all the occupants perished.
But the account given of this by other Priests is the Pa (fort) of Rau-maua floated like an Island, and it floated from there to Roto-ma (white Lake) where it stood.

The marks made by the three wedges by which the Pa (fort) was caused to fall down, are to be seen on the side of the cliff at Patea (fair fort) to this day.

Kupe went back from Patea to Hawaiki, and hence the saying “Kupe return? Kupe will not come back”.

Kupe caused the Island Te-ahi-a-Maui (the fire of Maui) South Island, from Te-ika-roa-a-Maui (long fish of Maui) North Island that is he caused the sea of Rau-kawa (blue sea) to stand between the two Islands, and also he caused Hawa-iki to be separated and stand apart from these Islands (New Zealand). Maui accomplished this great work, as these Islands (New Zealand) were part of Hawa-iki in days of ancient times, that is Hawa-iki and these Islands (New Zealand) were one land, and this song is sung in regard to Kupe, for the works he performed in days gone past

I will sing, I will say
I will sing of Kupe
The man who severed
The land, Kapiti stood apart
Mana stands apart, and
Ara pawa stands alone.
Those are the signs
Of my ancestor Kupe
Who sank Ti-tapua
And I will take the land.

It was Kupe who informed the people of Hawa-iki of the good land he had discovered, and hence the people of that place migrated in the canoes to these Islands (New Zealand). And the old people give these as the names of the canoes spoken of as having migrated to these Islands (New Zealand) Turi (deaf) was the name of the chief of the canoe which first migrated to these shores (of New Zealand) and next in point of time was Kupe (persistent) and all the people in the Pa-tea district are descendants of Turi. Turi was a man of influence and was a
high Priest, and he was learned in all the sacred lore of old, and that which caused him to migrate to these Islands (of New Zealand) was on account of a war caused by the acts of Po-pou-akoako (night occupied in teaching) which was this. In autumn when the crops were taken up, and housed in the Rua (store pits) then Po-pou-akoako, the younger brother of Turi took the sacred .......... fruits of the crop o Ue-nuku (trembling earth) as an offering to the gods, but instead of Po-pou akoako taking of the best of the crop, he took the refuse or very small kumara (ipomoea batatas) to their lord Ue-nuku, and Ue-nuku was angry on account of the smallness of the tubers offered, so he swallowed Po-pou-akoako alive with his offering, and Turi was enraged because Ue-nuku had swallowed his younger brother, so Turi sought for revenge for his younger brother, and he thought of the son of Ue-nuku called Oue-potiki (youngest child of the Oue flax) so Turi laid in wait for that child, and there came a day when the child sat lonely in the place where he played with his companions, and Turi killed him, and cooked him, and eat him, because Ue-nuku had eaten his younger brother, and the heart of Oue-potiki was cooked by Turi, and it was sent to Ue-nuku who eat it and after he had eaten it he was made aware of the fact of his having eaten the heart of his own child Oue-potiki. So he enquired of his attendants as to the food in which the heart of his child was put and placed before him, and he learnt that it was in the offering of food presented by Turi, so he began to plot against Turi, and he sang this song:

My stomach rumbles now
With flesh of Hawe-potiki
Brought in food by Priests
As offerings made to gods
Or litter here conveyed
Te-whata a maia
Assemble Rongo now
Assemble Rongo now
Then yes then, ah yes.
How Turi became aware of the words of this song, was that his wife Rongorongo (hear news again and again) went to walk, and in her wandering heard Ue-nuku singing the song, and she thought that the words of the song .......... evil to her husband Turi, and on her return to her husband she said “Here is a song, which was being chanted” so she stood up and sang it to Turi, and as soon as Turi had heard the words of the song he said to her “Go again and listen so that you may hear some more words for our information”. So she went back (to Ue-nuku house) and she also heard this song, which was being chanted by Ue-nuku.

Go fetch the many
Of Nga ti-rongo-tea
And assemble a crowd
A host, to take revenge
For death of Oue Potiki
How keen the appetite
For food of first offering
Assemble Rongo-now o
Ah yes assemble now o.

When the wife of Turi had heard the words of this song by Ue-nuku, she returned to Turi and repeated them to him, so Turi knew positively that a war party was asked for in the songs to destroy him, so he went to his father in law to Toto (shampoo) and asked for the canoe Aotea (fair cloud) in which he and his family and people could embark to search for land (home) for themselves, to escape the vengeance of Ue-nuku. He obtained the canoe and he, his family and people embarked, and they sailed over the sea, but in the haste to depart Turi forgot the bailer for his canoe called Tupua-horo-nuku (land swallowing goblin) also he forgot his paddle called Kau-tu-ki-te-rangi (stand erect in heaven) so he bailed the water out of his canoe with a bailer he made, and he also made a new paddle for the canoe.

With Turi came in the same canoe Ao-tea (clear day) the Kiore (rat) the Pukeko (porphyrio melanotus) the Kaka-riki (parakeet) Moeone (a sand grub) awhato (sphaeria Robertsii)
Kumara (ipomoea batatas) Karaka (corynocarpus laevigata) and Hue (gourd) and his Priest Ta-po (mark or besmear by night) and his god Maru (power) which god was guarded by or in charge of Ta-po on the voyage. As they voyaged on Ta-po vacuated in the canoe, so Turi pushed him into the sea, because of the disgust. Turi felt at the act of Ta-po, but at the time that Ta-po was pushed by Turi into the sea the god Maru was angry in account of his Priest having been pushed into the sea by Turi, so Ta-po repeated the words of Maru while he was in the sea, and said

> If you go on in your canoe
> And if you leave my Priest
> You will not arrive at Nuku-roa
> Let me sit on the outrigger
> That we may land at Uku-rangi

So Turi agreed to the words of Maru which were spoken to him by Ta-po the Priest of Maru, and Ta-po was taken into the canoe by Turi, and they sailed on and landed at the land called Mo-tiwhatiwha (the spotted) where Turi killed his dog called Ikiiki-rawea (consume in delight) and Po-toru (three nights) eat it there, and became insane because of his having partaken of the dog, and he sailed away in his canoe and was swallowed down the throat of the Parata (sea monster).

Another account given by the Priests regarding the canoe Ao-tea is, that Toto built or made the canoe on the river Tau toru (three years) and when he had finished it he gave it to his son in law, that is to the husband of his daughter called Turi, and Turi made a sail for the canoe, and the name of that sail was Mata-orua (swelling face) and Turi sailed in his canoe to Whiti marama (shining light).

Turi stayed at the land Mo-tiwhatiwha, and soon after Po toru perished, he sailed away from there and landed at Whanga paraoa, (whole harbour) at Ao-tea-roa (long day light) where he planted the Karaka (corynocarpus laevigata) and from Whanga-paraoa he sailed towards Te au pouri (dark smoke) and from
Te-au-pouri he sailed towards Ao-tea (fair cloud) where he left the canoe, where he turned into stone, where she is to be seen to this day. He remained there and went to explore the various districts and he gave name to the following rivers, Kawhia (embraced) Maro-kopa (apron doubled up) Mokau (untattooed face) Moa-ka-tino (true moa) Tonga-porutu (splashing in the water in the south) Mimii (urine) Riui (keel) Wai tara (water of ceremonies) Wai-o-ngaua (blustering water) Wai-whakaiho (stream where the hair of the head was cut) Kau poko-nui (swim great head) Puni (camp) Wai-ngongoro (water of snoring) Tangahoe (stopping the paddle) Hinga-hape (fall of the bandy leg) and Turi named all the rivers from Ao-tea up to Pa-tea, and Hou (burrow) named all the rivers from Pa-tea to Wai-rarapa (sparkling water).

Turi built a House for him self at Pa-tea, which he called Matangi-rei (depart in the wind) and he set a plantation of Kumara (ipomoea batatas) at Hekeheke-i-papa (descend in to the flat) where was the post which Kupe had put up at Rangitawhi (the day of going round) and he scooped some of the soil of the place into the palm of his hand and smelt it, and he spoke words of praise of the soil and hence the Proverb for good soil: “The soil that Turi smelt” and his dog Mata ware (face of a poor person) was killed there, that is that dog was lost there, and hence it was said it was killed, and thereby it was lost, and Turi said to his daughter Tare-noa (ask to go without object) “Perhaps it was by your Husband, or perhaps your children stole my dog” so Tare-noa was angry on account of those words spoken by her father, and she and her family fled to Papa whero (red flat) and lived there, where she had two children born to her there, she said to her family “When you have become men and women, then you will find food for yourselves across the river there at the place of my brother, Turanga-i-mua (stand in front).

The aboriginal natives of this land, (New Zealand) were found here by Turi, and he and his son and his tribe killed these
people, the name of the tribe of those original people of this land (New Zealand) was Kohikohi (collect or start).

When ever Turi and his people went to fish or plant in their cultivations, and that the original people of the land might not know that they were not at home Turi .......... the bird Bittern by putting it into his Pa (fort) so that its cry of Hu-hu-hu might be heard by the Kohikohi people and lead them to think that Turi and his people were still in their Pa (fort) so prevent the people going to meddle with the property in the Pa (fort) but Turi performed the ceremonies and chanted the incantations over the bird, to enable the bird to cry Hu-hu-hu very loudly. This is the incantation which Turi chanted over the bird.

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And it was by the power of this incantation that the bird had power to utter loudly the Hu-hu-hu, and any of the original people of the land who might be coming to meddle with the property in the Pa hearing this voice, they thought it was the voice of Turi, and such fled in fear of Turi.
Turi lived in the district till he felt a longing to his old home at Hawa-iki, and as that longing grew more intense which caused him to become insane, and he committed suicide by drowning himself in the Patea river, and often the death of Turi, the place where his home which was called Matangi-rei (house of the chest) and the plot where his cultivation was at Pa-tea, are still known by the old men of that district at this day, and the carved stone pillars which are thirty in number twice told are still standing in that district, that is these stones were the boundaries of his cultivation, but in the days of the gospel being preached, these stones were broken by some people. The spring of water of Turi is still to be seen, and the water of the spring is still being drunk by the people of this generation.

(116A to follow this)
Blow wind from the North
But gently blow this way
On the corners of my house
And then old man, come near
And keep me company
Through the space of night.
My wife is at a distance now
As thou cannot see, by
.......... whose the gifts to gods
Are put, is free from tapu now,
(Its sacredness) is now, and offerings
Placed on root of Kahikatea

A song of love.

CHAPTER 10

When Turi (obstinate) arrived in this land (New Zealand) that is in the first days of old, but Kupe (refractory) had been here before Turi, and Kupe found this land quite unsteady (or it was soft and not dried as from a flood) but Kupe performed the ceremonies over it to make it dry and solid and firm, and after Kupe had been here in (New Zealand) Turi came and saw that the land was still afloat, and had not sunk down, as this was not long after the time of the flood of Mataaho (window).

This was the evil for which Turi migrated to this land (New Zealand). It was on account of some dogs of the ancient maori (common) breed, and the names of those dogs were Wakapapatu-a-kura (genealogy of the apparent red or high born) Matua-ware (low bred parent) Tonga-kakariki (parakeet of the South) Te-huia (the parents and their children and all offspring from them) which dogs had been killed or stolen) about which Turi
enquired as they were his dogs, but his enquiry was not answered but instead he was referred to the ......... tool of Hoe-wa (paddle in the space) when Hoe-wa had the dysentery) which enraged Turi, and he killed Po-toru (three nights) and all his people in revenge for which Turi was sought that he might be killed. Rongorongo (news heard at intervals) went out side to feed her first born called Turanga-i-mua (stand in front) and he heard the incantation (or chanting of an incantation) by the Hawe-potiki (youngest born gone round) people and those of Hoe-wa, and she went back to her husband Turi and said “I have heard the words of a song and these are the words”

My stomach rumbles
With Hawe-potiki
Who had been lifted
On to the stage of Maia
Assemble Rongo O
Assemble Rongo e
Yes assemble o – a.

Turi said to her “Now go again, go back to learn something more about the matter, may be there is some other part or extension of the song.”

Rongorongo went back and heard these words

Go bring the many of Turi
And of Taranga (invocation)
And drag them here
How sweet the food
(Revenge how sweet)
O how sweet the food,
Assemble Mua (the Priests)
And Rongo o, assemble Rongo
Yes assemble o yes.

Turi said to his wife “It is for the evil enacted at Awa-rua (two streams) on Wa-rua (double space) (for the daughter of the people of Po toru) and Turi was anxious for himself on account of his evil deed, and he said to his wife “Go and search for a canoe for us two (for our family and people) so Rongorongo went to her brother and said to Toto-wahine (female blood) and to Toto-tane (male blood) “I have come to say to you two (or convey to you) the words of your brother in law” and when they
had heard the words of Turi, they went to fell a tree to make the canoe Ao-tea (fair cloud) and this canoe was given to Turi so he embarked and fled to this land (New Zealand) and when the canoe had put from the shore of Hawa-iki, Rongorongo said to Turi “O Turi the little canoe (the ........) is left behind” so Turi went to fetch it, and there came with him three things, the birds Pukeko (swamp hen) Popotai (a small rail, a sea bird, a land bird extinct) Te-kiore (rat) Te-ngarara (reptile).

The cultivations of Turi on the other shore (in Hawa-iki) were called Kaka haue (strange garment) Kaka-moemoe (garment to slumber, or doze in) Te-ahu-roa (long leap) Te-tuahu (131) (the altar) and the place where the images of the gods were kept of the gods Maru (screen or shade) Kahu-kura (red garment or rain-bow) and Te-heinga (ancestor or parent).

Maru was the god whose voice was heard to call over (above in the clouds) man.

They sailed on to the open sea (or great ocean) and Po-toru (three nights) persisted that they should go straight to the throat of the Parata (a monster in the sea) that they might die in payment for sins of old, as Turi had killed men in days gone past, and the men he killed were related to him, and they were nearly wrecked in the throat of the Parata.

When they had got midway in the sea (between the land they had left and that to which they were going) Hau-pipi (damp air) and Hua-tiko-rere-waka (air of the excrement made in the canoe) eased themselves in the canoe, and then companies thought that it was Ta-po (besmear or tattoo at night) who had so transgressed, and Ta-po was thrown into the sea, and the god of Ta-po spoke defiantly in the sea, and Maru (defiant) was the name of that god, and Ta-po was his medium, and the god then spoke and said

And thou art there
Of us two
And thou art there
Of us two
With the cord of the small kite
Or the red star
The star of day
And this was their song

Return to the lasting
Of Rongo and Maru
And chanted power
Of the heart

On this canoe.
And thou o powerful gale
Rise, rush on.
And here my axe
With double deed
On that above
On that below
And then return
From light of sea
To light of day
And Maru, thou
Of roots descending,
With Tanga-roa
(god of sea)
Lift out (of death).

By the power of this incantation song, the canoe was saved from being lost, and the crew took Ta-po on board of her again, Now if they had not thrown him into the sea, the canoe and all hands would have been lost in the sea, and now that they had been saved from wreck they sailed on and landed at Hanga-matau (make a hook) at Kawhia (embraced) where the canoe of Turi was left, and Turi went over land.

TURI
(NGA-TI-HAU)

To-rangi (the day)
Potoa (shorter)
Motumotu-ahi (fire brand)
Ao Matangi (day of wind)
Po tiritirikanga (night of planting)
Ao whakatina (day of complete conquering)
Maihi (gable of a house)
Whakarika-ao (day of restlessness)
TURU
(NGA-TI-HAU)

Turi
Rongorongo (repeated news)
Turanga (standing) This man was killed at Hawa-iki
Tama-tea (fair son)
Hiku-ao (end of day)
Uru-te-angina (west wind)
Te-ra waho o te rangi (sun out in the heavens)
Wehe-roa (long dread)
Hika o-te-rangi (perform a ceremony in heaven)
Pakihwi (shoulder)
Nako (make marks by punctures)
Tahau (front part of the thigh)
Turi
Rongo-ue-roa (long dread of news)
Ihu-uri (noble born)
Ihu tea (fair born noble)
Whanga tuhi-rau (wait for tattooing many)
Whanga-okaia (wait to stab)
Tapoto (short)
Tua-ka-pare (back pushed aside)
Huru-kahi (hair of the neck)
Tuaka waero (indecent dog skin mat)
Tahau (front part of the thigh)
Au-pounamu (stream of the green stone)
Pounamu (green stone)
Pounamu-hirau (green stone entangled)

Te-kapunga (the held in the palm of the hand). This man was the ancestor of Hira-wai (water) of Pipi-riki (low chirrup of a young bird) of Whanga-nui (great harbour) at Pipi-riki (little chirrup of young bird).

It is also said of Pouananu-hirau (green stone entangled) that he had Hira-kei-toia (not to be dragged) who had Ahu-roa (long altar) who had Te Kapunga (the palm of the hand full) who was the ancestor of Hira-wai (water) who lives at Pipi-riki; at Manga-nui-a-te-ao (this great branch of the Ao (cloud).
CHAPTER 12

There is the moon
Swimming in the heaven
While I below am here
Drowned in anxious plans,
And all to end in nought
'Twas my own fault
That I abstained to go
And join in company
Led by the Hokinga
And clasp in one embrace
The noble born of south.
O had his canoe prow
But passed by here
To take me far away
To flooded stream of love
Of Manaia the great.
But o of lowly birth
I am, like small canoe
Now wrecked, and upturned
On the distant range
Of Pirongia hills

A dirge.

TURI
(NGA-TI-HAU)

Turi committed acts of cannibalism on those of the other side (Hawa-iki) and he migrated here, and as his wife in the evening heard (of a plan to kill him) he said to her “Go and obtain something by which we shall escape (death)” and she obtained the canoe Ao-tea (fair cloud) and he came away over the sea, he and his family, and on the sea he met Kupe (obstinate) and Kupe said to him “Welcome, come now go, and
when you have arrived at the water (spring, which is on the land) which has a westerly aspect, and look for the post which stands on each side of the spring, that is where you must take up your abode”. Turi called to Kupe and said “O Kupe, welcome, come let us two go back (to that place)” Kupe answered and said “Kupe return?”

Two canoes sailed away, that of Po-toru (three nights) and that of Turi, and Po-toru was lost and Maru (power) was thrown into the water, and Maru boasted and he sat on his medium Ta-po.

Turi landed and they stayed at Pa-tea (fair fort) and he killed the original inhabitants of that place.

Turi and his wife Rongorongo (news heard) had a child there who was called Tu-rongo-i-mua (news of the front) and his sister called Tane-roa (long male).

At Patea the remains of the totara posts of Turi’s House are still visible, the boundary stones of his kumara grounds are still remaining and the spring he used to drink from.

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KUPE
(NGATI-HAU)

Maui (weak) was the first who fished up the land and Tahu-a-rangi (spouse of heaven) was the name of his canoe Tonga-nui (great scale) was the name of his hook Kupe (obstinate) was the first who travelled over these Islands Mata-o-rua (face of two) was the name of his canoe, it was he who divided this land into Islands and hills and mountains as in the song says “Tu ke kapiti tau ke mana” (Kapiti stands apart, and Mana stands separate) after he had been here he returned to Hawa-iki and informed Turi (deaf) that there was a fine country at Pa-tea (fair fort) on the south end of the north Island on the west coast, where Turi at his recommendation came to reside.
Turi’s father in law Toto (drag) made a canoe in a small river called Tau-toru (three years). When finished he gave it to Turi who made a sail for it which they called Mata-o-rua (face sunk into) they then went on a voyage to an Island called Witi-marama (moon shine) where they landed and had a quarrel with a chief called Po-toru (three nights), Potoru told Turi to “Steer to the setting sun when he went away from Witi-marama” but Turi said “No, I will go towards the rising sun.” Turi came on towards the rising sun and left Po-toru behind, Potoru steered his own course and was lost at Te-au-o-rau-Kawa (the current of Rau-Kawa). Turi came on in his canoe till he heard Maia (brave) making an indecent sound, disgusted with his bad manners he threw Maia over board into the sea when the god Maru (screen) appeared on the top of Maia and made a noise in the water and said “If you leave me in the water we shall all be lost, but if you take me on board again we shall both arrive at Nuku-tauira (distant disciple) (New Zealand) they took him on board again and came on and landed at Kawatau (expectation) on the east coast and travelled over land for Aotea Ao-tea (fair sky)

where Turi left his canoe and called the place Ao-tea (white cloud) after his canoe, he built a House there and called it Rangi-hunga-kau (day of a company only) and there he planted the Karaka (corynocarpus laevigata) berry and the Kumara (ipomoea batatas) he went on and at Pa-tea (fair fort) he built a House called Rangi-tawi (day of food) and planted his maara kumara (ipomoea batatas plot) which he called Matangi-rei (wind of the noble) here he stayed till he had a quarrel with Rau-manu (school of fish in the sea) (at a place beyond the mission station at Pa-tea) and Rau-mau with the original people of the kainga called Rau manu left this country and migrated to some other land or Island, leaving Turi and his people in possession of the country on the west coast, Turi soon made war against the other original inhabitants of these Islands in every place he visited in his rambling over these Islands to spy out the land.
When the time of old age arrived on Turi he died at Te-ahu (the altar) a Turanga (standing) beyond Te-manawa-tu (startled heart).

TURI
(NGA-TI-HAU)

Turi (deaf) landed at Whanga-paraoa (Harbour of the whale) near Auckland and went by the North Cape to Ao-tea (fair day) and thence to Pa-tea, on arriving there he took up some of the earth and smelt it and pronounced it to be very rich soil. At Pa-tea he saw the post set up there by Kupe (obstinate).

TURI
(NGA-TI-HAU)

Turi (deaf) found the Pa-tea (fair fort) district occupied by a white race of people who were called “Korako” (albino) the males of whom he killed and took the women and girls as members of his tribe and as wives for his men.

