

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

NGA-PUHI

BY

JOHN WHITE.

**VOLUME XI
(ENGLISH/MAORI)**

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NOTES ON NGA PUHI
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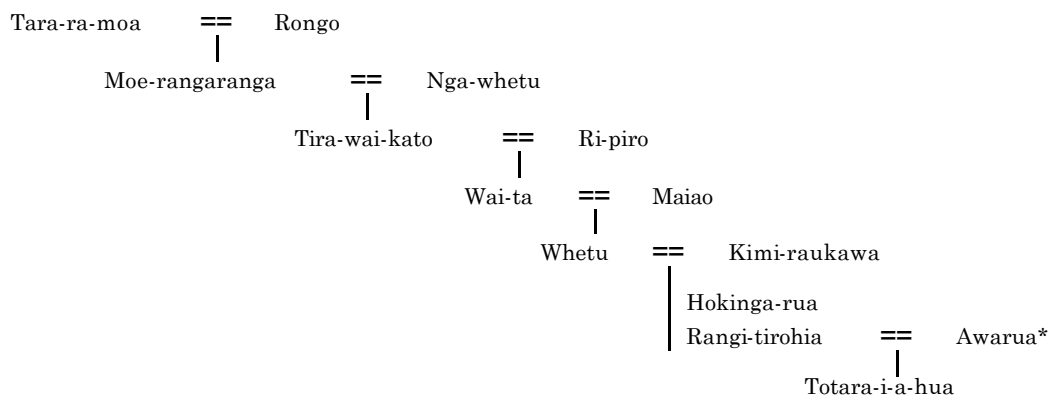
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and that Totara-i-a-hua (the totara, podocarpus totara) near by at the side of Hua (fruit). The younger brother of Awarua was Te-kawau (big black shag) and these were the chiefs of the Tamaki (start involuntarily) district.



*After Awarua was born Te Kawau.

We will now give the reason why this tribe Nga-ti-whatua came into the Kai-para district.

The original home of this tribe was in the north at Muri-whenua (the rear land or lands end) at the Au-pouri (dark with smoke) at the end of this (north) island Ao-tea-roa (long fair dawn) at the locality where spirits leap into the other world, and this district was the home of our people, as the ancestors from whom we are descended all were born (or grew up) there.

The reason that our people left that district, was a murder committed by the Nga-ti-kahu-mate-ika, the people who occupied, and were the original inhabitants of the Hokianga district, who murdered my ancestor called Tau-reka (year of sweet (food)) for the death of whom our people sought revenge, and we killed that people, and took possession of that district

in days long long ago. Our people took all the Hokianga district even up to Maunga-nui (great mountain) on the west coast, and we occupied the land as we had killed all the original owners of that district.

When our people had lived for a long time in

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in that district, Ka-wharu (will be flaccid) commenced a war in the midst of the Kai-para district, and the first Pa he attacked and took was called Motu-remu (island of the skirt of a dress) which stood in the sea or in the water, and had a cliff on each side, and this Pa was taken by his people, as Ka-wharu was the ladder by which they climbed up over him into the Pa, as he stood against the cliff and he took the Pa and killed the people, as he was a brave and strong warrior in battle. He was a tall man, and was four spans high, and his body was one span in width, and his face was as long as from the finger end to the doubling of the arm, on to the shoulder, so that it is thought that he was twenty four feet high, and his body was six feet thick, and the length of his face was one foot six inches, and great was his power to exterminate the people on the east coast of the Kai-para district. In one day he took two Pa's and on the next day he took three Pa's more, and on the following day he took two more, and he slew that people till he arrived at Mahurangi (pulp of the kumara) and he continued his war, and attacking and killing this people even up to Motu-karaka (island of the karaka, *corynocarpus laevigata*) tree, near to Te-puru (the dam) opposite to Papa-roa (long flat) near Howick, and Motu-karaka was the last Pa he attacked in this war expedition in that district, and he returned to Kai-para.

After he had returned to Kai-para, he lived in quiet and did not undertake any war expeditions, but soon after this his people went on a visit to Hiku-rangi (tail of heaven) consisting of one hundred. They arrived at Hiku-rangi near to Wai-takere (channel of the water) where they visited the tribe called Te-kawe-rau (straps of the nikau (*areca* sapida) leaves, to carry with) and this tribe of Kawe-rau murdered sixty of them, forty escaped and fled home to Kai-para, and told Ka-wharu of their misfortune, so Ka-wharu made war on the Kawe-rau

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on the west coast, and he first attacked the Pa situate at the mouth of the Wai-takere river. This Pa is situate on an island which stands on the sea coast, and stands on the north side of the entrance to that river Wai-takere. And the water that is obtained by the occupants of that Pa is a spring of water which bubbles up on the top of the island Pa, this Pa he took, and then Ka-wharu went and laid siege to the Pa which was at the mouth of the Wai-takere, where the Pa stood was all bay, and the Pa was built on totara posts which were stuck up in the bay, and on a stage made on these posts the occupants built houses, protecting these with a fence made on the outside of the stage all around the Pa, encircling it all in one, but the war party of Ka-wharu swam to it in the night and in the dark made the attack, they took this Pa and killed all the occupants, and then Ka-wharu and his war party went to attack the Pa at the Ana-whata (cave of the ladder) and the day the attack was made on this, Ka-wharu and his war party took two Pa's, and he killed every one of the Kawe-rau he could take, and continued his pursuit of them even up to the mouth of the Manuka, where he rushed or attacked a Pa which had been built on the branches of a growing kauri ([damara australis](#)) tree, which stood on the bank of the creek coming in from the Piha beach, the head of which runs towards to the head of the Ana-whata creek when he and his war party had taken this Pa, they went and attacked the Pa on the island which stands on the sea beach of the Piha (small kumara, or kumara collected after the main crop had been gathered into store houses) and the name of this Pa was Piha. When this was taken they went and attacked the Pa in the Karekare district, this was taken, and they went on and attacked the Pa situate on the Para-tutae on the north head at the mouth of the Manuka river. This was the last Pa they attacked at that time, and they went back to Kai-para

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as they had obtained ample revenge for the murders committed on his people.

He and his people did not stay long idle, but went on a war expedition on the other side of Kai-para to Te-wai-herunga (the water where the head was counted). When they had got to the place, Ka-wharu went out in the scrub to call to the chief of the Pa called Te-huhunu (double canoe). And Ka-wharu called to him, but he called by making a whistling sound by inserting his forefinger into his mouth, being doubled, he placed it on the end of his tongue and made the whistle which is called koro-whiti which whistle is often used in times of war by some in an attacking party, to convey an intimation of a war party, and that those to whom such warning is given, for them to hide or escape, Ka-wharu made a koro-whiti noise, and by it conveyed these words:

Who am I? Who?

Te-huhunu answered by saying:

It is you, who so much is heard in the past.

The people of the Pa knew that this was Ka-wharu, the warrior whose fame had been heard by all tribes.

Soon after this, or on the following day Ka-wharu went to that Pa to see his sister who was the wife of one of the men of that Pa, thinking that the people of the Pa would not attempt to murder him. As soon as he had entered the Pa, all the people there collected to look at him, and to rub noses with him and his companions, as so soon as this ceremony was performed, he was attacked by those of the Pa, Ka-wharu fled, and the gates of the Pa were shut, so he jumped over the fence of the Pa, and he had jumped over two or three fences, when he was overtaken and killed, having killed him, the occupants of the Pa went out of their Pa to attack the war party of Ka-wharu, as they had killed the great warrior of the enemy

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but the war party of Ka-wharu withdrew, and they were pursued by those of the Pa, so the nephews of Ka-wharu said that they

might as well flee and let those of the Pa follow them, so the nephews of Ka-wharu fled so that they might entice the people of the Pa to follow them to a great distance so that the people of the Pa said Ka-wharu's people were fleeing in dread, so the people of the Pa bowed their head, and held their ears down and pursued the war party of Ka-wharu.

The people of the Pa ran in pursuit, and the people of Ka-wharu fled as in fear, thus they ran till the people of the Pa had gained on the people of Ka-wharu, and were now near to them, and some of the Ka-wharu people said "Let us turn and charge" but others said "Not yet, till we can see the sea near our home," so the people of the Pa followed on in pursuit till they were close to the people of Ka-wharu, then the nephews of Ka-wharu turned and charged the pursuing army, so all the nephews turned and slew the people who had murdered Ka-wharu. Now those of the Pa fled back towards the Pa pursued by the people of Ka-wharu who killed the people of the Pa as they fled before them, and as those of the Pa entered their own Pa, the people of Ka-wharu entered with them, and took the Pa, so that those of the Pa not only were beaten in open battle, but their Pa was also taken on the same day. And all this took place to avenge the murder of Ka-wharu and all the Kai-para district was taken, and the people killed for the murder.

Soon after this battle, the Kawe-rau attacked the Nga-ti-whatua, on the sea beach of Rangatira (chief) to avenge their defeat at Piha and Wai-takere and Huka-raerae (foam of the promontory) was killed. This battle was avenged by Hau-moe-wa-rangi (sleeping wind in the space of heaven) who killed Tawhia (food) so the Nga-ti-whatua killed as many as they could of this tribe the Kawe-rau, but up to this time the Nga-ti-whatua had not obtained possession of the whole of the Kai-para district, but the Nga-ti-whatua under Hau-moe-wa-rangi was only

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fighting with the people, as he was a brave man in war.

Not long after this, the Nga-ti-whatua lived in quiet, but Hau-moe-wa-rangi, wished for some food which might be obtained at the island of Te-kawau (big black shag) and he went to obtain

the food, and the people who had murdered Ka-wharu saw him (Hau-moe-wa-rangi) and as they had observed that he was a great warrior, they murdered him, so he of my ancestors was the second that this people had murdered. Tumu-pakihi (head land where fern root is dug) was set apart to prepare himself to be a leader of the people to avenge the murder not only of Hau-moe-wa-rangi but of Ka-wharu also.

After some time Tumu-pakihi sent his wife to Tangi-hua (cry for preserved birds) to go and borrow the two canoes from his grandson Maiki (pet child) that he might use these two canoes in obtaining revenge for the murder of Ka-wharu and Hau-moe-wa-rangi, and also to take possession of the land and also the sea (rivers) of Kai-para.

Maiki lent the two canoes, and sent them to Tumu-pakihi, these were called the first Te-potae-o-wahie-roa (the cap of Wahie-roa (long firewood), name of ancient ancestor see Vol I page 67) and the name of the other canoe was called Wharau (booth).

The canoe called Te-potae-o-wahie-roa was given in charge of Te-ati-kura (the red phacton subricauda bird) and Pou-ta-puaka (stick to beat the dead scrub) and the canoe the Wharau was commanded by Tumu-pakihi, and these canoes were manned and Te-wharau was taken up the Kai-para river, where the crew killed all the people they could find up to the head of the Wai-te-mata (creek of the obsidian) and Tumu-pakihi took possession of all this district for his people. Te-ati-kura and Pou-ta-puaka, went in their canoe west to the west part of the Kai-para district, to kill the people there, and to divide the land amongst their people the Nga-ti-whatua, and one of the chiefs of the

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war party of Pou-ta-puaka was the swiftest travellers to make boundaries to cut the land into blocks, and he came to Te-taupaki (apron of a female) where he met with Te-au-o-te-whenua (king of the land) who had also come there to mark the boundaries of some land for himself, he said to Pou-ta-puaka "Where are you going?"

Who said “I am going to Hiku-rangi, to see the namesake of my ancestor.”

Te-au-o-te-whenua said “No, you must go back from this.” And they disputed, and Pou-ta-puaka took his hoe-roa (a weapon of war made of whale bone, about 5 feet long, and about 3 inches round) and with it dug a pit at Taupaki, and into this he stuck up his hoe-roa, which should be the dividing boundary of the land owned by the Kai-para people, and this was the act by which we the Nga-ti-whatua tribe took possession of the Kai-para district, and we took up our abode in Kai-para, as we had killed and overcome all the original owners of this district. The descendants of those men was Matangi (light wind) who took Tai-hua (flood tide) and had Waru (cut the hair) and the descendants of these men are the Nga-ti-whatua people, and this is the proverb of the descendants of Tutaki (meet):

“Tutaki’s is the basket of Toheroa (a large shellfish found in the sand of the sea shore) not divided.”

We will now relate other acts of that tribe (the tribe who murdered Ka-wharu). Te-raraku (the scratch) wished to murder some of the Nga-ti-whatua tribe, so he sent his ngakau (a gift, the purpose of which is that the receiver of the gift, must do as the gift maker requires) to Kiwi (the apteryx) the head chief of the Tamaki district. Kiwi meditated over the matter and took action, in attacking the Pa at Te-wai-tuoro (noise of the water) which he approached in a deceitful manner. He went to that Pa with the feigned appearance of going in the act of weeping regret on the death of Tumu-

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pakihi, and the Nga-ti-whatua were not on their guard, as they thought that Kiwi and his party really went there to weep for the death of Te-tumu-pakihi, and hence the Nga-ti-whatua were taken unawares, when the Wai-o-hua under Kiwi, rose and attacked them. So the people of the Pa at Te-wai-tuoro were killed by Kiwi and his people, and two hundred of them were killed. This was an act of murder on the part of Kiwi.

Of the principal chiefs of the Nga-ti-whatua killed in this murder were Tapuwae (foot mark), Maihamo (back of the head), Tu-ka-riri (god of war will be angry) and the head chiefs who escaped were Waha-akiaki (mouth that urges on, again and again) and Tupe-riri (deprive the power of war, of it's evil by ceremonies and incantations) who fled to the Pa at Makiri (false) which was a Pa occupied by the Nga-ti-whatua people, and only sixty of the Nga-ti-whatua people escaped from this murder.

This sixty waited for some time, and lived in quiet, but not long after this event, they again collected, and met as one party, to seek for revenge for the death of Tapuwae and his friends. This sixty formed themselves into a troop for war, and went in the direction of Tamaki and attacked the Pa's in that district, and the first Pa they attacked was called Tau-rere (fleeing beloved) which was taken, and the head chief Taha-ponga (side of the cyathea dealbata or [medullara](#)) head chief of the Wai-o-hua (water or gourd in which water is kept of Hua) was killed. And all the tribes of the Tamaki district rose in a body to take for revenge for the death of those of their people who had been killed by the Nga-ti-whatua at Tau-rere. So the sixty of Nga-ti-whatua went back to Kai-para (eat the marattia salicina fern bulb) and the thousands of the Wai-o-hua who had assembled for battle followed them into Kai-para, where they killed of the Nga-ti-whatua, Huru

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(dog skin mat), Kaura (break or chop off in a rough way) and Pani (orphan) and then returned to their own land.

Thus the origin or reason of our taking the Tamaki district took place, and the cause of our its whakatauki.

The Nga-ti-whatua lived in quiet for some time, and then a war party went forth to seek for payment for the death of Kaura and his companions. This war party was commanded by Waha-akiaki and Te-wai-taheke (the descending water or waterfall) and they went to Manuka (fret) to that portion of Te-wai-o-hua tribe who live on the shores of the sea. They crossed from the north to the south head of the Manuka river and attacked the Pa called Tara-taua (spirit or dark of a war party) and they

took it, though there were two thousand (about) in it, whom they killed, and they stayed there two days, and then went back to Kai-para (by way of the west coast by Wai-takere).

When Kiwi knew (heard of) how few the war party of the Nga-ti-whatua under Waha-akiaki was composed, he sent messages to all the Pa's in the Tamaki district occupied by Te-wai-o-hua, with the orders that they were to go and kill the men of the war party of Nga-ti-whatua.

The Pa's of Te-wai-o-hua to which Kiwi sent his message were Maunga-kiekie (mountain of the *freycinetia banksii*, One Tree Hill, or Totara-i-a-hua (totara tree with Hua)), Remu-wera (lower hem of the garment burnt), Mahu or O-mahu (wound healed), Maunga-whau (hill of the *entelea arborescens*, Mount Eden), Puke-tapapa (flat hill, or hill that lies flat), Wai-raka or O-wai-raka (sacred water, Mount Albert), Mokoia (tattoo (him)), O-tahuhu (roof of a house), Mangere (a certain star), Puke-tutu (hill of the juice of the *coriaria ruscifolia*), Moerangi (a certain star), Ihu-matao (cold nose), Manu-rewa (find floating in the air) and Matuku-rua (two bitterns) and many other of the Pa's of that district, which were occupied by Te-wai-o-hua (the drinking bowl or gourd of Hua).

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The people of the Wai-o-hua, collected in a body, and pursued the Nga-ti-whatua under the leadership of Waha-akiaki. When Waha-akiaki and his troop of men saw that they were being pursued by the Wai-o-hua, Waha-akiaki said to his younger relatives "Let us go on, and leave a body of our men to entice the enemy to follow us on." So they went on, and a party enticed the enemy on, and when the Wai-o-hua saw the Nga-ti-whatua flee before them, they pursued them with more rigour. On the Nga-ti-whatua fled, and the Wai-o-hua hotly followed till the Wai-o-hua had got near to the vanguard of the Uri-o-hua then the younger relatives of Waha-akiaki proposed to him that they should turn and give battle, but Te-waha-akiaki and also Te-wai-taheke said "Wait till we see the Wai-te-mata river, then we will turn and charge on them." This was said by these two chiefs by way of proverb, to encourage their people, and make them all equally brave.

This war party of Nga-ti-whatua had with them one indication of war, which was in the possession of Te-waha-akiaki which was a calabash (gourd) of oil, this he never allowed out of his presence. On he and his party fled, and the Uri-o-hua pursued them, and when the Uri-o-hua got close to the Nga-ti-whatua, the Nga-ti-whatua turned on them and Waha-akiaki put his gourd of oil down, and he lifted his weapon to kill the first slain, and he killed two men, one with the blow of his weapon given with a righted blow and a second with a blow of his weapon given with his left hand, and the Wai-o-hua fled before him and his people, and the Nga-ti-whatua slew them as they pursued and overtook them as they fled even down to the tide flat at Paru-roa (big muddy creek) where Kiwi was captured, and the chief of the Nga-ti-whatua called Te-wai-taheke, out ran his comrades in pursuing the fleeing enemy, and he overtook the Wai-o-hua on the beach, embarking in a canoe to escape, so he

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loured his whale bone weapon (paraoa) against the canoe, which was afloat in the, which stuck in the canoe, and he pulled the canoe towards the shore, there were some men in the canoe who were killed by the Nga-ti-whatua, and on that day were killed three thousand of the Wai-o-hua, and Kiwi, the chief of the Wai-o-hua was killed in this battle.

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CHAPTER II

At dusk of eve, I lie me down to sleep
When spirit from you, comes and joins with mine
O could I live in house at my old home
And enter house where ye all are
And take your kindly gifts
Of Hei-tiki, belonging once to Hi-apo
To quell our grief and sorrow felt
Which drives us mad midst open day

Dirge sang by those who are taken slaves in war.

BATTLE OF MATA-RIKI (NGA-TI-WHATUA)

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Kiwi and Waha-akiaki conversed together, at the time Kiwi paid a visit to Kaipara, at the time Kiwi and his war party went there.

Kiwi said to Te-waha-akiaki “By this time tomorrow your chest bones will be hanging up on the tree at Totara-i-ahua.”

And Waha-akiaki said to Kiwi, that is he answered the words of Kiwi and said “By this time tomorrow your chest bones will be hanging up on the puriri tree (*vitex tittnalis*) at Tau-whare.”

Kiwi again said to Waha-akiaki “Kiwi will not be killed, Rehua (god of the invalids) in heaven, alone can speak down from heaven and say ‘Kiwi is to die,’ and Kiwi will die.”

These words of Kiwi were his boast of pride in his god, but his god did not speak to him, nor did he show himself to Kiwi at the time he was being killed by the Nga-ti-whatua, and the words which were uttered to him by Waha-akiaki were fulfilled on him, and the chest bones of Kiwi were hung up in the tree spoken of and they hung on the puriri tree at Tau-whare.

The sixty men were very brave, but they were all warriors. And this was the commencement of the acts of taking possession of the Tamaki district, but when this battle was gained this sixty men went back to Kaipara, but they soon formed another war party to attack the Wai-o-hua at Tamaki.

The sixty again sallied forth, and went over land, and when they had arrived at Pi-toitoti (anthus norae zealandiae river head) they embarked in a canoe, and paddled till they were near to

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at Oka (rafters in a kumara pit) and they laid down in the hold of the canoe, and they were covered over with flax leaves, and only two men could be seen paddling the canoe, one at the head of the canoe, and one at the stern. These two men paddled the canoe in the Wai-te-mata river, till she came out at Ngutu-wera (burnt mouth, Kauri Point). The two still paddled on till they came near the Too (flower stalk) little Pa on west point forming the bay at "Freemans Bay", they paddled on and passed Wai-ariki (water of the supreme chief, "Official Bay") and on to Taura-rua (bewitch or "..... Bay"), they were now not far from O-rakei (the fine, smart appearance) that is they were now near to the sandy shore at Kohi-marama (..... by the moon) and they paddled the canoe towards Tara-rua (two points as a hill of two peaks) and on to Whakatakataka (to roll over and over) and on to Toka-purewha (rock of the black mussel) and they landed at Kohi-marama: as soon as the canoe had landed on the beach, the people of the Pa of Kohi-marama came out of the Pa and came down to the beach, to look at the canoe which had landed, as they thought it was a canoe with people who had simply paddled to that part of the river, but the sixty men rose from the hold of the canoe, and killed those who had come and were looking at them, and some of them fled to the Pa, but the sixty pursued and killed them as they fled, and the sixty with the fleeing people entered the Pa together, and that Pa was taken and the people killed, and the sixty went on and attacked the Pa at Toka-purewha, and took it, they went on and attacked the Pa at Whakatakataka, took it and it was now

dark, and the sixty slept there, and on the following day they attacked the Pa at O-rakei, and took it and then attacked the Pa at Taura-rua, and took it and then they went on and attacked the Pa at Maunga-kiekie, and it was now night.

The song of the night sentry, of the Taura-rua Pa was this:

Te-huru is not here
And Te-kaura is not here

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But they have been taken
By the lifting wind (war)
Of Pokipoki (smothered)
Their face is besmeared
By the fish araara (trevally)
Awake, rise o rise

These were the words which the sentinel called aloud at intervals in the night, at the time when the Nga-ti-whatua had not attacked the Pa at Taura-rua, and the purport of these words uttered by the sentinel is in to the people of Nga-ti-whatua, who had been killed (murdered) by Kiwi at Te-wai-tuoro, in which Te-huru or Kaura were included. And the revenge which was now being taken by this sixty men, was for these men, and from the murder of those men by Kiwi, the tribe of Te-wai-o-hua were now being killed by the Nga-ti-whatua, and also why the Nga-ti-whatua took possession of the district of Wai-te-mata, and killed the original owners of the land.