(138) (148)

(127A to follow this)
CHAPTER 29

Yonder twinkle a star in the North
And thou hast come back from my love
Though forced from thee, tis but in space,
I still am with thee in my heart
And sighing sob out flood of tears,
While flushes indignantly glow
On my face, and sit on my brow.
As thou doest cook the food of ill
To tell thy future fate and mine,
As here I silent sleep and live
While Nga-weke my soul controls
And powers of man embrace me still,
Aha, then thou o Tama-hiki
Oft has’t thou heard the peaks of dreams?
But I will not again taunt thee
With words of promise broken still.

A dirge.

TURI AND PO-TORU
(NGA-TI-HAU)

Ririno (rope of two or three strands) was the name of the canoe of Po-toru (three nights) and the Ao-tea (fair cloud) the name of the canoe of Turi (obstinate). These two men had a dispute in respect to a dog which dog was killed as a sacred offering to their god, and Turi (deaf) said “We must go towards the east,” but Po-toru said “We must go towards the west”. So Turi allowed him to go (the way he desired) and Po-toru was lost, and Turi (coming on) arrived at Pa-tea, and he was saved in his house at Matangi-rei (house of the noble born).
When Turi (disobedient) migrated across the sea to this place (a man called) Ao-po (dawn of day) evacuated in the canoe, and for this act he was thrown overboard into the sea, and then he boasted (to those in the canoe) and he looked to the setting of the sun, and he was taken hold of and pulled into the canoe, by which act Turi was saved (from destruction) and he arrived at this Islands (North Island of New Zealand). Now when Turi was at sea Po-toru (three nights) tried to change the course of the canoes of the migration, that they should go to the west sea, to the throat of the Parata (monster of the sea) so that Turi and his friends should perish.

A TRADITION ABOUT TURI'S ARRIVAL IN NEW ZEALAND
(NGA-TI-HAU)

As Turi was coming Tapo performed the office of nature on the side of the sacred canoe, for this he was thrown into the sea, Potoru pushed him into the ocean, he Tapo spoke under the influence of a god, and beholding the setting sun uttered a karakia in his own behalf. Turi relented and stretched out his hand to him and took him on board the canoe again, by that means Turi was saved from being wrecked and reached these Islands of New Zealand in safety, for while Tapo was in the water Potoru made an attempt to turn the bow of the canoe to the Tai-tope ki te uru which is the throat of Te Parata, that Turi and his companions might be destroyed Tapo was the pilot of Turi’s canoe.
I would impress upon my Maori friends this, that you may as well plant a kumara in the middle of a hard road and expect it to thrive, as expect a people to be happy and prosperous unless they are sober and industrious. Drunkenness and idleness are not only great vices themselves, but they are the prolific parents of many others.

In closing let me say that I have not written this letter to find fault, but because I can truly subscribe myself.

A FRIEND TO THE MAORI.
To the Editor of the Waka Maori.
Whangaehu, 8th March, 1875.

(Extract from “Te Waka Maori”)

TURI
(NGA-TI-HAU)

It has been thought by some of the Pakehas that our ancestors found a race of men living in this country when they landed here from the canoes in which they came from Hawa-iki. But it was not so—no man was found in the land.

Hawa-iki was the home of my ancestor Turi, and Ao-tea was the name of the canoe in which he crossed the ocean, together with over sixty of his people. When he had got out into mid-ocean, his god rose from the depths and seized the point of the paddle of Tu-tangata-kino, the director, or steersman, of the canoe, whereupon a man named Ta-po was cast overboard. As this man fell into the waves his god also rose by his side, and said,

“When the blazing star
of the morning appears,
you and I will have reached the shore” (that is, New Zealand).
Turi then stretched forth his hand and drew him again into the canoe to be a priest for him. The canoe then came on its way, and shortly the headland of Kawhia was seen. Here he ran his canoe on shore, and landed at Kawhia. After that he increased and multiplied greatly, and filled the land with people all the way to Pa-tea, his fixed place of residence, and his descendants increased and became very numerous. Two of his descendants came hither to Whanga-ehu, a brother and sister; Tai-tapu was the sister, and Rangi-whakaturia was the brother, and from them I, who now write, am descended.

From that time down to the advent of the Pakeha we had a Maori god, a fish-god of the sea, whose name was Rongo-mai, and he still lives in the sea. This fish-god once carried away one of our people named Ra-pati. He was absent from us for two years, and during that time he had visited England. When he came back he was clothed in Pakeha clothing—a red blanket and a red shirt—the like of which had never before been seen in this land. It is one hundred and twenty years since this occurred.

(Extract from “O Niu Tirani”) (154)

If a Pakeha went with me in my canoe to sea, or upon the rivers and lakes of the land, he would be frightened, and would exclaim, “What is this!” when he saw this fish-god clinging to the sides of my canoe. Whether on the open sea, or on the lakes and rivers of the land, he always came to help me to propel my canoe along when overtaken by tempestuous weather, or when pursued by my enemy. He was always obedient to my call in the olden days of “tapu” (sanctity), when my voice was sacred to him. I declare that what I have stated was a fact in the days of yore.

From your friend,

TAMATI REINA
TE KURA O TE AUTE
KI A TE KAI TUHI O TE WAKA MAORI.

Te Aute, Nepia, Pepuere 12, 1875.

E HOA,—Tena koe. Mau e uta atu tenei reta aku ki runga i e Waka hei titiro ma nga hoa i te motu nei.

Ko te take o toku haere mai ki tenei kainga he haere mai kia kite i aku tamariki kua tukua mai ki te kura i te Aute nei. He nui toku koa ki nga mea i kite ai i rongo ai oku taringa; koia tenei, ko te paru-kore o nga tamariki, te ma o nga kakahu, te pai o nga moenga, he moenga rino, me te pai o te kai. E kai ana ratou i runga teepu, me nga ritenga Pakeha ano e tangohia ana e ratou. E akona ana ratou ki te whika, ki te reo Ingarihi, ki nga Karapituture Pakeha. Ka pai¾“Ko te wehi ki a Ihowa te timatanga o te matauranga.” Ko tetahi tikanga pai tenei, ara e uru ana nga tamariki Pakeha ki taua kura, a e korerore ana ratou, tetahi ki tetahi, me te mea he tamariki no te iwi kotahi. Tetahi hoki o aku i mihi ai, ko te kaha o te kai-whakaako; heoi ano te takiwa okioki ko te kai ko te moenga. Ka mea au, e, mehemea pe a ko taku tamarikitanga, ka hiahia au kia uru rawa au ki tenei kura.

Ko nga tamariki kei tenei kura, no Tokomaru 1; no Uawa 12; no Turanga 3; no Te Wairoa 3; no Nepia 3½hui katoa 22. I koroero Pakeha ano ratou i toku araro; ka mea au he Parau, he mea kia mahara ai nga manuhiri he tika, he koroero Pakeha ano tenei. Auatu ra; i te puku o te taringa ka ki, i te puku o nga kanohi hoki ka ngata.

He kupu ano tenei naku. He mea pai rawa kia kawea atu nga tamariki ki etahi kura, kia 200 maero te mamao i tona whenua, kei noho i te kura o tona kainga ka mahue te kura ka oma ki ona matua, ki ona tupuna. Tena ko te whenua tangata ke, kei hea he rerenga mo papa?

NaTE PAKI TE AMARU,

o Uawa, Tai Rawhiti.
Ki e te Kai Tuhi o te Waka Maori
Whanganui, Maehe, 1875.

E HOA,—I to 31 o nga ra o Tihema, 1874, ka haere ta matou ope nui ki te takiwa ki Tongariro. I haere atu i etahi kainga i Whanganui nei; te take he whakatau atu i a matou whenua ki nga uri. Ka rau o matou po ki te ara ka tae ki te Aukawa. I konei ka mahue nga hoihoi, ka haere a waewae. E ono nga po i te huanui ka tae ki Whakapipi. I to 9 o nga ra o Hanuere ka weheweheka ta matou haere; ka haere a Te Reimana me tona huihui ki Rangataua, ka haere a Te Kerei me tona huihui ki Raketaua, otira ki nga wahi katoa o Tongariro. Ka haere ko matou ki Waipuna, ki te Hihi, ki te titiro i nga whare o mua, me nga rakau waka, me nga tutu, me

(Extract from “Te Waka Maori”) (65)

Po-toru (three nights) was the man who owned the canoe called Te-ririno (the rope of plaits) and Turi (deaf) was the owner of the canoe called Ao-tea (white cloud) and a dispute was the cause of an illfeeling which existed between them, a dog was
the cause of this dispute, which had been killed as an offering which they had intended to offer to their god, but Po-toru eat the dog, and Turi said “We two must go towards the east,” Po-toru said “We must go to the west” so Po-toru was allowed to go by Turi on the path (road) he had a desire to go by, and Po-toru was lost, and Turi sailed on and came to Pa-tea (white fort) where he was saved in his house Matangi-rei (house of the noble born).

PO-TORU AND TURI
(NGA-TI-HAU)

Po-toru (three nights) was a man with his canoe Te-ririno (rope of strands) and Turi had a canoe called Ao-tea (fair cloud). Those two men had a quarrel, because Po-toru (three nights) eat a dog which they two had killed as a sacred offering to their god, and as they came over the sea, they had a dispute and Turi said “We must sail to the East” Po-toru said “We must go to the west” but Turi did not consent to what Po-toru proposed, and Po-toru went his way, and he and his canoe and friends were lost, and Turi and his family came on and landed at Pa-tea (fair fort) where he built a house, and he lived in this house, and he was healthy in this house Matangi-rei (house of the noble born).

(133A to follow this)
CHAPTER 28

O this day
Of refuse tears
Oozing from my eyes
As gloomy thoughts
Come from below
Of gloom that
Came from acts
Of days of
Muru-taka gone.

A dirge.

TURI
(NGA-TI-HAU)

When Turi (deaf) the first man who came to this west side of the Island arrived he went to Kawhia (embraced) and took up some of the earth in his hand and smelt it, but he threw it down again as it had not the proper smell to please him, afterwards he came to Nga motu, at Taranaki and again took some of the soil up and smelled it, but still it did not satisfy him in its smell, and he

threw it down again, he then went on to Pa-tea (fair fort) and there took up some of the earth in his hand and smelled it, this time it was more fragrant so he settled there and planted one kit of his Kumara (ipomoea batatas) seed. Which paled sixty in return, there he built his house, and enclosed his maara (cultivation) with large Totara (podocarpus totara) posts, the remains of which are said still to be seen, the name of his maara
(cultivation) was Hekeheke-i-papa (descend on to the flat), there were three maaras, this house was called “Matangi-rei” (air of the noble born), and the name of another of his houses was “Nga-tara-a-te-moana” (the boldness of the sea).
O thou moon on high
Thou are encircled by
A ring of many stars
And here are many men
Coming in power, through
The weeds, and holding the
Band of the war weapon
Of Te-mau-tara-nui
With bravery they dash this way,
O hold the power, hold the power

Sentinels watch cry at night from a Fort.
My home is ........., I did not
Cause a rain-bow to shroud it
Nor did I ask the god of war
To show his face there, that
I might then have bade the
A last farewell. And then
Pou-kai, tis well I see thee,
And here is Whakatau-potiki
Who burnt the house of Manono
And Kaka-tumuaki-rawea
With Kaka-haere-iti too
Which were the fires where hearts
Were cooked, the glow of which
Was seen up in the heavens,
And flash for ever there.
O son of Hine-wai
Wait the coming of the
Gentle rippling quiet air
And southerly blustery storm.
And when these come to thee
I too will be there.

A dirge by Tu-tara-kura, who was the ancestor of
Hari-kingi-te-anaua, chief of Whanga-nui.

(This is to head the first chapter of Manaia)

MANAIA
(NGA-TI-HAU)

Manaia (noble) came in the canoe Toko-maru (shady light) in
fleeing from Hawa-iki, in fear of his foes, who was the tribe, the
people of whom he had killed for the insult, they had offered to
his wife, at the time that people were making spears for him.
Manaia sailed over the sea from Hawa-iki and landed on shore where he and the crews of other canoes disputed about the right to a stranded whale, and also to the right to the land, so Manaia in his canoe went along the sea coast towards the North Cape, and landed at Wai-tara (water of the baptism) where he found a people in occupation of the Wai tara district, and these he killed, and eat the men, but the women were taken by the crew of Manaia, and the land they took also.

**MANAIA**
(PUKE-TAPU)

Manaia sailed away from Hawa-iki in fear of the tribes there, lest he and his offspring should be exterminated by them, and he sailed on in the canoe Toko-maru, and landed at Rohutu (myrtus obcordata) at the mouth of the Wai tara river, where he found a people, the original owners of that district, these he attacked and killed, and he took the land, and he killed the original owners of that district, and the people of Manaia took the women of that people, and the offspring were the right to the land. The men of that people Manaia and his tribe eat.

(161)

**TURI**
(NGA-TI-RUA-NUI)

It is true that each of our names have an origin in some part of past history, and the names of our children are not given without object and reason, and there must be some origin for a name being given to a child by its grandfather or parents, nor does a chief give a new name to himself unless it be to perpetuate the fact of some act of bravery in war, or murder or death of a child, or last words spoken by the dying, and hence we know that our names have each a significant meaning to us, and it is by these names that we remember, or think of the deeds of our ancestors of old.

The Taranaki district is full of names of great significance as it was occupied by our ancestor Turi (deaf) and he and Hau
(offering to the gods) named all the rivers on that coast and some of the places they occupied from Ao-tea (fair day) even up to the Wai-rarapa (sparkling water) district, and the tribes of Whanga-nui (great harbour) and all the sub tribes of Nga-tirua-nui (descendants of the great pit) are all descended from Turi.

The object of his coming from Ao-tea was to find the river Pa-tea (fair fort) which had been spoken of to him by Kupe (obstinate) and the first place he landed at, on his arrival on these Islands (New Zealand) or the river into which he took his canoe called Ao-tea (white cloud) the name of that canoe was given to that river, and hence the origin of that name Ao-tea for the river, and such is the name given to the river to this day. He and his companions came on along the sea shore from Ao-tea and came towards Taranaki, but he had left his canoe Ao-tea at the river of that name, and Turi named all the places between Ao-tea and Wai-tara (water of the ceremonies) and the name Taranga was given to the place which now bears the name, from the fact of Turi taking such long strides in walking on his journey, and hence the origin also of the name Wai-tara. But some of our ancestors say that when Turi arrived at the river Wai-tara he sat down and performed his ceremonies of tara (repeat the words and perform the ceremonies of charms) and hence its name “Water of performing charms” as he there performed his charms to obtain fine weather. And the River Mokau was so called from his having slept there, and at Manga-ti the sacred garment called Hu-moko (silent tattooing) was spread out, and all the people gazed at it hence the name Matakitaki (gaze at) and as he went down on to the sea coast, he smelt the earth which he had scooped up in his hand, and hence the name Hongihongi (smell). He went on along the sandy beach towards Tapuwae (foot) and the marks of his feet were left in the sand, and he gazed at them hence the origin of the name Tapuwae (foot) and the name of O-a-kura (the red) is derived from the sacred garment called Hu-moko, which was spread out at that
place, and on account of the redness of that garment hence the origin of the name O-a-kura (of the red). He went on to Raa (choak) where he partook of food, where he nearly died by being choked hence the name Raa (choak). And the River Kau-poko-nui (swim great head) was named from the fact of the great head of Turi. And Marae-kura (red court yard or red flat) was so named from the spreading out of or shaking of the sacred mat Hu-moko at that place. And Ka-puni (will encamp) was so called from the fact of Turi and his companions having camped there. And Tanga-hoe (rattling of the paddle) and was so called because he ceased to paddle and sat and took breath or rested as he crossed over that river in a moki (raft of sticks). And Wai-ngongoro (snoring water) derived its name from the fact of Turi having snored in his sleep when he slept near that river. And the point called Whiti-kau derived its name from that fact of Turi having taken a long time to go round or pass by the point, and hence its name Whiti-kau (passed only). When Turi arrived at Pa-tea (fair fort) he built his Pa (fort) and called it Rangi-tawhi (day of food) and where he also set his eight kumaras, but this he cut into parts and planted each bit, and when he took the crop of these up he had four hundred .......... twice told. He performed the ceremonies and chanted the incantations over his crop that it might grow, and that no evil might come on it, and these were the words of his incantation

Apart, apart
Stand apart
Rongo-nui and
Rongo-tau
Pat the earth
To make it firm
And the (seed) set
Firmly in this spot.
To grow greatly
And produce thousands
And spring fruitfully
As was in the ........
Water of Tu-whakararo
Then comes forth
Aro-mea-Koia
The mound the hill
Swell, enlarge
As the gods increase
And as the ancient ones
Cause the weeds
Of Hawa-iki (Kumara)
To move and swell
Ripe, and grow ..........
Grow as at the plot
At Kura-tau (in Hawa-iki)
Breathe forth a welcome
Of love my lord, yes

(138A to follow this)
The ancestor Turi (obstinate) had a war in Hawa-iki (little gills) with a tribe there, which war was caused by a murder, as the son of Ue-nuku was killed in revenge for the younger brother of Turi who had taken the offering of first fruit of the crops to Ue-nuku and Ue-nuku eat him and his offering, but as Turi and his people were so completely beaten in war by Ue-nuku, hence Turi and his family and his people came in the canoe Ao-tea (fair day) and migrated to these Islands (New Zealand). Now Turi in his canoe sailed from Hawa-iki and arrived at the Island called Rongo-rupe (news of the bird pigeon) from which they sailed and arrived at another Island called Rangi-tahuahua (day of heaps of food) and as he sailed away from that Island his god called Rongo-mai (whale) rose in the sea and took hold of the outer point of the paddle of one of the crew of the canoe Ao-tea (fair day) called Tu-tangata-kino (god of war evil man) and Turi said it was an omen of evil given by that god to him, and lest that he and his family should perish in the sea, he took hold of Ta-po (thrashed at night) who was one of the crew and threw him into the sea, and the god Rongo-mai again rose in the sea and said to Turi:

When Tawera (morning star) appears.
You and I will land on shore.

These words made Turi afraid, so he pulled Ta-po into the canoe again and made pursuit of the canoe. The canoe still came on and at dawn of the next day land was seen by Turi, that is they saw the land at Kawhia (embraced) and they landed there, and they all went by land and travelled by the sea coast towards Pa-tea (fair fort) and settled at Pa-tea but Turi still went on as far as Wai-rarapa (sparkling water) and he named all the rivers and other places on the coast, and from these his work Tu-rau-kawa sang this song.

(See my English of, Page 1 Vol VIII herewith)
(This is to follow P.164)

(1)

Oh thou my child
My memory had
Nearly forgot to
Think of thee.
Oh where art
Thou my son
That thou mayest
Come and enter
In thy house
Called Waha-o-te-rangi
Where Tonga was
Tattooed lying on the Taihoa,
And tattooing instruments
Were also used by Kahui-tara
To mark the sky
When Rangi kept
Her eyes so firmly closed
And Whiro too was
Tattoo marked while at
Hi-te-kai-whara
And Maru was tattooed
At Po-riiita, - but
His moko (tattoo marks)
Were awkwardly done
And hence this name
Was given him
The Moko-hiku-waru
(The lizard of eight tails)
And taken too by
Tu-tangata-kino
(god of sudden death).
Come my son, come
And get on board the
Canoe of Rehua

(2)

Called Hakune-rangi
Where Tawhaki was laid
With first slain corpses
A sacrifice for sin
Of violated sacredness with
Te-whatu-tai-tu-o-te-rangi
And Te-waka-rara, and
Te-ngangenga-o-te-rangi
With Pakanga-o-te-rangi
And Tu-whare-kura,
Who all were killed
At Whiu-te-kawa
Rau-kura was slain
And naked laid in
Bow of a canoe
Because he stole and
Ne'er would own the act
But cry of Tau-tiri-ariki
Confessed the deed.
The paddle of old Rehua
Was called Raparapa-te-uiira
And beaten too
Of his canoe
Was called Te-whakawaha-taupata
His fishing rod was named
Te-matira-amamo
And fishing line Tiritiri-ki-matangi
The barb, was of his Paua hook
Called Maire-hua-kai
The point of which
Was decorated with a piece
Of bone of old Rona
And bird spear had
One of Rona bone

Bound to its point
Called Paepae-te-iria
And Tu-rei-o-te-rangi
A troop of travellers
Came from Rupe, that
Hina might be found:
They met her at the doorway
Of her house, and
Iriiri-kapua the bird spear
Was lifted up and used,
And point was broken off
By striking branch of tree.
The trembling neck now
Told that being was a man,
Twas Rupe-o-te-rangi.
And he had cause for
His thus travelling
As seen by morning
Lips of mouth,
And uttered words
Of news he had to tell.
Of Tawhito-rangi-uru,
Te-hikihiki, and Whakahekea,
Te-waewae-ripeka
Whakatakotoria, and Kauika
With Tongotongi-tawiritia
And Whakakopia
And Kauhanga-nui
Who have been taken
From the Pikinga-matua
And Taketake. Fold up
The wings, so that soon
You may climb the hill
At Taketake-roa
And call such act
The Pohau-kihia,

And then o Son
Must wait and stay
And I will open
Up my hearts great
Memory and show from
Thence the acts of old
Of Te-one-potaka
And Te-tau-ki-tahaki
And Te-paka-ki-tahaki
With the eager intent
O'er all, and in the
Valley sow the plant
Of Kumara-tawhiti
To indicate to Mahuia
That she must not conceal (the weed)

Wait o Rupe wait,
Do not go so soon
But list to me
Two years of shelter are
Two years of separation
And two famine years
And of plenty two
But thou must .......... food.
Two up on the land,
And two out on the sea
And once in darkness hide.
Dream and see in trance
The weapons of dread war,
And then in battle line
See omens in the sky
Then famine comes
And men are lost
And then are hid
In Rua-popoki

And Roto-turei-kura
The ovens of Rehua
(The Grave and Death)
The ovens of twice taken
Of Hau-ma-ititi
And of Marakerake o son,
With Kurunga also
The oven of Te-ao kai.
Do not slinking go
O son, but with bold front.
Go into Te-tatau
The far famed House
Of Miru, where old Kewa
Was cajoled by Mutu

I now am told
That Mutu still is
In that house of skulls
And Mutu still can
Say "sneeze living heart"
And draw life short
That all these tribes
O son may sneering laugh.
But none will laugh
I have oft heart
From Nuku-ao
The Koromiko came
The tree by which
The Moa bird was cooked
And fat was melted down
And thus the offspring
Came of the Ra-tuoi
Again I heard and know
Came the Horo-pito

The tree by which the
Weka bird was pierced
The stream of troop
Came in to Ahu-rewa
That by such act
Tu hau and Itu-pawa
(gods of blood and death)
Should eat their food,
And sacredness should be
Upon Te-raina, to flight
His warrior feet, that
He might feel the loss
When meeting with the crowd
Of Tu-tonga-nui god
And kill his first
Slain man in war
The Mata tu-no-whiro
And place it in the prow
Of his canoe of Mahu-rangi.
Yes o son, wait there
While I do chant these charms
Chant for energetic power
Chant for noble thoughts
And chant for hearing my chest
And for life of peace
And forging heart
Of the forgetful memory.
There is not any chant
The power of which does
Not come back on
Him that utters it.
Chant for Manu-mea
And hide the gift
For Tane on the land.

Chant for the deep
And throw the gift
Out on the sea
To Tanga roa
Of the long face
For that o Son
Is the one only
Tanga-roa of the sea
Who is in Whare-rimu
(sea weed House)
Who is in Whare-one
(sea sand House)
Who is in Whare papa
(The flat House)
Of Ruaki-pouri
The house from whence
Were scattered all
The little fish progenitors
And from Puna-te-waro
Came the Kokopu fish
Up on to the dry land;
And Para-whenua-mea
Caused to come the tail
Of Tuna-roa on shore here
And he caused Whare huhi
(a Lake) to be and
The bogs the Whare repo
And Te utuutu-matua
With Te-whakapaunga,
And Para-whenua-mea
Brought, the Au-kume
And Au-rona (the
River and rushing streams)
And he o son caused.

Tanga-roa to come on shore
And go straight on to
Roto-hahu and to
Haweia-iki-nui and
To Rangi-ri to
I thought my child
The .......... of night
Was severed when winds
Of Pupuke and Tonatona
And of years of famine
And of drought were blown
And met in presence
Of Mata-riki; and
Here-kikini and of
Here-momotu-kai
And of man exterminated
Or Wae rota, when
Puanga pushed them on
To Raro-tonga and built
The House Maru-ao-nui
And Whaka-ha pushed them
On to Hawa-iki; and
Built the house Rangi-aio
And in the sky put up
Nga-tokorua-a-tai-ngahue
(The Sun and Moon)
As signs placed in the sky.
O those alt not, o Son
Of this great stream
But of the riverbeds from
Te-whatanga-nui and
From the jutting points
On south of Hau-matao
And also comest from

Old Ngarue-te-rangi
And from old Manawa
And Ko-matamata-rau-tutu
And also from Te ata-o-pehea,
As gift was given to those
Of that tribe at Ta-rere
And you o son are
Now a full grown man.

A dirge by Tu-raukawa of Po-tiki of
Whare-roa for his son who had died.

(Page 165 is to follow this)

And the remains of the kumara cultivation of Turi at
Hekeheke-i-papa (descend to the flat) and his house called
Matangi-rei (wind of the noble) and the post which Kupe put
up are to be seen to this day; and the stump of the Karaka
(corynocarpus laevigata) cut by Kupe is still to be seen at this
day.

From some of those who came over in the Aotea came these
tribes, that is they were the ancestors of these tribes Tara-
naki (bravery around) Nga-ti-rua-nui (the descendants of the
great pit) Nga-rauru (descendants of the hair of the head) and
also of the tribes who occupy the Whanga-nui (great harbour) and also the tribe at Rangi-tikei (day of striding away) that is Nga-ti-apa (descendants of Apa (that is)) and the ancestors of these tribes killed the original owners of the land (original inhabitants) who were found in occupation of these lands. The men of the original people were killed and eaten by Turi and his people, but the women were taken as wives by the men of Turi, and from these women who were taken as wives by the men of Turi’s people they learnt the art of making Maori mats, and these original people of this district are said to have been of fair skin and were deficient of bravery, that is they did not know how to use weapons of war, and how could Turi and his people not do as they did, as the soil was good, and that Turi and his people must live in undisputed right to the land, and hence Turi and his people killed the original owners of the land, that Turi and they should have all the land undisputed.

(149A to follow this)

(166)

RUAHINE
(NGA-TI-HAU)

The old woman called Ruahine (old woman) came from far (Hawa-iki) and she came to the doorway of the house of Rua-maunu (depart from the pit) when it was said to her (by the people of the settlement or those in the house) “See what a smell of smoke this old woman brings with her”, so the old woman forsook Rua-maunu and she went and lived with Tu-matua (parent god of war) and they had a child called Tai-nui (great tide) and Tai-nui was the ancestor of the tribe Nga-tima (descendants of the fair).

This old woman crossed over (came over the sea from Hawa-iki) on the Ngutu-hue (long nosed whale) and she came on till she landed at Whanga-nui (great Harbour).
Our old man of ancient days found a people who lived up in trees on the slope of the Puke-ronaki (hill of gentle slope) that is on the mountain known by the name of Tara-naki (sloping spears or ridges). These people were seen by these (of our people) who went out to spear pigeons and hunt kiwi (apteryx) with dogs, the roads frequented by this people were seen by the hunters of our people, which were on the east side of the Tara-naki mountain, that is on the side that faces Tonga-riro (scab fallen off) and as these hunters saw the road on the soppy parts of which they saw the foot prints of men, they followed on in the road, and saw the home of this people up in the trees, the road up to this was by ladders, and stages on the tops of the trees were made on which houses were built, so these bird catchers spied all they could, and returned to our people and gave the news of their discovery, and all the tribe attacked the place and killed the men and made slaves of the women.

They were a short people, and were like the original inhabitants of Taupo who were made slaves of by Tu-whare-toa (hero of the house) in ancient days, and were not a fighting people, but were very docile. It is said there are still some descendants of the people made slaves of by Tu-whare-toa in existence to this day at or near Taupo.
CHAPTER 27

Oh the shame I feel
That I am single still.
The night in sleep is spent
And day is spent in
Watching, waiting for the dawn
To show on mountain range.
And drowned my memory
In a flood of bitter thoughts
Of acts that were, and deeds now past
That ne’er to me shall come again
I knew a man, who never thought
Or felt affection for his spouse
And even now such still are here
O’er whom I weep till I
Can feel a dimness come
Upon my sight, still I
Have a sparkling star like
Glow within my heart, that
Urges me to go to ...........
Of the Hakanga, to
Weep and sigh o’er thee
Yes thee o Kore, as thou
Has cast me far away,
And cold neglect has driven
This once all endeared
Form so far from thee

A dirge sung by Rarawa-i-te-rangi (held in the sky) for the
Kore (not) at the time Rarawa-i-te-rangi saw the head of
Kore stuck on a turuturu (post for such purpose).

THE BATTLE OF RANGI-TOENGA
(NGA-TI-RANGI)

The origin of this Proverb of my ancestor

“Give the food to be eaten
Lest at dawn of day
There be Manga-where”

and this is that which gave rise to this Proverb of my ancestor.
Rangi-toenga (day of learnings) of the Nga-ti-rangi of the tribe of Kahui-rangi took to wife Hine-kawhia (daughter of Kawhia) of the Nga-ti-awa tribe, but Rangi-toenga had two wives and his other wife was from Tara-naki, and her name was Tane-koraho (made of fair skin). And so the children Rangi-toenga had by Hine-kawhia were these

These sons of these two women by the same father, disputed

<table>
<thead>
<tr>
<th>Rangi toenga</th>
<th>Hine-kawhia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tupe-o tu</td>
<td>(incantation and ceremony to give power to overtake an enemy or to give power to escape from an enemy)</td>
</tr>
<tr>
<td>Nga-rua-potiki</td>
<td>(the pits of the children)</td>
</tr>
<tr>
<td>Nuku-mahu</td>
<td>(warm land)</td>
</tr>
</tbody>
</table>

And those he had by Tane korako were these

<table>
<thead>
<tr>
<th>Rangi toenga</th>
<th>Tane-korako</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rongomai-rere</td>
<td>(flee to the whale)</td>
</tr>
<tr>
<td>Tonga-korau</td>
<td>(greens of the south)</td>
</tr>
</tbody>
</table>

with each other in respect to (for possession) of the cultivation called Te-rewa-tapu (the sacred rising).

When the younger brother of Rangi-toenga (the father of these disputants) went out to fish, these men said to their nephews “If you like to make war on each other, do so with your fish only.”

So soon as their uncles had gone out to fish, these nephews rose and had a fight with each other in regard to the disputed cultivation, and Nuku-mahu and Tonga-korau rose and had a battle with their fists and Nuku-mahu lay prostrate on the ground by the blows of Tonga-korau, and Nuku-mahu rose from the ground and took a Puriri root (vitex littoralis)

with which he killed Tonga-korau.
Rongomai-rerea went to the tribes Nga-ti-rangi and Nga-i-tawake, to ask them to go and revenge the death of his younger brother Tonga-korau, but these tribes did not agree to do so because they were related to the mother of Nuku-mahu to Hine-kawhia.

Rongomai-rerea then went to the Tara-naki tribes and made the same request to them, that they should come and revenge the death of his younger brother. They consented, and they rose and came in a body from Tara-naki, and they found on their arrival that the Nga-i-tawake had collected a great amount of food at Rewa-tahi (one sail) which had been collected for their own consumption; who when they had heard of the war party of the Tara-naki tribes coming against them, they proposed that they should eat the food they had collected, at once even on the day they had heard the news of the Tara-naki war party going against them, but Nuku-mahu said “Do not eat the food to day, but rather let us eat our food tomorrow”. The food they had collected consisted of kiwi (apteryx) Tui (parson bird) Tuna (eel) Kumara (ipomoea batatas) Aruhe (fern root) Paua (haliotis) Kuku (mussel). So this people sat still with their food, and at dawn of the following day, the Tara-naki war party rushed on them and took the Pa (fort) of this waiting people of Nga-i-tawake, and the Pa was taken, the tribe was taken, and all this great collection of food was taken, and this defeat gave rise to the proverb which was uttered by my ancestor viz

"Give the food to be eaten
Lest at dawn of day
There be Manga-whero"

as this Pa and battle were at the Manga-whero (red branch) so the defeat and battle were called “Manga-Whero”.

As soon as the Pa (fort) had been taken by the war party from Tara-naki, Nuku-mahu ran and climbed up into a tree and Rongomai-rewa told him to come down, and Nuku-mahu gave him a Paraoa roa (long spear like weapon made of whale bone) which was called Te-pae-o-te-rangi (the ridge of heaven)
so that he might kill him Nuku-mahu so he killed him, and those who escaped from the Pa (fort) fled to the forest, and the females Reke-i-tuituia (the heel that went here and there) Korotiwha (spotted in lines) and Tatai-rangi (measure the heaven) a girl: all these were of the Nga-i-tawake tribe and about eighty men of the Nga-ti-rangi tribe with a hundred of the followers of Te-tupe-o-tu (the coming of Tu, god of war) Manu-nui-ki-te-rangi (great bird at heaven) Kare-tu-rangi (ripple standing in heaven) Tawharewhare-o-te-rangi (plunder of heaven) Ngarue-rangi (tremble heaven) Kai-tangi-ika (cry for fish) and Tatai-rangi (measure heaven). When these men heard the distant babbling noise of the Wai-o-ngana (water of the persistent) water, they said to the people (tribe) to lead them to it (then) to which place when they had arrived they built a Pa (fort) at O-maru (the power or protection) where they were attacked by the Tara-naki people, and the tribes of Tara-naki were beaten, by those few who had escaped from the defeat at Manga-whero (red branch).

The people in the Pa (fort) at O-maru spoke with each other, and some said to the others “Who ever said that the people who break fishing rods should stand up and make a speech?” These words were said in derision by some of the people who occupied the Pa at O-maru, to others who occupied the same Pa, and these words were spoken by a man called Ra-kino (evil day) and he spoke these words in the night just as the Pa (fort) at O-maru was attacked at dawn by the Tara-naki tribes when the Tara-naki were beaten, and in the battle or while the Tara-naki tribes were still stoning the Pa, a man called Korotiwha (spotted in stripes) rose and said to his friends “O my younger brothers it is red” (or cease to war now)

so he and his friends left the battle and went away some distance from the battle, and left Ra-kino and his friends to battle with the enemy, as the Ra-kino had uttered the taunt about the broken fishing rods to Korotiwha, so that Ra-kino might feel the force of his being left alone, so Ra-kino and his people were defeated by the Tara-naki tribes, and when Korotiwha saw that
Ra-kino and his people had been defeated, he and his followers came back into the fray and again warred with the enemy and he and his people beat the war party and Rongomai-rerea was killed in this affray.

This was the last great battle in which Nga-ti-awa took part.

(155A to follow this)

TAMA-TEA-MOIRI
(NGA-TI-RUA-NUI)

Now let me speak about the tribes who owned the land in the Tara-naki (retaliating power) district, that is on the south at Kakara-mea (red ochre) at Wai-o-ngana (water of Ngana (persist)) at Waha-moko (mouth of the reptile) that is from Kakara-mea up to Wai-o-ngana, belonged to this tribe the Nga-ti-rua-nui, and the land from Wai-o-ngana up to O-take-o (origin of or much food) belonged to the Nga-ti-whare tribe, and the land from O-take-o up to Te-namu (the fly) belonged to Nga-ti-tu-maha-roa and the Ngati-rua-nui had not any claim to nor did they reside on any land at Waha-moko (mouth of the lizard) but in modern times the power of the war weapons in the battles fought the Nga-ti-rua-nui have obtained claims to land at Waha-moko and they have occupied and cultivated land there; and the tribes called Nga-ti-whare and Nga-ti-tu-maha-roa have become extinct like the extinction of the Moa, that is there are not any of the descendants of these tribes which can call them selves by these names at this day, as these tribes have been extinguished by the Nga-ti-rua-nui.

In days of old the Nga-ti-rua-nui resided at Te-ranga-tapu (the sacred body of people) but they had many places of abode, as the people on the coast lived in peace with others and there was not any evil in those days, and the people of one sub tribe did not order the people of another sub tribe from any portion of land they might occupy, so that the sub tribe of Nga-ti-whare lived on land owned by other sub tribes, and the Nga-ti-whare also lived with other of the sub tribes and also partook of the
food raised by those sub tribes, and such sub tribes did not order the Nga-ti-whare from these lands.

In those days an old woman of the name of Tama-tea-moiri (fair son lifted up or of fame) lived at Te-ranga-tapu (sacred body of people) with her sons, she was a sister of the chief Rua-whata (bloom of the food stage) and in the days spoken of she roasted some fern roots and made cakes of them, which she could keep in her storehouse, and partake of when ever she wished for such, and at this time her son went to fish on the coast, and she was still occupied in coating the fern roots and making her cakes of them when some of the members of the Nga-ti-whare tribe came to where she was, who when they saw what she was doing some of them said “Pound, pound some fern roots for cakes, on which as mats you and your offspring can lie.” Now these words are a curse, as the mat spoken of in these words, are mats for an oven to cook in, and these words imply that the old woman and her children should be cooked, and the cakes of fern root she was making should be as mats for their bodies to lie on in an oven. The old woman did not say any thing to the remarks made by the men to her, in the curse they uttered. The sons came back from fishing, and she told them what had been said to her by some of the Nga-ti-whare people, so these young men having seen the path by which the Nga-ti-whare had gone from their settlement they went and informed their tribe the Nga-ti-rua-nui of all that had taken place, all that tribe were exceedingly angered by the news and Te-paraha (the flat rope) gathered a war party of the tribe and went and attacked the Nga-ti-whare tribe, and beat them and then followed the refuges and killed them till he came to Te-inaha (so it is) creek, and on the following day he killed the escapers of the day before, having followed them even to O-take-o (origin of food) river when he had arrived at that river he spoke to the Nga-ti-tui-na-ahu-roa and said “Live in peace, we have not any matter of quarrel with you” and he and his war party went back home but asked by the fugitives of the Nga-ti-whare, the tribe Nga-ti-tai-na-ahu-roa joined them with allies from the Tara-naki tribe
and they all fought against the Nga-ti-rua-nui, but were beaten in every battle by the Nga-ti-rua-nui, and the Nga-ti-rua-nui took some of the lands of these tribes they had beaten, even up to Waha-moko (mouth of the lizard) and Te paraha took possession of the district and built forts at Te-taheke (waterfall) at Motu-mate (clump of trees of death) and at Te-kauae and at Te-arihi (the stealing away) and at the mouth of the Wai o kura (red water) river.

The following is the genealogy of Te-paraha, he had Tama-kiwi (son of the apteryx) who had Rongomai-ora (live whale) who had Kohu-ora (perfect hollow) who had Matini who had Nga-tai (the tides), and this brings us to those of today.
Blow o wind to Tu-wai-hora
As coming thou does pass
Across the great O-mere range
(And thou below) extend thy gaze
And look to Ara-pawa, where
The Nga-i-tapahi fleet sail by
(Who say) return o Tau
While still the gale is low
And e’re the raged waves
Of Nga-whatu in dreadful billows rise.
Then why should anger be
And battle .......... rage
And day by day I seek
To ponder, look or move.
And .......... it be that I
Must sacred be, nor move
Like sacred post be motionless
Or sit on look out stage
Of warrior sentinel, and look
As sea kelp tossed by ocean wave.
But love to the o my Kupu
And thoughts of them and my past acts
Now crowd upon my memory
Yet let the .......... be lost
And let me dive in sacred stream
And then annihilate my love for thee.

A love dirge sung by Mero-iti, a slave
woman belonging to Te-whata, who was a
chief of Nga-ti-awa and Nga-ti-toa.
UPOKO 15

FIRST DISCOVERIES OF TAUPO
(NGA-TI-HAU)

Tradition says that one of the first parties of natives who went to settle at Taupo miserably perished from cold and hunger.

TAKA
(NGA-TI-HAU)

Taka left Taupo to catch birds. Kiwi (apteryx) Weka (ocydromus australis) and Kakapo (strigops habroptius) on the...........

Muri motu (North clump of trees) district where these birds were very plentiful on the Rangi po (day of darkness) road the 140 of them were overtaken by a storm of snow, they were so pressed for food, that they had to eat their dogs, then their slaves, then each other gave his child to his companion to eat there they cooked with the spears and Taiahas as they had no fuel at last they all died of hunger.

TAKA
(NGA-TI-HAU)

Taka (fall) a chief of the Nga-ti-hau was the first who went from Whanga-nui to settle at Muri motu beyond Taupo but he and his party miserably perished from cold and hunger on the Rangi-po road which runs over a spur of Tonga-riro.
He was going to Muri motu by the Rangi-po road to spear birds but he found the snow so deep that he was kept there by the snow two months, he and his whole party found their food all consumed, and they eat their seed kumara's which they had taken there in order to plant and to take possession of the land if found to be good. They next eat Hinu-kawa mixed with a certain white clay afterwards they eat their slaves, their being all eaten, they had to kill their children, and then their wives and then one another until all perished. The snow being so deep that it was level with the tops of the trees 140 are said to have thus perished. The bones of this people are said to remain there to this day in a sacred place on the Rangi-po road.

(This contains 174, 175, 176, 177 & 178)

TAKA
(NGA-TI-TUWHARE-TOA)

A chief of the Ngati-au came to a district called Muri-motu from there he went to Rangi po, where he stayed two months on account of the deep snow, there the party had consumed all their food, and they had to drink Hinu kawa mixed with clay to support life when this was finished Taka ordered his slaves to be killed one after another to live on all these being eaten, their children were then eaten one after another, these being all eaten, the men killed their wives to eat, these were all consumed the men then killed each other and then the party all eat each other till the last one man died of starvation, the snow was so deep that it reached the tops of the forest trees where they were, 140 thus to have died, their bones are said still to be seen on the Rangipo road to Taupo.

TAKA
(NGA-TI-TU-WHARE-TOA)

Taka of the Nga-ti-au (hau) tribe and his party were the first to go and reside on land at Taupo in the Muri-motu (last clump of tree) district, and they were killed by snow; he was a chief of the Nga-ti-hau, and went to Muri-motu and on to Rangi-po (day
and he and his party were kept there two months by snow, and when they had consumed all their food they eat of Kawa oil mixed with clay, and when this was consumed they eat their slaves, and when these were consumed they eat their children and when these were consumed they eat their women, and at last they eat each other and thus one hundred and forty perished and not one escaped of the party and the bones of these are to be seen on the Rangi-po road going towards Taupo.

(186 is to follow this)

TAU-KAI-TU-ROA
(NGA-TI-HAU)

The plume from the feathers of the Moa and Tau-kai-tu-roa and his dog Ngau-pari. Taukai was a man of Muri motu an ancestor of the inhabitants of that part of the country and of Whanga-nui. One of his exploits was going to fight at Rotoaira and burning the house in which all his enemies were assembled, and this destroyed them. He then returned to Muri-motu, and afterwards he went to Ngatikahungunu to carry the feathers of the Moa for which he received a celebrated green stone mere as payment for his Moa feathers. When he returned to Muri-motu he died and was buried, and it was at Kokopo he was interred with his green stone mere. That which prevents the mere being taken from the dead is the fear of the is the great a reptile which guards it least the reptile should kill them, it is also a very sacred place where he is buried moreover it is quite covered with nettles so that no man can safely approach the place.

(188 to follow this)

(RTMSS)(187)

(165A to follow this)
Tutae-poroporo (the down or pappus of the solanum aviculare and nigrum) was the name of a reptile which came into the Whanga-nui (great harbour) from Tonga-riro (the scale or scab of a wound gone or healed) and the cave in which he lived is a little below Tau-mahuta (startled or jumping spouse) and the reptile made the Kai-toke (eat worm) (Lake) and even on to nguku-riro (Nuku-riro) (move to a distance, gone) Lake much larger in extent, as his upper jaw was at Tawhana-roa (long bend) and the lower jaw was at Kai-e-rau (eat the hundred) and in the days that that reptile was alive, a man named Ao-kehu (red at dawn of day) took a wife from Ara-pawa (path of smoke) and some one insulted her, and so Ao-kehu was vexed at the insult offered to his wife.