The Nga-ti-whatua took possession and resides on this land, and have have held possession ever since up to the present time, and hence the Nga-ti-whatua tribe says, that it will not be right for even one family tribe to desert this land, but rather that they must continue to reside permanently on it, nor will it be right for even one tribe of the Nga-ti-whatua, to go back to their old home and possessions at Muri-whenua (North Cape) as that district has been taken by another tribe, and they have become permanent residents on it. The Nga-ti-whatua tribe will not be so stupid, as they know how to look at a matter, and this tribe held great possession at Muri-whenua (land at the rear), Hokianga (Hokianga-a-Kupe) (return of Kupe), Maunganiui (great mountain, on the coast between Kai-para and

Hokianga) and at the Wai-roa (long water, one of the branches of the Kai-para river) but this tribe do not now claim those lands, nor

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do they wish to take any of these lands in these days, as the lands are now occupied by other tribes. Those districts were not taken out of my hands (were not taken by conquest) but I left them in a quiet manner, and forsook them with a full on my own part, and I left them quietly, and I took possession of land as I came on (migrated) to Hokianga, Maunga-nui, Kai-para, and to Wai-te-mata (waters of the obsidian) we killed the people and took their lands as we migrated onwards, and I claimed from Maunga-nui to Tamaki (Wai-te-mata district). So ends these words.

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GENEALOGY OF NGA-TI-WHATUA

(URI-O-HAU)

Tumutumu-whenua took to wife Ta-repo and had Maea-roa, who took Manumanu, who had Pepe, Ngaengae, and Kore i runga aia rangi.

Pepe took Kahu-rau, and had Rangi-whatu-ma, and Matohi, who took Ware(Whare)-a-henga, and had Ika-ta-ora who was the ancestor of Te-roroa tribe. And next to Ika-ta-ora was born Pinea who took Takutai-a-kura and had Rangi-tu-ke (a man) and Wakaara (a woman) and Akau-o-rongo.

Wakaara took Waiata and had Wai-tarehu, who took Mahanga who had Puata who took Tai-taka, and had Tai-raki who took Tauaro and had Tu-horomia, who took Taumutu, and had Pokopoko who took Hune-ira and had Wai-ta.

Akau-a-rongo took Wai-tea and had Hemo-po, Waka-ara and Tahinga-rau, Waka-ara took Kohinga-roa and had Hao-kainga who took Rere-maru-ata and had Pae-hawa, who took Hangia and had Kiri-whakairo who took Rangi-nui and had Heke-ua, who had Paikea.

Another ancestor was: Ue-ka-herea and his brother Tara-ra-moa. Ue-ka-herea took Hau-taki-riri and had Hanga-whare and Nga-ti-mira. Hanga-whare had Rikiriki who took Haro and had Rewharewha and Nga-weke, Rewharewha had Manuka and Nga-weke had Paraone.

Tara-ra-moa took Rongo and had Moe-rangaranga who took Whetu and had Tira-wai-kato who took Ri-piro and had Wai-ta who took Mai-ao and had Whetu, who took Huna-raukawa, and had Hokinga-rua a man, and Rangi-tirohia a woman, who took Mea-roa and had Kawau and Totara-i-a-hua. Kawau had Hira.

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GENEALOGY OF HAU-MO(A)E-WA-RANGI
(NGA-TI-WHATUA)

Hau-mo(a)e-wa-rangi (wind that stops in the space of heaven) took Wai-heke-ao (water descending in the world) of the Nga-ti-whatua tribe who was daughter of Tutaki (meet) who had Makawe (lock of human hair), Whiti (cross over), Rango (blowfly), Mauku (hymenophyllum) and Haki-puta (appearing of a ghost).

Rongo took Tarawa-moa (moa hung up, or that on which the moa is hung up) of the Nga-ti-rangi tribe who had Pane (head) and Moe-rangaranga (sleep in companies).

Pane took Te-waha (the mouth) of the Nga-ti-rangi tribe and had Raraku (scratch) who took Mawae (fissure) of the Nga-ti-rangi tribe and had Tu-whangai (feed the god of war) who took Puhi (betrothed) of Nga-ti-maru tribe and had Ta-waewae (thrash the feet), Hake (deformed), Po-mare (cough at night) who was killed in war at Wai-kato and Tuki-kai (pound food).

Hake took Tau-toro (burnt waist-band) of the Nga-ti-rangi of the Uri-taniwha and had Po-mare junior of the Pa at O-tu-ihu (the nose pierced) and Haua (stupid).

Haua took Rangi-ngangana (red sky) of the Nga-ti-raukawa tribe who had Wiremu Po-mare, Tane Po-mare, Iritana and Ihipera Tiaho.

GENEALOGY OF TE-KAWE-RAU
(TE-AKI-TAI)

*(See this person MSS of this Page 17)

Maki (invalid) had Nga-whitu (the sevens) who took Moe-rangaranga (sleep in companies) who had Tira-wai-kato (guests in company of travellers from Wai-kato) a woman, Tau-mutu (last waist-band) a woman, Tau-hia (how many years) and Korotai (low moan of the tide).

Tira-wai-kato took Ripiro (disgusting smell of a screen) of the Nga-ti-whatua tribe, and had Whaiti (narrow) and Tau-tere-kura (year of giving red ochre) who was a female.

Whaiti took Mai-ao (from dawn of day) of Nga-ti-whatua tribe, and had Raumati (summer) a woman, Whatu (core), Ahi-wera (hot fire) a woman, Rangi-nui (great day) and Tako (gums). Ahi-wera took Tu-aea (god of war appearing) of the Nga-ti-rongo tribe and had Urunga-tapu (sacred pillow) and Murupaenga (rub the court-yard).

Urunga-tapu took Tai-puku (full tide) and had Mereana Te-anini (giddy) a female who took Kaho-nui (great cross bar for the roof on side of a house, or a fence) of the Nga-ti-rongo tribe (of the sub-tribe Nga-ti-kura) and had Makereta, a woman, Henare Tawhia (seaoperate) and Henare Te-kahu (the hawk).

Muru-paenga took Tangi-rere (flee crying) of the Nga-ti-rongo tribe and had Kahu (hawk) who took to wife Ao-tai (scrape up salt water with the hand) of the Uri-o-hau tribe and had Henare Te-rawhiti (the east).

Te-raraku (scratch) went to Wai-tara, and took wives of the people there called _____ and had a daughter called _____, and a son called _____, and the descendants of these are Rere-tawhangawhanga (flee with) the father of Wiremu Kingi, and also was the progenitor of Takare-tai (eager tide).

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GENEALOGY OF TE-KAWE-RAU
(TE-KAWE-RAU)

Te-au-o-te-whenua (king of the land) took Rangi-hina (night of light of the moon) of the Kawe-rau (carry the leaf) tribe, and had Te-ata (the dawn) a female who took Kahu-rautao (garment of leaves) as her husband, and had Puke (hill) a female, who took Tihi (peak) as her husband, and had Te-ata junior a female who took Ngere (slighted and not invited to a feast, or a gift given when gifts were sent to others) as her husband, who had Watarauhi.

Ngere took as his second wife Ngaha, a Tara-naki woman of the Nga-mahanga tribe and had Henare.

The sister of Tihi was Te-ure (the large stone axe) who took Wai-taheke (water descending) and had Maru-ihi (protected with a roof of herbs) who took Hoata (third night of the moon's age) as her husband and had Apiata.

Te-au-o-te-whenua took as his second wife Pare-kawhia (plume of a certain kind of fish as what??) and had Kahu-pupara (garment of recklessness) who took Wha-tu-ki-te-uru (at times stand on the west (coast)) as her husband, and had Mura (blaze) who took Mawae-rangi (day of the fissure) as his wife and had _____ who took Te-amu (eater) as her husband, and had Wai-karakia (water or creek where the incantations were chanted and ceremonies performed) who took Kiri-pinohi (skin on which hot stones have been placed to cook it) who had Arani Tuiau (flea).

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ORIGIN OF CLAIM OF LAND AT HOTEU AT KAI-PARA
(NGA-TI-WHATUA)

Rongo-mai-puritia (god of produce kept in possession) took Takare (strenuous) but Rongo-mai-puritia was murdered by one of the tribes of Kai-para (eat the para (marattia salicina)) and with him was also killed another chief called Rearea (host of

people). A chief called Tanga-roa (long space of beach where a net may be dragged, god of the ocean) took revenge for this death and to him the district of Hoteo (filled up till not any more can be put in) was given from his avenging their death.

Pokopoko-whiti-te-ra (sun set yet shines) took Tangihanga-roa (long weeping) and had Te-au-kumea (the extended current) a female, and Hape-tenga-nau-ui (deformed pomum adami inviting by motion) a man, and Kai-pango (eat dark food) a man and Teko (rock) a man, and Ora-iti (escaped by a little) a woman and Tai-paharu (neap tide) a man, and Tai-tetere (swollen tide) a woman.

Te-au-kumea took a wife, and had Karo-wharo (threat of the cough) a woman, who took Kiri-kai-paraoa (skin that eats the whale) and had a child (name not given) who took (name not given) and had Ahi-tere (extending fire) and Kai-ngaro (lost food). Ahi-tere had Poari, and Kai-ngaro had Hori Tohe-tai (dare the tide).

After Karo-wharo were born Kari (clump of trees) a man, and Matire (a wand used in the ceremonies, to free from tapu) a woman, who had Koringa (wriggling) and Kiri (skin).

Next born after Matire were Tara-mai-nuku (daring from the land) a man, and Paka (scorched) a female.

Maki (invalid) was the parent of Manuwhiri (guest) who took Pari-taka-rangi (fall from a cliff in the day) and had Tu-roa (long standing) who took Kahikatea-roa (long podocarpus lacrynioides) and had Tu-rangi (stand in the heaven) who had Te-awa (the river) who had Maeaea (rise and sigh again and again) and Kupapa (inactive) who had Te-wera (the burnt) who had Urunga (pillow), Kiri (skin) and Maki (invalid)

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who had Toka (rock) and Te-ata (the dawn) who had Paraniko.

Kahikatea-roa took another husband and had Te Ngere (the passed by not served, neglected when gifts were given, nothing given to him or her) and Kupe (obstinate) who took Rua-nui (great pit) and had Tu-nui (stand great) and Hawera (scorched).

Tu-nui had Kahu-pupara (garment of the reckless) who had Hau-tutu (flustering wind) who had Arama Karaka Hau-tutu, who had Wi Karaka.

Hawera had Porotaka (round) and Hapeta.

Manuwhiri had a tame eel which he kept in a pond called Te-taita (the heap) and he called his eel by the name of Whakataute-oro (make a moaning noise like that of grinding on a stone) and the name of the whare-matoro of Manuwhiri was Kiri-horea (skin peeled off).

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GENEALOGY OF HIKI-TANGI-AO
(NGA-TI-WHATUA)

Hiki-tangi-ao (raise and cry in the day) took Pao-kowhatu (crack stones) and Tarakihi (..... fish). By Pao-kowhatu he had Akau-o-rongo (sea shore of Rongo) a man who took Paremaru-ata (plume of the dawn of day) and had Hao-kainga (take or make a claim to lands) and Rangi-tuke (day of the elbow) who took a wife (not named) and had also Wai-taia (water bailed out) by his wife name not given he had Tai-hanga-rau (variable tide) and Whaka-ana (like a cave) who had Hao-kainga junior who took Whakatau (cause to be singing) and had Pou-aute a female (post of the broussonetia papyrifera tree) who took Ereatara and had Matini.

Wai-taia the second wife of Rangi-tuke had Tareha (sacred red ochre) who had Paihawa (beard) a female who took Kainga (settlement) and had Kiri-whakairo (tattooed skin) a female, took as her first husband Rangi-nui (great day) and had Haututu (flustering wind) who took Wai-ariki (water for the lord) and had Awa (river), Nganaia (be eager, or dare), Heke-ua (descending rain), Mata-hua (indicatory face) and Whakamoe-ariki (cause the lord to sleep) who took Tane-kore (no husband or male) and had Wheru (inactive) who took Hotu (sob) and had Wi Tipene.

Awa took Kahu-pupara (garment of the heedless) and had Haututu (flustering wind) who took Whau (entelea arborescens) as his wife and had Arama Karaka Haututu.

Nganaia took Tauwhia (sprinkle) who had Te-wana (but shoot) and Maruia (cause to be shaded or protected) a female who took Hou-tahi (one plume) and had Hiku-wai (fountain head

of a stream) who took Moki (*latris ciliaris*) and had Riwia Rau-
ihi (divided leaf) and Tamaki (start involuntarily).

Heke-ua took Te-whakakahu (to clothe) and had Paikea
(house with dam at end, and no verandah).

Next after Heke-ua was his sister Tao-maui (cook with left
hand) who took Mara (steeped in water to make soft as food)
who had Toko-o-te-rangi (pole of heaven) who took Kiri-ora
(healthy skin) and had Tina (exhausted, overcome) who took
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Mahu, (cured, recovery from illness) as his wife, who was
daughter of Heke-ua, and had Te-toko (the pole).

Kiri-whakairo of her second husband had Kopua (dark hole
in a creek), Hana (red) who took Tarehu (cover with earth) and
had Hine-wera (burnt girl) who had Wepiha-te-wai (the water).

Kiri-whakairo by her third husband had Poi-heke (descending
ball) who had Taua (moving party) who had Tarewa (lifted up
on high) who took Manuka (*leptospermum scoparium*).

Tarehu had Topuru (confine with a plug) who had Noho (sit)
who had Ereatara.

Takare (eager, in a hurry) had Taki-haere (make a speech as
he goes) took Puke (hill) and had Kahu-nui (great garment)
who had Whare-korimu (house where moss is just beginning to
grow) who had Hori Te-more (the heart of a tree).

Muri-whakaoho (startled at last) had Pakihi (dried up as a
swamp) who had Pakihi jnr who took Taroti.

Haki (near but on one side) had Whakatari (annoy or cause
to be angry) who had Matiri and Tamati.

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CHAPTER III

Then fly o sun, descending now
But wait, and I will go with thee
O let me weep, and bid farewell
To friend for ever even now
O hand that ever did protection give
And even kept so close to me
In spirit now I feel thee near
But o how far away am I
Now parted, diverted, kept from thee
And lost in daily love and grief,
Nor can I stifle all my love
Through Tama-tea light a fire
Within my home, and speak of
Youth, and tell me I am youthful still
But I feel not the slightest glow
Of youth upon me now
I now am but a dried up skeleton
But not the least decay in [love](#)
For you, now flight on my affection come.

A widow's dirge.

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Paikea of Kai-para is the direct descendant of Hau-moe-wa-rangi (see page ___) and hence this song for peace and good, and also this account of the gods of the seasons, called E-piri and Whakaahu, in honour of Paikea.

(TE-ARAWA)

SONG FOR PEACE

Here my valuable property is
Kept in my of valuables
And fondly on my pillow kept

To aid me in my earnest act
And help me to exhume, and bind
The ocean-fish (the son) of Tanga-roa
He on his shoulder carries now
The axe, the [story bird](#)?
The axe of Puku-nui god
And like a nursling child
Doeth whine his sorrow to
To the sea of Whare-ngarara-ihu-mata god,
And you o Ware-ihu and Ihu-mata
The din of noise of pebbly stones
Shall wake you up with open face
And Ariari-nui with Ari-roa
And Tiki-rau-maewa shall
Stretch forth their arm behind
The war canoe, to hold her back
And mat of peace, extended
Then shall be stretched out
And colour of quiet these shall
Rest and brood on all around
Chip clean each part
Chip the weeds off from above
And from below, and from beyond
And from outside
And from the land [dip precipice](#)
Which descends to the [moon](#)?
And doeth freeze, speak evil of
And feast given, a calm is now.

This was an incantation chanted for peace, and that all the people may know, or understand the meaning of its words, and we think that all the tribes of Ao-tea-roa are still resting on the policy of their ancestors and through the prowess of Oi-piri (shout as one voice) and Te-riri-o-te-po (the anger of darkness) are strong with that of their assistants.

Now listen to the account of the policy of the descendants of a certain man and his wife who was called Ao (day) as father, and Po (darkness) as mother and they had two daughters, who were born at the place called Takiwa, that is the Rangi (space, sky).

Oi-piri knew the thoughts of Po (night) but Whakaahu followed the thoughts of Ao (light, day). The parents knew of this, and the father let his servants go to Whakaahu and the servants of the mother were allowed to go to Oi-piri.

Oi-piri was the female of great power and influence, rich, had land and estates, had tribes of people, and she had all the

tribes of this earth at her command, and he had possession of all things on this earth, her refugees, that is her workmen had these names: Rangatira (chief), Tohetohe (uvula), Hao (enclose), Ru-te-uaua (sinews shut in with a screen) and Rita (spirit) and great was or is the power of these workmen to utter the wishes of this woman Oi-piri and these workmen have this proverb which they utter:

“You go to another sea,
And hold to the tide of Tu (war)
Then (comes) weariness and gales.”

and here is another or their proverbs:

“Stand up
Hard and dry.”

and these proverbs are repeated for Oi-piri and her attendants.

Whakawha is a poor woman, has no property, no land, no tribes in these islands (of New Zealand) and her workmen are called by these names: Arero (tongue) and Mau-kiri-ngutu (held by the skin of the mouth) and they live at the place called Pati-arero (flatter with the tongue) and their tribe is called Nga-ti-take-kore (descendants of the no origin) and this is their proverb:

“Hold to the tide of sit-still
And obtain, the grub, decay and shame.”

and they also utter this proverb to their lord, to Whakaahu:

“Sit down
And let warmth come.”

Now the workmen of these two women **contest** with each other, and quarrel in Takiwa (space) and in Rangi (heaven) for their spot of earth, and they give **contest** each to the other, and they wrestle with each other, but may be not one of them will gain the victory so that the thoughts of Po (night) may be known with those of his daughter Oi-piri, and her workmen.

The meaning of this god the Po, is Po-uriuri-kerekere (darkness of intensity) and Po-tangotango (superlative darkness) and out of these Oi-piri grew and she had Rehua (multitude) who is the great star of the heavens (star that rules in summer).

The meaning of this name Oi-piri is Oi-piri-whea or Takurua-huka-nui (winter of great frost) and her work is to bring huka-rere (snow) and she is equal or like to Whiro (god of theft) or as he is sometimes called Wiro, and her refugees are like these of Whiro (the thief) and hence also her power is like that of Whiro.

Now Whakaahu the other wife of Rehua, came of or had her origin from Ao (the world) and the meaning of this name Whakaahu is Te-ao-marama (the world of light), that is Maramakehokeho (supreme light).

Another meaning of this name Whakaahu is Hiringa-ki-te-mahi (assiduous to work), that is Rau-mati (summer) and the meaning of the names of her workmen: Te-arero (the tongue) and Mau-kiri-ngutu (hold to the skin of the mouth) are: Te-arero is the knowledge gained of the tongue, only, and by the mouth alone (not that which is gained by manual labour) and hence the name given to the Pa in which these two live is Pati-arero (flattered of the tongue) and is the flattering and it's knowledge gained by the tongue alone.

The name of the tribe of these two is Nga-ti-take-kore (descendants of the foundationless) and is given to them on account of their want of knowledge, and hence the origin of the spoken on account of these two women, which is this and it says:

“One man at Hawa-iki
Is Whakatau alone.”

and as Whakatau was a women, she is likened to Oi-piri-whea, and another proverb is this:

“One man at Ao-tea-roa (New Zealand)
Is Tama-ua-whiti (man of the braced up sinews).”

That is Tama-nui-te-ra (son of the great sun) who is equal in power to Whakaahu, who is also called Hiringa (assiduous), that is the assiduous acts of the heart to gain knowledge, and strength, and to cultivate food for the body, and to seek and obtain the great things of this world, which is the fountain of knowledge.

Paikea (of Kai-para) is descended from Pokopoko-whiti-te-ra (extinguished, yet the sun shines again) and hence this song is sung:

They walk, but merely walk
 For tis the foot of Tama-te-kapua
 O do not look, but turn
 And scarcely see, and do not
 Swing on the swing, oh me

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How oft repeated, comes
 The southerly blast, that
 Gnaws the heart to death
 And leaves a vacant space
 Within my chest, from Tonga-riro
 And sleeps with me, o it is
 The din of war party of
 Te-ara-kau-ra, and I
 Was all enclosed, that I
 Might be held on rank,
 But here is now all flat
 By you o Ta..... god of war.
 And now is beheld the way
 By sea of Roto-rua lake
 And dark as night to me
 Upon my soul is Tawa-tawhiti
 And am in act of dividing
 The crop of kumara with
 Paikea-huru-kuri (a dog skin mat)
 Which like great heap of
 Sand ochre of the fruits
 Will bring the warmth of peace, o me
 I now at Tamaki am o me

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WORDS SUNG TO A HAKA, BY A WAR PARTY (WAI-KATO)

This song was composed by Te-tahuri (the turned sound) for Awarua (ditch) her father, who was killed by witchcraft by the Wai-kato people:

O people, o people, weep
O Te-tawa, O Te-tawa weep
Weep and what? The feeling god
Nor hidden is that which
Is now shut in and sleeps
As on the bed of Moe-para-kuri
Nor can the hatred be avenged
But turn he on his own
And takes revenge, I will not weep
But with one eye, look up
And faces make, while staring at the sky

This song was composed and sung by Te-tahuri, to invite her tribe Te-tao-u (spear stuck secure) to avenge the death of her father, who had been bewitched by a chief of the Wai-kato people.

Awa-rua (her father) had procured some tawa (nosodaphene tawa) wood and was making and carving a paddle of it, he became hungry and called for food, which was given to him, consisting of pipi (cockles) and pohue (convolvulus) roots in a basket, and he was seen by a chief of Wai-kato of the Nga-ti-teata, descendants of Te-ata-i-rihia eating this, this chief bewitched him, because his own daughter had been killed and eaten, so in revenge he bewitched old Awa-rua in revenge for his daughter. Awa-rua ceased to eat the food, turned round with his back to the food, fell on his face and died.

The people of Awa-rua, the Tao-u collected their forces, and go from Wai-te-mata (water of the obsidian) to the tongue of land that stretches north from Wai-uku towards the Manu-kau heads to a place called Te-aio-tini (the peace of long endurance) where they attacked the sub-tribe

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of Wai-kato called Nga-te-teata and killed many and beat them. In this battle the grandfather of Awa-rahi Te Katipa, of the Nga-ti-teata, having broken his spear tao, struck his opponent one of the Tao-u on the temple with his fist, the blow was so heavy that the fist broke the skull of the man struck at, and the striker had to draw his fist out from between the broken bone, this so lacerated his hand that he lost the use of it for that time.