(189 to follow this)

Tutae-poroporo (down or pappus of the solanum) swallowed Au-kehu (red current) and his calabashes, but Ao-kehu (red dawn of day) to save his life he crept into the calabash, which when the monster began to chew killed the Taniwha (monster) and after the death of the monster the great water in which the monster had lived dried up.

A monster lord (reptile) called Tutae-poroporo (the down or pappus of the solanum aviculare and nigrum) lived at Pou tu (stand erect in the Roto-a-ira (lake of Ira (freckle or mark on
the skin)) and this monster came from that part to the Whanga-nui (great harbour) river to the part in the river called Retaruke (prize dashed away) from which part he came down to Pipi-riki (.......... a little) and from that part he came on to Taumahuta (jumping spouse) and he killed all men, and wrecked all canoes which he met on his way down the river, but Au-kehu (red current) killed this monster. Au kehu was the ancestor of the Whanga-nui (great harbour) people. Au-kehu went to Arapawa (road of smoke) to search for the daughter of Ngu-taha (one tattoo only on the upper part of the nose) but soon after Au-kehu was tattooed he went to court this woman, and he was known or recognised by this woman by the tattooing on his face she they became man and wife, and not long afterwards the father of the woman asked of Au-kehu and said “What is the food eaten at your place?”

Au-kehu replied kumara (ipomoea batatas) and dried kumara (kao) and fish”.

And his wife said to Au-kehu “Let us go to your home that I may eat of the food the kumara” and the wife also asked “What month is the kumara crop taken up?”

Au-kehu said “At the Ngahuru (March) the kao (peeled and dried kumara are prepared for kao).

Ngu-tahi and his people or party and his daughter sailed away from their home and came and landed at O-taki (make a speech while pacing to and fro) and Au-kehu combed his hair while they were at O-taki, that is his wife combed his hair, and while she was doing this she said to her husband Au-kehu “Your hair would do very well (191) as a substitute for the leaves or mats which are put on the bottom of a Hangi (Maori oven) on which to lie the food while it is cooking”.

Au-kehu, appeared to be angry at her saying this; as these words were a curse by his wife on him, and soon after this, this wife of his dishonoured his bed with another man, and Au-kehu was inclined to kill his wife, that is that she should be killed by the monster which lived in the Whanga-nui (great harbour)
river, which reptile was called Tutae-poroporo (down or pappus of the solanum) so he coaxed his wife to go with him to Whanga-nui, and when they had arrived at Rangi-tikei (day of strides in walking) the father of the wife called to the people and said “Let us paddle on to Whanga-nui as it is so near to us” and when they had arrived to one side of Rangi-tikei Au-kehu said “We are near to my home” and they smelt the aroma of the kao which the people were preparing at Whanga-ehu (harbour of spray) and they saw how heavy a sea was dashing up against the cliff at Te-Karaka (the corynocarpus laevigata) and the father in law of Au-kehu asked him “Why does the sea yonder dash so violently up against the cliff?”

Au-kehu answered and said “It is dashing in violence to show regard to me, and is waving in welcome to me as I now return to my home”. And when they had arrived at the mouth of the Whanga-nui river, all the people about one hundred and forty of Ngu-tahi perished, but Au-kehu and his wife were saved in the canoe of Au-kehu, but Au-kehu was saved because the monster Tutae-poroporo swallowed him, and he was the last of the people swallowed by that monster, and he alone of his party was near the mouth of the monster and Au-kehu had a staff which was the jaw bone of a shark called Tatera (or Uru-roa) and by this he sawed the throat of this monster so that the monster died, and Au-kehu landed on shore and they cooked and eat the body of this monster, that is the people of Whanga-nui eat it. Now when this monster was dead, the land near the entrance of the Whanga-nui river became dry, as before this time it was a bay, and was a lake, and Au-kehu lived there, and his fame for having killed this monster was spread far and wide, and his sister Mataawai (fountain head) became the wife of Kau-moana (swim in the sea) who had Tupu-a-ki (true word) who had O-kehu (red) who took E-ringa (a hand) and had Puku-taonga (much goods) who had Tio (oyster) and Tau-weke-iti (very little beloved). Tio had Ringa (hand) who had Rapia (scratch or clutch) who had Hamarama who had Tau-weke-iti junior who had Ka-kai-
tauria (eat and count what is eaten) and Te-ao-ke-taha (the other side of a cloud) and Keo (peak). Keo had Mare-ua (cough in the rain) who had Hakaraia Korako (albino).

When the tribe of Nga-rauru heard of the power of Ao-kehu they came from the Tara-naki east to Wai-puna (spring water) and found Ao-kehu and his one hundred and forty people living there, and the Nga-rauru asked him and his people to go and kill the monster called Te-wawae-te (divide or separate) which lived in the Pa tea (fair fort) river. This monster Ao-kehu went and killed, and he went on to the Nga-ti-rua-nui people to kill a monster called Nga-hapi (the cooking ovens) which was in the district in which this people lived, when he had killed this he sailed forth to the open sea to kill a monster there called Ika-roa (long fish) and when he had killed this, the Nga-rauru people gave him the daughter of one of their chiefs to wife, and her name was Tu-ka-niti (game with fern stalks (d)) and Ao-kehu returned home and lived at Purua (play up) and he is considered as one of the ancestors of the Whanga-nui people.

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AO-KEHU
(NGA-TI-RUA-NUI)

Ao-kehu (red cloud) was a grandfather (progenitor) of ours and he was eaten (swallowed) by the god Tutae-poroporo (down or pappus of the solanum) now this god was a monster or a goblin which lived in the Whanga-nui (great harbour). Now Ao-kehu was a lord by birth, and was also a Priest, who poled his canoe up that river, and went from the heads of that river and was going up it to the interior, and this god saw Ao-kehu going up the river, and pursued him and having caught him swallowed him, but when Ao-kehu saw that he was pursued by the monster took his sacred stick called Tai-timu-roa (long ebb tide) which he still held in his hand when the monster swallowed him, so that when he was in the monster’s stomach and began to meditate, at the same time the sacred stick began to move or shake, which made Ao-kehu think of the many exploits he and
his sacred stick had accomplished in days gone by, and the many battles they had fought and won, and Ao-kehu felt comforted because he had his old friend the stick or staff at his side, so he took this staff and began to chant incantations over his stick, and the monster began to tremble from the effect of the power of the incantations he had chanted, and he tossed his tail from bank to bank of the river which caused mud and pebbles to be thrown up to where the town of Whanga-nui now stands, when Ao-kehu had ceased to chant over his stick he then thrust his staff through the side of the monster till the point of the staff was out in the water of the river, and he then drew the staff in to him again which made the monster tremble, so Ao-kehu with his staff made the hole his staff had made as large as he could that water from the river should come into the stomach of the monster and kill it and that Ao-kehu might have an opening by which he could escape, when the hole was large by the use of the sacred staff Tai-timu-roa, Ao-kehu ran out of the monster’s stomach and the monster died, he who had eaten all the people he met on the river and had wrecked every canoe he found.

The cave in which this monster lived, is a little up the river and nearly opposite where the Mou-toa (caught the warrior) is put up, the monument for those who were slain by the Hauhau people at Mou-toa.
CHAPTER XVI

I weep while here I sit
And see the stream which
Ascends from sulphur springs
At O-hine-mutu there,
How otherwise could I
My severed love express
Then come and let me
Shed my many tears that
Now are swelling in my eyes.
And why should I now dread
Or feel aghast at what
So sacred called, tis but a
Name that hold its power
In gentle air that blows
But now that thought arise
And I my self am quite alone
I feel my loss, and with regret
Feel how keen are words
That order me away, or
Live with dread contempt

A love song of sorrow.

PUNUA
(NGA-RAURU)

Punua (young of animals) the chief of Pa-tea (fair fort) was
the man who located Kahu-kura (red garment) at Pa-tea (fair
fort) and it was after that time that Whiti-kau-peka (swim
.........) went into that district, to the home of his ancestors
called Mokai-pa-tea (pet of Pa-tea) Tama-tea (fair son) Whatu-
mamao (weave at a distance) Rongomai-tara (daring of the
whale) Hau-iti (little scrap of hair) and Moko-tua-iwa (ninth
lizard).
Moko-tua-iwa attacked the Nga-ti-hotu tribe, and took their forts called A-kura (the plume) Pae-tutu (ridge of the hill of the coriaria ruscifolia) Nga-pu-karamu (the plots of coprosma) and Hakoro-pera (old man like that).

We are the descendants of Whiti-kau-peka (swim another way) and his influence and power was never overthrown nor was it ignored by death, want of bravery, defeat in battle or of fort taken.

When Werewere (hanging) an ancestor of ours was murdered by another tribe, Whiti-kau-peka was sought unto by the descendents of Werewere and he took ample revenge for the murder of Werewere.

When the Nga-ti-apa were defeated by their enemy, that is when their fort was taken, those who escaped fled to me at Patea (fair fort) and Whiti-kau-peka took revenge for their defeat.

The Nga-ti-apa killed Ripo-a-rangi (eddy of the sky) and Tu-ope his child (god of war of a body of people) was taken alive, then Whiti-kau-peka avenged the death, and killed Takinga (tracking) and Te-rewanga (the afloat) and retook Tu-ope, and when Tu-ope saw that his lord was dead he said this “Feet of my lord nipped up, I will take all”.

All you tribes of this Island know that Whiti-kau-peka had the most powerful hand at Pa-tea, as Tu-whare (stand in the house) also had the strongest hand at Tau-po (bark at night). There is much new talk of these days of which I am ignorant, but leave such, there are many years in which such can be learnt.

THE DISCOVERY OF THE AXE
TE-AWHIO-RANGI
(NGA-RAURU)

All the tribes of this (North) Island have heard, and have not seen this axe Te-awhio-rangi (go round the sky) nor have we the Nga-rauru tribe seen it till now, though ours was the tribe who hid this axe, which hiding of this axe was done by Rangi-
taupea (heaven bowed down) and from his time to us is seven
generations, and now for the first time have we of this generation
seen this axe Te-awhio-rangi, and this is the reason we have
allowed our dependant to carry this news where ever he may
go, so that all tribes may know (that this ancient axe has been
found).

We own a home near to Wai-totara (water of the podocarpus
totara) called O-Kotuku (food of the white crane) and there
were about twenty people at the place who were collecting the
edible fungus called Hakekakeka to sell at Wai-totara. Now
these people accompanied by a young woman named To-mai-
rangi (dew) the wife of Te-potonga-kai-awha (the short defy
the storm) and this young woman was a stranger to this part of
the country, and she did not know the sacred places in this
district, nor did she know where the dead were deposited, as
she had come from the Nga-i-tahu (of the South Island) as her
mother was of the tribe and her father was of our tribe the
Nga-rauru, she with the other people of O-Kotuku went to
collect fungus, and she went by herself and she saw a tree on
which was much fungus growing, so she went to it took the
fungus with her hand, when a flash of light came from the axe,
and she looked in the direction from which the flash came, and
she saw the axe standing up against the root of a Pukatea
(atherosperma novae-zelandiae) and she began to call aloud
and cry in dread and lightning and thunder were seen and heard
and snow fell, and she lost her senses and she cried as she fled,
and her husband heard her cry, and an old many called Rangi-
whakairi-one chanted incantations.

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and all the Nga-rauru people assembled on the open plain, and
that old man asked “Who of you have been to Tieke (creadion
carunculatus)?”

The young woman asked “Where is Tieke?”

The old man said “It is at the head of Wai-one (water of
soil).”

Tomai-rangi (dew) (the young woman wife of Te-potonga-kai-
awha) said “I did not know that that place was sacred, but I saw
one thing there, and it was like a god and great was my fear”. So some people were sent to look at the place as they all knew it must have been the axe Te-awhio-rangi she had seen, and then they found it with the guardians that is the descendants of Tu-tangata-kino (god of sudden death) and Moko-hiku-waru (eight tailed lizards) these insects and lizards Rangi-whakairi-one charmed with chanting incantations towards them, which when he had ceased to chant, the axe was brought away by them over which they wept, and they brought the axe, and laid it down some short distance from the settlement.

The place where this axe had been deposited by the men of old had been known to all the Nga-rauru tribe, as Rangi-taupea (heaven bent down) had told his descendants where he had hid this axe, and this is what he said “The axe Te-awhio-rangi is deposited at Tieke, on the open country a little above the cave where the dead are deposited”, and that spot has not been visited by any one since that time, and it is only now on the 10th day of December 1887 that it has been visited. Then about three descendants of the Nga-rauru tribe and some of the Whanga-nui natives and some of the Nga-ti-apa people assembled, and on the eleventh of the month (December) the axe was to be exhibited to the people at about five o’clock in the morning, the axe had been hung up in a tree that all the people might be able to see it,

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and the people proceeded to where the axe was hung up and the Maori Priests went before them in proceeding from the settlement to where the axe was hung up, and the Priest called Kapua-tautahi (one cloud only) and Werahiko-tai-puhi (Tide of the gale) went before them chanting all the way they went and the people following, the people carried, each a mat in their hands, as an offering to the axe Te-awhio-rangi, and just as they carried to where the axe was thunder was heard and lightning seen and a mist caused darkness like that of night; and the Priests chanted incantations, and light again came, and the people laid the Taputapu mats down, and other native mats, these consisted of six parawai (d) and four Korowai
(koroai) four para-toi two dog skin mats, when these had been spread out before the axe all the people began to weep, and when they had wept before the axe for some time, they began to sing a song for the axe, which was this,

I am sitting near the entrance of my house
Of Te-ao-kai-Whitianga-te-ra
(day of food shone on by the sun)
But my ears are tingling with discordant words.
In what house was kept the flax
By which was made the plaited rope for nought.
I have some flax which grew on
Te-aro-au-ahi, Te-aroaro-matangi
And Te-whakararau-o-te-rangi.
Divide the head of heaven at Te-whakapakinga
And make the sacred rope for the gods of my axe.
I thought that if I threw them on shore to Tane
Or to the sea to Tanga-roa-hiringa-wareware
And Ika-wareware, then your mushroom ears
Or ears like basket kept to hold cooked shark

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As Te-whakapuingu was the cause of Maru
In which no fish (killed warriors were seen)
Nor could they tell of history of man,
From days when man was first created,
When our progenitor was first baptized,
And all the gods were kept in night
And Tu-rou-poko-hina (Tu-rou of grey head)
Could not be seen, to plant his medium god.
When Hahau-tu-noa, the canoe of
Te-kahui-rua, was dived beneath by
Nga-whatu, and he came up with
Te-whatu-a-nga-hue, and then the
Land was burst asunder into mountains
Then was seen the mountain called the
Tumutumu-ki-rangi-whakarawea to Kewa
And the ancient offspring of the land then
Sent afloat to Maui, that is Te-ihou
And Teretere-ki-ao Kopu-huri
Was the slain, but hearken now it is not
By act of Te-toki-ihu-wareware, the offspring
Of Hine-poa-ra-pawake, but mine
Were the ancestors crossed back across the sea
Whose name was Toro-kaha at Te-rangi-amio
Was the name of their canoe. O my canoe
Held much and great her cargoes was,
Her name was Toro-haki-uaua
And she held the slain of Whaka-mere.
But what was thy canoe?, a fair weather canoe
To carry cloths and food of Parareka (marattia salicina)
Taroa (self sown kumara) and Ngoringori (small black eel).
But there are many songs relating to the axe Te-awhio-rangi (go round the sky).

But o people of all these Islands (of New Zealand) the axe Te-awhio-rangi is a red looking axe, and is not unlike in appearance of the substance of which a china cup is made but it is also speckled like the stomach of the bird Whakarau-roa (pipi-wharau-roa, *chrysocaceys* lucidus) but this axe is only like its self, and if it were hung up you could see your face reflected in it, it is one foot six inches long, and the sharp point is six inches, and it is one inch thick, and the sharp side is two and a half inches long and the sharp point is made not unlike the heti ( ) of the European in shape.

O friends all the tribes of these Islands (New Zealand). The keep sake of our ancestor Rua-titi-pua (pit of the shining seen) is now welcoming you, it was sought by Rua-titi-pua from amongst the Kahui-kore (flock of the nothings) and as it came up (into sight) it was the kernel of Nga-hue-i-te-rangi and was of Tane at the time when Rangi and Papa embraced each other, at which time Tane cut the sinews of these two and they went apart.

When Rangi and Papa separated then Tane was called Tane-toko-rangi (Tane the lifter or prop of heaven) and then Te-awhio-rangi was empowered to represent all the axes of the world, and the head of the axe Te-awho-rangi is called Te-rangi-whakakapua (the heaven of clouds) and the line by which it is tied to its handle is called Kawe-kai-rangi (take up to heaven) and the handle is called Mata-heihei (face of the foam of a wave) and the rain-bow seen in the sky is called Whakawhana-i-te-rangi (pride of heaven). The axe came with unsullied power from Tane-toko-rangi and is still unsullied to the time of Kakau-mauui (left handed handle), and down to the time of Turi (deaf) and to his first born son Te-hiko-o-te-rangi (the flash of heaven) and this axe was an heir-loom handed down through the generations of lords to the time of Rangi-taupea (bowed heaven) who placed it on his sacred mountains that is on Tieke and Moe-rangi (sleep in heaven).
There is also another song for this axe, but I will (197D)
to quote this from about the middle of this song, which is this,

Rangi is carrying his axe called
Te-awhio-rangi, and he is
Plaiting his rope called
Te-rangi-whiri-rua of
Pare-te-rangi-whakakapua
But when held low down
In battle it was called
Te-kaha-a-paepe-i-whakarawea
And when Waro-uri .......... Then the axe is given to Tane
And it is called Te-mau-tonga-tea
The axe with the fine sharp point
And when used to cut on man
It turns and is laid on Moe-rangi:

Friends we have this axe in our possession, we the Nga-rauru
have it now, we who reside at Wai-totara.

(181A to follow this)
Flow o tide and fill the creek, as
Here I stand with paddle in my hand
While waiting for a gentle breeze
From North to hurry me away.
I heed not now their anger,
Spent on me o Kohake,
As inward wish compels me still
To feel its power and drive me hence
O my beloved, I do not multiply
Excuses now, I would I could
But shorter days time lost to thee
And from thy presence held, but
Still I hear thy whispered word to me
Say "At eventide come meet me
At Tahere now south of thee
He wait thy presence and coming there

An ancient love song.

(This is to follow 197D)
I sit, as pain contracts my chest
And think of pleasure known at Roto-mahana,
And wait my own beloved to bring
Across a small canoe to me
While pain so keenly felt by thee
Hath laid thee on an evil bed,
In company with the host at Tarata.
Where thou art fed with soppy food
By female hands and by them fondled still.
Then why thy sacred head, now bow to gods
And why so soon doeth wane the moon
It is, that thou hast stretched forth
Thy hands to wave to Tonga-riro peak
And hence the blast of chilly South
Hath come over thee, with all its
Churlishish pain persisted still,
Put here is flood now oozing
Forth below, by which the witch
And all his necromantic power
Can be expelled to distance far
From you and also from Pare-rewha
That woman who with evil deeds
Came near to thee, with full intent
To cut and gash the sinews of the legs
To stay the power to flee away.

A dirge by Pare waha-ika for her father.

TAU-KAI-TU-ROA
(NGA-TI-HAU)

This ancestor Tau-kai-tu-roa (year of the much standing food) was the progenitor of the tribes who now occupy the Muri-motu (the rear clump of forest) and he was a noble man, the name of his dog was Ngau-pari (bite on the cliff) which always accompanied him in his travels, and this dog always caught kiwi (apteryx) kaka-po (strigops habroptilus) and all other sorts

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of birds on which they two lived, which were roasted by Tau-kai-tu-roa, and of which each partook.

Now it occurred at a time that Tau-kai-tu-roa was angry with the people of Roto-rua (two lakes) the descendants of Tama-tekapua (son of the clouds) so he collected a war party and proceeded to Roto-rua, and on his arrival there his enemies had all assembled in a whare-puni (hot house in which to live in winter) and they all slept in it, as the time of his arrival at Roto-rua was after sun set, and it was also winter, so he and his war party set fire to the whare-puni, and when the occupants ran out of the house to escape the flames they were speared by Tau-kai-tu-roa and his war party, and not one escaped, and he came back to his home with his war party, but soon after this, he and his war party went on a visit to the Nga-ti-kahu-ngunu people to take some Moa plumes in exchange for a mere (green stone war instrument) and when he had obtained the mere he and his party left that people and proceeded back to their home and when at Muri-motu Tau-kai-tu-roa died, and he was buried at Te-koko-po (the parson bird of the night) with his mere in his hand, and a lizard took up its abode on his grave, which lizard intimidated any one who might go there to take the mere, so that the mere has been lost even up to this day, and the people have forgotten where he and his mere were buried, so that it is completely lost.

(This is to follow 203)

RAU-KURA

(NGA-TI-HAU)

It is said that Rau-kura (plume) was a man who was bewitched so that he lost his senses in this world. He and his companions lived on the plain at Pa-tea (fair fort) a little inland of Manawatu (startled heart) far in land, and his friends were jealous of Rau-kura because of his ability to procure food for his children in spring, so they determined to get a priest to bewitch him, and they did so, and when Rau-kura went to fish for eels in the
Paki-hiwi (shoulder) lake, which lake is in the Pa-tea district on the Moa-a-whango (the moa bird of whango, hoarse) river, when he arrived at the lake to fish for eels, the margin of which lake is steep cliffs, and when he got into the lake, he became stupefied and forgot how to get back by the road he had gone to the lake, so that he wandered round and round in the lake, and was not able to get on shore, and he is seen at times by those who go there at this time, he is seen still wandering about and trying to get on shore, but all in vain.

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THE OCTOPUS AT RAU-KAWA
(NGA-TI-HAU)

When the news of the octopus at Rau-kawa (a very odoriferous smelling plant, which the Maori use to scent oil and land) was hard here (at Whanga-nui, big harbour) that is the many canoes wrecked by it, and when the tribes of Whanga-nui heard the report, a desire took possession of two chiefs called Pohea (make blind) and Tama-ngakau (son of the act to avenge) to go and dare to battle and kill that fish, and they considered how they might perfect their plans to kill that monster.

This fish lived at the place called Nga-whatu-kaipono (the kernels of greediness) in the Ti-tapua-maunga (rest on the Ti (cordyline) mountain) and near to Nga-tata-o-te-waka-a-Kupe (the bailers of the canoe of Kupe) and these two men knew where this fish was from reports they had heard.

Pohea and Tama-ngakau lived at Whanga-nui (great harbour) and they went in search of a tree from which to make a canoe for them selves and their attendants by which they could cross Rau-kawa (Cooks Strait) and by which they could be conveyed to kill this fish. They found a tree in a district of near the Maruia (the seed setting) creek at Wai-pakura (water of the Pa-keko or Pa-kura, Porphyrio melanotus). They felled this tree, and made it into a canoe, and dragged it to the top of the cliff of Kai-matira (fishers with rods) near Wai-pakura, down
this cliff they caused the canoe to glide into the Whanga-nui river. The reason they sent the canoe down this cliff was to ascertain how strong the canoe was, and to see what omen would be given to them by their thus acting. The canoe slid down the cliff and into the river, and went under water till she came up at the opposite bank of the river, and when those who had dragged the canoe to the top of the cliff saw her come up on the other side of the river, they gave a loud shout of delight because the canoe had been not broken. If the canoe had broken, it would have been an omen that Pohea and those with him would be killed by the octopus at Rau-kawa.

Now that the canoe was afloat, the people dragged her up on shore so that they could finish her by their labour, and to complete her with a fine finish, but soon after this they proposed to take her to the entrance of the Whanga-nui river and there complete her, so they took the canoe there, and put the rauawa (side board) on to her and finished her, at the same time they also completed other canoes in which the war party were to embark to kill the fish (octopus).

The war party embarked in the canoes to go and kill a chief called Tu-rere-ao (war god flying on a cloud) in payment for the death of Au-kehu (red current) and Tu-rere-ao was killed by this war party, and they took his head and put it on the post of the paepae (privy) at Manga-whatu (branch creek of the weaving) which was put up there as a sign for the food on which the war party would subsist while on the expedition to kill the wheke (octopus) at Rau-kawa.

The war party of Pohea (make blind) and of Tama-ngakau (son of the act to betray) went back to the Whanga-nui river, and when they had arrived at the entrance to the river they sent a messenger to Tireo-o-te-rangi (first night of the moon seen in the sky) to ask him to come and be the poike (power or guardian influence for the boy of the leading canoe in the expedition). Tireo-o-te-rangi was a very sacred man, and he might sit at the boy of the canoe, so that the war party should all be sacred, and induce to gods to be propitious towards them.
The messengers went to Turakina (thrown down) to Tireo-o-te-rangi, and they brought him from there, from the peak of the hill called Tauranga-manga (battle at the branch) and placed him on board of the canoe, and the canoe proceed to Rangitikei (day of striding) where fifty twice told of the war party landed, who were seen by the inhabitants of the place,

who came towards the war party to kill them and the war party took their own paddles and gave battle to the people of Rangitikei and beat them in battle with the paddles, and the name of this battle was Tawiri-hoe (taunt of cowardice of the paddles). As soon as this battle had been fought, Pohea and party paddled to the other side of the Manawa-tu (startled heart) river, where the people of that locality rose to battle with the war party of Pohea, and Pohea and his party beat them also in battle, and the name of this battle was Harakeke-tautoru, which name was given from the face of Pohea and party having tied their hair up in a tuft on the top of their heads with raw flax, and also used raw flax as war girdles round their waists. From that part the sailed away to Te-ika-a-maru (the fish of the god of invalids) where they slept, and at dawn of day they sailed for Ara-pawa (path of smoke) and when they had got midway on the sea of Rau-kawa (Cook Strait) and near to Nga-whatukaiponu (the kernel of greediness) at the place where the wheke (octopus) was (or lived) the sea became of another colour, that is it became of a red colour and soon the wheke (octopus) came up and its tentacula took hold of the canoe, and the crew of the canoe were afraid and cried out “O death, o we shall be swallowed by this god we shall be wrecked o woe” and the spears they had prepared to stab the fish, they took into their hands, and the brave ones of the party said “This god must be speared” and Pohea said “Wait till we see the body” and he took a calabash of whale oil and poured it on to the sea, that the sea might be clear, as the sea had now become rough and the water dark, and the body of the wheke (octopus) was seen, and they speared it with the spears, they speared the body and stomach of the fish through and through with their spears and this monster...
died and they left it to and it floated on shore, and the place where it stranded

(has been called to this day Wheke-nui (great octopus).

The war party now returned to Ara-poa, to the settlement of Tu-rere-ao, where Kahu-pani (garment of the orphan, or besmeared garment) the sister of Tu-rere-ao lived, this woman asked Pohea and his followers “Is there a man at Whanga-nui of the name of Ture-ao (law of the day or cloud)?” They said “There is not any one of that name there” and she again said “Yes but the name of my father was Ture-ao.” Pohea and his friends said “Yes, but there is but one man at Whanga-nui of the name of Tu-rere-ao (god of war flying in the air or a cloud) but he is not the one of whom you are asking, and this one is not called Ture-ao.” So this woman wept, and her people enquired of her and asked “For what are you weeping?” and she said “This is the people who killed my brother Tu-rere-ao.” So the people of this woman attacked Pohea and his party and killed them all in payment for their having killed Tu-rere-ao.

The stump of the tree from which Pohea and his people made the canoe in which they went to kill the wheke (octopus) at Rau-kawa is seen to this day in the Whanga-nui district.

POHEA AND TAMA-NGAKAU
(NGA-TI-RUA-KA)

When Pohea (blind) and Tama-ngakau (son of the heart or treachery) head of the wheke (octopus) they made a canoe at Te-wai-ki-maruaia (the water at the head) and when made they dragged the canoe towards the water, and when they had got her as far as the cliff at Kai-matira (fishers with a rod) they let the canoe slide down that cliff, so that they might see what omens were given in her course down that cliff, if she were broken, it would be an evil omen, but if she was not broken in her swift sliding down the cliff, it would be an omen of good; the canoe was not broken in sliding down the cliff, she flew down the cliff and slid into the water, and dived in the river
and came up at the opposite bank of the river of Whanga-nui, and the people gave a loud shout of joy because their canoe was still intact. They dragged her and shone and put the side boards on to her, and they prepared also other canoes, and a party embarked in these canoes, to go and kill a chief called Tu-rere-ao (god of war flying on a cloud) in payment for Au-kehu (red current). When they had killed Tu (rere-ao) they took his head and put it on the top of the post of the Paepae (privy) at Mangawhatu (branch of the hail stone) and this was the food (or incentive) of pohea and Tama-ngakau in their expedition to kill the wheke (octopus) at Ara-pawa (path of the gall).

The war party of Pohea paddled to the entrance of the Whanga-nui (great harbour) where they sent for a chief called Tireo-o-te-rangi (first night of the new moon seen in the sky) as a poike (a head, to dare, to compel the power of the gods to come and help those who have a Priest to sit at the head of a canoe which leads an expedition of war) for their leading canoe. This Priest Tareo-o-te-rangi was brought from Turakina (thrown down as a felled tree) from shore at Tauranga-manga (battle of the branch). He was asked to go

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on board of the canoe, to make the canoe sacred.

The expedition then sailed towards Rangi-tikei (day of striding in walking) where they landed fifty twice told, there being seen by the people of the place, they were attacked by the Rangi-tikei men. The people of the district had paddles in their hands as weapons of war, and the war party of Pohea also had paddles as their weapons of war, and hence this battle was called Tawhiri-hoe (taunt with the name of paddle).

When Pohea and Tama-ngakau had fought this battle, and gained the victory, they went to Manawa-tu (startled heart) where the people collected to fight them not far from the bank of the river, and Pohea and his people beat these people also, and they called the name of the land where this battle was fought Harakeke-tautoru (flax (not aute) to tie the pare-koukou (hair of the head in a nob on the top of the head)).
The party then sailed away towards Ara-pawa (road of the gall) and when they had got half way across Rau-kawa (Cook Strait) the sea became changed in appearance, and became red coloured, and not long after the wheke (octopus) came and his tentacula took hold of the canoe, and the people cried out in dread, and the people lifted up their koo (an instrument used in digging fern root, and setting the kumara (ipomoea batatas) like a spear, but flat at one end) to kill this fish and Pohea said “Do not strike now, let us first see the fish.” Then a calabash of oil was poured on the water, so that the water might be clear, as the water was dark, and now the body of the wheke (octopus) could be seen, and it was struck with the koo, and the stomach was pierced, and it died, and it was allowed to float on shore, and it stranded at the place now known as Wheke-nui (great octopus) which name that place has been called ever since.

The troop then went to Ara-pawa (path of gall) to the place from which Tu-rere-ao came (to Whanga-nui) and when the sister of Tu-rere-ao called Kahu-pani (garment of the orphan) heard that they were there, she asked the troop “Is there a name of a man at Whanga-nui called Tu-rere-ao?” The troop said “No.” She said “Such was the name of my brother” and she wept, and her people asked why she wept, and she told them, and her people attacked Pohea and Tama-ngakau and their people and killed them all, in revenge for Pohea and Tama-ngakau having killed her brother Tu-rere-ao.

The root of the tree from which the canoe was made by Pohea and party, is still to be seen. In former times man durst not go near to it, as it was so sacred, and there was a rain-bow keeping guard over it, but in these day it is not sacred, and is seen by men of these days.

(190A to follow this)
CHAPTER 23

Hearth how weeps the tide
As it flows on, and distance
Make the point at Huruhi
Look little in its self
And can it be, that this
Is omen of a calm
For thee o Hi-ron.
I felt the touch thou gave
And it has robbed me of my peace.
O cloud that air wafts on
Stretch out they self
And across the ridge
At Ao-tea, come o’er
That spot so loved by
Me and all my heart.
Accept the offered love
That crowds can give
But let me still
My offering make to thee
Accept my little hear,
Or shall I use the
Shark tooth knife
And make my self depart
And be for ever lost,
Or let the Priest
His .......... art be
Held o’er me in stream
That I my love no more
Or shall I sever all
And throw my self to death.

A dirge of melancholy desire, song of despair.

POHEA AND HIS ACTS
(NGA-TI-RUA-KA)

Great was the fame of the wheke (octopus) of Rau-kawa (Cook Strait) ad many were the tribes killed and the canoes wrecked by this fish, and the news of this goblin came to
Whanga-nui (great harbour) and Pohea (blind) had a desire to go and try his power with this fish, and he and Tama-ngakau (son of the act of betrayal) held a consultation, and Pohea agree that they two should go to Nga-whatu-kai-ponu (the pith of greediness) to where this fish was in the Ti-topua (the cordyline that floats) near to Nga-tata-o-te-waka-a-Kupe (the bailers of the canoe of Kupe) that they two might kill that Octopus, as the Octopus was a sacred fish in the estimation of our ancestors, and the supreme chiefs alone might partake of that fish, and it was food which was eaten at a feast when none but those of the family of the feat given durst partake of it, and only the supreme females of the head of a family durst partake of it.

When these two had laid their plans they went to the forest to search for a tree of which to make a canoe in which they could cross Rau-kawa (Cook Strait). They found a tree in the Wai-pakura (water of the prophyrio melanotus) forest and felled it and made it into a canoe near to the Ma-ruaia (head) stream, and dragged her towards the water, and when they had got her near to the top of the cliff at Kai-matira (fishers with rods) at Wai-pakura, they let the canoe rush down that steep so that they might see the resisting power of the canoe, and see how or if she could be squeezed together by the Wheke (octopus) at Rau-kawa, but the canoe did not break in being put down this cliff, but she slid down into the Whanga-nui (great harbour) and dived across the river, and came up on the opposite bank, and the people who owned the canoe saw her come up unbroken, they gave a loud shout of joy, and their ears tingled with the echo of the shout as it resounded from cliff to cliff of the river, if

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the canoe had become bent, bulged or twisted, or bust open, she would not do to take a war party to attack the wheke (octopus) at Rau-kawa, so they hauled the canoe on shore and put the rauawa (side boards) on to her and when these had been put on, they made other canoes in which a war party could go to kill a chief called Tu-rere-ao (god of war flying on clouds). And the reason he was attacked was that he should be killed in payment for the death of Au-kehu (red current).
The war party started in the canoes and paddled towards the settlement of Tu-rere-ao, and they attacked his Pa (fort) and a battle ensued, the fort was taken and Tu-rere-ao was taken prisoner, he was killed and the war party cut his head off and stuck it on the post of the door way of the house of Mangawhatu (branch of the weaving garment) in stead of a post or stick for the attendant of Tu-rere-ao (god of war that flees in the day) and the bodies of all the killed in this battle were taken as food for the war party of Pohea and Tama-ngakau (son of the deceit) to kill the wheke (octopus) at Rau-kawa.

This war party assembled at the entrance to the Whanga-nui (great harbour) river and they sent messengers to Tireo-o-te-rangi (first night of the new moon seen in the sky) to come and be the poike (head or sacred power to lead or dare) in front in the bow of the canoe that was going to attack the Wheke (octopus). Tireo-o-te-rangi was a Priest, and was one of the Nga-ti-hau head chiefs of Whanga-nui, and he lived at Turakina (thrown down) at the head of the Tauranga-manga (lay at anchor in the branch creek) and when he had got to where the war party were, he got on board of the canoe, and performed the ceremonies and chanted the incantations to make the canoe very sacred, and the war party in the canoes sailed away for Rangi-tikei (day of striding in walking) river where fifty twice told of the war party landed, and when the people of the place saw them, the Rangi-tikei people came to attack them so the war party took their paddles and gave battle to the Rangi-tikei people, and the Rangi-tikei people were beaten by the war party of Pohea, and the name given to this battle was Tawiri hoe (taunt of cowardice of the paddle).

When this battle was ended Pohea and his party took the corpses of the killed and prepared them for future use as food for the war party, and the war party embarked in their canoes and went to the other side of the river of Manawa tu, where they were seen by the people of the place who rushed on Pohea and party to kill them, and a battle ensued, and the people of the place were beaten, and the name given to this battle was
Harakeke tau toro (flax that hangs down) from the flax which the people of Pohea had used in tying up their hair in a top knot on their heads, and also from the flax leaves tied round their waist as war belts, and from this the war party went to the Ika a maru (the fish of Maru) where they slept from whence it was straight sailing and on the morrow the wind was fair and they put up the sails of the canoes and sailed towards Ara-pawa (path of gall) and when they had got into Rau-kawa (Cook Strait) and were half way between the North and South Islands, and were near to Nga-whatu-kai-ponu (the kernels of greediness) where the wheke (octopus) lived, the sea became of another hue, and the water became of a red colour, soon after the fish came up, and his feelers took hold of the canoe, and the crew of the canoe gave a loud cry of fear, but the weapons had been made with which to this fish, these were made of wood and were one span long one end of which was sharpened these the people took hold of and were going to spear the fish and Tama-ngakau said “Now be brave, spear this wheke (octopus)” but Pohea cried out and said “Wait, wait, till the body comes up,

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so that we may see it clearly, then you can spear our enemy.” The war party waited, and Pohea took a calabash of whale oil and poured it on the sea, which he had concealed and kept to himself, and the sea which had been dark and had been rough with waves, became calm and clear and the wheke (octopus) could be clearly seen, and the people speared the body of the fish and killed it, and the feelers of the fish unloosened their hold of the canoe and it sank in the sea, but the current of the sea carried it on shore, and the spot where it stranded was called Wheke nui (great octopus) which name that spot has been known by to this day.

As Pohea and his party had overcome the wheke (octopus) they were elated by this act, and they went on shore to rest, and then sailed away for Ara-pawa (path of gall) to the home of the tribe of Tu-rere-ao (the god of war that flies on clouds) which was the home of Tu-rere-ao before he had gone to live at
Whanga-nui (great harbour) which was also the place where Tu-rere-ao and his companions had lived when they had killed the chief Au kehu (red current) from which act Pohea and his party had killed Tu-rere-ao.

When Pohea and his party had arrived at Ara-pawa, there they found the sister of Tu-rere-ao living who received Pohea and his party as her guests: she was called Kahu-pani (garment of the orphan). When they had partaken of food and were resting she asked them “From where did you come from the other side of the water?”

The war party said “Yes from Whanga-nui.” She asked “Has there been any party arriving there, who had gone from here?” The war party said “There has, but what was the name of the leader of the party?”

So she acted deceitfully towards them and said “I only ask for asking sake about Ture-ao (custom of the world) who went from here, and who has been lost to us ever since.”

Pohea answered and said “There are many many tribes in our district, but we heard of one party of migrators who came from this part and the leader of such was called Tu-rere-ao, and they came to the sea coast at Manawa-tu, and perhaps they are still there to this day.”

Now the words of Pohea were correct because he and his war party had killed Tu-rere-ao and all his sub tribe, in revenge for the death of Au-kehu, who had been killed by Tu-rere-ao and his party, and the bodies of the people of Tu-rere-ao had been kept as food for the troops of Pohea to live on while they were on this expedition to kill the wheke (octopus) at Rau-kawa.

Kahu pani said “I ask without object about Ture-ao, as I thought he had gone to your place, and such are the inland stupids questions, who ask such foolish things with object, but as we are living so very lonely here, hence I ask about one of our party who is lost to us here.”

Pohea said “You are right top ask such questions, such questions are quite right to be asked, about some of your people, who should ask about members of the tribe, but the heads of the tribe, so that those who are absent from the tribe, that
such if they ever hear, may know that those at their home feel anxious about them.”

Kahu-pani said “I ask about Ture-ao because he is my brother, and we and my children have become orphans as my husband was drowned at sea, at the place where you killed the wheke (octopus) and hence I ask about my supreme lord my brother.”

So she sat and wept, and when the people of the war party slept she felt malicious against Pohea and Tama-ngakau because she had indistinctly heard that they had killed her brother so she sent one of her daughters to tell one of the women of Pohea’s party who was cook of the sacred food for the party of Pohea, with a present of a Tii root (d) now this woman was related to Kahu-pani, as this woman was a child of one of the prisoners who had been taken in war in ancient times when the Whanga-nui people made war on the South Island’s tribes and eat the killed, and Kahu-pani’s daughter told to the women to come and sleep in the house of Kahu-pani her mother. The woman went as asked, who was questioned by Kahu-pani as to the doings in regard to the killing of the wheke (octopus) and when all this had been related, Kahu-pani appeared to be sleepy, and she wept, and the woman asked her the cause of her weeping, who answered and said “I am grieved about my brother who has thought fit to stay in the other Island, and I have not heard of him, but I have seen omens, I have seen gods on the sea coast, who pat the surf with their hands, perhaps it is an indication of the death of my brother.”

The woman said “Perhaps you are correct, death as come on your brother.”

Kahu-pani asked “Have you heard of a battle in your country?”

The woman said “It is so, we had a battle just before we started for this part, and we killed the people of Tu-rere-ao and he also was killed, and we dried the flesh of the killed as food for us to live on whilst on this expedition to kill the wheke (octopus) at Rau kawa, and that was all the food we lived on while on this expedition.
At dawn of day this woman went back to her party to the war party of Pohea, so soon as she had departed Kahu-pani began to weep, and her people asked for the cause of her weeping, she told the, and also about the death of her brother by the war party of Pohea, so the people of Kahu-pani were inflamed with rage to the people of Pohea and his war party, so they held a consultation and when they had settled the plan of the action they should take they agreed to attack Pohea and his people in the night so they did and killed the people and also killed Pohea and Tama-ngakau, and they eat Pohea and Tama-ngakau, and not one of the war party of Pohea ever came back to their home at Whanga-nui, and those of Pohea who were not killed were taken as slaves and kept there, and the descendants of those who were enslaved came across to Whanga-nui and related the story of their defeat and hence the knowledge of these facts by our people at our home at Whanga-nui.

(197A to follow this)
CHAPTER 24

The noise my nose now makes
Reveals at once, that I am
Spoken of by thousand lips.
Tis death within to feel
That I now love
The one beloved by all
It was not so, when in
My mouth I loved Te hou-tupu
I then could soundly sleep
With my house and home.
I will to distance go
But o my loved, take
Me though so insignificant
To stream that flows
A head land near
The Kuri aropaoa now
And enter into house of Miroa
And cloth me in the
Whaka rewa rangi mat
And plume well my hair with
Plume of Albatross tail
Nor shame shall then
Come o'er my heart again.

A very ancient love song.
A Hoki-oi above a Hoki-oi above booming
Thou art now flying in the expanse of the sky
And slumbering with the thunder clap and lightning flash.
For what are the two points of the pinions seen,
Thy wings of double span in length
With boom with loudly noise in heaven
Hoki-oi, Hoki-oi (come down, come down)

A song of ancient times.
Here pangs of love doeth pierce my heart
As o’er me comes a feeling
As of burning fire
And then o Moka art at Huka-nui
But near me still they presence art
And thou o Kiri, dream not now
That sleep unbroken comes o’er me,
I wake with longing eyes
The dreary night all through
And silent gnaws
The pang of love within my heart.
I will not tell my woe
Lest all should know my grief,
Yet as I leave my house
My longing eyes do search
The road o’er plain
That leads to Tau-whare
By which my feet would go
To enter in the house
Of Rawhirawhi
O woman be not angry now
My love is undetermined still
I yield his body all to thee
If I may feel his presence
Near me still

A song of love by Pou-kawa-rawhirawhi.
NAMES OF ROADS BY WHICH OUR ANCESTORS TRAVELLED IN PARTIES TO VISIT EACH OTHER, AND ALSO TO GO TO WAR
(NGA-TI-RUA-KA)

Papa-i-hoea  (board that is marked with scrawls, or is carried) was the name of the locality on which the Palmerston town now stands at Rangi-tikei (day of strides in walking).