Awa-rua was making a paddle and carving it of the Tawa wood, and to keep the of his having been bewitched by Wai-kato, Te-kawau a chief of the Nga-ti-whatua, of Kai-para, descended from a female of the Wai-kato tribe was called Te-tawa, and it is to Te-kawau-te-tawa to whom Te-tahuri addresses the poem she chants for the death of her father, but it is intended for the tribe of Te-kawau called Te-tao-u, so that their feelings might be excited to war-like action, and induce the tribe to take immediate steps to avenge her father's death.

The allusion to the name of the slave Te-moenga-paru-kuri (bed of dog dirt) who was of the lowest grade of slave was intended to convey her utter contempt of so cowardly a tribe, who had resorted to witchcraft to kill a warrior as her father was, whom they feared to meet in fair fight, her feelings of rage were greater than her sorrow, and instead of gazing mournfully on the corpses of her parent, she would turn her eyes to the heavens to watch the clouds which were approaching from the direction in which the village of Nga-ti-teata was who had killed her father.

Paru-kuri was a slave but he had killed a man who had not any weapon to defend himself and those who had killed her father were cowards greater than Paru-kuri.

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THE DEEDS OF TAMA-KAEA AND TAMA-KOU (NGA-TI-TEATA)

These two men Tama-kaea (wandering son) and Tama-kou (son of the good) lived at Kaeaea, not far from Wai-uku (water of the day used as soap). Tama-kaea was the elder brother and Tama-kou the younger. Tama-kaea was a fine looking fellow, and of a fine appearance, and stately gait, but he was a very lazy fellow indeed. Tama-kou was rather a mean looking fellow, and had nothing in his appearance to recommend him, but he was an industrious fellow, and he kept his store houses ever full with kumara (sweet potato, the ipomoea batatas) and there was not any time of scarcity of food at his home, and all there had plenty of food summer and winter.

There came a time when a party left the home of Tama-kaea to go to Whaingaroa (long battle) but Tama-kaea did not go with them, as this party consisted of young people, who took this journey to see their relations, and to see the district, and also to amuse themselves with what young people like, viz: haka (grimace with words and song) and kanikani (noise like dancing and with words of a song) and to see the young people of the tribes of that district.

When they had arrived at Whaingaroa, they saw a female called Hau-kotara (a war dance) who was a young woman, but she was better looking than all the other women, and when these young people had seen all that could be seen in that district, and when they had become tired of staying there, they came back to their home near to Wai-uku, and told Tama-kaea of the good looking woman they had seen called Hau-kotara. Now Tama-kaea had a pet tame bird, which was a female and was a karoro (sea-gull).

Tama-kaea meditated long, and at last determined to act, and he went to a priest of his own people the Nga-ti-teata, and he said to the priest "Chant your

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incantations over my bird, so that it may fly to Karioi (fruitful spear) and take with it my hei (ornament from the neck) so that the thoughts of the woman Hau-kotara may be favourable towards me."

The priest answered him and said "As you ask, so it shall be done, but let your kindness to me be great, I have but little land in which to cultivate at Titi (mutton bird) and at Kaeaea (sparrow hawk) but you can enlarge it."

Tama-kaea said "Let me think over the matter. The time is long for you an old man."

But the priest again said "Well then, let me have your hei (necklace)."

So Tama-kaea took the hei which he had suspended to his breast, and gave it to the priest. This hei was made of the plaited karetu (*hierochloa redolens* group) and was made like a ball and filled with piripiri (*acaena sanguisorbae*) and all the sweet scented herbs and sweet scented gums of the trees the Maori use to scent oil.

The priest took the hei and left the settlement and went into the scrub, and then took off all his clothing, and sat down near to a creek, and looked towards the east, and he broke a stick, on which to suspend the hei in the creek, and he stuck the stick up in the middle of the creek and tied the hei to the top of it, he then stood up in the creek and extended his arms towards the east, and rose his voice and chanted:

Here is the whip
Here is the beater
Here is the joiner
Join us two o hear
The riddle of Hurihuri (turn over)
The riddle of Taitai (explain)
The riddle of Tanga-roa (god of the sea)
Wipe your teeth

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Sharpen your teeth
And if you be deceitful
And cause your self
To be like the tribe of Tanga-roa (fish)
Then O Kahu-kura (rainbow)
Out on yonder sea, a
Now hearken to
Yours and mine property
Which is being taken by Whiro (god of theft)
And by Kepa
And by Wha-tino
And by Wha-rona
And by Rangi-roa, a
And by Rere-hau, a
And by Rere-pau, e
The men thieves
Who came from the
Other side of the sea e
Beat them, thrash them
And throw them up
On o the tree
As the fish (corpses)
Of Te-whiu (the beaten)
As the fish (corpses)
Of Te-ta (thrashed)
As the fish (corpses)
Of Te-rongo-mai-whiti
(God of produce who
Came over the sea)
And up to the south
Now o aged woman
The knee-joints of
Your father have
Been taken

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And ye o aged
The rays of disgust
From the home
Are now put
Up as a shed
(Like a house top)
And he was the parent
Who fished up this land
Which now tis home
And so is uplifted
And rises Hiku-rangi
Above all
O aged

When he had chanted his incantation, he took the hei from off the stick, and took it to Tama-kaea and Tama-kaea caught his tame sea-gull, and the priest went and tied the hei to the neck of the bird, and he gave the bird to Tama-kaea to hold, and the priest stood up and with his right arm outstretched, with a finger of the right hand he pointed at the bird, and he again chanted another chant, to cause the bird to fly to Whaingaroa, and that it might find the female called Haukotara. He lifted up his voice and chanted:

There is my wand
There is my wand
Let it go straight
Let it go straight
Let it go straight
To Haukotara
And if you find
Her sleeping awake her
Or pluck her chest
Go straight, go very straight
And lift her eyes up

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That she may awake from sleep
Or cause her to
Double her feet up
Or lift her head up
There, now, go
Straight to her chest

When the priest had chanted all the words of this incantation, and Tama-kaea still holding the bird, the priest then called to

Tama-kaea and said “Let the bird go.” So he let it go, and it flew away towards the south, and flew until it got to the mountain Karioi (loiter) and this bird found the woman called Hau-kotara weeding the kumara crop, it flew till it was above her and let the hei drop from it’s neck down in front of her, she saw the hei (necklace) and took it and tied it on her neck, and as the hei had been enchanted, so as she put it on her neck as a necklace, she fell in love at once with the owner of the hei.

Soon after this she began to be disquieted with her home, and felt a wish to travel, so on a certain day she left her home, and went on to the sea beach of the west coast, and travelled along the beach towards the north till she crossed the head of the Wai-kato (nipping water) river, and on till she arrived at Kaeaea (sparrow hawk) where she saw Tama-kaea, and became his wife.

She lived at Kaeaea, and on a certain day she went with the young women of the settlement to pluck the kakaho (*arundo conspicua*) bloom of which to make head dresses to shade the head in the heat of the day, which is a custom of the young females, to make them look flaunty in the summer. This assembly of young females became hungry so they went to the settlement of the younger brother of Tama-kaea who was called Tama-kou, where they met the

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mother and sister of Tama-kaea, who at once gave orders to their dependants to cook food for this bevy of young women. Hau-kotara took note of the manner in which the dependents took the cooked kumara out of the umu’s (ovens) and she saw that the food of the centre of the umu only were taken out, and the food at the sides (or all around) the oven were left in the oven, so she thought that such acts as this, were acts of waste of good food, and when she had partaken of the repast, she went to see the food stores of Tama-kou, and she saw that these food stores were filled with kumara, but the food stores of her husband Tama-kaea were filled with the roots of panahi (*convulvulus*) so she asked the sister of Tama-kaea and said “Where is your brother Tama-kou?”

That was answered by the mother of Tama-kou by saying "He is not a man with notice, his garments are all dirt and dust, why ask about so dirty a man?" So Hau-kotara asked one of the dependents of the place to go and bring Tama-kou, that she might see him. The dependents went and delivered this message and Tama-kou called for one of his slaves to go and fetch some uku (white clay used as soap). Now the huia of his head had become matted by his neglect to comb it. He washed and clothed himself with his best garments and he went to see Hau-kotara, and while at a distance he was seen by her, and she fell in love with him at first sight. After a while the companies of Hau-kotara proposed that they should return to the home of Tama-kaea but Hau-kotara refused to go with them and said "I have a liking for Tama-kou, and he shall be my husband, and I will stay with him." So she lived with Tama-kou.

So soon as the young women returned to Tama-kaea they told him what his wife had said to them, which made

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Tama-kaea very angry, and he went to the settlement in which lived the first born of Tama-kou and killed him, and soon after this he went to the place where the second son of Tama-kou lived and killed him also, but his anger still raged against his younger brother Tama-kou, and against his wife who had deserted him.

He collected a war party consisting of two hundred warriors, and with this party he went to kill Tama-kou and Hau-kotara, but Tama-kou and his men of one hundred and seventy met them in battle array the forces met and joined battle, and the two brothers, Tama-kaea and Tama-kou met, and Tama-kaea was speared by his brother and killed and the troop of Tama-kaea fled before the troop of Tama-kou, and those of Tama-kaea went to a place called Wai-au (water of the stream or current), at the east side of the entrance to the Wai-uku river, and some time after this they went up the Wai-kato river to arrange the death of Tama-kaea, where they caught a boy, and brought back Wai-au, and tied him to a post, who after three

days called to his father and mother to bring him some water to quench his thirst. Some Wai-kato people heard the boy call for water, and went to Wai-kato and gave an account of all they had seen and heard, and a war party at once collected to avenge the death of the boy. This party came over land by way of Manga-tawhiri (branch of tawhiri tree), Te-maro-o-hine-wai (the apron of Hine-wai (daughter of water)), O-paheke (slippery) and on their way attacked, took and killed everyone in the Pa's they possessed. They came on to Wai-tete (water of the canoe of a plain figure head) which is up the Wai-uku river, which they surrounded, and on the horror, those who had murdered the boy left the Pa and asked the war party if any of their relatives were in the war party, these were saved by their relatives in the war party

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thought they had murdered the boy, but the rest of the people in the Pa were taken and all killed.

The descendants of Tama-kaea, led the war party to Wai-uku, and gave them possession of the district called Te-whakaupoko (head) and Pae-tawa (ridge of hill of tawa trees).

The descendants of Tama-kaea now reside with the Nga-ti-tipa, with Arama-Karaka and his people, and the descendants of Tama-kou are now the Nga-ti-teata tribe with Awa-rahi Te-Katipa, and these are the people to whom the song of Te-tahuri refers, and it was in the battle which this song caused that the ancestor of Awa-rahi Te-Katipa hurt his fist, in the battle at the Aio-tini, the account of which has been already given.

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CHAPTER IV

How *fretful* is the wind, it rears
Now to the north, and quakes
With dread the war troop of the Tau
Who pain would take me
As atonement given to those at Tau-rere
Could I but see Te-rua-toe
The one whose fame is ever heard
He with his wife should live
Could I but voyage in small canoe
To Marama, I would, suppress my love
When Manako had gone, but
Still regret would follow in the
Watery track of Tarehu in Tupa-uru
Canoe of Wakaheke, then trembling
Would I wave from bow Tari-kohu
Canoe of Te Kauwae, and flaunt me there
While winds should agitate me there
And rock my heart from side to side at o Iha.

A love song for beloved departed.

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HISTORY OF THE WARS IN THE AUCKLAND DISTRICT BY NGA-TI-WHATUA TRIBE (NGA-TI-WHATUA)

It was in the year 1822 that John Cowell came to these islands of New Zealand, he was the interpreter of Te-rau-paraha and in the year 1829 Cowell came to Kawhia and it was in the year 1826 the battle at Te-roro took place.

Hua-kaiwaka (roe of the heleotis eaten while out at sea in the canoe) took Whau-te-angi(rangi) (wind, the wind in the sky) who had Ra-po-tu (day of near part darkness) who had Kai-waka-rangi (eat in the canoe, in the daytime) who had Kake-tu

(climb erect) who had Te-hehewa (the false impression) who had Pu-rehurehu (moth) who had Hetaraka. Whau-te-rangi took Kapua (cloud) and had Rangi-mauria (day of taking or carrying anything).

The Pa's (forts) of the tribe Nga-iwi (the bones) were Maunga-whau (Mount Eden), Maunga-kiekie (One Tree Hill), Mangere, O-tahuhu, Raro-tonga (Mount Smart) and the Wai-o-hua (water of Hua) of the Nga-iwi, attacked these, and were even at war with the people of these Pa's.

Koperu (herring) attacked the Pa at Mau-inaina (hill of the basking in the sun) but he was killed in that attack by Nga-para-o-rahi.

The father of Te-kawau Apihai and of Te Tinana were one, but Kawau and Tinana had different mothers, the mother of Te-kawau was a Wai-kato woman, and the mother of Te-tinana was a Nga-ti-whatua woman.

The block of greenstone called Whakarewa-tahuna (lift onto the bank in the sea) belonged to Rangi-ika-ketu (day of peeking at fish) who was wife of Te-hehewa.

The origin of the name Tao-u was taken on account of the progenitor of the tribe Tao-u having a spear stuck

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into his chest where it held, and hence his offspring were called "the spear that held" but the name of this people in days of old was Nga-ririki (the very little ones).

The Pa called Tau-oma (beloved running away) was also called Mokoia (tattoo him) and also Mau-inaina (mountain of basking in the sun). The Nga-ti-paoa tribe built these Pa's, there were two forts, one was on the hill top and the other was near the water side, these were occupied by the Nga-ti-paoa till the days they were attacked by Nga-puhi, Putu (heap) a man, and Kehu (red hair) a woman, lived in the Tau-oma Pa, and she was a sister of Huri (turn).

These are the tribes who are descended from the tribe Nga-tai (the tides), the Nga-tai was the generic tribe, and the Wai-o-hua (water of Hua) are a branch from Nga-tai, and the Nga-iwi (the bones) are a branch from the Wai-o-hua.

The mere called Kaho-tea (white batten) belonged to Ahoahoa (radiant light) who was of the Patu-wai (kill on the water) tribe of Tauranga that is of the people residing on the Motiti (all consumed, nothing left) and Ahoahoa gave the mere to Moana (sea) of the Nga-ti-maru tribe, and the Nga-ti-maru people gave it to the Wai-kato people who gave it to the Nga-ti-teata tribe, as a gift of honour to the wife of Ahu-rangi (towards the sky) of the Nga-ti-maru, who had taken a Nga-ti-teata chief as her husband and the Nga-ti-teata gave the mere to the elder brother of Te-kawau, to Awa-rua (two creeks) to the man who had been bewitched by the Wai-kato, while he was making and carving a paddle of tawa wood.

Awa-rua (two creeks) lived at One-hunga (soft light soil) and he wished to go to Wai-kato, so he went, and

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at the time he had the mere Kaho-tea (light batten) in his keeping, but for fear that it should be lost, or that such a keepsake should be in the possession of someone who had not the right to guard it, he had it in the midst of his collections at One-hunga, and not one of his people knew that he had hidden that mere, and as he was killed by the Wai-kato people by witchcraft the mere was lost, and it was not known where it was till the days of the arrival of the Europeans at One-hunga, and the European residents there found the mere with some ear drops hid in a heap of scoria, and Po-tatau took the mere to Wai-kato.

The Nga-ti-paoa lived at Mau-inaina, but they on one occasion when out fishing caught a shark, and they called the shark by the name of Haupa (a tough hard tree wood not easily split, opposite to akoako) and on account of this curse of calling a shark by the name of a chief, Te Kawau Apihai gave battle to the Nga-ti-paoa at Mahurangi at Rangi-mata-rutu.

Katipa (frost-bitten) was murdered by Te-ota-tu (eat raw while standing) at Whakatiwai (like a tiwai canoe, with side boards) for the death of Po-nui (great night) who was bewitched by Hore-ta (one of the sorts of red ochre used by the chiefs) and Horeta was killed in Wai-kato, and Inu-kura (drink red

ochre) went to Whakatiwai where he was murdered by the son of Horeta (red ochre) for the death of his father who had been killed by the Wai-kato people, and Te-kauwae (jaw) went with a war party to Whakatiwai and killed Huru-uia (dog skin mat enquired for) and Kapa-ta (line of beaters) in the year 1834, and in the year 1836 Po-tatau (count the nights) came back from Wai-kato and took up his abode at Te-whana-kaha (the strong charge in war).

Mangere (name of a certain star) and Maruku (damp shade or shelter) were the homes of Nga-iwi, and Mangere and Onehunga were the homes of

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Nga-o-ho (the startled) but these tribes were not descended from the tribe Wai-o-hua. Nga-ti-tai (descendants of Tai (tide)) was the tribe of Te-hehewa, of the Nga-ti-tai who live at Te-wai-roa (long water) near to Papa-roa (long flat) at Howick of the tribe of Hori Te-whetuki and the Nga-tai, the tribe of Te-hehewa are one. The origin of the following tribes are this:

The tribe Nga-ririki (the small ones) is that from which the tribe Nga-iwi (the bones) came, and from Nga-iwi came the Wai-o-hua, and the origin of the name Wai-o-hua is from a calabash belonging to Hua (fruit). Hua lived in the Pa Totara-i-a-hua (totara tree of Hua) (One Tree Hill) that is at Maunga-kiekie (hill of kiekie, *freycinetia banksii*) and Tiki-te-awa-tu (image of the creek) lived at Mangere in the days of Hua when Hua was in perfect health, and in those days Te-rangi-kai-mata (day of eating raw food) lived at Ihu-matao (cold nose), but Maunga-tikatika (straight mountain) was another name for Ihu-matao, and the Pa of Kiwi (apteryx) was Maunga-kiekie (One Tree Hill).

Another name for Mau-inaina is Taumata-inaina (speak of the basking in the sun) and the slate of greenstone called Te-whakarewarewa (the lifted up) was used at the Pa of Kiwi at Maunga-kiekie (One Tree Hill) as a war gong. Another name of the place where Hongi-hika killed some of the Nga-ti-whatua tribe in Kai-para called Te-ika-ranga-nui (great shoal of fish) was Wai-makomako (water of the makomako, *aristotelia*

racemosa tree) and at this place the battle between the Nga-puhi with Hongi-hika (smell the friction) and the Nga-ti-whatua took place.

Nga-oho (the startled) was the great name of the great tribe who first occupied the Wai-te-mata (water of the obsidian) district who occupied the great Pa's (forts) Maunga-whau (mountain of the whau, entelea arborescens) (Mount Eden), Maunga-kiekie (One Tree Hill) and all the other Pa's were occupied in that district by them, and it was not till the time that this tribe separated into family tribes (hapu) that they were called Nga-iwi (the tribes or bones), and after that some were called Te-wai-o-hua (water of Hua or gourd of Hua).

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Mata-rutu (jerking face) is the name of the place where the battle took place between Nga-ti-whatua and Nga-ti-paoa (descendants of Paoa) at Te-whau (the entelea arborescens) in the Paru-roa (long muddy creek) district.

Ngohi-kioire (sea rat, a sort of fish that has a head not unlike a horse, a long tapering fish, and is only seen on the surface of the water of the sea on the most calm and still days) is the name of the rock out in the river (Wai-te-mata) opposite to Ngutu-wera (burnt mouth or Kauri point) and the flat scoria rocks on the opposite side of the river to Ngutu-wera, the names of that flat reef are Toka-roa (long rock) and also Te-makamaka-a-ruarangi (the placing of Ruarangi). The Ruarangi are a patu-pae-a-rehe (fairy people) and the people here mentioned had come from the Wai-kato district, and were on their way to the north to the Nga-puhi (the plume) district. This people, the fairy, will not voyage by canoe, but they ever go by land, but when these people had arrived at Te-to (the centre sprout or [Meahanei](#) Bay to the west of Auckland) to the rock like island not far up beyond Te-to, these people could not see how they could cross the river at that place, so they all began to carry scoria to make a reef across the river by which they could cross over on to the other side of the river to Ngutu-wera, they worked at this till the streaks of dawn appeared, and they were forced

to cease work, as they could not work in the daylight, and they all fled and hid themselves in any shady place to hide from the light of the sun, and the reef (bridge) was not completed from one side of the river to the other.

Ngutu-wera district was where the Nga-ti-whatua (the descendants of the or behind the surf of the sea) caught the kaka (*neotor productus*) at the time of the year when that bird came from the north from Nga-puhi district, when such went south to escape the heat of summer, and the narrow neck between the head of the Whau creek on the north, and the Manukau harbour on

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the south was where the Nga-ti-whatua killed the bird kuaka (a seashore bird not unlike the snipe). These were killed in the foggy mornings of the autumn. The people sat on the ridge of the hill with sticks in their hands, these sticks were about twelve feet long with the strong branches topped off and left about a foot long on the stick, and as the kuaka flew up from the sea of Manuka (sorrow) and were going over to the tide of Wai-te-mata, but as the bird got to the ridge of the hill, the people struck them with the sticks, and as the birds could not see the people through the fog, thousands of birds were killed in those days.

The place where the meeting took place between the Nga-ti-paoa and the Wai-kato tribes to make peace was at Puneke (sledge) in the river Tamaki (an involuntary twitch or start).

Te-ata-i-rehia (dawn at Rehia) had Te-natu (mix) who had Ranga-rou (company of cockle collection). Horeta had Moko-rua (doubly tattooed) a female who was taken as wife by Tara-hawaiki (bravery of a rat) and Kaihau (return gift for a gift) was descended from Horeta, from his wife Hua-awarua (fruit of the ditch) and Te-kawau Apihai (the shag) was also descended from Horeta by his second wife Maringi (split).

Huatau (fierce wind from the north) had Te-ata-i-rehia, a female, who became wife of Tapa-ue (trembling rim) and had Powhatu (stone) a female, who became wife of Tangi-taiki (cry for a wicker basket) and had Kopa (lame), then Tapa-ue took

Rangi-apa (day of visitor) and had Mai-kupu (answer word for word, reply), Hika (friction) and Whata-a-rangi (ladder of Rangi).

The next born after Powhatu was Papaka (crab) who took Puaki (utter, confess).

The next born after Papaka was Natu (scratch) a female.

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Te-wheau (the not long) took Uru-hutia (pulled the hair of the head) and had Hori Tau-roa (long year) and Te-wheau took Uru-pikia (head decorated with feathers) and also he took Pou-whare-umu (post of a cook house) and by this wife he had Puku (stomach).

Moe-tara (bravery sleeping), one of the war party who joined Po-mare (caught at night), and being a head chief of Nga-puhi escaped destruction at the hands of the Wai-kato people, on their conquest of Po-mare at Tawa-tawhiti (distant tawa) in Wai-kato.

Orakei (the coiled up) is the name of the creek, and not of the land.

Te-rangi-kake-tu (day of climbing up erect) was the parent of O-hine (a daughter) a female, and Hehewa (deluded) who had Purehurehu (moth).

Tara-hawaiki (daring of a rat) was killed by the Nga-ti-paoa tribe at Mahurangi (day changed from stormy to calm) and the cause was that Wai-kato had been fishing at Mahurangi, and Tara-hawaiki was living at Mangere, at that time with his wife Moko-rua (two tattooings) and the name of the parent of Moko-rua was Hara-tau (evil come down on, or sin found him out).

Kiwi was father of Te-ata-i-rehia who had Rangi-mato (deep swamp), Tara (bravery) and Whakahue (like a gourd). Whakahue took Huahua (preserved birds) and Maki (invalid). Huahua had Te Wheoro (jarring noise, noise like that of a musket bale in the air) and Maki had Hawira Maki.

Kopiro (drowned, held under water) was of the Nga-puhi people, and he was killed in the charge in the war he made on the Nga-ti-paoa Pa, Mokoia, in the Tamaki river east of Auckland.

The Rarawa (dangle) attacked the Arawa at Maketu (ridge of the nose) at the time that the war

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party of Nga-puhi went to attack the Nga-i-porou tribes. At that time the war party of Nga-puhi went up and landed in the Tamaki river, and some of that Nga-ti-paoa tribe were killed there by them at that time.

The Nga-ti-whatua lived in the Wai-pa (water dammed up) on the Wai-kato in the year 1824 and up to the year 1825, which was soon after the battle of Te-ika-ranga-nui at Kai-para, where the Nga-puhi slaughtered the Nga-ti-whatua.

Te-horo (the land slip) is in the Wai-pa river at Wai-kato, a little further up the Wai-pa than Whatawhata (bridged) on the west side of the Wai-pa.

Po-mare was killed by the Wai-kato people at Te-roro (the trap) and Motu-tawa (island or clump of tawa) was the last one who led a war party of the Nga-puhi into Wai-kato, in the days when the Nga-ti-whatua occupied Te-horo.

Hua-kai-waka (fruit eaten in the canoe) was father of Whau-te-rangi (find the day) who took Rangi-kapua (cloudy day) and Rangi-maurea (day of the fair) and Rangi-kapua is the progenitor of the tribes Nga-ti-paoa and Nga-ti-hura.

Kai-waka was chief of the Pa called Maunga-kiekie (One Tree Hill) and Rangi-kake-tu was chief of the Mangere Pa, Te-hehewa was chief of the O-tahuhu Pa's, and Purehurehu was chief of Raro-tonga (Mount Smart) Pa and all these Pa's (forts) belonged to the Nga-iwi tribe, and Hetaraka is descended from Purehurehu.

The Wai-kato people attacked Whanga-rei (harbour of going or sailing from) and they killed many of the tribe of Te-tira-rau (the party of a hundred), also the Wai-kato attacked Rahongaua (bitten testicles) and the Nga-ti-paoa attacked and killed Kai-tia (those who put posts up) of Nga-puhi,

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and the people of Hau-raki also attacked Whanga-ruru (harbour of calm) and all these attacks took place soon after the battle of Ika-ranga-nui, and a little before the attack of the Wai-kato on Nga-ti-whatua at Kai-para.

When Hongi-hika made the attempt to attack the Nga-ti-whatua at Whare-roa in the Wai-kato, he could not attack them as they were aided and guarded by the Nga-ti-paoa tribe, and as Hongi went back from this attempt to kill the Nga-ti-whatua, and when he was on his way to his own home at Nga-puhi he met Po-mare (night of coughing) who was going with a war party into Wai-kato, Hongi said to him "Go back Po-mare, go back to your home" but he would not return but went on by way of Hau-raki, and by Horo-tiu (swift flight) and some of the Nga-ti-whatua, Nga-ti-paoa and Po-mare went back as far as Motu-tapu (sacred island) from which Po-mare went back into Wai-kato, and at Te-rore Po-mare was killed by the Wai-kato people, and the Nga-ti-whatua stayed at Te-horo in the Wai-pa river, and some of the Nga-ti-whatua, some of Wai-kato, and some of the Tao-u people went to Whakatiwai, and there they attacked and killed some of the people of Whakatiwai.

The block of greenstone called Te Whakarewa-tahuna (the afloat on the bark in the sea) was owned by Rangi-i-kake-tu (day of climbing up erect) and it belonged to Te-hehewa (mistaken) and his wife Peke (shoulder) and Peke had it till it was lost, and she hid it, and it was lost near Maunga-whau (Mount Eden) on the west side of that Pa, it was in the days when a war party attacked the Pa, and a charge was made by the enemy on the Pa, Peke took the block of greenstone and hid it a little below the

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ditches of the Pa in a cave of the scoria on the west side toward the south of the Pa, and it is lost still.

Tara-hawaiki was killed by the Nga-ti-paoa tribe at Mahurangi, on account of a chief's name having been given to a shark.

The Nga-iwi tribe lived in the Manukau district and the Wai-o-hua lived in the Mangere district, and Te-hehewa lived in the Maunga-whau (Mount Eden) Pa, and one of the Nga-ririki tribe was pierced by a spear in his chest, and hence his descendants were called Te-tao-u (the spear stuck in and held there) and hence a sub-tribe of Nga-ririki being called Te-tao-u, who owned the Wai-te-mata district.

Putu (heap) and Kehu (rock) lived at Tau-oma (descending below) and the sister of Kahu was called Huri (turn) and they were from Wai-kato but Putu was from Wakatiwai and was of the Hau-raki people. Putere (stranger) and Mata-kura (red face) were killed a little before the time of the attack on the Whakatiwai people by Nga-ti-whatua and the Tao-u.

The mere Kaho-tea was found at One-hunga, and it was not found at Maunga-whau, and it is now in the possession of the Nga-ti-whatua tribe, and though this mere is an old heirloom of ancient times, yet it is of modern days compared to the block of greenstone called Whakarewa-tahuna, this block of greenstone is of very ancient days, because it had been in the possession of many generations of our ancestors, and many mere's and many kurukuru (ear drops) and heitiki (breast ornaments) had been cut from it by our ancestors, but this block was hidden by Peke, and she hid it for fear it should become the property of our enemies, as it was a keepsake of our ancestors.

Kahu-rau-tao (leaves used to cover the food in

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an oven while cooking) was of the Wai-o-hua tribe and Te-kete-aua-tua (kit of the aua (herring fish) of the sea coast) came in the Tai-nui canoe, and the name of his child was Tai-haua (tide of the stupid) and the Tai-nui landed in the Tamaki creek, and the tribe of this man (Tai-kete-aua-tua) took up their abode on the Tau-rere, a place on the bank of that creek, and the descendants of that sub-tribe are Whare-huia (house or nest of the neomorphe gouldii) who had Kahu-rau-tao who had Ra-whakiwhaki (day of plucking fruit) who had Tai-nui (great tide), Tai-mai-o (tide of the coming ford) who had Tai-mata-hirahira (tide of the faces of many) who had O-a-maku-whata (face of the damp kernel) who had Tai-manawa-ti (tide of the breath of the cordyline) who had Ra-po-tua-tahi (day of the first night) who had Ra-po-tu (steadfast night of the day) who had Whare-matau (house of the hook) who had Kai-waka (bar at the mouth of a river) who had Rangi-kake-tu (day of climbing up erectly) who had Te-hehewa (mistaken for another, misled by our own

sight or knowledge) who had Purehurehu (moth) who had Takapuna (or punga) (drop the anchor), also called Hetaraka, all these people were of the Wai-o-hua tribe, as is also a chief now of Nga-puhi called Maru-po (killed at night), that is, he is of the same people as those who are named above, and it is many generations since the ancestors of Maru-po went to live at the Nga-puhi (Bay of Islands) district, and there are many names of the various tribes of which Maru-po is descended: Maru-po and Nga-ti-wai.

Kiwi was of the Pare-kaka (head dress of the kaka feathers) tribe, and he lived at the Maunga-kiekie (One Tree Hill) Pa, and also at the Mangere Pa, and the Wai-o-hua lived at Maunga-whau (Mount Eden), Remu-wera (burnt tail of a bird, or lower hem of a garment) and also at Maunga-rei (Mount Wellington).

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The Nga-i-tai tribe were from the people who came over in the Tai-nui migration.

The younger brother of Kape-taua (push the war party on one side) was called Wha-keha (four turnips) and Kape-taua attacked the fort at Kohi-marama, and took it.

The following is the proverb uttered by Puhi (plume) for Te-kehu (red headed): "Go the Kehu and Putu drinks of the Tutu (juice of the Tu-pakihi (*coriaria ruscifolia*) they will each be drunk, and there will be enmity between them." This was said by Kehu at Paru-roa (long muddy creek) at the time Kehu went there to see Te-ori (the light air) to make peace after the battle of Rangi-mata-rutu (day of shaking the face).

Potiki (youngest child) gave a paddle to the Nga-ti-paoa tribe that I might go and kill Te-kawau Apihai in payment for our young people who had been killed at Whakatiwai, for Hauria (seek) and Kapu-tai (tide or salt water held in the palm of the hand) but I did not use the paddle to go and kill Te-kawau, but so soon as I met Te-kawau, but I went and stuck it up in the sand in front of him, and some other man took a taiaha (a flat weapon of hard wood, about 6 feet long, having an end like the tongue and lips of a human being, this is carved. This weapon

is the scapula of a known or admitted warrior, and is given by the priests on certain occasions when a chief is allowed to be called warrior (d) and stuck it beside my paddle. The name of my paddle was Hauria, and the name of the taiaha was Kapu-tai, and Hehewa the names of our young people who were murdered at Whakatiwai.

Kahu-rau-tao was murdered by the Wai-o-hua, and our ancestors obtained revenge for their death by killing some of the people of Te-wai-o-hua.

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The mere called Kaho-tea belonged to Ahoahoa (dim, head ache) and Ahoahoa belonged to the tribe the Patu-wai of Tauranga who gave it to Te-moana (the sea) who gave it to the Wai-kato people, who gave it to the Nga-ti-teata tribe with a canoe also with it in honour of the woman Wai-ori (water of the light wind) who was wife of Ahu-rangi (day of ceremonies) and was of the Nga-ti-maru tribe of the Thames, and the Nga-ti-teata gave the mere to the younger brother of Te-kawau Apihai to Awarua.

Kahu-rau-tao was killed at O-tahuhu (the ridge pole).

The Nga-ti-hua-rere (the fleeing offspring) of Hau-raki are not of the Wai-o-hua tribe, that is they did not originate from the Wai-o-hua nor are they of the Nga-iwi tribe.

The reason the Nga-ti-paoa and the Nga-ti-whatua tribes fought each other at Mahurangi, was a curse on the name of Hau-pa (wind thrashing or blowing on) which was given to a shark, and Tara-hawaiki the father of Te-kawau was killed (for this curse) at Mahurangi. The Nga-ti-whatua caught the shark, and they gave it the name of Haupa, and hence the battle of Rangi-mata-rutu, and the Nga-ti-whatua wished for more payment for their killed in this battle, and they under the leadership of Tama-ure (son of the stone axe) to attack the Nga-ti-tama-te-ra who lived at Wai-heke, which tribe were nearly caught by the Nga-ti-whatua there, so the Nga-ti-paoa (those who were the cause of the evil, which was the commencement of this war) fled to Wai-kato and Tu-hongia

(god of war not recognised) told the Wai-kato people of the acts and intentions of the Nga-ti-whatua in regard to settling payment for their killed in the battle of Rangi-mata-rutu, so the Wai-kato people came to attack the Nga-ti-whatua, and

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Puhi (plume) of the Nga-ti-whatua saw Tama-ro (son of the mantis (d)) and attacked, and killed him, so the Wai-kato people fled and the Nga-ti-whatua followed and killed them as they escaped, and this battle was the cause why the two Pa's (forts), Mokoia and Mau-inaina, were built by the Nga-ti-paoa.

This is the origin of the name Wai-o-hua (water of Hua): Hua-kai-waka (Hua the canoe eater) was ill, and water for him was put into a calabash, which calabash was put up onto a whata (stage) to prevent the water from being drunk by anyone, but the calabash fell from the stage and broke, and hence the origin of the water-of-Hua.

Tara-tomotomo (spirit or bravery, enter again and again) threw Kape-taua (turn or push a war party on one side) into the sea, Tara-tomotomo took the sister of Kape-taua to wife, she was called Taurua (a canoe in which a fishing net is carried (d)) and she rescued Kape-taua, that he was not drowned.

Kape-taua killed some of the tribe of Te-wai-o-hua at Rangitoto (scoria), Whakatakataka (turn over and over), Kohi-marama (decay or become more skeleton like, month by month) but Tara-komokomo went to Wai-heke (ebb tide or descending tide) but Kape-taua followed him there, and Kape-taua took three Pa's on that island, and Kape-taua killed his sister and the children of Tara-komokomo at Rangi-hou (another day) and he killed Tara-komokomo also on the Wai-heke island.

I came with Te-taniwha (a monster) to Orakei to seek for someone to kill in payment for the death of our people who were killed at Whakatiwai.

Te-wai-o-hua came from Nga-iwi, and the Wai-o-hua (water of Hua) was derived from the water which was given to him to drink when he was near to death. Hua died at Totara-i-a-Hua (totara tree of Hua) (One Tree Hill)

and his people or tribe occupied that Pa (fort) and they also occupied Maunga-whau (Mount Eden).

The chief of Mangere Pa was called Tikitiki-te-awa-tu (figure of a man standing in the creek) and the chief of the Tamaki district was called Rangi-kai-mata (day of the raw food) and he occupied the Pa at Ihu-matao (cold nose). The great Pa's (forts) or places of note in those days were Maunga-keikie (One Tree Hill), Mangere (a certain star), Maunga-takitaki, that is Ihu-matao under another name, and many of those who resided in these forts, went to live in Maunga-whau (Mount Eden).

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CHAPTER V

Go o Hani go along
The sandy beach, I oft have trod
The gods have given me power now
To see the acts at Rua-taniwha
Now spoken of, but can such acts be true
O cease to speak of things significant
Which still are but a myth
And cease o Wehe, cease to tell
Of that which should cloth me
But then didn't come, and
Saw how poor and mean I was
Then o ye sirs, you shouldn't have gone
To Marumaru, where fish (slain) of Tu-piki
Now sleep in death in Taua-nui.

A dirge sung by Awhe-pane.

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WAR PARTY OF NGA-TI-MANIAPOTO ATTACK AND TRY TO TAKE MOUNT EDEN (NGA-TI-WHATUA)

The Nga-ti-maniapoto sent a war party to attack the Pa of Maunga-whau (Mount Eden) and the tribe Nga-iwi was occupying the forts Maunga-rei (Mount Wellington), Maunga-whau (Mount Eden), Maunga-kiekie (One Tree Hill), Raro-tonga (Mount Smart) and other forts of those days.

The descendant of Hua was called Ika-mau-poho (fish caught by the stomach (d)) who had Kiwi (apteryx). Kiwi occupied the Maunga-whau (Mount Eden) fort, with the tribe Wai-o-hua, and the son of Kiwi called Rangi-ka-maturu (the distilling sky, or gentle rain) lived at Maunga-kiekie (One Tree Hill) and Kiwi

also lived at the pa called O-wai-raka (Mount Albert) and the Pa Maunga-kiekie (One Tree Hill) was left unoccupied or deserted in the days of Rangi-ka-maturu and the reason it was deserted, and left unoccupied, was that some other parts of the Tamaki district should be occupied, but Te-wai-o-hua family tribe still occupied Maunga-whau (Mount Eden) and it was in those days that the name Nga-iwi was lost (or not used) but instead the name Te-wai-o-hua was used for that tribe, but the Wai-o-hua still occupied Maunga-whau (Mount Eden), Maunga-kiekie (One Tree Hill), O-wai-raka (entangled feet) (Mount Albert)

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and in the days of Rangi-maturu (day of rain) a woman, a war party attacked these Pa's (forts). The war party came from Wai-kato, but not any of them were taken by that war party, and the host went back to Wai-kato crestfallen.

Hua (fruit) had Huatau (fierce north wind) who had Te-ata-i-rehia (dawn at Rehia) and she lived at Maunga-kiekie (One Tree Hill).

Pou-ate (liver all gone) had Horeta (red ochre) and Kiringaraha (skin of charcoal, or pigment for tattooing) who was a female.

Tama-ure was the last chief who ruled in the Maunga-whau (Mount Eden) (or he was the last chief of charge of a tribe when a tribe occupied that Pa) up to the time it was last occupied by man.

It was in the autumn that we left Wai-te-mata on our way to Wai-kato, we passed on up the Wai-kato in canoes, and we then went to Roto-rua (two lakes) and we went on to Tara-wera (burnt penis), Ahu-riri (dam in a creek) (Napier), Wai-ru (water of trembling, earthquake), Moko-kai (eat lizard), Te-mahia (sound of a voice or noise, echo, Table Cape), Te-mataua-maui (Mau's fishing hook) (Cape Kidnappers), Te-whanga-nui-a-tara (the harbour of Tara) (Port Nicholson), Tara-naki (frond of a certain fern) and back to Wai-kato, and while we were away on this journey Hongi-hika of Nga-puhi had assaulted the Pa's Mokoia and Mau-inaina, and had taken them, we came on to

Wai-te-mata, and on to Mahurangi where we built a Pa (fort) and we were attacked there by the tribe of Te-tira-rau (party by moonlight) called Te-para-whau (gum of the entelea arborescens) and we were beaten, and we fled to the Motu-tapu island, where we were attacked by Rori (stagger) of Nga-puhi, and we voyaged back to Mahurangi, to obtain

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revenge for our defeat, so we pulled our canoes up on shore into the cemeteries of the dead, and then attacked the settlements of the Para-whau tribe, and we killed the man and took forty women prisoners, soon after this we were defeated in the battle of Te-ika-ranga-nui (great shoal of fish) that is at the Wai-makomako (waters of the aristotelia racemosa).

Tu-hawaiki was killed at Mahurangi, and Tomo-a-ure was killed at O-rohe (the boundary) on one side of the Tamaki river. Te Hehewa died and was buried in the sacred place at Piha (last of crop of kumara) at Puke-more (bald hill) on the west coast south of Wai-takere, and north of the Manukau heads.

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HISTORY OF THE ACTS OF TARA-KUMIKUMI,
AND THE DEEDS OF THOSE OF OLDER TIMES,
DOWN TO OUR DAYS
(NGA-TI-WHATUA)

In the days of long past, that is in ancient times which is many generations ago, and even to the time of the birth of Tara-kumikumi (rough prickly beard) it is a long time from that to these days, Tara-kumikumi was born a member of the Wai-o-hua, as was also his brother, and his younger brother was father of Kape-taua (push or cast aside a war party) and Tara-kumikumi took the sister of Kape-taua as his wife, and Kape-taua and Tara-kumikumi went out to fish a little outside of Kohi-marama (pine away month by month) on the rocks but in that part of the sea, when they had arrived there Tara-kumikumi left the lad there on these rocks, and it was then low water, but so soon as the tide began to flow it rose to the boy's

knees, and then to his waist, which compelled him to call on help for someone to go to his rescue, his sister the wife of Tara-kumikumi heard him, and she paddled in a little canoe from Kohi-marama to him, and found him with the tide risen to his neck, and he was a little from being drowned, and she saved him. Kape-taua kept this in his mind as a point to be revenged when he got to manhood, when he had become a man, he collected a band of young men of the Nga-ti-paoa, and attacked the Pa at Orakei, this they took, and then attacked the Pa at Kohi-marama, which they took with great slaughter, but Tara-kumikumi escaped and fled to Wai-heke (ebb tide) to which place Kape-taua and his war party pursued him, and overtook him and his wife and children, and killed them all, and Kape-taua attacked and killed all he could find on the island, and he took possession of the land there, and he took up his abode at Putiki (bundle) where he lived and did not go back to Orakei in the days of Kiwi when Kiwi was beaten

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of the Wai-o-hua, because Kape-taua had killed some of Kiwi's people at Orakei and Kohi-marama, where Kape-taua first attacked Tara-kumikumi, and he was also aware of the great tribes of Kiwi who occupied the forts at Maunga-kiekie (One Tree Hill), Maunga-whau (Mount Eden), O-wai-raka (Mount Albert), Remu-wera (Mount St John) and all the great forts of those days in the district, when the Pahu (gong) and Pu-tara (war trumpet) of Kiwi and his great chiefs of the people resided at Maunga-whau (Mount Eden) to call the tribe together to war against any enemy who might appear to attack those forts.

Kape-taua became old as did Kiwi, and they each died, Kiwi was killed by Nga-ti-whatua at Paru-roa (long muddy creek) and then the Umu-ponga (oven to cook ponga, cyathea dealbata) fort was built at Orakei, and my ancestors took the Pa at the time my ancestors went in a canoe from Kahu-topuni (garment of dog skin mat)..