Kai-koura  (eat crayfish) name of the road from Wai pa (water blocked or dammed up) to Whanga-nui (great harbour).

Taurua  (a canoe in which a fishing net is carried) road by O-hura (to uncover) to Whakatumutumu (part of a snare to catch birds).

Rua-pekapeka  (Bats nest) road from Kai-a-tawa (eat the Tawa (nesodaphne tawa) berries at Whanga-nui to Mo-kau (face not tattooed) and to Paripari (Historical song).

Te-kowhatu-ngawha  (the cracked stone) road from Taringa-motu (cut ear) the home of Te-ihi (dawn of day) to Waka-tumutumu (canoe of bluff bow).

Wareware-tara  (back forgotten) road from Koreto-rehu (mist of the trickling water) which is a branch creek of the Whanga-nui river, to Te-waka-horo-a-kainga (the fast canoe of Kainga (eating) at Roto-a-ira (Lake of Ira (freckle)).
Tara naki: (all around brave) road in land from Tihoi (expand as done in weaving a mat) and on to Wai-totara (water of the Totara (podocarpus totara) tree).

(Remaining text follows 220)

Rakau-nui: (great tree) road from Ware (Whare)-roa (long house) at Tau-po (rest or settle down at night) to Mokau (untattooed face).

Puke-tapu: (sacred hill) road from Rukawa (pukawha husk) at Tau-po to Te-reinga (the jumping off, the dash off in fleeing) at the head of the Whanga-nui river.

Pu-reureu: (plant of the Reureu, or what botanical name) road from Wai kanae (water of the Kanae (mullet)) to Wai-rarapa (glistening water).

Te-hiringa: (laborious) road from Para-wa-nui (large space of sediment) to O-roua (spot touched with a pole) at Rangi-tikei.

Kai-whatu: (the weavers) road from the river of Manawa-tu (startled heart) to Puke-totara (hill of the Totara (podocarpus totara)).

Ihi-tai: (tide of the hissing noise) road from Rangi-tikei at Manawa-tu, to O-roua and on to Tau-po.
Upoko-ngaro (lost head) road from Upoko-ngaro at Whanga-nui to Pa-tea (fair fort) by the interior, and it ends at Ihi tai.

Kotae-iri (alluvial soil hung up) road from Manawa-tu to Pa-tea, and on to Rotoa-ira, and at Ihi-tai at Roto-a-ira it ends.

Kai-manawa (eat the heart) road from Here-taunga (predestined property) (Hutt) to Pa-tea and ending at Runanga (assembly).

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Rua-tahuna (pit set on fire) road from Tau-po to Turanga (standing) by Roto-nga-iro (Lake of the maggots) to Wai-kari (dig for water).

Rangi-po (dark day) road from Hiku-rangi (tail of heaven) to Tau-po.

Te-koti-pu (the intercepted) road from O-roua (the engulfed) Tau-po, Tara-wera (hasty spirit) Runanga (meeting) Turanga-kumu (silent standing) thence winding up the river Mohaka (the place of games of Haka (d)) to Taurua (canoe to carry the net while fishing) to Ngare ngare he waka (demand a canoe), which is a rock belonging to the man Tauira-mate-awa (example of death in a river) which rock is a god or monster, in the water (river or creek of) Ingahanga (Hinganga) (the falling down) of Ahuriri (dam in the river) belonging to the tribe Nga-ti-mate-pu.
Mata iwi (beg of the tribe) road from Rarapa (flash) to Motu-o-puhi (clump of trees of Puhi (plume)) and on to Roto a ira (lake of Ira (freckle)).

Mimi-ngarara (urine of insects) road from Manga-ehu (branch creek of mist) to Tunu-po (road at night) at the Wai-tara (river of the ...........).

Kai-koura (eat crayfish) road from Wai-pa (water blocked up) to the Whanga-nui river going by way of O-tama kahi (the son that overshadows in power his brothers) Puke-tutu (hill of the Tutu or Tuparihi (coriaria ruscifolia)) and on by Puke-mapau (myrsine Urvillei).

Te-tihi-roa (the long peak) road lying at Wai-tara at Wai-tangi (crying water) to Ure-nui (great axe) on the coast. This is a road of the Nga-ti-awa tribe.

Te-uru-to (descend in the west) road from Maka-i-kitea (sky and seen) on the river Wai-tara to Puke-aruhe (hill of the fern) on the coast south of Mo-kau.

Parapara (sacred place) from the head of the Rangi-tikei river to Here-taunga (predestinated property) (at Hawkes Bay) it passes by O-tara (the courage) and Pa-tea (fair fort) over the Ruahine (old woman) range to Te-reinga (the jumping off) and to Mahuru (quiet) thence descending to Te-ahu-turanga
(the altar set up) the road at the head of Manawa-tu to Here-taunga, thence on to Pou-whango (post of the hoarseness) the river where it commences, and at Te-rua-taniwha (cave of the monster) it comes out on the plain.

Kai-hinu (eat fat) road from Manawa-tu, to Wai-rarapa over the Tararua (two peaks) range. This road commences at Te-taita (lie in heaps) and Te-Maire (the sacred song) and it ascends near by the Toko-maru (bruised pole or staff) river, it goes over the Tara-rua, and comes down on the plain at Manga-tau-noke (branch of the creek of the laid or placed worm) on the east side of the mountain; Rua-mahanga (pit of the twins) is the name of the first Pa (fort) on the Wai-rarapa side of the mountain. This road occupies one day in going over it.

Te-kawau (graculus varius) road from Kirikiri (gravel) to Tonga-porutu (splash the water with the hands in the south) between Wai-tara to Mo-kau.

O-tuhi (the marks on carving) road from Whanga-nui to Wai-totara. It commences at Manga-papa (branch creek of the flat), and goes to Mamanga (all branches). This road takes two days to pass over it.
<table>
<thead>
<tr>
<th>Path Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taurua</td>
<td>(canoe in which a net is carried to fish) or</td>
</tr>
<tr>
<td>Paka-a-te-umauma</td>
<td>(red of the chest). This road has two names, it commences at Rau-pona (leaf of the Ponga (cyathea dealbata)) at Whanga-nui and to the entrance of the Mo-kau river, and thence on by the O-hura (the uncovered river) thence on the ridge of Taurua.</td>
</tr>
<tr>
<td>Taumata-mahoe</td>
<td>(peak of the Mahoe (melicytus ramiflorus) road from Po-kuao (night of the young animal) at the source of Wai-tara on to Tanga-rakau (timber beaten) at Whanga-nui.</td>
</tr>
<tr>
<td>Te-ngaiore</td>
<td>(a small fresh water fish or white bait) road from Wai-tara to Manga-ehu, and on to Pipi-riki (little cry of the young bird).</td>
</tr>
<tr>
<td>Waka-ihu-waka</td>
<td>(noble born of right to rule) road from Manga-ehu to Pipi-riki.</td>
</tr>
<tr>
<td>Tau-kokako</td>
<td>(where the kokako (crow) lights) road from Manga-ehu to Puke-ti (hill of the ti cordyline).</td>
</tr>
<tr>
<td>Karewarewa</td>
<td>(sparrow Hawk) road from Wai-totara to Pipi-riki.</td>
</tr>
<tr>
<td>Puke-totara</td>
<td>(hill of the Totara) is a branch road from the Karewarewa road leading to Puke-hika (hill of the fire made by friction).</td>
</tr>
<tr>
<td>Road Name</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Roimata-nui</td>
<td>(great tears) is also a branch road from that of Karewarewa turning at Tunuhaere (roast as they went).</td>
</tr>
<tr>
<td>Toko-maru</td>
<td>(bruised pole) or Oihonga (shouting). This road has two names and is a branch road from Karewarewa, terminating at Kau-aro-paoa (go on through the smoke).</td>
</tr>
<tr>
<td>Nga-pura</td>
<td>(the two bundles) road from Wai-totara to Taumaha (bespeak or order something) and is a good path, not having any bogs.</td>
</tr>
<tr>
<td>Kainga-roa</td>
<td>(long at eating) road from Tu-taka-moana (god of war fallen into the sea) at Tau-po to Aro-whena (intend to rob).</td>
</tr>
<tr>
<td>Kainga-roa</td>
<td>road from Tau-po to Roto-rua.</td>
</tr>
<tr>
<td>Mango-rewa</td>
<td>(shark floating). This road commences at Puhi-rua (two plumes) from Roto-rua, to Tauranga (lying at anchor).</td>
</tr>
<tr>
<td>Te-koko roa</td>
<td>(long koko or parson bird). This commences at Rangatira (chief) and goes from Tau-po to Matamata (point) on the Wai-hou (water that delves down).</td>
</tr>
<tr>
<td>O-kahu-kura</td>
<td>(rain-bow) road from Manga-nui-a-te-ao (great branch of Te-ao (the dawn)) to the Roto-ira (lake of Ira).</td>
</tr>
</tbody>
</table>

(243) (203A to follow this)
CHAPTER 25

How weary the eye becomes
Is ever looking at the Peak
Of Whakapau-mahara (consuming thought)
If I could be a bird
I then could fly to thee
With full extended sailing pinions.
My spirit kept not close to me
But mounted with the fleeing cloud
That passes o’er you mountain peaks
To him I love whose home
Is far beyond that distant range.
I love to stay within my house
But company of man
I now abhor, when thou
Art severed far from me and home
And as I weep a thousand thoughts
Flit o’er my mind, and ask
Why weep I now, or ask why dropping tears
Do flow from out my eyes

Song of Haruru for Te Kuru-kaanga.
I sleep, but all alone I sleep
Then come my own beloved, in spirit come
And give a sign that thou art here,
That I may know thy presence
So within my home, nor let
Me think, that only thy regrets
Are told for me to hear.
Thy speak of me,
With kindly words thy speak
Thy say that I have one beloved.
O do not let my fame
Be heard at O-kai-tangi
In the south, nor news for news
Exchange with tribe Te-kahu.
And what am I, or have
I now, or do possess,
That I am sought so much?
Twas I who made my body
What it is, and kept it fair in health,
Hence may see and love me, yes
Till all admire, and ask me theirs

An ancient song by Turu-nga-hau.
GENEALOGY OF TURI
(NGA-TI-HAU)

Turi == Mangamanga
(deaf) (branchy)

| Mang-a-rau ==
| (hundred branches)

| Tau-mai-kiekie ==
| (near the freycinetia Banksii)

| Whatu-ope == Pou-rua
| (core of the war party) (two posts)

| Kura-maro-tini
| (red many aprons)
GENEALOGICAL TABLE OF TURI
(TE WHAKAPAPA O TURI)
(NGA-TI-RUA-NUI)

Turi (deaf) == Rongorongo (hear)
  | Tutawa (stand on a ridge)
  | Taka-potiki (youngest bornfall)
  | Pahaka (calabash)
  | Pourua (two posts)
  | Tahau (front of thigh)
Tu-au-rere (stand and sob) == Tutamaki (....)
  | Tuitui (sew)
  | Rushine (large eel)
  | Uru Te Angina (enter the air)
Tu-whakamoe-papa (god of war sleep flat)
  | Tauki-ata (proverb at dawn)
  | Rangi-noho-kau (day of only sitting)
  | Mata-renga (shoot of good fern)
  | Pu-ata-tua (ceremony performed at dawn)
  | Tama-mai-aho (son at dawn)
  | Kora-tu (standing ....)
  | Ao-makiri (day of taking the bones out of birds)
  | Tautope (year cut off)
  | Kaea == Kaea (wander)
  | Taipa (sand hill)
  | Herepu (all tied)
  | Rawenata
  | Weta (a large insect ....)
  | Taimona
  | Wirihana
GENEALOGY OF TURI
(NGA-TI-RUA-NUI)

Turi had a wife called Rongorongo (news heard again and again) who had Turanga-i-mua (stand in the front) and Taneroroa (tall males) who took Uhenga-pua-naki (the air of the bloom from the Naki (a certain plant)) and had Rua-nui (great pit) who had Whaea-tomokia (mother enter) the name of whose brother was Rahui-kura (red flock) who had Pui-nui (great clump) who took Tane-patua (man beaten) who had Tama-tu-tea (son stand fair) who took Arohanga (kindly) who had Tama-tea-nohokawa (fair son sit on a heap) and Tama-kau-moana (son who swims in the sea) and Koropanga (food offered to the gods, but eaten by the Priests) who took Kura-pane (red plume on the head) who had Tama-porangi (foolish son) who took Taputuhaoa (screen to cover or protect or take in a large space) and had Tama-rua (second son) who took Tapi-rau (many patches) who had Tu-heke-ao (god of war who desolates the world) who took Hi-tama-tea (contempt for Tama-tea, fair son) who had Rangi-tautahi (one day only) who took Rere-kau (flee without cause) of Nga-motu (the district of the sugar loaf Islands at Tara-naki) and had Pore (start in sleep) who took Tu-ma-tiwha (god of war of the bald patch) who had Rangi (day) who took Teawhea (the gatherer into heaps) who had Tuhinga (masked, tattooed or carved).

I will go back and give the descendants of some of these already given, and I will commence with Tama-kau-moana (son of the swimmer in the sea) who had Tama-tiriwa (son of the space, or connecting link) and Tama-puku (silent son). Tama-tiriwa took Hi-turi (contempt for the silent) and had Tama-tea-noho-ahu (fair son who sits on a heap) who had O-tea-nuku (fair distant land) who took Huri-waka (god medium turned) and had Pikitawhaki (climb Tawhaki) and Wai-ngaro (lost water) who took Hau-moe-tu (sleep standing in the wind) and had Whakatutu...
(net put in rapids to catch any fish that may be swept down the fall) who took Te-kura (the plume) and Wheua (bone) and Wheua had Rawiri-wai-moko (water of the tattooing lizard).

We must now give the descendants of Rangi-hawe (day not like other days) who took Ra-kai-ora (day of nourishing food) who had Ha-tu-moana (breath standing on the sea) who took Hei-takiri (the breast ornament snatched) and had Mahaki-roa (continued mildness) and Tu-teka (stand and drive on) who took Pa-moe-hau (Fort of the sleeping wind) and had Rangi-hawe (different day to other days) who took Tu-moe-tahanga (god of war sleeping naked) and had Tama-tea-moiri (fair son who was taller than others) and Tu-rau-kawa-po-roa (man of the raukawa, sweet scented shrub of the long night). Tama tea moiri (fair son towering above others) took Tu iti (little god of war) and had Tu-haere-ao (god of war that walks in the world) who took Hine-koropanga (or Koropana) (daughter of the fillip) ad had Tu-mahuki-rongo-uri (god of war, whose trembling is heard by his descendants) who took Taputu-iti (little screen).

We will now follow the line of descent of Tonga-awhi-kau (south of embrace for nought). The next born after Ra-kei-ora (day of delighted finery) was Tama-tea-hua-tahi (fair son of one child) who had Te-nuku-roa (The distance) who took Taputu-rangi (screen of heaven) and had

Te-ha-tauira (breath of the disciple) who took Makura-ariki (glowing red lord) and had Tama-ahu (son of the heap) who took Te-rua-pokaia (the opened pit) who had Tama-rooa (tall sons) who took Whatu-pokeka (weave in perplexity) who had Koropanga-tahae-nui (fillip the great thing) who took Manu-nui-a-hawa-iki (great bird of Hawa-iki) who had Tonga-roa (long south) who took Nu(Ngu)-a-kai wa-hua (squid of Kai-wa-hua (time of much food)) who had Tu-raukawa (god of Raukawa) who took Ue-nuku-pane (distant trembling of the head) and had Tu-pati-haoa (god of war spurting while caught in a net) and Te-ahi pa-taua (fire touched by a war party) who took Hine-paia (daughter obstructed) and had Tama-hare whenua (son of offensive land) who took Runga (above) and had Uru-te-angina
(wind of the west) who took Hi-tapa-i-ru (lip or margin that makes a hissing noise and trembles) and had Rangi taua (day of a war party) who took Hine-pua (daughter of the bloom) and had Rangi-mahu (day of wound curing) who took Hau-tohi-kawa (food prepared for eating at the opening ceremonies of a new house) and had Hi-ta-rere (contempt at fleeing) who took Tukuio (let down) and had Rau-kata-mea (the crowd laughing at things) and took Tawhaki-rangi (day of adoption) and had Makau-ri (beloved shut from view by a screen) and Hi-ta-rere (screen that is pushed away) and Marere (lost or dropped) who took Nga-tia (the sticks stuck up) and had Rangi-mahu (day of recovery) who took Uru-tahua (property of the west) and had Ingo (charmed as birds when called with the noise made with a rau-rekau leaf (d)) and Naho (group of people) and Te-wai-nui (the great water) and Rangi-taua (day of war parties). Te-wai-nui took Tuhinga-rae (marked or tattooed on the forehead)

and had Ta-kuta-ngarue (pluck the equisetum trembling) and Horomona.

After Mare (cough) came Uru-toetea (the untied west) who took Tama-whero (red son) and had Tonga-awhi-kau (south embraced for nought) who took Hine-kiwi (Kiwi apteryx daughter) and had Hua (fruit) and Te-waka-takere-nui (canoe of great keel or great tribe) and Puia (volcano) who took Rangimatata-aho (face of radiant light) and had Tonga-awhi-kau (south embrace for nought) and Te-waka-takere-nui (canoe of great keel) took Hine-ata (daughter at dawn) and had Te-harawira-awhio-whenua (the traveller round the land).

(209A to follow this)
CHAPTER 26

Welcome o my child, come in
And let me view that most I prize
An ear drop long kept hid away
By mother Hine and sister to
And Hine-porangi, Like down
Of Albatross, of taken bird from Karewa.
Come, come on now o child
O father come to Mirumiru-te-po
The gate to world of night
To house of Rua-kumea
Of Rua-toia, and of Miru too
Of Tu-horo puna and Kai-ponu-kino
Who threw the down in front of house;
But o my sons exist the wizards power
In the care of mine own spouse
That it may sail to jutting points
Of Rua-taniwha (the cave of gods)
And ........ land at O-tama-i-ea
And look beyond to One-tahua
To land on which my eyes
Have never looked, but travelled o'er
By Tuki-hawa-iki

An ancient song sung by the tribe called
Nga-i-tu-mata-kokiri (shooting star).

THE GENEALOGY OF TURI
(NGA-TI-HAU)

Turi (deaf) took Rongorongo (obedient) and had Turanga-i-mua (stand in front) who had Tama-tea (fair son) who had Hiku-ao (tail of a cloud) who had Haere-ao (go in the day) who had Te-ihi (the dawn) who had Te-mana (the authority) who had Te-tapu (the sacred) who had Te-maru-tuna (the worthless) who had Te-maru-wehi (the dreaded protector) who had Te-
maru-aitu (the power of the disease) who had Te-maru-ariki (power of the land) who had Te-hiko-o-te-rangi (the flash of heaven) who had Ra-tua-o-te-rangi (go behind the sky) who had Rangi-tau-mai-waho, (day of lighting on the out side) who had Rangi-pakihiwi (day of the shoulder) who had Rangi-hikaka (day of rash acts) who had Maruaia (head) who had Rake-kohera (scrape wide) who had Te-konatu (mix into a pulp) who had Te-ao-makiri (false clouds or day) who had Tau-ope (song of the troop) who had Taipu (sand hill) who was the ancestor of Hoani Rawenata, Taipu had, Kaia (steal) who had Te-rangi-matao (cold day) who had Te-keo-(keho)-te-herepu (seize the transparent) who had Haimona Te rangi pohea (day of the blinding).

**GENEALOGY OF KURA-I-RARO-HEA**
(NGA-TI-HAU)

Kura-i-raro-hea (the plume at Raro-hea) had Rongo-mai-te-kawa (whale of the baptism) who took the wife of Peo (by) and had Kai-whare (eat the house) who took Te nui (the great) and had Tope-ora (cut off while alive) who took Hua (fruit) and had Hau (scalp) who took Rangi (day) and had Hinahina (grey headed) who took Papa-rangi (floor of a stage) and had Wai-tui (water of the parson bird) who took Whare-rau (house of leaves) and had Te-pehi (the pressed down) and Karapepe (flutter).

Rongomai-te-kawa had Rangi-mata-nui (heaven of great face) and Heke-rangi (descending sky). Rangi-matanui (heaven of great face) took Perea (chip the weeds off) and had Rere (flee) who took Wai (water) and had Reo (speech) who took Uru (west) and had Kokopu (big eel) who took Rua (pit) and had Te-take (the origin) who took Matere, and had Mahu (healed) Puraho (messenger) Pahu-taha (garment of the side) who took Hiwi (ridge) and had Uinga (asking) who took Patungahere (kill in the forest) and had Puhi-o-nga-huruhuru (plume of the feathers) who had Ara (road).
GENEALOGY OF RONGO-TEA  
(NGA-TI-HAU)

Rongo-tea (news of the fair) had Puru-ora (good plug) who had Turi (deaf) who had Tahau (front part of the thigh) who had Tuitui (sew) who had Rongomai-tahae-(taha)-nui (whale of great side) who had Tama-kai-u (son who lives on the breast) who had Hine-kupa (daughter of the mildew) who had Tama-kai-kino (evil eating son) who was killed by an insect who had Takirau (moon on the nineteenth night) who had Wai-aria (water of the appearance) who had Rangi-a-uta (day on shore) who had Tinanga (fixed) who had Tu-roa (long standing) who had Pehi-tu-roa (pressed down and stand long) who had Mutu-mutu (cease again and again).

GENEALOGY OF WAI-KAURI  
(NGA-TI-HAU)

Wai-kauri (very ancient) had Tuku-tahi (let go all at once) who had Karewa (buoy) who had Ihu (nose) who had Rua-tahora (pit of the plain) who had Nga-huka (the thrums) who had Takena.