Now let me tell of the days of old, of the time that Kiwi was supreme chief at Maunga-kiekie (One Tree Hill), Maunga-rei (Mount Wellington), Mangere, Ihu-matao, Remu-wera (Mount

St John), Omahu near Remu-wera, Te-umu-ponga at Orakei, Kohi-marama, Taurarua, Te-to, Raro-tonga (Mount Smart), Te-tatua (Three Kings), O-wai-raka (Mount Albert) and in those days Kiwi visited each of these forts and stayed there as each season for collecting different sorts of food came round, according to the food cultivated or collected, and when fish were caught, or sea fowl eggs were collected from the islands of the sea, or when the kaka (nestor productus) were taken, and when the kuaka (snipe) was killed or snared, and in the time of planting Kiwi lived at Maunga-whau (Mount Eden) that he might be near the plots of ground where the kumara was planted, and in the time of shark fishing he lived in the fort at Mangere, and then at times the shark was

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caught at Ngutu-wera (Kauri Point) he stayed in Te-to fort and when the people killed Kaka at Ngutu-wera, Kiwi stayed at the Pahi island, and when the tribe killed or snared the kuaka (snipe) he stayed at O-wai-raka (Mount Albert) and at times he would stay at Te-tatua (Three Kings) with those who killed kuaka, and when the people collected bird eggs or the plants of the sea Kiwi stayed in the Taka-renga (Mount Victoria) (a flag staff hill) and as he was the supreme head of the people he visited and stayed a while in each fort, and he was guarded by all the people, as he commanded from the Tamaki river to Te-whau and to Manuka, and Wai-te-mata and Kiwi attacked the settlement of Te-wai-tuoro (water of the tuoro - an eel said to bark like a dog, and was very fierce would attack anyone, and the only way to escape from it was by going on to any newly burnt part of fern country, the ash of the burnt ferns would stick to the eel, and it could not travel fast) at the time that the Tao-u held a haka (kind of dance) in honour of Kiwi there, and he there murdered many of the Tao-u at that place, about thirty in number, but Te-rangi-kake-tu (day of standing up erect) helped Kiwi in that murder, and it was at the same time that he murdered Tahataha (one side of) at Mimiha-nui (great whale) at Kai-para, who was sister of Tupe-riri (repeat the charm for battle) and of the Tao-u people. Kiwi also murdered Kahu-rau-

tao (garment of the leaves used to cook in an oven (umu)) at O-tahuhu (ridge pole) who was a member of the Nga-ti-maru tribe of the Thames, and Kiwi also murdered Te-huru (the dog skin mat) and Te-kaura (the chopping in a rough way) of the Nga-ti-whatua tribe of Kai-para, these aroused the ire of the Nga-ti-whatua, and they collected a war party under the leadership of Te-waha-akiaki (the mouth that commands) and he led his war party by the west coast to the heads of Manuka, where they made moki (rafts made of flax

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stalks or driftwood), and in the night crossed over to the south side of the heads and attacked the Tara-taua (bravery of a war party) and took it and killed the occupants, who were of the Wai-o-hua people, and Nga-iwi who were there, and they also attacked the Awhitu (regret) fort, also occupied by the Wai-o-hua people, took it and killed the people, they then attacked Puke-horo-katoa (hill of the all falling) on the north of Awhitu, but this fort they could not take, and they came back across the Manuka to the Rau-o-te-huia (plume of the huia, neomorphe gouldii feathers) and on to Kai-para (eat the paraa, marattia salicina, fern bulb) and stayed for a time, but a feeling again angered them to action to kill the men of Kiwi, in payment for the murders committed by Kiwi on the Nga-ti-whatua, so the Tao-u collected a war party of the Nga-ti-whatua of Kai-para, and they went in the direction of Titi-rangi (day of going astray) so that they might catch men of the Wai-o-hua tribe in that district, now the news of the death of those of the Kiwi people who had been killed on the south head of the Manuka by the Kai-para people had been heard by the great tribe the Wai-o-hua, and the Pahu (gong) of Kiwi had been beaten to command the people to war, from his Pa (fort) Maunga-whau (Mount Eden) and the voice of the Pu-tara (war trumpet) had spoken with a deep boy's voice, to call the tribe to assemble for war, and all the warriors of the forts Maunga-kiekie (One Tree Hill), Mangere, Ihu-matao, Moe-rangi, O-tahuhu, Raro-tonga, Mau-inaina, Manu-rewa, and Matuku-rua, and all the forts occupied by the Wai-o-hua tribe, and all left by way of Titi-rangi and

arrived at Paru-roa (big muddy creek) by which time the Tao-u of Kai-para had arrived there, so that they might capture and kill any of the Wai-o-hua they might catch at that place, and as soon as Kiwi and his host

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saw the Kai-para people there, they charged on them, the Kai-para people fled up the hill towards the ridge of the whau, when the friends of Tupe-riri prepared to wait for and attack the party of Kiwi, but Tupe-riri said "Wait, do not turn and charge yet, lead on till we can see the water of Wai-te-mata, then we can turn and charge Kiwi and his host. Let us flee as though we were afraid of them to entice them till we like to turn and charge on them." The party of Kai-para fled till they got to the top of the ridge of the hill where they stood, and Kiwi and his people came on at full charge, and when they had got near to the Kai-para people Tupe-riri made a blow with his weapon, and killed his man, and called "Stand and slay," so the people stood and gave battle to the Wai-o-hua, and Tupe-riri killed Kiwi, and the Wai-o-hua fled and went back towards the beach of Manuka, and the Tao-u pursued them, and killed them as they fled, and so killed them till they got to the canoes of Kiwi on the beach, one canoe was in the act of departing full of people, but a swift runner of the Tao-u people followed the canoe and threw his paraoa (whale bone weapon about five feet long) at the canoe and dragged her back to the shore, and as his companions had got down to the beach they killed all in the canoe, and the Tao-u went in the canoes towards One-hunga, and attacked the forts of Te-wai-o-hua, and Maunga-kiekie (One Tree Hill) the Pa of Kiwi and took it, some of the Pa escaped and fled towards Wai-kato, as did others of the other forts, and the Tao-u took possession of the district, and eat the fish of the haka (killed) but the body of Kiwi was hung up on a kauere (puriri, vitex littoratis) at Kopiro-nui (great ducking) which was done in accordance with the word of Waha-akiaki said to Kiwi. The Wai-o-hua fled, but some came back and lived in the Pa at Mangere, but so soon as Te-tao-u saw this, they

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attacked the Pa, but as the people in the Pa, thought they could not hear an enemy approaching the Pa at night, they had put cockle shells on the paths all around the fort, so that an enemy treading on these in approaching the fort, the cockle shell would crunch and make a noise, thus the enemy would be discovered, but Tupe-riri charged on the fort at night, and as the attacking party came to the paths covered with cockle shells, they put their dog skin mats, with other mats on the shells, and thus the crunching of the shells could not be heard when trod on by the attacking party. The Pa was taken, and some of the people of the Pa fled to a scoria cave on the beach, and the Tao-u put brush wood to the mouth of the cave, and driftwood with it, and fired it, this killed all in the cave, these were dragged out cooked and eaten, but some of the Wai-o-hua were taken prisoner, and kept to till the land, and do all that might be required of them at the homes of the Tao-u.

The Tao-u did not stay long at the fort at Mangere before they felt a wish to be at their home in Kai-para, so they went back by the road over Te-whau to Kai-para, and when they had been there some time some of Te-wai-o-hua had come back to their old home, and had occupied some of their old forts, but so soon as this news had been heard in Kai-para, the Kai-para people collected a war party, and came towards Wai-te-mata to avenge the death of Te-hura (uncover) and Te-kaura (break twigs in a rough manner) for whose death vengeance had not been taken. A war party from Kai-para came from the district by way of Kahu-topuri where they embarked in a canoe, and came on to the island Te-pahi (guests) in the Wai-te-mata river opposite the entrance to the Te-tauhinu creek, where they put the leaves of nikau (*arica sapida*) on board of the canoe

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then they came on, and when opposite to Ngutu-wera, where the seventy men of the crew laid down in the hold of the canoe and were covered over with the nikau leaves, and two of the party, one at the head and one at the stern paddled the canoe, carried by the ebb tide the canoe went down the river towards

Orakei, all these warriors lay in the hold of the canoe, with these were of the Nga-ti-whatua braves called Takai (bundle), Te-pahi (the guest) and Te-raorao-whaia (follow on the plain), the two paddled the canoe till they landed on the beach below Kohi-marama, and the people of the Pa came down onto the beach to look at the canoe, and the two men who had paddled her to the place from the head of the river, when a crowd had come down from the Pa (fort) the warriors in the hold of the canoe rose and attacked them, as they had come down to look, they were not armed, and the seventy killed them without opposition, the people of the Pa fled to the fort and were pursued by the Nga-ti-whatua, and the seventy warriors entered the Pa with those who fled before them, and they took the fort, and killed the people, and then attacked the Pa at Taurarua (witchcraft) and also the fort at Rangi-toto, all these forts were taken, and were owned by the Wai-o-hua and the head chiefs of which were Hu-pipi (little swell on the coast) and Hu-mataitai (little brackish swell) who were twins, and were captured and taken to the island Te-pahi killed and eaten them, and all the people of these forts were killed, and the Nga-ti-whatua went back to Kai-para, but the sub-tribe of Te-tao-u stayed in the Wai-te-mata district and Tupe-riri went and occupied the fort at Maunga-kiekie (One Tree Hill) and took possession of all the district of Wai-te-mata (water of the obsidian) called Tamaki (start involuntarily).

Kiwi of ancient days was the ancestor Kiwi,

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but the Kiwi killed by the tribe of Kai-para was not the Kiwi of old but another chief of that name, and the ancestors of Pae-rimu (seaweed, heaped up) was one of those who was murdered by this Kiwi at Mimiha-nui (great whale). The wives of Te-hehewa (mistaken) were Huia-tara (pride of the huia bird) of the sub-tribe of Nga-ti-kahu, of the Wai-o-hua, and Teke of the Wai-o-hua also, Te-hehewa died at Te-rau-o-te-huia (plume of the huia bird) and was buried at the sacred place at Horohoro (remove the sacredness from a house) at Wharenga (overhanging) at the entrance of the Manuka harbour on the

south side, but his bones were taken up and conveyed by his relatives to the sacred place at Piha (refuse of the crop) in the Wai-takere (bed or lowest part of a river, the channel) and these bones were taken by the Kawe-rau tribe to the sacred place at Puke-more (bald hill) a little above Karekare (ripple) creek.

Te-tao-u now occupied the land of Tamaki, and some of the Wai-o-hua people came back to the district, and became one with Te-tao-u, and these who were thus amalgamated with the Tao-u were called Nga-oho (the startled) and some of the Wai-o-hua people were called Te-uri-ngutu (the young people of the mouth) and the Pa at Maunga-kiekie (One Tree Hill) was occupied by these people as the principal fort for these tribes, and the forts which they occupied in the season of planting were O-rewa (a weapon of war like a mere, but made of dark hard stone), Ngutu-wera (burnt mouth) which was occupied by Tara-hawaiki (bravery of the rat) and Te-waha-akiaki (the mouth that commands) and the Tao-u lived at Te-to, and was commanded by Wai-taheke (descending water) that is he was the commander there, and the Pa called Mango-nui (great shark) further up the river there. Ngutu-wera was

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commanded by Rere-tua-rau (plant the leaves on vines) and he and his descendants and people of Te-tao-u also held the fort a little further up the river than Tauhinu (the pomaderris *phylicaeifolia*) and he was the sole commander of these two forts and by these forts we held possession of the river of Wai-te-mata and the adjoining sea, and Horeta (red ochre) and Awarua (ditch) occupied the forts at Mangere (a certain star) and Ihu-matao (cold nose) to hold possession of the Manuka sea, and the occupiers of the Mangere and Ihu-matao forts entertained the Wai-kato tribes as guests, and the Kai-para people of these Pa's visited the Wai-kato people in their homes, and these tribes intermarried, thus becoming related to each other, and hence the origin of the relationship of Te-kawau (the shag) to the Wai-kato chiefs, and the relationship existing between some of the Kai-para sub-tribes and the Wai-kato tribes.

Te-horeta was of the Nga-oho who had Te-tahuri (the turned) who was a female, and a younger relative of Te-tahuri called Te-kehu (the red haired) who was the wife of a Nga-ti-paoa man called Te-putu (the heap) and Te-putu wished to live on the banks of the Tamaki river so that Te-tahuri asked Kehu for some land on the west bank of Tamaki to be given to her, Kehu agreed to the request of her younger relative, and she marked out the boundaries of a piece of land for her at Mokoia (tattoo him) and on to Whakamuhu (push through scrub) and to the lake at Wai-ata-rua (water of double shadow) and Te-putu, his wife and relatives lived there, the land thus given was good land, and there was much tupakihi (grow on the plain, or coriaria ruscifolia) growing there, when the Wai-kato people heard of the gift of this land by Te-tahuri to Te-putu and relatives, and they thought that evil and war would ensure to those of an alien tribe

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who might occupy the land of the original owners of that district, and the old chiefs of Wai-kato said "It will not be long before those women will become drunk with the gull of the tu-pa-kihi." Now the boundaries of this plot of land was laid off by Te-tahuri, for Te-kehu and it was not land belonging to the Nga-ti-paoa from time unknown, of which tribe the husband of Te-kehu was a member, but it was given to a descendant of Te-wai-o-hua (to Te-kehu) who had taken a man of Nga-ti-paoa as her husband, and her husband lived on the land thus given to her. Soon after Te-putu and his wife had located themselves on this land, a part of the Nga-oho tribe paddled to Mahurangi to fish for shark, where they met a portion of the Nga-ti-paoa people also fishing for sharks. The Nga-ti-paoa attacked the Nga-oho and killed Tara-hawaiki, who was son of Tupe-riri (perform ceremonies in war) who was ancestor of Te-kawau, but soon after this the Nga-oho and the Nga-ti-paoa again met in battle, at Rangi-mata-rutu (day of shaking the face) at Te-whau, and the Nga-ti-paoa were defeated there, and many of the tribe were killed in that engagement, these were cooked and eaten then by the Nga-oho, the ovens in which these were

cooked are to be seen there to this day. This battle was on account of the attack of the Nga-ti-paoa on the Nga-oho at Mahurangi (day cleared up from a storm) when fishing for shark, but the Nga-ti-paoa went with a war party to Te-whau to attack the Nga-oho at Rangi-mata-rutu, but the attacking party of Nga-ti-paoa were defeated.

Not long after this Te-tao-u thought they had not obtained sufficient satisfaction for their defeat at the shark fishing at Mahurangi, so they sent a ngakau (a gift to obtain the assistance of people to join

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revenge) this (d) they sent to the Wai-kato people who were located on the shores of Manuka, to invite them to come and assist the Tao-u to war with the Nga-ti-paoa, these people joined the Tao-u, and they all went on a voyage across from the main land to the island of Wai-heke, but did not find the Nga-ti-paoa there, so these tribes came back, and were on their way home, and landed in the Tamaki side of the water, where they were attacked by the Nga-ti-paoa, and a battle ensued at Orohe (the boundary) on the west bank of the Tamaki river, and the Tao-u and Wai-kato were defeated, and Te-tahuri was killed, she who had gifted the land to Te-kahu, and her husband also called Tomo-a-ure (enter like a stone axe) was also killed, and the son of Kiwi the younger was also killed in this battle, whose name was Rangi-matoru (day of a crowd) and was now found living with the people by whom his father had been killed, these were Nga-oho and Te-tao-u tribes, and this was the last of the evil battles of the days of old, which were conducted according to ancient revenges where the killed were cooked and eaten by the conquerors, but not either party had obtained satisfaction for their old defeats, so that the slain of Te-tao-u, and the defeats they had sustained had not been avenged, nor had those of Nga-oho, or Nga-ti-paoa been avenged by this battle, but have remained unavenged to this day.

At the time that this battle took place, the Tao-u and Nga-oho were living secreted in the fort on the west coast inlet of the Piha Pa in the Wai-takere district, and Tupe-riri and his

host were occupying the Maunga-kiekie (One Tree Hill) Pa, and the Tau-oma (the run away beloved) was forsaken by man and it had become overgrown by scrub and weeds, and the Kai-para people were living in the Titi-rangi (day of shining) district and the warriors of these tribes were kept as spies on the enemy
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so that the enemy might not occupy the Whau district in the Wai-te-mata or on Pu-ponga (trumpet of Ponga) in the Manuka district, even at this day there are places in the forest of the Piha district where the sub-tribes of Kai-para lived in secret in the Titi-rangi districts also.

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CHAPTER VI

O ye I am distracted
And the remedy for this disease
Of yours o Paea is dreadful
The greater ones you left at yonder place
And hither come to seek this little crag
As though you sought the fond embraces
Of your children. The eye is turned
To places distant, and I am left
And racked with pain, for you
Have [hemmed](#) me round o Hika-ure

A song.

MOKOIA PA BUILT, AND TAMAKI RIVER OCCUPIED BY NGA-TI-PAOA, AND ONE-HUNGA BY NGA-TI-WHATUA (WAI-KATO)

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It was now some time since a battle was fought between these tribes, and the Nga-ti-paoa had again occupied Tau-oma (run away beloved) and had built a fort there which they called Mokoia, which was built on the land given by Te-tahuri to Te-kehu, and the Kai-para people were living in the forts at Ihumatao and Mangere, some of whom also were cultivating at O-kahu (the garment) on the Wai-te-mata river, the food cultivated at O-kahu was for the people who fished for shark in these waters to live on, and for those who fished for shark at Ngutu-wera (Kauri Point) and off Rangi-toto.

The Nga-ti-paoa lived in their fort at Mokoia, but they soon began to build their large fort on the hill called Mau-inaina (mountain of basking in the sun) and they lived in that large

fort, and the Tao-u lived at Oneone-nui (great soil) in the Kaipara district, and some of whom were living at One-hunga, and the Nga-oho lived at Mangere, but they had cultivations at Okahu and at Orakei (smart, fine) and they occupied the Pa at Mangere as their permanent home, but in the seasons of sitting or taking the crops in, they lived on the cultivated lands, and the old women and men, women and children stayed in the Mangere fort guarded by some warriors, who could repulse an enemy who might attack them.

Now that the forts at Mokoia and Mau-inaina were occupied by Nga-ti-paoa, a war party of the Nga-puhi appeared in the Wai-te-mata waters, and

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landed at Te-pane-o-horo-iwi (the head of the bone swallower) at the entrance of the Tamaki river, this war party were on their way to attack the Arawa (of Roto-rua) in revenge for a Nga-puhi who had been murdered at Roto-rua called Koperu, and also to attack Maketu and kill men there, soon after this war party had gone another war party of the Nga-puhi came there also to Tamaki to attack the fort at Mau-inaina, but they could not take it, and lost some of their men in the attack, as the Nga-oho assisted the Nga-ti-paoa to repulse the enemy, and Koperu senior was killed of the Nga-puhi, and a war party led by Hongi-hika (smell the friction) led a war party into Hauraki, and attacked the Totara Pa, and took it and killed the inhabitants of the district called Nga-ti-maru, and now that the Nga-oho had helped the Nga-ti-paoa, and they had repulsed the Nga-puhi, the Nga-oho now joined with some of the sub-tribes of Wai-kato, and went on a war expedition to the south, to be avenged of their defeats by tribes who had attacked them at their homes. They went by way of Roto-rua, Here-taunga (Napier), Te-whanga-nui-a-tara (Port Nicholson), Tara-naki, and back by way of Wai-kato, and while they were away, Hongi-hika had taken the Pa at Mau-inaina, and the Nga-ti-paoa had been beaten by Hongi, and those who had escaped Hongi had fled into Wai-kato, while others had escaped to Maunga-tautari (mountain of the sticks to hold the battens of a house side). The Nga-puhi stayed at the Pa till they had consumed all the

crops and eaten the fish of battle (corpses) then they dragged their canoes across the portage at O-tahuhu (ridge pole) into Manuka, and went on in the water towards Wai-uku (waters of the clay used as soap) and dragged their canoes across the Pae-o-kai-waka (ridge eaten (or rubbed) by the canoes dragged over it) into

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Te-awa-roa (long creek) and down it into the Wai-kato river, the war party paddled up the Wai-kato river to the Wai-pa (water blocked up) and on up the river till they came to the Pa at Matakitaiki (look at) which the Nga-puhi attacked and took it, and killed many. All the people of Wai-kato were in this Pa, and some of those who had escaped of Nga-ti-paoa from Mau-inaina, having taken this fort Nga-puhi went home to their own place, and Nga-oho came back from their war expedition to kill men in the south, and found Mau-inaina without inhabitants, and the solitary ones of the Nga-oho, and of the Tao-u who had lived on the banks of Wai-te-mata and of Manuka had fled into the forest in the Titi-rangi ranges, and to the Piha forest, to save themselves from the weapons of Nga-puhi, so Te-kawau (the leader of the war expedition to the south) with his people also went into these forests to save themselves from being attacked by the common enemy. After some time some of them came down to Wai-kumete (water of the wooden bowl) and cultivated there, where they were joined by a Wai-kato people called the Nga-ti-tahinga, and these with the Nga-oho took up their abode at Te-rehu (Low & Motins Mill) and after some time some of these went to live at Pahurehure (escaped) where they cultivated food, and at O-kahu they also cultivated food for those who went there to obtain fish, and to keep a claim to the land, also one part of the Nga-oho cultivated at Wai-ariki (wynyard pear).

The Nga-ti-paoa now collected a war party under Parehurehu (moth) and departed Wai-kato for Nga-puhi to kill in revenge for their defeats, and to attack Te-para-whau (gum of the whau, *schefflera digitata*) at Whanga-rei (harbour to wait to sail) at which place they attacked a Pa took it, and came back home, and soon after this the Nga-ti-paoa collected a war party, under

(No Pages 73-75 included in original manuscript.)

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-rangi ranges and in the forest there secreted themselves, and as the fleeing party of Nga-ti-whatua arrived at the Nga-ti-paoa Pa at Manga-piko, they were overtaken by a war party under Hongi-hika of Nga-puhi, and the Nga-ti-hau a sub-tribe of the Wai-kato joined with Hongi, and Hongi asked the Nga-ti-paoa to go on one side from the Pa, and allow the Nga-ti-whatua to be alone, that the Nga-puhi might kill them only, so Te-rauroha and his people went on one side and left the Nga-ti-whatua by themselves, and Hongi attacked them, and killed many, and then he made peace with Nga-ti-paoa, and the Hau-raki (Thames) tribes left their hiding places, and went back to their old homes at Wai-heke, Tau-po, Manaia, Wai-au, and all the homes they had in Hau-raki and on the shores of the Rau-kawa (a sweet smelling plant) sea, and the Nga-oho and Tao-u did not participate in these movements as they were at a distance from the scene of these actions, as they were in secret hiding for fear of their enemies, lest they fled into Wai-kato up the Wai-pa and lived at Puke-whau (hill of the whau, *Entelea arborescens*) but they soon returned to Mahurangi, to reside there with some of the Nga-puhi who were related to them, through the Tao-u tribe, and they lived in the dense forest of Wai-aro (dew, water in front) and Te-uri-ngutu were living with some of the Nga-ti-paoa tribe at Whakatiwai, and the head tribes of Nga-ti-paoa, Nga-ti-maru, Nga-ti-whanaunga, and all the sub-tribes of Hau-raki (Thames) were living at Maunga-tautari (mountain of the sticks to hold the small battens to which the reeds are fastened to the sides and ends of a Maori house) in the Wai-kato, and some of the Nga-ti-paoa resided at Manga-piko in the Horo-tiu, and the Nga-ti-te-ata, and the Nga-ti-tama-oho and all the sub-tribes of Manuka were residing near the source of the Wai-pa river, and there were not any inhabitants in the Wai-te-mata or Hau-raki districts, these were forsaken for fear of

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the Nga-puhi, but not long after this one division of the Nga-ti-paoa lived at Wai-hopuhopu (water of the porpoise) in the Thames opposite to Kauwai-ranga, as the Tau-oma was sacred on account of the dead, killed by the Nga-puhi there, the Nga-ti-paoa could not occupy the place, and the Tao-u and Nga-oho lived with some of the Nga-puhi in the forest of Wai-aro at Mahurangi, with some of the Nga-ti-whatua in a Pa at that place, but the Tara-whau attacked the Pa under Te-tira-rau, and took it and some escaped to the mountains, and those collected at O-rewa at Orakei, and they went to Taka-puna and to Te-whau where they cultivated food for themselves, and soon those sent a messenger to others of their tribe who had returned to Wai-aro, the Wai-aro people came and met these at Te-whau, where they all held a feast, and had a game of wrestling between the younger people of those sub-tribes, the object of this game of wrestling being played was to see, how they would fare in any future battles they might wage with their enemies, and these young people said "If the people who visited them from Mahurangi beat those who lived at Te-whau the Tao-u, and Nga-oho these tribes would in future be beaten by their enemies but if the Tao-u and Nga-oho young people beat those who had come from Mahurangi the Nga-oho and Tao-u would be victorious in future battles with their enemies."

The young people of these sub-tribes began the game of wrestling, and those of the Nga-oho and Tao-u beat those who had come from Mahurangi, and the Mahurangi people went home and the Tao-u and Nga-iwi people went to an island called Te-pahi (guest) up the Wai-te-mata river, and then they occupied Kopu-paka (brown stomach) and cultivated there, and they visited the Wai-o-hua at their home at Titi-rangi, where the Wai-o-hua

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had kept hid for fear of their enemies the Nga-puhi now one part of the Uri-ngutu of Kai-para were at this time living with Nga-ti-paoa at the mouth of the Thames at Whare-kawa, and after some time when the Tao-u and Nga-oho had resided at

Kopu-paka they were sent for by those of their people who were living with the Nga-ti-paoa at Whare-kawa, so those went to pay a visit to those of their Kai-para relatives who were residing at Whakatiwai, they stayed there some time and then went up the Pi-ako river in their canoes and on towards Horotiu in Wai-kato, and on to Hao-whenua, and Maunga-tautari, and there they resided till the time when the Nga-ti-maru fled from that part of the country and came back into the Thames, the Nga-ti-whatua occupied a Pa at Te-horo (land slip) in the Wai-pa now near Kariwhariwha (barb of a fishing hook) with the Nga-ti-te-ata people, Nga-ti-tama-oho, and Aki-tai, with many other sub-tribes of the Manukau district, soon after which a war party of Nga-puhi under Po-mare (night of coughing) to attack Wai-kato, and the Wai-kato gave him battle at Te-roro (the snare) in the Wai-pa, and the Nga-puhi were beaten by the Nga-ti-teata, and those of the Nga-puhi who escaped fled towards Manuka, who were followed by the Wai-kato, and when Rongotawa had arrived at the heads of Manuka, he and his associates made moki (bundles of refuse timber) and on these crossed the Manuka heads to the north shore of the harbour, they fled on and were pursued by the Wai-kato, but when these had arrived at the Manukau heads Moetara and his friends had crossed the river, and the Wai-kato went home. Moetara and friends fled on and Moetara got back to Hokianga, but two of his companions were met by Kikokiko of the Nga-ti-whatua in a creek at Kaukapakapa, who were killed and eaten by Nga-ti-whatua.

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Another war party was sent by the Nga-puhi into Wai-kato headed by Te-rangi-tu-ke (another day). This war party came from the Bay of Islands along the coast and landed at Motutapu, which was headed by the Wai-kato people, so the Nga-ti-tipa tribe came and dragged their canoes over the Pae-o-karika and came on to Manuka, and dragged their canoes over the portage at O-tahuhu and down the Tamaki river to Mokoia, where they landed and sent out scouts to look for the enemy of

Nga-puhi and deceived them at Motu-tapu, so that when the scouts got back to their people, the people paddled down to the Tamaki heads and landed at Te-pane-o-horo-iwi (the head of Horo-iwi (bone swallower)) where they lit fires, which were seen by this war party of Nga-puhi, who on the morrow paddled across and as the Nga-puhi were about to land, the Nga-ti-tipa feigned to flee, so that the enemy might be induced to follow them inland, Nga-puhi seeing this paddled with all the power they could so that those in each canoe wished to land first of their party to secure the Nga-ti-tipa canoes, when Nga-puhi landed, and some were in dispute as to the canoes, and some of the Nga-puhi had followed the fleeing Nga-ti-tipa, the Nga-ti-tipa turned and charged their pursuers and killed most of them and charged down the Nga-puhi who were near the canoes. Some of the Nga-puhi had embarked in a canoe to flee and this was captured, but one of the Nga-puhi canoes escaped with some of that party to the number of twenty, and went back to Nga-puhi. The Nga-ti-tipa stayed till they had eaten all the fish of this battle (killed) and went home, with all they could not consume on the battle field, with the Nga-puhi canoes they had taken in the battle. The Nga-puhi chief called Rangi-tu-ke was killed in this battle.

The Nga-ti-whatua and Nga-ti-tipa collected a war party in Wai-kato, and came down that river,

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towards the Awa-roa, Otahuhu and on to Tamaki, and on by sea to Tawa-tawhiti, and took the Pa of that name at Nga-puhi and came back home, at that time a section of the Nga-ti-paoa lived at the mouth of the Wai-kato river, at the same time the Nga-ti-paoa tribe were living in Hau-raki (Thames) who held the country from the Thames to Maunga-tautari, and on to Wai-pa, and at this time the Wai-kato tribes and the Tai-nui people collected, and gave battle to the Hau-raki (Thames) people who were living at Tau-mata-wiwi (hill of the wiwi, Juncus), Hao-whenua (lay claim to land) and Puke-kura (red hill) in the Maunga-tautari district. The Hau-raki tribes forsook their Pa's and came back to their old homes, to Wai-hopuhopu,

Whakatiwai, and to all the places they had occupied in days of old, but some of these people who had stayed in the Wai-kato district were murdered there by Te-waha-roa at Matamata, but some escaped and came back to their relatives at Hau-raki.

Now that the Hau-raki tribes were going back to Hau-raki, and as they were paddling down the Horo-tiu in company with Nga-oho and the Tao-u, when these had arrived at Nga-rua-wahia the Nga-ti-paoa went on down the Wai-kato river, but the Nga-oho and Tao-u went up the Wai-pa and went on up the river to those of their own people who occupied the Pa at Te-horo, where they stayed till the days that they went back to Manuka, Pu-ponga and occupied a Pa they built at that place, soon after this a war party from the Nga-puhi came to attack the Wai-kato under the leadership of Puke-rangi (warm hill) and Te-tira-rau (the company of many) and the Wai-kato tribes fled to the interior of the Wai-kato country, and the Wai-kato was not beaten by the Nga-puhi, and they went back crestfallen
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to their home, and they were pursued by a war party of the Tao-u, Te-aki-tai and Nga-ti-te-ata, and in a battle, the Nga-puhi were beaten by these tribes, and the Pa at Puke-rangi was taken by the Wai-kato, now at this time the Tao-u occupied a home in the Pa at Te-horo with some of the Nga-ti-whatua people, and as the Nga-puhi had now been beaten, some of the tribes of Wai-kato, and of Manuka, and of Wai-te-mata, thought they might again occupy their old homes, as the Hau-raki tribes had done in respect to their old homes, so the Wai-kato people assisted, and Po-tatau urged them to go back to their own homes with him, and he would conduct them there, so the Nga-ti-mahuta, and Nga-ti-apa-kura, Po-tatau's own tribes, conducted the Nga-ti-te-ata, Nga-ti-tama-oho, Te-aki-tai, to the shores of Manuka to their old homes; and the Nga-ti-whatua, Nga-oho, and Tao-u, were led by Po-tatau to their old homes, but the bulk of these tribes did not come to their old homes at the time but they allowed spies to come and occupy the land at first, who cultivated food for the body of the people when they might

arrive in the future, in the season when the crops should be ripe to garner. The spies came and planted crops, when these were ripe, the tribes came, and the lands where the spies of the Nga-ti-tipa cultivated were at Wai-he-kura (water of the) and at Kai-tangata (man eater) and they came on into Manuka and took up their abode at Awhitu (regret) and cultivated there, and they went on to Orakei and cultivated there, and Pehi-a-kura (*Dicksonia squarrosa*) was also cultivated, with Pu-kaki Pu-ponga, these were cultivated by the various owners in Auckland to maintain their claim to their lands, soon after which the tribes took permanent possession of them, and the Nga-ti-whatua of

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Nga-o-ho people built a Pa at Pu-ponga and called the Pa Karanga-hape (call the bandy leg) and these tribes occupied these lands till the arrival of the Europeans in the district.

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CHAPTER VII

Who is the (that) man now in the world
Of whom you say, he has passed on
O my spirit guests
My self alone am here
And men have been annihilated
And now are in the world of night.

A dirge.

THE ANCIENT PEOPLE AND TRIBES OF THE AUCKLAND
DISTRICT, AND CONQUEST OF BY THE NGA-TI-WHATUA
IN WHICH KIWI WAS KILLED BY WAHA-AKIAKI
THE NGA-TI-WHATUA LEADER
(TE-TAO-U)

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(Extract taken from Maori Land Court Minute Books?)

Thursday November 3rd 1868

Place: _____

Present: The same

Claim of Te Kawau contd

Paora Tuahere (sworn): My name is Paora. To what people do you belong? I belong to the Te Tao Ngaoho and Uringutu.

The name of the original people of this land of Tamaki was Ngaoho, was the great source of the people. What were they called Ngaoho for? That was the root of their name. The term Ngaiwi included the whole of the tribes extending from the Taranaki to Kai-para.

The other name of the people besides Ngaoho was Wai-ohua. That was a more modern name on account of Hua's calabash.

Any other name besides Ngaoho? *I heard that Ngariki was another name.*

Any other? These are all. Was Ngaiwi the general name?

The original people of this land were killed by Te Tao-u and Nga-ti-whatua on account of

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What murders? At Waitahora. Who was murdered? Te Tao, Tupe-riri escaped. Was any of Tuperiri's people killed? Yes. And 30 of Te-tao-u were killed at Wai-tohora.

Murders at Waitahora. Te Tao, Tupe-riri escaped and thirty of Te-tao-u were killed at Wai-tohora.

Tuperiri and his people visited Kiwi and were surprised and murdered.

The relations of Tupe-riri who were murdered, who were killed at Waitohora were Te Kahuru, Te Huru, Kouia. Tupe-riri was related to the Waiohua. Te Tao took revenge for these murders at Waitohora but not at that time.

These murders were committed immediately after that at Mimiha-nui and the sister of Tupe-riri was killed at Mimihanui.

Tahataha was the name of the sister of Tupe-riri. Some of the Nga-ti-whatua were killed at Mimiha-nui. Tupe-riri was saved and made his escape into the Pa. Waha-akiaki was the chief who took revenge for Wai-tohora.

Where did Waha-akiaki fight with the people of this place? At Te Whanu. Who fell there? Waiohine. Who was their chief? Kiwi. Was he killed? Yes. Who killed him? Wahaakiaki.

Wahaakiaki fought with the people of this place, Wai-te-mata, at Te-whau, and some of the Wai-o-hine fell there. Kiwi was killed by Waha-akiaki.

There was a Pa at Maunganui and a discussion arose between Kiwi

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and Waha-akiaki at the time Kiwi's sister was killed. Kiwi said to Waha-akiaki "Don't you presume to come this way, for if you

do the trunk of your body will be hung up on One Tree Hill.” Wahaakiaki replied “The trunk of your body will be hung up at Maunganui,” and Kiwi replied “If Rehua permits Kiwi to die, it will be so.” That was the end of the matter. Wahaakiaki crossed over to Awhitu and the Pa at Tara-taua was destroyed. Messengers were sent to all the Pa’s of Wai-ohua at Mangere and other places, namely Ihumatao, Maunga-kiekie (Mount Eden) and others for all the people to fight the armies of Wahaakiaki. Wai-o-hua’s then went some by land and some by water after Wahaakiaki who had come back to Te-whau. When he discovered the armies of Kiwi coming he said let us retreat and they went towards Hiku-rangi and Manukau range, towards Titi-rangi. Kiwi followed on. Some of the people of Wahaakiaki’s army said “Let us make a stand” and Waha-akiaki said “Wait till we see the waters of Kai-para.” When they saw the waters of Wai-te-mata they turned and faced Kiwi and his people and a desperate attack was made by Te Tao-u. Kiwi fled. Te Tao-u followed killing the people of Kiwi as far as Paru-roa. Kiwi was there, Wai-ohua, made a stand there under Kiwi. Each put forth their utmost strength in consequence of the utterance made use of by Kiwi and Waha-akiaki. Kiwi and Waha-akiaki appeared. He and Kiwi met. They had an encounter and Kiwi was killed. Wai-ohua fled. Another relative

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of Waitaheke was a relative of ours. Thirty of the enemy made an attempt to escape in a canoe - Waitaheke struck the canoe with his paraoa-roa (whale bone spear) preventing them from getting off and the whole of them were killed.

Many of the Wai-o-hua fell, some were killed by the waters and some by their pursuers. In consequence of the numbers killed on the sea the shellfish stunk. The body of Kiwi was cut up and his god was found within him in the shape of a lizard reptile. One of Te Tao-u swallowed the god and fell dead in consequence. The trunk of Kiwi’s body was carried to the trees at Maungangu and hung up, verifying the proverb uttered by Wahaakiaki.

Tupe-riri had not then avenged the death of his sister. The Nga-ti-whatua came from Kai-para down to Kohi-marama by way of Wai-te-mata on board a canoe. I do not know the number of the canoes. They were on the waters and the people of Taurarua watched them. The sentinels were singing their songs while the canoes were paddling toward Taurarua. (Print Maori songs here.) The canoes went to Kohi-marama and stormed that Pa on the same day that Taurarua was stormed. Many were killed but I have not heard of the numbers killed at either of the Pa's. If we had been accustomed to write we should have known the number.

The people in the canoe managed to surprise those Pa's by pulling down to Kohi-marama

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in the night and stormed it at dawn of day.

There were Nga-ti-whatua? Yes. Who were the leaders? Wahita was one. When did Tuperiri take his revenge?

Their storming party were of Nga-ti-whatua and their chief or leader was Whaita. Nga-ti-whatua went back to Kai-para. After the return of the Nga-ti-whatua - Tupe-riri considered that he had not avenged the death of his sister upon the people of Kiwi and he assembled all the tribes of Kai-para. The remnants of the original people of Kiwi were at Mangere.

The road to the Pa was made with dog skin mats and pipi shells put upon them.

The road to the Pa was covered by its occupants with cockle shell, and the attacking party of Nga-ti-whatua put their dog skin mats upon them. This quantity of pipi (cockle) shells were put in the path to the Pa that the people might hear the approach of the enemy. The attacking party put their mats over the shells that the people in the Pa might not hear them approaching. Tupe-riri led the attack, the people of the Pa were sleeping. The enemy attacked the Pa, stormed it and the people of the Pa were killed.

Which chiefs were killed? Mahitokotoko and Mahi Kourona, Pauanui's ancestors. Were not one of Pauanui's ancestors saved? I don't know his name he was a relative of Tuperiri.

This was the Pa, the last remaining Pa owned and occupied by the people of Kiwi in this district and their chiefs were killed. Mahi-tokotoko and Mahi-kororahi were killed of the Nga-ti-whatua.

Were those pits dug about the hill dug by those people? Yes. How many people in the Pa was saved? They were all killed but one. What was done to the one that was saved?

Those pits about the hill were dug by the ancient people of the Wai-te-mata district. Only one of the people of the Pa was saved. The one saved and lived with the Tao-u. Te Tao-u then took possession of this district and did not go back to Kai-para but

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lived here constantly from this time onward and took possession of the district and built a Pa at Maungakiekie.

The name of the chief who built the Pa was Tupe-riri. When Te Tao-u took possession of this land not any of Wai-o-hua were living in separate Pa's. Wai-o-hua had fled to Wai-kato, there was no-one living in these Pa's, the remnants of Wai-o-hua took refuge in the Papakura district inwards to Waikato.

I belong to Nga-oho and Uri-ngutu. I am also of Nga-oho. On account of my ancestor.

My mother's name - Tuhau. My father's name - Tu-hawaiki. Mother's - Mokerou. Mokerou belonged to Wai-kato, Nga-ti-tama-oho and Te Maungaunga and also of Ngaiwi and Waiohua. Mokerou's mother was Marino and her father was Te Horeta of Wai-kato and Maungaunga of the Nga-ti-tama-oho and of the Nga-ti-te-ata. Horeta belonged to Nga-oho through his ancestors Te Ata-i-rehia, but from his ancestor Topa-ue he was Wai-kato.

Marangai belongs to Wai-o-hua. His father was Karanganui. His mother was Te Natu.

To what people did Karanganui belong to? I do not know. Ngata? Who was the father of Ngata?

The mother of Ngatu was Te-ata-i-rehia.

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The people of Te-arui-rehe were of the Nga-oho and Wai-o-hua. Her mother was Huatau. Huatau was of Wai-o-hua and

Nga-oho. The mother of Huatau was Rauwhakiwhaki. Her father was Hua. I do not know Tireki. The father of Rawhakiwhaki was Tongamakaia. The people of Hua belong to Nga-oho and was called Wai-o-hua on account of calabash of Hua. The people was Rawhakiwhaki (were Ngaoho and Wai-o-hua). The sister of Tangimakaia, just before Tangimakaia was Totarapapa, and Tu-hawaiki's father was Tupe-riri. Tuperiri was of the Nga-oho and Nga-ti-whatua. Tu-kai-arai was mother of Tupe-riri. She was of Nga-oho and Wai-ohua.

Tu-kai-arai's father was called Rutu. He was of Wai-o-hua and Nga-oho. Tu-kai-arai's mother was Paki-o-rehua and she was of Paki-o-rehua, Nga-oho and Wai-o-hua.

Tupe-riri's wife was Kena-roa, she was Te-tao-u and Nga-ti-whatua from Kai-para. Tangi-hua was a younger sister of Tupe-riri. Taki-hai was Tangi-hua's husband.

Waha-akiaki was related to Tupe-riri through Huka-tere. He belongs to Nga-ti-whatua. Te-whakaneke was a son of Tupe-riri

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by the Wai-roa a second wife. Whaka-riki's son was Uru-amo; and Whata-rangi, Kume-roa was Whakariki's wife. Tautari represents Whatarangi. Te Karu represents Uru-amo. Te Kawau represents Tara-harawaiki - Tara-hawaiki represents Marino Te Hunu o Te Too - issue of Kipa Te Kahopara - Kipa had no children, he is living. Kahupara married Taumata, Pourimu - issue Hori Wai-whatu. Tupe-riri had another child called Tororoa.

By Mr McCormick: Where were you at your earliest recollection? Waikato.

I was a child when we resided in Wai-kato. I remember the coming back of my people from Waikato. I was living with Nga-ti-paoa at Hao-whenua, I was capable of observing at the time - I remember the coming back. I came back with Ahapai Te Kawau and others - the first place we went to live at was Waikato Heads from there to Karanga-hape.

The people who lived at Karanga-hape were Te Tao-u, Nga-oho, and Uri-ngutu.

Maunsell came to see us at Karanga-hape, he went towards Waikato he had come from Ngapuhi. I saw another European at Waikato, Mr White.

We built a Pa at Karanga-hape. We built as we were afraid because the peacemaking had not taken place.

We lived next at Mangere. There were no other people living with us there.

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We built a Pa there, the name was Whakarongo. Peace had not been made when we went to live at Mangere. I did not see any peacemaking there. Kahu-koti's peace was made afterwards.

Kahu-koti made peace at O-tahuhu. At the time of this peacemaking I was living on the Manukau side of the portage at O-tahuhu. The Pa of my people Whakarongo was at Mangere at the time of the peacemaking at Mangere.

We had cultivations there. Before the peacemaking we had cultivations at Horo-tiu and Rangi-toto at Orakei.

Were you at these cultivations? Yes. Were there any other cultivations? No.

Our Pa was still standing at Karanga-hape. It had been destroyed after the peacemaking at O-tahuhu.

Did you make any other settlements, besides these at Karangahape, Horotiu and Rangitoto?

After the peacemaking we went to Taka-purewa near O-kahu and prepared a clearing.

No Pa was built there at that time.

The Pa still stands at Mangere. Were there not any other people living with you at Rangi-toto or Horo-tiu? No no other people were cultivating with us.

I remember coming to live permanently at Orakei. Our settlements were at Rangitoto, Orakei, Purewa,

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Whakatakataka, Okahu, and at Wai-ariki. We had cultivations about this land afterwards. We came to reside permanently at Orakei before the first Governor came. The people used to go

to the other side to look after their pigs. Nga-ti-mahuta were at Onehunga. A few were left at Mangere to look after the pigs.

The settlement at Onehunga was made at the same time the Pa at Whakarongo was built.

Long before the peacemaking at Otahuhu we cultivated at Horotiu. Our cultivations were here long before that - before Captain Symonds came. We had prepared a clearing at Waiariki when a man of war came the first vessel I saw here, thirty of Te Tao-u were staying here at that time. The sailors came to get water the old men turned them away and said they should not have water without paying for it. The sailors went on board got swords and guns and returned and took the water. I don't know the name of that vessel - it was a three masted vessel a man of war.

Some of the chiefs came on shore this was after I saw Mr White at Karangahape. When the potatoes were in bloom that we had planted the first emigrant ship came. Robertson was on board.

Had you made the clearing at Takapurewa before the ships came? A long time before that we had been permanently settled there. We had been two years before we came

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to Horotiu.

We made the settlements in this order - Karangahape, Whakauunga, and Okahu.

We stayed at Karangahape and cultivated at Ihumatao and Mangere and put pigs on the ground. We took up the food in season. We also cultivated at Karangahape and Onehunga. Uringutu's were cultivating at Onehunga.

When we lived at the Pa at Karangahape we did not cultivate at Orakei. When we were living in the Pa at Whakarongo we cultivated at Mangere. We lived there two years and extended our cultivations to Horotiu and after planting the people went back to Mangere that crop was intended for seed as we contemplated settling here. We had cultivations at Rangitoto after we had cultivated here two

seasons. The cultivations here were not extensive. The whole of the Te Tao Ngaoho and Uringutu came here to make clearings. When they were made they returned to Mangere. We had built large houses at the time we had made the clearings. The Pa was still at Mangere. Te Wherowhero had commenced to live at Onehunga, but his permanent residence was at Awhitu. Peace had not then been made between Waikato and Ngati Paoa.

When the peace was made at Otahuhu

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where were your cultivations? The first cultivations at Horotiu, and at Rangitoto and after that the peacemaking.

When was the settlement at Onehunga made?

When we resided at Mangere Te Wherowhero just came to live at Onehunga in the same year the peace was made.

- before the peacemaking. Te Wherowhero and Ngati Mahuta -

The cultivation you had at Waiariki was that after the cultivation at Rangitoto and Okahu? Yes - the pakeha's had the potatoes that were planted at Waiariki. During that year we did not cultivate at Horotiu - the land had been worn out. The next vessel I saw after the man of war was the vessel that brought Robertson. De Thierry was a great man on board the vessel. He wrote a book on New Zealand. Captain Stewart was the master.