Hikihiki (nurse) had Rangi-haua (day of the stupid) who had Kai-a-te-kowhatu (food of the stone) who had Rangi-ka-tukua (day when let loose) who had Neru (eat) who had Hotu (sob) who had Raho (testicle) who had Werawera (hot) who had Nokenoke (earth worm) who had Hamaruru (shut in) who had Takena.

Ua (rain) had Mutumutu (cut short) had Tu-ara (like ..........).

THE GENEALOGY OF THE DESCENDANTS OF KAHUI-TU  
(PUKE-TAPU)

Kahui-tu (the standing flock) had Pou-tina (fixed post) who had Pou-whana (stolen post) who had Pou-wananga (medium post of the gods) who had Pou-korero (post of the talking) who had Pou-tea (a man) (fair post) Pou-rangahau (a man) (post of the looking for) Pou-warau (Wharau) (the indistinct post or post
of the shed) and Mauri-rangi (the sound post of the ceremony of bringing any one who has fainted to life again).

Pou-ranga-hua (post of the porpoise) who had Tu-porangi (a woman) (insane god of war) who had Tu-mokopuna (god of war the grandchild) who had Poito-kino (evil float of a net) who had Matau-kino (a woman) (evil fish hook) and Mou-nika (Mounu-ika) (held on as the skull on the body) (or fishing bait) who had Tara-re (speak loudly) who had Marangai-kino (evil last wind) who had Rangi-kauru (a woman) (head of heaven) and Whetu-o-te-ao (star of dawn) who had Torona (reach out for) who had Ika-pungapunga (fish of pumice stone) who had Te-kahu (the circus Gouldii) who had Maua-tahi (a woman) (we two) who had Tumati-tarepa (flapping about) who had Te-teira-manuka (spear) weterere. The Manga-iti (little branch) was his house, (or the house where this part of the tribe lived, and where the house stood in which they kept the representatives of the gods, and in which all councils were held).

Te-pou-tea (the fair post) had Hine-taka-waki(whaki) (a woman) (rushing daughter) who had Hape-ki-tua-rangi (bow legged of the other side of the sky) who had Patiki moe-roa (flat fish of long sleeping) who had Rangi-patito (day of eruption on the head) who had Nga-tara-puku (a woman) (the unknown bravery) who had Nga-whete (a woman) (the stare wildly) who had Whiti-uaua (severe blow) and Hine-wai-papakura (a woman) (daughter of the water of the small brown beetle).

Nga-whete (or Whiti-uaua) had Rangi-apiti-rua (day of doing any thing twice over) who had Pou (Pau)-te-ahi (all the fire gone) who had Rongo (good of food) who had Retimana.

Hine-wai-papakura had Ruru-te-aku-rama (a woman) (make a torch, and scrape the materials up in a heap for it) and Te-roro (the entrance).

Ruru-te-aku-rama had Te-ika-a-te-mata (the fish of the face) and Hokinga-rua (go back a second time).

Te-ika-a-ngana had Te-ngana (the fluster) had Pararihi. And Ruru-te-aku-rama also had Hokinga-rua (go back a second time) who had Punga-taka (anchor dropped) who had Epiha.
Roro (brains) had Ruru (owl) who had Rawiri-rau-ponga (leaf of Ponga (cyathea dealbata)) who had Eruera.

Ika-pungapunga (fish of pumice stone) had Te-kanohi (the face) who had Te-rangi-kapo-tata (day of snatching at near) and Te-rangi-kuru-patua (day of beating with blows with the fist). The Proverb of this (man or people) is this “Ko te patete a te wheru” (the moving of the inactive). Wheru was chief of the Nga-ti-awa tribe of Puke-tapu and Nga-ti-hinga.

Rangi-kapo-tata had Tina (surfated) who had Rawiri-kai-uri (eat the offspring).

Rangi-kura-patua had Tini (many) and Whetu (star) had Tu koko (stand and scoop) who had Hori Kokako (callaeas cinerea). Tini (many) had Rawiri-kai-uri (eat the descendants).

The descendants of Mauri-rangi (soul of heaven). Mauri-rangi took Tau-parua (the bereaved spouse) who was a drifted fish (a cast away on shore from a wreck or escape from battle from a distance) who had not any canoe (could not claim descent from any one who came in the canoes which brought the ancestors of the Maori to New Zealand) and had Rangi-roa (long day)

who had Pou-rewa (floating post) who had Rangi-roa (long day) who had Tautau-pari (dangle over the cliff) and Te-horo (the land slip).

Tautau-pari had Te-mawhe (lost colour) who had Mihi (greet or wander) who had Rere-tawhanga whanga (rush heedlessly) who had Wiremu Kingi-rangi-ta-ke (to paint another colour or dash some other day).

Pou-whanau (post that gives birth) had Ringa (hand) who had Hemi-pataka (food stage).

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TE-RANGI-NOHO-IHO
(PUKE-TAPU)

Nikorima-te-rangi-noho-iho (stay the day with us) was a very old man, and he was the last aged man who can be said he was of the days of the old Maori cannibal, and he saw the first ships which came to these Islands, and in these days those ships or
canoes of guests were called Te-tere-a-tupaenga-roa (the migration of Tu-paenga-roa, or stand on the border of a long cultivation).

Nikorima was a brave of the tribes Nga-ti-haumia and Nga-ti-rua-hine, of Tara-naki, and he was descended from Te-ao-nui (great day) whose Proverb says “Te ao-nui nana i karihi te niho o Tara-naki” (the Ao-nui, who put weights on or impeded the teeth of Tara-naki). He was also descended from Tu-te-pupu rangi (god of war and of the shell fish) and of Rua-korero (pit of talking) and to Tu-haka-raro (god of war of little note) and Te-rangi-i-runga (the day in the south) to Tu-te-raina (god of war of the warm day) and Rangi-mahihi (day of wandering).

The first war in which Nikorima took part was that led by Te-rangi-i-runga (day up above) at Patu-pohue (weapon of convolvulus) where he killed two men, he also joined in the war party led by the same chief or Te-aho-roa (long line) at Wai-pu (spring of water) where he killed three men and he also joined in the war party led by Te-rewarewa (the Knightia excelsa) and he then captured Taka-rangi (giddy) the chief of Nga-motu (locality of sugar loaf Islands at Tara-naki).

At the time that the Tara-naki tribes were attacked by the Wai-kato tribes Nikorima was in the midst of the attacked people, but was not captured, nor was taken prisoner in the battle of Tawhiri-kete-tai (wave the sea shore basket) though he was run through by the spears of Whakataka (cause to fall) and Ti-hau (cordyline in the wind) the spear of Ti-hau was barbed with the sting of a ray fish, and was decorated at the head with red feathers, and he was run through from behind, and the point of the spear came at the front through his stomach, but this did not kill him.

The Nga-ti-rua-nui, and Nga-ti-awa tribes attacked his Pa (fort) at Puke-kowhatu (stone hill) and his people at the time, were all away in their cultivations, and in the forest collecting food, and he and the children of the Pa were left to guard the it, but when the war party charged up to the Pa, Nikorima shut one door way, and then threw the ladder down the cliff by which
access could be gained to the Pa by another gate, and the war party could not get in, and the Pa was not taken, so the war party had to go home without having gained any thing, and the people of the Pa came back to it at night.

Nikorima’s weapons of war were spears, and the name of one of his spears was Nawenawe (scorched) and the other spear was sacred, that is, it was a monster, and to this, or over this he chanted incantations, so that he might know the fate of a war party, and also to know the fate of those left at home, the name of this spear was Rua-ho-ata (pit of the exclamation at early dawn).

The feathers he put in his hair when on a war expedition were the feathers of a Kaahu (circus Gouldii) as that bird is the god of man killers, and hence the feathers of that bird are tied to the weapon called Waha-ika (fish mouth) and a young warrior is not allowed to carry the weapon in his youth, nor will an ordinary warrior carry it but only the most supreme brave warriors carry it when in actual battle.

(216A to follow this)
CHAPTER 20

You distant cloud far in the west
Hangs just above the Iringa
And prompts my heart to take me back
And take thee as my constant friend
To live for ever with me at my home
But o my daughter, let me ponder still
As now I think, I am not what I was
What now my skin, so often clothed
By my beloved, and where are now
The beauteous mats by thee
So freely given, gone, gone back
To southern sea to Timaru for
Him I died for Waha-nui.
I love to sit me here and weep
To deaden all my cool revenge
Lest I by thousand acts take
Ample vengeance and glut my
Rage at Tara-rua in the south
Upon my two old courted and beloved,
Who now pass by me without
Without one look to me of recognition given,
As burnt in grief the tears
Form out mine eyes.

A long song by Te-rakau-hakahaka, to a
young woman with whom he was in love.

NGA-TI-HINE OF PA-TEA
(NGA-TI-HAU)

In days of old the tribe at Pa-tea (fair fort) collected in force
and began to cut a tree down to make a canoe, and as they cut
it down with Maori stone axes, it did not fall so soon as they
could wish, so they began to feel angry, and they took ropes
and tied them to the branches of the tree, and began to pull
the ropes so that the tree might fall but the tree stood, and they began to be tired so one of the tribe said “This tree stands as stiff as Pehi (to weigh down) it does not shake or tremble in the least.”

One of the Whanga-nui people was in this party who were cutting this tree down, and he was quite a boy, but he heard this reflection or curse on Pehi, and he was guarded by this people so that he might not go from them and report the expressions used by one of their party in respect to Pehi, but the Nga-ti-hine did not guard the lad so keenly that he did not escape, he fled and go to his people and reported the words used by one of the Nga-ti-hine about Pehi, which he told to his tribe the Paka-kohi, and as soon as it was known that he had escaped, the Nga-ti-hine sent messages to all their relatives, and the Nga-ti-rua-nui, Tara-naki and Nga-ti-hine tribes assembled in all about five hundred twice told at Te-puia (the hot spring) inland of Pa-tea, but they had not long to wait till a war party from Whanga-nui confronted them of the same number as them selves, and a battle ensued, and the Pa-tea people were wasted and one hundred twice told were killed, and the Paka-kohi returned to Whanga-nui.

THE GENEALOGY OF TU-RERE-AO
(NGA-TI-HAU)

Tu-rere-ao (god of war who flies on clouds) took Waki (Whaki pluck) who was of the Nga-ti-rua-nui tribe of Wai-ngongoro (water of the snoring) and had Turanga-pito (stand at the end) who had Tutai-aroa (red clouds on the horizon and indication of wind understood) who had Rako-tito (untruthful albino) who had Wai (Whai)-te-rangi (follow on the day) and Purewa (black mussel or float) who had Niu-ara (the sticks used in the ceremony of Niu, to tell the future) and Rau (leaves) oe (hoe) waka (paddle of canoe). Rau had Tarewa (dangling) who had Pikau (carry on the back) Aka (root) Hine kuia (daughter of the old woman) (neomopha Gouldii) and had Aka (root) Toka (rock)
and Ware (gum). Hine-kuia had Aoina (next day) Hau-pokia (blown on by the wind), who had Tamati Wiremu and Pehira.

Oe (hoe) waka took Tira (company of travellers) and had Te-rangi-i-runga (the day up above) Te-rangi-i-raro (the day below) who took Pepe (moth) and had Oneone (soil) who took Wakataki (lead or conduct) who had Hoani Wiremu Hipango, Te-papa (the flat) and Aropeta.

Oe (hoe) waka again had by Tira Te-henga (food for workman) who had Rua-wai (water hold) who had Pae-tahi (one range of hills) Kaho (batten) Pewa (eyebrow) Umu-mata (food not quite cooked in the oven). Pewa had Piki (plume) the wife of Tu-roa (long standing) and Pae-tahi (one ridge).

Tu-rere-ao also took Rongo-maiti (news of the youth) and had Tuere (all words but no action) who had Tu-mata-a-ira (set on fire by Ira freckle) who had Tini-rau (many hundred) and Te-horu (red ochre). Tini-rau had Arama-karaka, and Te-horu had Anu-na-rupe (frost of Rupe god of birds).

Next born after Te-purewa (float) was Taonga-tahi (one property) who had Karewa (float)

Rua-manu (two thousand) Ti-ora (living Ti cordyline) who had Rere (flee) Te-ai-ewa (wanting in strings (on the mat)) Hine-ku (moaning daughter) and Toa (warrior). Rere (flee) had Korohake (old man) Pahi-kai-ariki (strangers or guest who eat the lords food) who had Epiha-pa-tapu (sacred fort) and Poari-poaka. Epiha had Matamata (extreme point).

Te-ai-ewa took Titia (stick it in) and had Te-ka-hau (active energetic) who had Pa-tapu (sacred fort) Muri-wakaroto (follow inside) Kahu (circus Gouldii) Tua-mua (like in the frost) Rere (flee) Kau-tere (start on an expedition) Hori kingite-anaua (the grief or regret) and Te-mawae-rangi-po-matai (fissure at night with asking for).

Pa-tapu (sacred fort) had Rangi-i-runga (day up above or in the south) who took Kuao (young of animals) who had Ngaero (young eel) Ore (bore a hold) and Mangumangu (black). Ngaero had Kingi-hori, who took Mereana.

Muri-whakaroto had Mere-kai (food) and Kahu had Wikitoria.
Tua (perform the ceremonies to the sky) took Mue (same size from top to bottom) and had Weta-kahu (a certain plant) took Tamati-wiremu, and Rawinia took Hoani Wiremu-Hipango.

Rere (flee) had Kepa, Kuao (young of animals) Po-tini (many nights), and Kuao had Rora and Po-tini had Mereana.

Te mawae (fissure) took Tarakihi (a fish like a very young snapper) and had Ripeka-kahu (the hawk) Te-ana (the cave) and Hori-Kingi the younger.

Hine-ku (silent daughter) had Auruhia (sweep together) Kato-pua (nip the flower off).

Hine-ku took Uakanga (open) and had Oea (Hoea) (to paddle) and Roha (the fish skate). Kato-pua had Taka-rangi (giddy) Kuao (young of animals) and Teke (pudenda).

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Toa (brave) took Raua (meddle) and had Nga-rangi (the days) Puhi-kura (red plume) and Toa (warrior).

GENEALOGY OF RANGI-TAU-TAI
(NGA-TI-HAU)

Rangi-tau-tai (day waiting for the tide) took Pare-pou-waru (plume of the shared post plume of the widow) and had Rua-nehe (pit of ancient times) who took Puha (blow as a whale) and had Te-uru-ora-iki-waho (the healthy head devour out side) Tu-mahu (the sacred god of war) Waka-ahu (heap up) Rua-maite-ra (pit of the sun) Mutu (ceased) Te-rae-karanaki (Karanga-ki) (The forehead (of him) that utters the command) and Te-ao-miti (the cloud has decayed).

Te-uru-ora-iki-waho (the healthy west eaten out side) had Te-ao-piki-mai (the cloud coming up) Wi-poa (bait) and Te-rangi-ta-kuku (day of snaring the pigeon).

Te-ao-piki-mai had Te-ao-tu (fully day) who took Ngorongoro (snore) and had Himiona and Huia-meri.

We-poa (bait) had Huia (neomorpha Gouldii) Kotuku (white crane) or as she was called Piki-kotuku (plume of the white crane) who took Hape-hikonga (shifting or stride of the lame) and had Kahu-rangi (Kahurangi) (unsettled) who took Tauteka
(prop) of Tau-po and had Here-kiekie (tied with kiekie, freycinetia Banksii) Tai-tamaiti (youth) and Hemo-po-tuiau (die at night, the flea).

Tu-mahu (stand cured) had Awhea (pass round behind) Rangi-tauira (day of disciple) Te-ipu (the calabash) Te-we (the caterpillar) Te-pana (the push aside) and Hoanga (whet stone).

Rangi-tauira took Wai-taro-rangi (water that clips the sky) and had Pokai-a-te-atua

(flock of the god) Wai-taro-rangi (soon water of heaven) Pehitu-mahu (hold down the standing scarred) Te-rangi-i-ngungu (the day of gnawing) Taimona-rangi-mau-ki (day of taking a message) Kahurangi (unsettled) and Kapo-paura (cask of powder).

Waka-ahu (make a heap) had Pahau (beard) Kete (basket) Ture (custom or law) and Ara-mai (road this way).

Rua-mai-tara (point from which the wind blows) had Ko-nga-naha (the bundle of Nikau (areca sapida) leaves made into a bundle to carry water in, when a calabash is not procurable) who had Tama-ki-runga (the son up above) Tarewa (raised up, hanging) and Piki-wai-wara (noise of the plume).

Mutu (end) had Te ara kura (red road) who had Iharaira nga waka (the canoes).

Te-rae-karanaki (Karanga-ki call the command) had Titia (stick it in) Tane (male) Muia (swarm or infest) Tawito (tawhito old) and Tautari (upright stick in the wall of a house).

Titia took Te-ai-ewa (that we had the strings of a mat) and had Pa-tapu (sacred fort) Muri (behind) Kahu (hawk) Tua (ancient) Rere (flee) Kautere (migrate) Hori-kingi-te-anaua (the regret, or wander) and Mawae-rangi-po (fissure in the night following that day).

Pa-tapu had Te-rangi-i-runga (day in the south). Muia (infest) took Kiwakiwa (wink again and again) and had Kawana-paipai (cutaneous disease) Piki-ranga (spread the plumes out) Ka-iri (is hung up) Wetu (Whetu, star) Pari (cliff) and Riwait-e-atua (the god).

Kawana-paipai had Na-iro-Hori-Kerei (Nga-iro, the maggots). Piki-ranga had Apera.

Tautari took Te-one (the soil).
GENEALOGY OF TITO  
(NGA-TI-HAU)

Tito (invent, fiction) had Hine-ao (daughter of day) who had  
Rangi-hau-ta (day of dashing wind) who had Utanga (putting  
on board, or cargo) and Tinanga (completely overcome).  

Utanga had Uakanga (opening) Pakia (slap it) and Wawati  
(Whawhati break).  

Uakanga had Oea (hoea paddle it) and Hori-te-roa (the long).  
Pakia had Aropeta.  

Te Wawati (Whawhati) had Herewini.  

Tinanga took Te-ihi-taua (the rushing noise of a war party)  
and had Pehi-tu-roa (pressed down, but stand up long) who had  
Pakoro-pehi (barren, weighed down).

GENEALOGY OF TE-PIERI  
(NGA-TI-HAU)

Pieri (extreme desire) had Matata (crack open) had Ta-te- 
tui (the sewing) who had Te-rapa (stuck on or flash) who had  
Te-uira (the lightning) who had Te-aniwaniwa (the rain-bow)  
who had Warawara-te-rangi (the heavens murmur) who had  
Waitiri (lightning) who took Kai-tangata (man eater) and had  
Punga (anchor) who had Punga-nui (great anchor) who had  
Punga-roa (long anchor) who had Punga-roka (to have an anchor)  
who had Tarau-ai-te-rangi (relish in the sky) Tuhanga  
(distribute) who had Rei-hia (how many teeth) who had Hema  
(pubis) who took Uru-tonga (head of the south) and had Tawaki  
(Ta-whaki) (pluck off) who took Maikuku-makaka (crooked finger  
nails) and had Pekeawani (pekehawani) (star of the eighth Maori  
month of their year February) who had Te-kahui-mouriuri (the  
flock of spirits) who had Mo-raki-tu (very dry, parched) who  
had Mo-raki-hau (dry wind) who had Whiro-tupua (second night  
of the moon, night in which thieves go to steal the goblin) who
took Tapu-i-mahara (sacred with thought) and had Tai-te-ariki (tide of the lord) who had Tai-parae-roa (tide of the long plain) who had Wai-matua (parent water) who had Erei-anga (disappointed in power to send) who had Pou(pau)-wakarau (all the slaves gone) who had Mawete-iti (little untied) who had Rongo-iti (little hearing) who had Whakapatari-onga (call for or invite a slight-wind) who had Te-ika-tau-i-rangi (the fish of the sky squeezed) who had Tu-karangatia (call for the god of war) who had, Tama-roro-ki-te-rangi (son of the doorway of heaven) who had Pae-rangi (ridge of heaven) who had Mata-raha (open face) who had Koaha (abortive) who had Hoi (deaf) who had Oua-wiri (trembling porpoise) who had Tu-tapu (sacred god of war) who had To-mate-anini (your giddiness of the head) who had Te-uru-rangi (the west sky) who had Karanga-tae (call for the dye) who had Te-kiwa-rangi (the glimmer of the sky) who had Te-ata-o-rongo (the shade of Rongo, hope of food) who took Nei-hu (here the swamp)

and had Rae-ka-piki (the forehead with plumes) and Hine-toia (dragged daughter) or Rua-nene (call attention to a pit) who took Te-puha-te-rangi (the sky not puffing) and had Tu-mahu (stand cured) and Rua-mai-te-ra (trouble the sun) Rae-karanaki (forehead of the scent plan all around) Te-au-miti (dried up stream) and Uru-o-te-rangi (west of the sky) who took Ahuru (warm) and had Huia-te-rangi (assemble the sky) who took Te-ata-mounu (maunu) (the gentle departure) and had Te-ao-piki-mai (the rising cloud) Te-ao (the dawn) Tu-mai (stand where you are) Wai-he-poa (water to allure) who was ancestor of Herekiekie (tied with freycinetia Banksii) of Tau-po and Te-rangi-ta-kuku (the day of taking pigeons) who had Rangi-iri-au (day of hanging in the smoke) and it was he who murdered Gillfallen at Whanga-nui.

After Huia-te-rangi came Tu-mahau (stand in the verandah) Wakaau (strengthen) Hoki-mihi (return with astonishment).

Tu-mai (stand where you are) had Te-ao-tu (the full day) who took Ngorongoro (snore) and had Himiona who took Merihuia.
GENEALOGY OF TE-AO-WHAKATARI
(NGA-TI-HAU)

Te-ao-whakatari (daring cloud) took Maari waitiri (opportune thunder) and had Maihi-nui-a-te-ao-pouri (uneasiness of the world of spirits) who had Nana-hapuku (tend the cod fish) who had Tapuhi-kae-aki (tend the thrashed one) who had Roka-tea (fair pit) who had Tua-roa-wana (a young shoot of little length) who had Tunga-papa-roa (stand on the long flat or stage) who had Te-ingo-riki (the little charmed) who had Taka-ra-tai (fall by the tide) who had Tu-mokai (poor man) who took Hine-iti (little daughter) who had Tautu-rangi (day of ripping or biting with the teeth) Hine-te-ka-whe (daughter who will be a dwarf) and Miru-kino (Evil Miru (goddess of the world of spirits)).

This man was a chief of the Nga-ti-hau tribe, and a member of this tribe determined to kill and eat Miru-kino, so this intended murderer laid in wait for Miru-kino when Miru-kino journeyed from Whanga-nui, to Rangi-po (day of darkness) and this intended murderer lit an oven, and when it was heated, and as Miru-kino was a slave belonging to the man who intended to kill him, and as the oven was heated, and as Miru-kino knew that it was to cook him in, he prepared himself to chant incantations to save himself from such fate by dimming the sight of the man who intended to kill him, and that Miru-kino might escape unseen, so Miru-kino fled from Rangi-po towards Whanga-nui, and this is the Tai that is the incantation he chanted at that time:

The sky alone is standing here
The Earth alone is lying here
Unloose the sky
The trap of the sky
To the sacred put stone
To slippery eel
To sliding eel
Go in the road of eel.

And Miru-kino escaped, and he was not overtaken, so he escaped with his life.
Tau-te-rangi (sing the song) had Rangi-oe (hoe) (day of the rejecting a lover) who had Hine-maro (daughter of the apron) who had Hine-kura (red daughter) who had Tama-i-waho (son out side) who took Hine-poko (daughter of the eye lost, and the socket empty) and had Tu-te-iki (consuming god of war) Hine-repo (daughter of soil or dirty laughter) Hine-te-ao (daughter of day) and Uru-kite (seen head).

Tu-te-iki had Tuki (butt) who had Pu-oho (startling trumpet) who had Tama-i-kuku (the silent son who would not speak) who had Mawhiti (leap).

Hine-te-ao had Peke-tai (leap over the tide) who took Wakarongo (whakarongo, listen) and had Te-Kengo (the night) who had Rangi-paetai (day of drift wood) Pewa (half circle) Rangi-paetai had Mete-kingi-pae-tahi (one range of hills) who took Nere-te-kohikohi (passed by in collecting) who had Hine-pae-tahi.

MIRA-KINO
(NGA-TI-POU-TAMA)

Mira-kino (evil attendance) was the ancestor of Mete-kingi-pae-tahi (one range of mountains) and in the days of Mira-kino his tribe was attacked by a war party, and this tribe was beaten, and he Mira-kino was taken prisoner, and as he was a chief it was determined to kill cook and eat him, and at the time that Mira-kino was residing near to his old enemies, his enemies heated an oven in which to cook him, and as he knew that the oven was to cook him, he therefore silently chanted an incantation by the power of which he might escape the impending doom, and that he might elude his enemies, and this is the incantation he chanted, but this chant was owned by the Nga-ti-pou-tama tribe and was held as very sacred by that tribe.

The sky alone is standing here
The Earth alone is lying here
Unloose the sky
The trap of the sky
To the sacred stone
To slippery eel
To sliding eel
Go in the road of eel.

As soon as Mira-kino had ceased to chant this incantation to himself, he rose and walked away, and he was not seen at all by his enemies, and he escaped like an eel that slips out of the hand of a feeble one to hold a fish of that sort.

GENEALOGY OF RANGI TAUIRA
(NGA-TI-HAU)

Rangi-tauira (day of the disciple) had Pai-rangi (fine day) who had Mata-arahi (leading face) who had Koropanga (food offered to the gods) who had Ka-wiri (twisted back bone) who had Tu-tapu (stand sacred) who had Te-mate-anini (the giddiness) who had Uru-rangi (west sky) who had Karanga-tai (call on the sea) who had Angi-whakakumu (silent flow) who had Rangi-te-kiwa (day of not blinking) who had Paki-iwi (pakihiwi)-rangi (day of the shoulder) who had Te kiwa-rangi (day of blinking) who had Te-ata-o-rongo (the shadow of Rongo, food) who had Ta-uru-o-te-rangi (thrash the west of the sky) who had Kiore-o-te-rangi (rat of the day) who had Te-maho-o-te-rangi (the floating of the sky) who had Te-ao-piki-mai (the cloud coming up) who had Te-uru-ki-waho (the head out side) who had Te-waka-tutu (whakatutu) (convey by a funnel into a vessel) who had Te-wakarara (whaka-rara) (the spread out) who had Te-ata-i-au (the misty morning) who had Te-purutanga (the handle) who had Tawanga (tawhanga) (burst open, cracked) who had Te-hunga-rere (the fleeing people) who had Te-rito (the pith of a plant) who had Tauira (disciple or pattern) who had Ka-rere-te-kawa-e (they flee, those who perform the ceremony of opening a new house) who had Papa-tua-nguku (nuku) (flat like the earth) who had Tau-roa (long year).
GENEALOGY OF TAHORA-TAI
(NGA-TI-RAU-KAWA)

Tahora-tai (low water) had Horo-uta (swift on shore) Tu-patu-nui (god of war killing greatly) who had Ao-rere (flying cloud) Ihenga-ariki (dreading lord) Ra-to-rua (sun of double setting) who had Kawa-i-mua (bitter at first) who had Pute (bag or basket).

Kawa-i-mua took Koko-ki-rangi (rumbling noise in heaven) and had Kautu (stand erect) Hakeke (a fungus) who had Hakeke jnr who had Terina and Rangi-po (dark day).

Now Rawiri joins my ancestor with his (or makes them descendants from one common ancestor) but I say those who were born next after my ancestor were named Tu-ka-toatoa (fierce god of war) and Tu-tahi-o-rehua (star of summer) and I say I do not know (have not been taught that the last mentioned chief was younger relative to my ancestor), and these (his) words are wrong, as the old Priests of ancient times taught that Tu-ka toatoa was a monster (a goblin) and we and my elder relatives say that the land in dispute between us belonged solely to Rangi waho (day out side) and Kauwae (jaw) because the Karaka (corynocarpus laevigata) were set (or planted) there by Kauwae, and his grandfather (one descended from him) gave them to Toka-uru (rock of the west) and Te-hakeke (fungus) (my father) and some of those Karaka trees were given to Te-ahuru (the warmth) and he Te-ahuru commanded the people to set some of the Karaka berries, so that the people could procure Karaka berries for them, as food for the tribe.

GENEALOGY OF HAMA, OF THE TAU-PO TRIBES
(NGA-TI-TU-WHARE-TOA)

Hama (consumed) had Hama jnr, who had Mawake-nui (great south east sea breeze) who had Mawake-roa (long south east sea breeze) who had Mawake-tau-po (lay at anchor at night in the south east sea breeze) who had Tu-whare-toa (stand at the brave house) who had Rake-opukia (hopukia) (catch the noble)
who had Taringa (wait for) who had Tu-te-tawa (stand on the ridge) who had Rangi-ita (day of being held tightly) Parapara-ika (first fruits of the fishing season cooked before the fish for the people, these are for the gods and the Priests) and Turu makino (moon at fifteen nights old of evil omen).

Rangi-ita had Pari-kawa (heap of the cliff) who had Tama mutu (last son) Pari kawea had Era (those) who had Pakake (whale) who had Rangi-pu-mamao (day of steam) Kahu-ra-tahi (garment of one day) and Nga-motu (the cuts).

Rangi-pu-mamao had Ti-hau (brisk game at Ti) who had Whata-nui (great stage) who had Tutaki (meet) Ta-uri (tattoo the offspring) and Te-aua (the herring).

Parapara-ika had Rua-ki-te-aotea (hole at Ao-tea (fair world)) and Mahu-i-ka (heat that burst into flame).

Rua-ki-aotea had Waka-toto-pipi (canoe of the cockle haulers) who had Hine-kai-hinu (daughter who eat fat or oil) Eka (will burn) Kai-hinu (eat fat) and Ngau-para (gnaw the Karaka (corynocarpus laevigata) berry before it is cooked).

Hine-kai-hinu had Piki (plume of feathers) who had Tu-aha (Tu-waha) and Poto (yawn and short) these were twins.

Turu-ma-kino had Tawi (tau) (squeeze, wring) who had Mahau (verandah) who had Tu-kino (evil battle) who had Te-heuheu (brush wood) Kehakeha (fleas) and Haki-tara (barb).

Te-heuheu had Heuheu junr and Iwi-kau (all bones) Heuheu junr had Te-waka, who was killed by a land slip. Te-kaikai (eat often) who had Horo-nguku (nuku) (land slip).

Mahu-i-ka had Poinga (game at balls) who had Tu-maro (stand stiff) who had Te-wata (whata) (the stage) who had Tau-teka (prop) who was killed in battle at Wai-totara who had Here-kiekie (tied with Freycinetia Banksii) Hemo-po (die at night) Tu-hau (scalp lifted up) who took Mihi-ata (welcome the dawn) to wife.

Here-kiekie had Kuru pounamu (ear drop of green stone) and Te-rori (the imbecile).
Tama mutu had Ka-paua (white pupil of the eye) who had Meremere-kaitoa (the meremere which has fallen into evil in return for evil done by it) who had Rangi-tua-matatoru (day of somewhat thickness) who had Rangi-i-rawea (day of being pleased) who had Tumu (head land) who had Mania-poto (short plain).

E-ka had Te-i-taua (daring of the war party) who had Tu-roa (stand long) Meketu (ridge of the nose) Moho-ao (country lout) and Pai-rangi (fine day).

Tu-roa had Pakoro (barren) Te-kaponga (the catching) Tahana, Rapana, and Te-wira.

Pakoro had Morehu (remnant) Whetu (star) Mihi-ata (welcome dawn of day) and Pohe (blind).

Kai-hinu had Tamati-waka, who had Tamati-kou-ta-ora (quail).

Moko-ao had Hori-patara.

Ka-hura-tahi had Era, who had Wiremu Eruera-tauri (plume of feathers at the head of a Tai-aha or Hari).

The second son is a lord of this relatives on the mother’s side, as she was descended from Rangi-pu-mamao (day of the origin at a distance).

**GENEALOGY OF TE-KAHUI-TU**

(MAHAU’S FATHER’S SIDE)

(TUKE-TAPU)

Tu-mua (stand in front) had Tu-roto (stand in the inside) who had Tu-whanga (stand and wait) who had Tu pouri (stand sulkily) who had Tu-marama (stand good tempered) who had Marama-tahi-i-haoa-te-rangi (first light that encircled the heaven) who took Pae-nui o te-rangi (great step of heaven) and had Tu-te-roki (the calm) and had Tu te-roki junr who had Tu-marewa (stand afloat) who had Tu-ngatata (stand to split) who had Tu-whakangia (seem to stand) who had Tu-hokaikai (stand and move backward and forward) who had Tu-whakaihia (stand to split) who had Tu-wharaunga (stand extended) who had Tu-makoha (stand untied) who had Tauira-o-hua (disciple of Hua,
fruit) who had Tu rapa-oe (hoe) (stand the flat of the paddle) who had Roua-mai-te-ra (push the sail this way with a pole) who had Taura matau (rope on the right-hand side) who took two wives, and the first wife had Tutaki (meet) and by the second wife was born Ao-mira (day of attendance on any one).

Tutaki took Maru-kore (without authority) and had Hinetawhao (daughter of the corpse) who had Kai-tangi-ika (cry for fish) Rae-pakao (forehead diminished through sickness) who had Kaua (Kawa)-kino (evil baptism) Rongo-mai-ro (whale in mist) who had Uru-rangi (head of heaven) who took Mata-renga (heap of renga fern root) and had Tapuhia (nurse) who took Ngata (snail) and had Mahau (verandah).

GENEALOGY OF TE-KAHUI-RU
(MAHAU’S MOTHER’S SIDE)
(PUKE-TAPU)

Te-kahui-rua (the trembling flock) had Ru-nuku (trembling earth) who had Ru-rangi (trembling sky) who had Ru-papa (trembling world) who had Ru-pioi (song of the trembling) who had Papa-mania (slippery flat) who had Papa-paheke (flat sliding) who had Papa-u-taua (flat of the war party) Tupe-aro-kura (red of front (the Priest) who deprives of power) who had Hua (fruit) who had Hua-te-tangata (many men) who had Ra-kei-haea (nor split the sail) who had Te-rangi-akuanei (the day to day) who had Te-rangi-apopo (the day tomorrow) who had Te-rangi-paenga-rere (the day of the anchor held dangling while sailing) who had Te-rangi-au-atu (the day far away) who had Te-rakihaea junr who had Rakei-a-tane (finery of Tane) who had Tukai-kare (the man who eat the foam) who had Mapu-kewa (sole died away) who had Akura-kino (bad ochre) who had Rekei-tuitui (the heel that entwined round the other heel) who had Tawake-tu (repair a hole while standing) who had Tawake-rere (repair a hold while fleeing) who had Tawake-poua (play for a hole put in) who had Tawake-tau-tai (play to alight on the tide) who had Tawake-piu-kura (play which throws the red ochre about) who had Tawake-aro-nui (play of the great face) who
had Te tiki (the effigy) who had Te-wai-toko-rau (the water of hundred springs) who had Te-matoha (the untied) who had Kare-tu-rangi (ripple of the day) who had Tawareware-te-rangi (cajole the heaven) who had Hine-wai-tau (the daughter that mouldered away) who had Umu-paka (oven that had somewhat dried up food) who had Uru-rangi (west of the sky) who had Tapuhi (nurse) who had Mahau (verandah).

THE ANCESTORS OF WIREMU KINGI RANGI-TA-KE
OF WAI-TARA
(PUKE-TAPU)

Mauri-rangi (soul of the sky) was a woman and she was the root from which Wiremu Kingi took his origin. She was taken to wife by Tu-apa-rua (men of the two parties) who was a floating fish, that is he was cast on shore in a canoe that had drifted from some distant land, and he took to wife Mauri-rangi, but she had not any canoe (or tribe to call her own) and they had Rangi-roa (long day).

Mauri-rangi (spirit of the sky) a woman took Tu-apa-rua (man of the two parties) and had Rangi-roa who had Pou-rewa (floating post) who had Rangi-roa junr who had Tu-taupiri (the man walking arm in arm) Horo (landslip).

Tu-taupiri had Ma-whe (cured as a wound) who was a woman and she had Mihi (welcome or wonder or sympathise) who was a female, who had Rere-tawhangawhanga (flee reeling away) who had Wiremu Kingi Te-rangi-ta-ke (the day of tattooing differently).

GENEALOGY OF THE FATHER OF MAHAU
(PUKE-TAPU)

Rangi nui (great heaven) took Papa (flat) and had Kahui-ao (flock of the day) who had Ao-pouri (day of darkness) who had Ao-rarangi (days in order) who had Ao whetu-ma (day of fair light) who had Ao-tatai (light given out measure) who had Ao-kapua (day of clouds) who had Tama-rau-te-heketanga-a-rangi
(son gathered of the descendants of Heaven) who took Rongo-ue-roa (news of the long trembling) and had Awa-nui-a-rangi (great river of heaven) and took Tahu-ao-ariki (spouse lord of the day) who had Tu-pokerekere-nuku (man of the very dark world) and Tu-pokerekere-rangi (man of the very dark heaven) and Te-awa-huri-nuku (river that encircles the world) and Te-awa-huri-rangi (river that encircles the heaven)

and Maunga-nuku (mountain of this world) and Maunga-rangi (mountain of heaven) and Titahi-a-tama (first child of Tama (son)) who took Hikonga-rangi (distant lightning in Heaven) who was the origin of the Muanga-rangi (first of heaven) tribe. Also in Awa-nui-a-rangi descendants are Ngai (ill tempered) who had Ngai-nui (great ill temper) who had Ngai-roa (long ill temper) who had Ngai pehu (ill temper decayed) who had Ngai-tuturi (ill temper bowed down) who had Ngai-pepeke (ill temper kneeling) who had Te manu wero (waero) rua (bird of two tails) who had Tama ki te rakei-ora (son of the delight in finery) who had Mawete-ro-rangi (untied of heaven) who had Pae-nui-o-te-rangi (great horizon of the sky) who had Ho-pai (welcome shout) who had Ira-rupe (the wart acted on with violence) who had Houmia-hikitia (fernroot lifted up) who had Te patu-whenua (the soil side of the house) who had Te-tapatu (or Te-tara-tu (the thatch) the erect barb) who had Rakei-ata (appear smart in the morning) who had Rangi-toenga (day of something remaining) who took Hine-kawhia (daughter of the embrace) and next after Rangi-toenga was born Rangi-atanga (day of the reflection of the face in the water) and Rangi-tarake (day to sweep away) and Rangi-tu-ki-waho (day of standing out side) and Tu-ki-a-rangi (stand towards the sky) and Whakairi-a-rangi (hung up in the day) and Rangi-te-weo (day of the disagreeable smell) and Tawhito-rangi (aged day, day of old).

Ka puta ta Rangi-toenga raua Hine-kawhia ko Tupe-o-tu (incantation of the god of war) and Kiia-mai-te-rangi (tell the day) and Taka-wairangi (quite foolish) who had Waka-ruhi (quite weakened) who had Whakapiki-oa-rangi (ascend cloud of day) who took Tapuhia as his wife and had Nga-taua or Ngata
(the war party, or snail) and Mahau (verandah) who had Ngata (snail) junr.

The descendants of Patu-whenua, and in his line of descent is the Te-kahui-rangi tribe, and it is also from Rangi-atanga these offspring come, as Rangi-atanga took Hine-kamea (or Kamoe) and had Tarepa-one (flapping soil) who took Tari-kura (wait for the red) and had Rakei-hore (beautiful bald head) who had Manu-konga (the kite like a live coal) who had Wahia (break open) who had Ika whakapu (fish put into a heap) who had Karapu (will seek) from whom came Wiremu Kingi Rangi-take (day of another sort of tattooing).

THE GENEALOGY OF THE NGA-TI-PUHA,
AND OF TE-PEKE-WA-KAWA, THAT IS THE ANCESTOR,
OR THE DESCENDANTS OF TE-KAHUI (OR KAWEI)
OF TE ANAUA HORI KINGI
(NGA-TI-HAU)

Te-puha-o-te-rangi (the chant of heaven) took Rua-nehe (beautiful pit) and had Te-uru-o-te-rangi (the head of heaven) Rua-mai-te-ra (rising sun) who was a female and Te-rae karanaki (karanga ki) (head land from which orders were given).

Te-uru-o-te-rangi took Ahuru (warmth) and had Huia-te-rangi (gather the heaven together) who was a female and had Tu-mahau (stand on a verandah) Waka-au (strengthen) and Hoki-mihia (return with welcome).

Huia-te-rangi took Te-ata-mounu (maunu) (depart at dawn) and had Te-ao-piki-mai (the coming up of a cloud) Te-ao-tu-mai (the cloud standing still) Wi-poa (bait) and Te-rangi-ta-kuku (day of collecting mussels).

Tu-mahau had Awhea (gather into a heap) and Rangi-tauira (day of the disciple) who had Pare-uiia (huia) (plume of the Huia (neomorpha Gouldii) feathers) Te-mahau (the verandah) Te-pari-a-nungu (the cliff of the gnawed) Te-kahu-rangi (the beautiful garment) Te-rangi-mau (the continued day) and Te-kaho-paura (cask of powder).
Ngorongoro (snore) had Meri and Himiona.

Te-rangi-ta-kuku had Te-rangi-iri-au (the day of the au (a long half circle pin made of whale tooth to hold the mat on) hung up).

Te-rae-karanaki took Noho-kau (sit without object or purpose) Tai-toko-rangi (day of passing on in the voyage) Te-mui (the swarmed on) Tawito (tawhito) (old) and Tautari (upright stick in the side of a Maori house).

Titia (stuck in) took Te-aewa-o-te-rangi (the wanderer of the day or sky) and had Te-muri-whakaroto (the last within) and Pa-tapu (sacred fort).

Te-mui had Te-waru-iti (the little shaving or scraping) and Paora-te-ito (object of revenge).

Tawito (tawhito) had Kawana-paipai (a contaminous disease) Ka-iri (will hang up) Te-pari (the cliff) Whetu (star) and Atua (god).

Ka-iri took Hemi-nape (fishing line) and Te-pari took Matiaha.

Next born after Te-muri-whakaroto were Pa-tapu (sacred fort) Hori Kingi Te-anaua (the grief) Kau-tere (in a fleet) Te-mawae (the cracked) who took Tarakihi (locust) and had Kehu-ripeka (red hair) and Hori Kingi junr.

Pa-tapu had Te-rangi-i-runga (the sky above) who took Kuao (young animal) and had Nga-ero (young eels) and Te-ore (the one who bores a hole).

Another genealogical account states that Pa-tapu was the first born before Te-muri-whakaroto, Te-kahu-wai-rere-wa, Kua, Rere-o-maki-rawinia and Kau-tere and that Rere-o-maki took Tanguru (cleft in a rock or tree) and had Te-kupa (the mildew) Rona.

And another genealogy says Tua had Rere, and Tanguru who had Te-kupa-hiwi (mildew of the ridge) Rona-hihiko (shift) and Po-tini (many nights).

Pahu-rangi (alarum of the day) took Te-herewini and Rangimau-ki (day to convey the word) took Taimona.
(Taken from between 261 and 263)

(223) (265)

Te Rangi-au-atu ==
  Rake-haia ==
  Rakei-a-tane ==
  Tu-kai-kore ==
  Mapu-kewa ==
  Akura-kino ==
  Rakei-tiutiu

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Te wai-tokorau ==
  Te Matoha ==
  Kare-tu-rangi ==
  Tawareware-te-Rangi ==
  Hine-wai-tau ==
  Umu-paka ==
  Uru-rangi