I remember the building of the Pa at Okahu. The Pa had built before the Pakeha's came. It was not built when the man of war came. The people living at Okahu and Orakei when the Pa was built were Te Tao, Ngaoho and Uringutu.

Who were living at Onehunga? Potatau, Nga-ti-mahuta lived at One-hunga with some of Uringutu.

Who were living at Mangere? Some of our people who were feeding pigs at Mangere.

Were there any other people living at Orakei when the Pa was built? No.

Were there any of Ngati Pari and Ngati

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Maho? No.

You know Ngati Nahira? Yes he had been there a long time. I remember him. Where? At Orakei. Did he live with you? With my mother. Who was he? He belonged to Ngati Maru and Ngati Whau.

Was he a prisoner? Rukuwai a relative of his married my sister and he came with us from Waikato and his elder brother came with us also and lived at Orakei.

Did he live with you at Mangere also? His brother lived with us at Mangere.

Was he living at Okahu when the Pa was built? Yes.

At 2pm the Court resumed

Do you remember when Ngati Tangahira came to live at Orakei? No. Was he living there before Makitu's time? No.

Was the Pa at Okahu built before Maketu's execution? The first Pa had been built, also before the Europeans came here.

We built Pa's at Karangahape, Mangere and Okahu because we had not made peace with Ngapuhi and Nga-ti-paoa on account of the Thames war and peace had not been made on account of the fight with the Parawhau or with Nga-ti-te-ata, Nga-ti Mahuta, Nga-ti Tahinga and Te-tao-u.

The Pa at Okahu was erected for fear of Nga-puhi. Peace had been made with Nga-ti Paoa at Orere and O-tahuhu before the Pa was built.

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were born at Purewa. The first was born at Okahu (it's name Whakarau) in the Pa at this end - it is buried at Kaipara - it died at Oruawhara in the Kaipara. I had two children by my wife Mire - it was born at Parewa - it died and was taking to Kaipara to the tapu place of our ancient ancestors at Pokiha.

Te Tao, Ngaoho, Uringutu - have burial places at Orakei. Uringutu is near the chapel, Ngaoho at Whakatakataka. Te Tao at Okahu - The Arawa's burial place is there also.

During the time you have been living at Okahu have the people of strange tribes come to live there? Yes.

Mention some who are living there now? Te Arawa, N'Terangi, Waikato, N'Pou, Rarotonga, Te Tao, Uringutu, Te Ngaoho. They

are cultivating at Okahu each tribe has its own cultivation. N'Terangi, N'Poru, and Waikato's are at Kohimarama. Rarawa's are another tribe, there are Ngapuhi also. Arawa's cultivate near the beach near Tuutau's place.

Rarawa cultivate near Okahu creek and beach. N'Mohutu cultivate near the chapel with Te Hapimana.

What was the cause of these different people coming to Orakei? That they might be near the Europeans.

Did these people ask your permission before they began to cultivate? When they came there they stopped for a bit, they wanted to

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Patene and Mr Clarke came to survey the land. I cannot be certain whether it was after Kahukoti came. It was Mr Clarke of the Government who came. I mentioned two Pa's the second Pa was built just before Hana came to make peace.

Te-komiti is at Tamaki Head, on the eastern side.

By Mr Hesketh: I know Huitawarua.

Was Pohatu a Waohua? I don't know. Ngaiwi? If their ancestors had lived on this side I should know.

Do you know who Turangama's father was? I don't know.

Do you know who Timata belonged to? To Wai-o-hua - Nga-oho and Nga-iwi.

Timata belonged to Wai-o-hua - Nga-oho and Nga-iwi.

Do you know the Rakitinga? I have heard of him.

What tribe was he? N'Te Atu.

Te Tahuri belonged to Ngau-ngaunga - to the same people as Te Rangiuna.

Do you know Ahipine Kaihau's wife? Yes, she belongs to Taranaki. How does she became Taranaki? On account of her mother, her name is _____ Ahipene has two wives.

Ahipine Kaihau's wife belongs to Taranaki on account of her mother.

Had he Tamarangi for a wife? Yes. What people was she? N'Te Ata. Of what people was her mother? I don't know how to give the ancestors. They belonged to the other side of Manukau.

Te Horeta belongs to Waikato on one side, he was also from Ngaiwi.

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I claim this land through Te Atairehia.

Hori Taurua is not related to Te-ata-i-rehia in the same degree as I am because Te Katu was a daughter and Hori claims through the female line - I do not know how he claims. I consider I have more claim than he because Moko-roa married Tua-hawaiki. In the time of Poatau Tukaua came to the Kaipara district and Potatau went to Wai-kato in the time of Potatau Moko-roa came here and married Tua-hawaiki.

Was a son of Te Atairehia but not the second son.

My claim is better than Hori's because Pahika did not marry a woman of this district but of Wai-kato.

Do you know Pauki? No. Do you know Pakahi's wife? No. They are Waikato. Do you know they are Waikato?

Tahuri and her husband were at Tau-oma. Temo-aure gave permission to Tahuri to give Kehuamo a piece of land because they were both Wai-kato's.

Timo was of Te Tao-u and Wai-o-hua and also Nga-oho.

Timo was a great chief. He became entitled to the land through his ancestor Toka-rarai.

Tokararai belonged to Tamaki and was a relation of Hua-tau.

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When Tahuri gave this land to Kehu, Tahuri was living at Mangere and One-hunga.

Kehu spoke to Tahuri alone about the land - she would not give away the land of her husband without his consent.

Did you infer that he gave his consent?

I heard from Te Kawau and the others that the husband of Tahuri gave his consent.

Awarua was Tahuri's son and was a great chief. Tanu was Te Awarua's daughter. She was a great woman. Tomo-a-ure was her husband. He belonged to Te-tao-u.

Is Arama Karaka their son entitled to the land? Yes. Who was Ranginu? I don't know.

Who was Whe? I don't know.

Tuihai? Yes. He was N'Teata. Who did Huiawarua belong to? I am not quite clear about it.

Tuihai of Nga-ti-te-ata. Huiawarua belonged to - the same people as Te-ranga-rua - who belonged to Nga-iwi on the other side.

If Teohai was a daughter of Huiawarua how was Te Houtu - Ngaiwi? I don't know. Do you know where N-Teata came from? No. Ngati Maho? I have heard that the ancestor of N'Maho came from N'Raukawa.

Ngati-tama-maho came from Nga-ti-raukawa.

You said Huiawarua and Maringi were Ngaiwi. Who was Maringi?

Hui-awarua and Maringi were Ngaiwi.

Are Maringi and Huiawarua both

Maringi and Hui-awarua both are Ngaiwi.

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Ngaiwi? I don't know if Maringi was from Te Ngatu, she would be Nga-iwi.

Maringi was from Te Ngatu and she would be Nga-iwi.

CHAPTER VIII

Ngaoho are the people who formerly resided in and around this district of Tamaki, the people that Hua belongs to, that was before Wai-ohua. Nga-iwi was the name of all the tribes who resided in this district - Ngaoho was the general name for the people. Ngaiwi was not the name of a tribe but the general name for the tribes. The headquarters of Ngaoho were at Maungakiekie (One Tree Hill) and all the Pa's in this district, I never heard that Maungawhau (Mount Eden) was occupied.

Not anyone has as good a claim to Orakei as myself, putting the question of occupation on one side.

Why have they not? They can't show a good claim.

Do you mean that they have not so much Tao blood in them?

Because I claim it from two ancestors in this district and by conquest.

These two ancestors are Huatau and Tukararai.

Other ancestor nearer than these are through Tua-hawaiki and Moko-rua.

The children of Te Huatau have a claim to this land. They had a right to the land but in side (one parent) only.

On what side? The side of Huatau.

Do you know where Nga-ti-whatua came from the North.

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Te Tao were called Nga-ririki before they came from the north. And Te Tao-u the same.

Not anyone has as good a title to this land through descent as me - because they are only descended on one side - because

in some instances the father is the rightful owner of the land and the mother belonged to distant places. If Tuahawaiki was not of this district I should have only been interested in this land on one side.

I claim through Mokorua on one side and on the other side through Tua-hawaiki.

I claim land through the other side. Te Houta and Rangirua.

Which is the best claim the father's or the mother's? The male ancestor.

The best claim is through the male ancestor.

Te Tao or Nga-ti-whatua had not been here in the Tamaki district before they landed at Kohi-marama.

Why had not been here?

Because they had not up to that time destroyed the people of this country.

Who do you call the people?

The Ngaoho and Wai-o-hua.

Nga-ti-whatua destroyed them with the help of Te-tao-u.

Did any other people assist them? I heard only of conquest by Te Tao.

Did you hear of conquest by other people? Never heard of it till the present investigation.

Did you never hear of the Waikato's coming down and destroying the people of

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this place? I never heard.

I did hear of Wai-kato coming down here to take back Tapauwe bones but that war party went to Raglan.

Did you not hear that they came here? I never heard. Why did that war party go to Raglan Houta? They went there to fight.

That war party went to Raglan to fight.

Do you say that N'Whatua was the only people who destroyed the people of this place? I never heard of any other.

Did N'Whatua stay here then?

Tuperiri and Te Tao remained constantly in occupation of the Tamaki district.

How long did they continue in occupation?

They remained in this district till Apihai Te Kawau had grown up when they returned to Kai-para. They left Apihai Te Kawau, Tua-hawaiki and others here.

Where were N'Whatua Taou when Kopiro came? I don't know.

The conquerors of the original people were Te Tao and Nga-ti-whatua.

Te Taou went to Ongarehu when Hongi came.

Where were Te Taou went when Pomare came?

When the Ngapuhi invasions took place I was not born.

Has everything you have told us taken place since you were born? The other things I heard of.

Do you mean you never heard before this where Te Tao were when Kopiro came? I have heard.

When Kopiro came Te-tao-u were at One-hunga

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Where were they when Kopiro came? One-hunga.

And when Hongi came they were at Ongaruhu and Nga-oho and Uringutu were living here in the Tamaki district where Auckland now is.

Where were Te Tao and N'Whatua in the time of Pomare?

Some of Te Tao-u and Nga-ti-whatua met Pomare at Te-toro in Manukau.

Nga-oho and Uringutu remained here during the invasion in Kopiro's time and when Mauinaina was taken they went away to Wai-kato and Te-whanga-nui-a-tara (Wellington).

Where were Ngaoho and Uringutu in the time of Pomare? I heard that they met Pomare at Manukau. Te Tao and Ngaoho were returning from Waikato when they met him.

The Nga-oho and Uri-ngutu in the time of Pomare met him in Manukau at the time they were coming back from Waikato and met him and his war party going up to Wai-kato.

Where were Te Tao when Kopiro came?

Te Tao-u, Nga-oho and Uri-ngutu are all one people and at that time one hapu of Te Taou was at Ongaruhu and part of them were here in Tamaki. Te Tao-u conquered the people of this part.

Te Taou at the time of Kopiro were at Onehunga.

In Hongi's time all the people who were living at Mangere and Onehunga fled away to Manukau heads when Hongi invaded Mauinaina. The men of Te Taou went south and the women and children only were living at Mangere and Onehunga.

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Te Tao-u were in the Wai-takere ranges when Hongi came the second time. They were at Wai-kato when Po-mare came with his war party.

How long after Pomare came was it that you came to live in this district? I don't know.

When Wai-kato brought you back, Pomare met us, when we were returning after having fled from Ika-ranga-nui. A portion of us under Tinana returned with Po-mare and the remainder came to Mahurangi. The returning into this district with Po-tatau was after we came from Wai-kato with Pomare. We had come to these waters of Wai-te-mata and Manukau and returned to Te-horo before we came down with Po-tatau - we remained at Te-horo a year before we came down with Po-tatau.

When we came with Po-tatau we come to Wai-kato Heads.

What part of Tamaki did you come to before Potatau's time?

Before we came with Potatau we came to Manukau and also into Wai-te-mata to fish for sharks. We also went to Mahurangi.

Te Tao came with Nga-ti-tama-oho, Nga-ti-te-ata and others.

Had you many cultivations in this part then? No. How did you get your food when you were fishing? Fern root.

We lived on fern root.

We did not make any clearing. We returned to Te-horo. When we came down in a body with Po-tatau, Nga-ti-te-ata, Nga-ti-mahuta and others came down with us. We came first

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to Waikato Heads. When the crops were beginning to grow we came to Manukau. Te-tao-u came to Karanga-hape, the others went to Awhitu, Pehiakura, Tipitai and other places.

Did any of the people come on to this place?

Potatau came to Awhitu and stopped at various places. During the first we remained at Karanga-hape the people had put in their crops at Mangere and Ihu-matao and had returned.

Do you remember the peace at Otahuhu? Yes.

I do not remember the peacemaking at Tamaki Heads but I do that at O-tahuhu - I have heard of the peace between Kahu-koti and Po-tatau. Te Taou were then living at Mangere, Nga-ti-te-ata and Nga-ti-tama-oho at Mangere. Potatau was living at Awhitu.

I do not know what that peace was for - I did not know whether it had anything to do with occupation of these lands.

We were all at Otahuhu besides Potatau and Kaihau. It was a pakeha (European) peacemaking it was an assemblage of schools a missionary meeting. I was not baptized then - I was in the reading classes. All I know is that Kahu-koti came with Mr Fairburn and our ministers were there - they were having an examination of schools. Te-tao-u, Nga-ti-tama-oho, Nga-ti-te-ata and Nga-ti-mahuta were there. The peacemaking was not in reference to these lands. Mr Fairburn bought some lands from Kahu-koti the purchase

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had taken place at Marae-tai, the land was at O-tahuhu. I was reading and did not pay much attention to what was going on.

Mr Fairburn purchased the land in order to prevent a disturbance.

Who got the pounds?

Kahu-koti's people one part of the payment and we the remainder.

Who gave you the payment?

We asked Mr Fairburn for the payment.

Who asked Mr Fairburn?

Te-Taou asked for it. We received our part after Kahu-koti had been paid, Kahu-koti sold only his own portion.

Did a new sale take place by you to Mr Fairburn? It was not different.

The payment we received was for a portion of the same lands. We were paid some time afterwards.

After peace was made Potatau went to Onehunga. After peace was made Te Taou to Onehunga and Mangere, Te-ata to Awhitu, Nga-ti-tama-oho to Tipi-tai, Nga-ti-paoa to Wai-heke and Maraitai.

Who committed the Whakatiwai murders? N'Mahu and N'Mahuta.

The Whakatiwai murders were Nga-ti-tama-oho and Nga-ti-mahuta.

Where did N'Mahuta live? Te Horo.

Nga-ti-mahuta lived at Te-horo. Nga-ti-te-ata at Maungapouri.

How soon was it after the peacemaking that Te Tao came to live here?

Te Tao-u had cultivated here a considerable time at Horotiu and Rangitoto before the peacemaking.

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You have spoken of coming to fish in Potatau's time. Why did you say you have no cultivations? How long after you came down with Potatau was it before the peacemaking occurred? I do not know how many years - it was a long time. The church had been built at Whakaringa, was getting out of repair.

We had been here many years after coming down with Potatau before the peace was made.

We had cultivations at Mangere, Onehunga, Horotiu (Queen Street, Auckland) and Rangitoto. When we were cultivating here we merely put in the crops and returned to Mangere.

We worked at Horotiu two years.

Can you not say how long it was after you came with Potatau that the peace was made? I cannot say.

Had you been here one year after coming down with Potatau, before the peace was made?

We had not any cultivations in Wai-te-mata before we came down with Potatau.

Why did all the tribes come with Potatau?

Apihai-Te-Kawau asked Potatau to come with all the tribes. Why?

Because Apihai had been living with Po-tatau at Wai-kato - another reason was there was a deal of land which had been given to Po-tatau by Awarua and we were afraid to come without Po-tatau on account Nga-ti-paoa and Nga-puhi as

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peace had not been made. We were afraid at the peacemaking at Otahuhu and up till the time of the peace with Para-whau.

I went to Whanga-rei to make peace with Para-whau: peace had been made before that at O-tahuhu at the missionary meeting - you call it a peace I call it a meeting of schools.

Where did the peacemaking take place that was made with N'Paoa? I did not go to Whangarei till after the peace with H Tipa at Okahu.

Why did you say peace was made with N'Paoa at the missionary meeting? Because other people call it a peacemaking - peace with N'Paoa was made there.

At this assemblage of schools were the N'Paoa there? There were not many of them. They talked friendly. We and N'Paoa were altogether in the reading class - peace was made with N'Paoa by the elders there. After the peace with Parawhau fear was removed.

Court adjourned for half an hour.

Ex Witness Cont: The first place we came to when Po-tatau came with us was Karanga-hape. I do not know how long we were there. We cultivated there for a considerable time, we cultivated for more than one two or three seasons and we did not come to Mangere until that Pa was out of repair - I think we were at Karanga-hape six years. We went from thence

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to Mangere. We lived permanently at Mangere. I do not know exactly how long we were there it was the principal place of residence we went from thence to O-kahu. When we left Karanga-hape we left it for good - we left Mangere also.

How long had you been residing at O-kahu before the Governor came? Four years.

How many seasons had you cultivated? We had cultivated four seasons - the fourth year when the pakeha's came the crops were ripe.

We resided at O-kahu four years and had cultivated for four seasons.

At the time of the peace of Otahuhu we were living at Mangere but had previously cultivated lands at Horo-tiu and Rangi-toto.

Was the peacemaking at the beginning or end of your residence at Mangere?

We had been at Mangere a long time. Po-tatau had left his place at Awhitu. It was more than six years from the time Po-tatau brought us down that the peacemaking occurred. During the six years we were living at Karangahape. We had cultivated at Karanga-hape and Ihu-matao. During the whole of this time we were in fear of Nga-puhi and Nga-ti-paoa. During that time we cultivated at Horo-tiu we also came to Wai-te-mata to fish for sharks.

The remnants of the people of this place Tamaki who met at Mangere to assist Tupe-riri to avenge the death of his sister were the Wai-o-hua and Nga-o-ho.

Where was Ngaoho staying when you

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saw White at Karangahape? Awhitu.

Were N'Teata there? Yes, they came there after N'Maho.

Nga-ti-tama-o-ho and Nga-ti-te-ata did not come with us to fish for sharks in Wai-te-mata. They did not come - at the time we were living at Mangere. Nga-ti-te-ata had come some time before. Nga-ti-whatua and Nga-ti-tama-o-ho came. We had cultivations here at that time. We came in large bodies Nga-ti-paoa were at Tamaki; we merely cultivated and went back to Mangere. We were afraid to come here to reside permanently but not afraid to cultivate. We did not all come - we came in parties of about ten.

Had you cultivations here when Captain Symonds came? We had given up our cultivations at Horotiu when Capt Symonds came - we had been cultivating there three years. I saw Capt Symonds and went with him to Kaipara. I first saw him at Mangere - I saw White before I saw Symonds. Capt Syumonds and Heale came from Kaipara in Captain Heale's vessel. Te Tirarau was with them. The Governor came one year after

Capt Symonds. We were cultivating at Mangere, Rangitoto and Horotiu. The man of war came the same year Capt Symonds came - we had given up working at Horotiu and had commenced a clearing at Waiariki. It was during that year we first commenced residing at Okahu - it was then we commenced

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The tribes who came here with Po-tatau came to take up the land they inherited through Te-ata-i-rehia and came to Awhitu. N'Maho came to Pehiakura and we came to our portions in Wai-te-mata because they were the portions that belonged to them before they were driven away. The people who were near to us were Te Aki-tai.

These tribes took up their lands under their common ancestor because the descendants owned land on the south side of Manukau and we had land on the north side.

We claim land at Orakei on this side the bridge through the same ancestor as on the other. The same ancestors Huatau and Tukararai.

Do you know Tobey Bunting? He belonged to Maungangu to N'Maho - he was uncle of Wetere.

Do you know of his selling any land in the neighbourhood of Remuera? He this father sold it - the land that Apihai had given them. I do not know whether he sold land at Kohi-marama to Mr Dalziel - he did not sell that land I do not know that he sold land in that locality to Mr Dalziel.

Do you know whether Te Hira signed the deed of purchase of Waiuku? I do not know he received some of the money - I do not know the amount. Te Hira is of Te Tao. He is Api-hai's son.

By Mr Mackay: My claim at Okahu or Orakei is similar to that of Apihai Te Kawau. If he died my claim

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would be good but now he is alive he is the principal.

I claim on the same grounds as he.

Have all these tribes, Ngaoho, Tao and Urungutu equal claims?

Te Tao claim from their ancestors on one side only. Tokararai, but claim of Ngaoho and Urungutu are equal in right to this land at Orakei. The original name of the tribe owning Okahu was Nga-oho. Nga-oho was the old name of Wai-o-hua.

Did you never hear Ngaoho came from Kaipara? No.

Where did Urungutu come from?

Uru-ngutu are Nga-oho - it is a new name.

What canoe did these people come in? I don't know. Have you never heard of tribes in speaking of relationship say they came in a certain canoe? Yes.

Nga-oho, Te-tao-u and Urungutu all hapu's of Nga-ti-whatua. Nga-oho comes from Huatau and Tukararai - they are now called hapu's of Nga-ti-whatua.

Have you heard of Ngaiwi? Yes. If Ngaoho is the original name of the original people how is it we also hear of that they were Ngaiwi?

Ngaoho is the name of the original people - they were Ngaiwi. The reason is there were tribes in all directions and therefore we say "Ngaiwi" (the tribes).

I never hear that in former times Ngaiwi and Waiohua had separate possessions.

Then if some tribes say that the lands on this side of the watershed were belonging to Wai-o-hine

The lands on this side of the watershed were belonging to Wai-o-hine

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and on the other Ngaiwi they speak falsely? Yes because all the lands were joined together.

Ngaiwi because all the lands were joined together.

How you prove that to be false?

Because the land belonged to Hua and other ancestors.

Hua belonged to Wai-o-hua and Nga-oho.

Urungutu were living at the time of Tupe-riri's attack at Mangere. The ancestor of Paerimu was killed at Mangere.

Urungutu owned lands in vicinity of Pokeno. All these lands down to where Auckland now stands belonged to Waiohua.

Were the tribes always living together or had Urungutu separate lands from Te Tao Ngaoho?

Ngaoho Te Tao-u had separate land before Mangere was taken, but Ngaoho were Uringutu - Nga-oho is a new name.

Does not that equally apply to Te Tao? No.

Although Nga-oho was the original great name Taou are only half Nga-oho.

Have you heard of Te Hehewa and Rangikaketu? Yes. Were they Wai-o-hua? I never heard that they were.

If Hetaraka say they were is it true or untrue? It is false. Where did Te Hehewa live?

Te Hehewa lived on the lands at Takapuna extending northwards and at the Thames.

Did you ever hear that Hehewa was of Ngaiwi? Yes.

Hehewa was of Ngaiwi.

Where did Te Hehewa die?

Did you ever hear that he died at

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Manga-whau? He did not die there.

Do you know where Te Hehewa was living when Wahaakiaki came? No.

Did the conversation you have related between Wahaakiaki take place before or after (Mimihanui) the murders? After.

The conversation between Waha-akiaki took place after the Mimiha-nui murders.

How do you account for this discussion as they were on unfriendly terms?

CHAPTER IX

The words uttered by each were challenges, one was outside the Pa, and the other inside.

That talk about words they uttered are true as the words about the lizard god found inside Kiwi's neck are true.

What chiefs were killed at Kohimarama and Tamama when the Pa's were taken? I do not know their names.

Were the N'Rongo one of Te Hemara's tribes engaged in taking these Pa's? Yes. Then have N'Rongo any claim to these lands! No. N'Whatua have no claim over these lands because they left them to Apihai Te-Kawau.

The Nga-ti-rongo one of the sub-tribes engaged in taking these Pa's at Orakei. The Nga-ti-rongo have not any claim to the Orakei lands! Nor have the Nga-ti-whatua any claim over these lands because they left them to Apihai Te-Kawau.

When tribes go to attack Pa's they do not go in heavy garments like topuni (dog skin) mats. Dog skin mats were used at night, not when they were fighting.

You say Waiohua fled to Waikato, what portion of them? Those related to Te Pepene.

The Waiohua who fled to Wai-kato were related to Te Pepene Te-tihi.

You say Waiohua take their name from Hua, had he any other name? Is he and Huakaiwaka the same person? I don't know Huakaiwaka.

There are seven generations from Hua the father of Huatau to myself.

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Is it there they were living with N'Paoa at the time of the flight of Apikai ma from Mahurangi? I do not know about that.

Was Hakopa Te Paerimu a Uringutu who brought Apikai ma from Heads of Waitemata? I have heard it stated so in Court.

When you were living at Te Horo Wai-pa were Uringutu with you? Yes.

Did you ever hear of any tribe killing the original people of this country besides Taou and N'Whatua? I have not heard from other tribes what they did.

If Ngaiwi and _____ extended on the other side of Tamaki who exterminated them there? I don't know.

Did you never heard that Ngati Paoa, N'Maru, N'Whaungunga and N'Tamatera killed on account of the death of

Did you never heard of Kapetu? I have. Did you ever hear that he killed Ngaiwi and Waiohua? I have.

Kape-taua killed some of the Nga-puhi and Wai-o-hua.

Names of places on this?

Is it our Maori custom to give names to places on account of incidents taking place there such as murders and other matters.

Can you explain why Papatarutaru was given to land this side of Tamaki? No.

Are N'Tamatera a tribe belonging to this side of the Thames?

Who is Teruki you alluded to the other day? I did not allude to him.

Do you recollect living at Te Horo? Yes. Did you see C Marshall there? Yes.

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Do you recollect his leaving there for Sydney? No.

Was he there immediately before the tribes returned to Mangere? I saw him there before the tribes returned to Manukau.

How long before? I don't know - it was not long before the tribes came away.

You say all the Waikato tribes came with you, did they formerly own land here? No. Why did they come? N'Teutu and N'Maho had claim to land on other side of Manukau.

What did the others come for? To bring us down. Had not Waikato tribes before that time made peace with Ngapuhi? Yes.

Pomare the Wai-kato fought - after that peace was made between Nga-puhi and Wai-kato. After that Tira-rau and Pou-awha's business - there had been a peace made but it had been broken. Puke-rangi was of the Para-whau - he was in this expedition - Pukerangi was killed by Tao-u.

We were afraid of Nga-ti-paoa and Para-whau that we required Wai-kato to protect us.

Did you make the cultivations at Horotiu and Rangitoto before Kahukoti's peacemaking? Yes.

How long was after you came to Manukau from Horotiu before this peace was made with Kahukoti? I think it must have been at least six years. We lived at Karangahape for six years - then we were a long time at Mangere before the

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armed with guns was this true? I did not see any guns if they had had guns with them there would have been fighting. The guns would have been fired off. Mr Clarke was the only one of the company who was energetic to speak and bill and tomahawk were returned to Mr Clarke at that time - one of our party was wounded with the hook. If he had been killed Mr Clarke would have been killed also.

At the time of Kahukoti's peacemaking at Otahuhu what cultivations had Te Taou on this side? Rangitoto and afterwards at Okahu.

Had they only recently begun to cultivate at Rangitoto at that time? Many years before. Where was the permanent residence of Apihai ma then? Mangere and Onehunga.

At the time Te Tao were living at Karangahape what other cultivations had Te Taou on the Manukau side? Mangere and Ihumotu - we had long cultivated there - and we had a herd of pigs at the island of Puketutu.

Why did Waikato tribes accompany Te Tao-u and Apihai to Manukau? Through a request by Apihai and Potatau.

Waikato accompanied Te Tao-u and Te-kawau to Manu-kau through a request by Kawau and Po-tatau.

Was that their principal reason?

Another reason was Po-tatau-Te Wherowhero's face had been smeared with blood. Our Pa at Te Horo - was stormed by Te Hurupu that is the meaning of Te Wherowhero's face being smeared with blood -

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that was to avenge the Whakatiwai murders. We had come down the Wai-kato river and were on the sea coast. I was in the Pa at Te-horo when it was stormed.

A portion of Te Tao-u and Nga-oho had left Wai-kato before the Pa was stormed. The first time we came with Po-tatau and the others and after we left the Pa was taken: messengers came down the Wai-kato river and I came with them along the coast. Then we all went back to avenge the affair at Te Horo - Wai-kato's were slain by Te Tao-u, Nga-ti-tipa, Nga-ti-te-ata and Nga-ti-tama-oho also joined in the fight.

Did Apihai ma go? Yes.

This fight was a Momoriiti.

Before your first coming under Potatau had not portions of the tribes been sent to prepare cultivations for the main body? No. Did you all come at one time? Yes. At the time of Capt Symond's first coming where were you living? At Mangere.

Were any of your people living at Orakei and Okahu? Long before that they had cultivated here but had returned to Mangere. When Capt Symonds had been here for a year he went to the Bay and stayed some time and returned he stayed here for a time and went back - he stayed there and returned in Capt Stewart's vessel. I cannot give any idea of the time that elapsed between Capt Symond's first visit and the arrival of the Governor. How

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I should have known that he was from these ancestors. I should have had an opportunity of learning his ancestry from him.

Do you consider the subdivisions you spoke of real divisions?
Yes. With boundaries? Yes.

Where was the portion of land owned by the Wai-o-hua? I do not know the boundaries in the days of Wai-ohua, but I do those in the days of Tau-moari.

State generally where the people were placed:

Where the people placed:

Nga-ti-tama-oho at Pehiakura

Nga-ti-te-ata at Awhitu

Nga-ti-pari at Papa-kura

Aki-tai at Pakete

Nga-ti-whanaunga at Awhitu and Pehiakura

Te-aua - same as Aki-tai

Nga-ti-kahu-koka - same as Nga-ti-te-ata

Nga-oho Tao-u at Tamaki and on to Kaipara

Nga-ti-whatua came to Wai-ko-nui that they might be near to Te-tatua (Three Kings)

Is Poma Te Tioi a Whanaunga? No he is N'Maho - they are one.

Did you never heard that Hetaraka made an objection to the sale of Gov Grey's time and was not that the reason you did not receive payment for it? I did not hear.

The time you attempted to sell that land was at the time Hetaraka's letters were published? Yes - but I had urged my claim during Gov Grey's first administration.

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living at Waitere. I remember how old he was when he left - he was one elder. He was old enough to carry arms he had wrested and fought. I know the cause of his leaving, a squabble between Te Po and himself - about fern root - the result was that Hetaraka was attacked with the fern root powder -

Te Po and Taka-puna quarrelled about fern root - the result was that Taka-puna was attacked with the fern root powder by Po.

Turehurehu was there and Hetaraka this father left. I know Hetaraka was born at Waitere and all N'Whatua. Hetaraka's

mother's name was Tahiki - she was N'Whatua - Te Matarahurahu was the hapu. I knew Parehurehu. He was N'Tai. I first went to Okahu when we came back from Waikato (this was not clear) before Ikaranginui. It had been my permanent residence long before and at Onehunga - N'paoa was at Mauinaina and Mokoia before they had fallen. I was cultivating at Mangere, Onehunga, Orakei on this side at the time. N'Paoa were at Mauinaina and Mokoia. N'Paoa did not cultivate at Orakei at that time. I remember the return of the tribes from Waikato I came back with Apihai ma. The first place we went to live at in Manukau was Karangahape and we built a Pa there. The next place was Mangere we built a Pa there the name of it was Whakarongo our cultivations were then at Orakei, Horotiu and Okahu. I cultivated at these places myself. After I left Mangere I came to Orakei and Okahu to live. I found no people there this was before the Europeans came. A long time before we cultivated

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At 2.15 the Court resumed

Te Waka Tuahere (sworn): My name is Te Waka Tuahere. To what people do you belong? Taou and N'Rongo.

The Nga-iwi were the original inhabitants of this country of Tamaki.

Waha-akiaki belonged to Te-Tao-u. He killed Kiwi. Tupe-riri belonged to Te Taou. Wahahakihaki was a relation of Tupe-riri through Ranga-haua, a woman. Rangahaua was wife of Tamapakihi, their son was Waha-akiaki and Te-kara-kihi was younger sister of Rongo-haua. Te Mimiha was mother of Rongohaua, she was wife of - Te-ra-pakihi was a daughter of Mimiha-nui. She was wife of Huka-tere, they had one son Tuperiri. Tuapakihi and Tukararai were distinct persons. Hukatere had only one wife called Tukararai.

Matua-hoa was the husband of Te Mihinga, they had Rangahaua who took Tama-pakihi and they had Wahaakihaki.

Mahinga and Matuahoa had other children. Te-ra-pakihi who took Hakatere, their child was Tuperiri.

Tukararai was wife of Huka-tere

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was her husband.

You have just said Tuapakihi was husband of Hukatere? I have made a mistake.

Tua-pakihi was wife of Para-hua and Hukatere was their son, he took Toka-rauhia of Nga-iwi, their son was Tuperiri.

Tukararai was of Ngaiwi. I have heard of the murder at Waitohora and also of the murders of Mimiha-nui by Kiwi and Rangi-kaketu.

Who were the people who committed the murders at these places? Kiwi and Rangikaketu.

To what people did they belong? I don't know. I have heard.

They were of Ngaiwi who were murdered at Waitahora and of Te Taou at Mimiha-nui and also of Nga-ti-hine-rangi of the Nga-ti-whatua.

Any other people? Te Taou and Hotene's people Te N'Hinerangi, N'Whatua is the principal name.

Nga-ti-whatua took revenge for the massacre at Mimihanui at Kai-para then they came in their canoes and attacked the Pa's at Kohi-marama and Taurarua. These were both taken by one war party.

The people who lived in these Pa's were Nga-iwi and Wai-ohua.

These Pa's taken by assault by the chiefs of Nga-ti-whatua. Takana, Te Pahi, Para-whenua, these are the chiefs who led the attacking party.

The chiefs of the Pa's were at Kohimarama, Kopiki at Taurarua

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Hu-pipi and Hu-mataitai. Those are the names. The last two were twin brothers. Thus was revenged the death of Huru and Kaura who were killed in Kai-para. Horo-tu was the mother Te Huru and Kaura, they were Nga-ti-whatua and Tao-u.

The people in the Pa of Kohimarama were all killed - the people of Taurarua shared the same fate.

The war party returned to Kai-para.

Another war party came afterwards led by Waha-akiaki and Muru-paenga and Wai-taheke, who went by Titiranga down to Paru-roa. They made a moki and paddled away in the night down the bends of Manukau and stormed the Tara-taura Pa west side of Awhitu and took it then came back and assault Puke-hua-katoa Pa on east side of Awhitu, but did not take it - they returned to north side of Manu-kau and the people of these Pa's saw that Nga-ti-whatua were only a small party from the footmarks they had made and a messenger was sent to Maungakiekie (One Tree Hill) by the Ngaiwi and to Maunga-whau (Mount Eden) telling the news of this war party, the people under Kiwi came and landed at Paru-roa and remained there some time. In the morning the Ngaiwi's came and Ngati Whatua seeing that they were a large party retreated and were pursued by Ngaiwi. There were 140 of Te Taou and N'Whatua they waited near the

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summit of the hill for the enemy. The parties then came near together. There were 2,000 who attacked the 140 of Nga-ti-whatua, Wahakihaki asked his nephew by what mark he would know Kiwi who said "You are sure to know Kiwi by his plume."

They fought for some time before Kiwi's party came up and then the first attacking parties fled - Kiwi brought them up again. Kiwi led the attack and was caught by Wahakihaki - Kiwi fell and threw Wahaakihaki down and got on top of him - Wahaakihaki being underneath said - "What shall I do?" He recollected he had a stone weapon named after an ancestor, he made a blow upwards and hit Kiwi and then got up and killed him. Ngaiwi fled to their canoes and attempted to paddle away which were dragged back by the Nga-ti-whatua who killed the Nga-iwi's in them. There was a great slaughter and the Nga-iwi were destroyed.

Wahakihaki came back to Kai-para and Tuperiri led a war party and went and avenged the death of his sister who was

murdered at Mimiha-nui. This is the time they put Kiwi's body on the tree at Maunga-nui.

Tupiri went to avenge the death of Tahitahi by attacking the Pa at Mangere.

Maungakiekie (One Tree Hill) was the Pa of Kiwi. What became of that Pa? The people had all been destroyed and it was

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deserted when Tupe-riri got to Mangere.

That was the last Pa occupied by the Wai-o-hua and Tuperiri took the Pa at Mangere.

After taking the Mangere Pa Tupe-riri went with his people and settled in the Maungakiekie Pa (One Tree Hill).

The remnant of Wai-o-hua fled to other parts to the other side of Papa-kura, Tamaki and Papahuia.

Who were the people living at Orakei and Okahu when Mokoia and were standing? N'Paoa were at Mokoia and _____. Taou, Ngaoho and Uringutu at Okahu and Orakei.

Did you come back with Apihai ma from Waikato? Yes. Which was the first place you went to on your return? Karangahape - our cultivations were there. We built a Pa there.

Where did you go to from there? Mangere. Had you a Pa at Mangere? Yes. Where were your cultivations when you were living there? There and Onehunga. Anywhere else? The whole place was covered with our cultivations.

After we had been at Mangere two years we came over to cultivate at Horotiu, Waiariki, Rangitoto, Orakei and Okahu.

Did you cultivate over here before the Europeans came? Yes.

Do you remember the building of the Pa

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at Orakei before these wars! Kaihau cultivated, he put in potatoes which he left for our benefit.

Did Kaihau cultivate for N'Whatua when he was there? He cultivated one season and left the potatoes for Mata - he had a kainga with his daughter, Apihai, and his other relatives.

Who built the houses that Kaihau and his slaves lived in? They had been built before he came - his daughter's houses.

During all these visits did Kaihau never cultivate for two seasons together? No.

Who was Rangirara? Don't know.

Who was Rangiunu? Don't know.

Who was Whe? Don't know.

Kaihau's wife? Don't know.

Who was Tuaho? Kaihau's mother.

Of what people? I don't know.

Mr Mackey: Were the murders at Waihohou and Mimihanui committed by Ngaiwi? Yes.

Tuaho was the name of the mother of Kaihau.

Were any other people engaged in them?

The Nga-iwi and the people who belonged to this land. Original owners joined in the murders at Wai-tahora and Mimiha-nui, in consequence of these murders Te Taou came to conquer this land at Tamaki.

Rangikaketu was concerned in these murders when the food was taken out of the Pa at Maungakiekie. Rangikaketu said "You had better let it remain." He gave a friendly caution. This is the reason why the lands to the north of Taka-puna were left to Te-hehewa till the time of the Pakeha (Europeans came). Notwithstanding these warnings Rangikaketu was concerned in these murders with all his people.

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CHAPTER X

Here still I am
And thou erect
Doert still stand yonder
Learning the art
Of holding war weapons
The weapons of Tu-tawake
The red plumed
Hani-kura and
The Kawau-ruku-roa
In the Kawau-marō battle
Or in the Kura-takahi puni
The warriors sign in war

*A dirge sung by a widow on the
death of her husband in war.*

PA AT MOUNT EDEN, AND OTHER FORTS IN THE TAMAKI DISTRICT, AND THE WARS WHICH TOOK PLACE AMONGST THEM (NGA-TI-WHATUA)

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(Extract taken from Maori Land Court Minute Books?)

Saturday Oct. 7

Place: The same

Present: The same

Rex by Mr McCormick: Tuperiri had a Pa at Maungakiekie. Tao-u had Pa's in this land of Tamaki. They had Pa's at Orewa (Kauri Point) and Waha-akiaki were the chiefs of that Pa.

Who was chief of that Pa? Tara-hawaiki and Waka-riki (it was in Apihai's Te Kawau's time). Waka-riki was a brother of Tarahawaiki.

Te Tao-u had another Pa at Te-to at (Freeman's Bay). Who was chief? Waitaheke was chief of that whose son was Nopere, Waitaheke 2nd. Other Pa's of Ngaoho, Taou and Uri-ngutu were Mango-nui (beyond Kauri Point). Reretuhau was chief of that. Another Pa was at Tauhinu - occupied by the same people that lives at Orewa.

These are all the Pa's in this sea (of Wai-te-mata) and this land after all the people had been destroyed.

Was there a Pa at Maungawhau at the time Tuperiri lived at Maungakiekie? No, I saw the remains at Maungakiekie.

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Did you see the remains of a Pa at Maungawhau? No.

Do you remember the battle of Rangimauturutu? I have heard of it.

Was the Pa at Maungakiekie occupied by Te Taou after Rangimatarutu? No before.

Were these Pa's you have mentioned at Orewa occupied after Rangimatarutu?

I lived at Orewa long after the battle of Rangi-matarutu.

The Pa at Te-to (Freeman's Bay) was occupied after the battle of Rangi-mata-rutu.

Orewa was occupied after Orohe. The Pa at Te-to (Freeman's Bay) was occupied after Orohe.

Where were the lands of Te Hehewa? From the river Te Wai-roa to Orewa - these lands belonged to the people of Rangikaketu, the Nga-i-tai.

Had Te Hehewa any lands on this side of Waitemata? I don't know. Or Rangikaketu?

I know this land belonged to Kiwi.

What people did Paia belong to? N'Whanaunga.

Whose wife was Paia? Tautaria.

By Court: When the original inhabitants were exterminated some of the women were preserved. Some were killed and some were saved as slaves.

Tu-ahawaiki took Moko-rua after the conquest. He take her prisoner

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as she had been a wife to his “whare o nga matua” (one of the house (line) of his ancestors).

She was the wife of one who residence with her parents - Mokorua did not belong to Wai-o-hua but Waikato.

Where did he get her from?

You do not know where he got her? No.

Do you mean when you say Mokorua went to Waikato - that she fled from this place in consequence of the wars of the Taou or that she went peaceably to reside there? I don't know.

Where did Te Horeta live? I don't know. What became of Te Tahuri after these fights? Did she run away or was she captured?

Do you know what became of Rangikeketu after these fights? I did not hear.

All the people of Rangikeketu were killed. His principal people were Nga-ti-paoa-taniwha of Nga-i-tai.

All Rangi-keketua's people were killed by Wahaakihaki, that is the Ngaiwi were killed.

After that period Rangikeketu had no people except the escaped of Nga-i-tai and Nga-ti-paoa-taniwha.

They were in existence that time. These were saved. The whole of the people were engaged in the fight. Were N'Tai? They were at the - Were any of them engaged with Rangikeketu? Yes.

And Wahakihaki? Yes.

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Were any of Poataniwha in the fights? Some were and some did not go. Were N'Kahu in the fight? All of them some went to fight and some looked after the settlements.

Some Nga-i-tai and Nga-paoa-taniwha and Nga-ti-kahu joined Rangikeketu in these fights. Some of them had escaped from Paru-roa.

Then Rangikeketu had under him N'Tai, N'Kahu and N'Poutaniwha's were they Ngaiwi?

Ngaiwi were with Kiwi and also Ngaiwi were with Rangikeketu with Nga-i-tai and others.

I have never seen Hehewa - I have seen Purehurehu, he lived with N'Paoa after his return from Kaipara.

Where? Perhaps at the Thames.

Do you know where Hetaraka had been living all this time? With his people the N'Paoa.

Parauna Ngawiki (sworn): Parauna Ngawiki is my name. I am a N'Whatua of hapu of Maunga-matua. I live at Kaipara.

Do you know o_____ to? Yes.

Have you any claim? Yes.

When did you first visit them? In Capt Symond's time.

Where did you come from then? Kaipara. With whom did you come? I came with a fighting party. What for? On account of Te Whiunga Poukiu and Tirarau. Where did you go to? The army went back from Waikato.

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I have heard of Kapetaua and also of his having killing Tarakimokimo in revenge for his having been thrown into the sea.

Did you hear that he conquered some of the original people of this country? No.

When you came from Kaipara with Capt Symonds was there a Pa at Onewa? That was in former times.

Have you ever seen Hetaraka cultivating at Okahu? No.

Has Hetaraka any claim to Okahu? I do not know.

What was the boundary line of the land of N'Kahu? Te Waitemata stream.

Did you not claim Rangitoto together with Hetaraka Takapuna? Yes.

What was the boundary you laid down in that case from Tamaki? Whangamatau along the sea taking in a portion of Rangitoto thence to the other side of the island thence to Tiritiri - a portion of Rangitoto divided N'Tao - we did not come in on this side.

Was that the boundary according to yourself and Hetaraka?
That was Hetaraka's own boundary.

Eruera Paerimu (sworn): My name is Eruera Pae-rimu. I belong to Uringutu and Waiohua. I live at Waitakere, before I went there I lived at Orakei.

What was your father's name? Pai-ramu (Hakopa).
Mother's name? Titoki.

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My mother's name was Titoki of Te Urioteautauri-rangi, from Tukararai. That was her hapu.

Pae-rimu's father was Tiaki. His mother, Kiri-ngoru of the Ngaoho. Kiringoru was of Nga-ti-pou of Maketu. Tiaki's father was Te Aho. Te Aho lived at Mangere in Kiwi's time. He was at Mangere when Tupe-riri took the Mangere Pa. Tiaki was also there. Tiaki was saved by Tupe-riri. Tiaki went to live after this with Tuperi and his people after the Pa was taken.

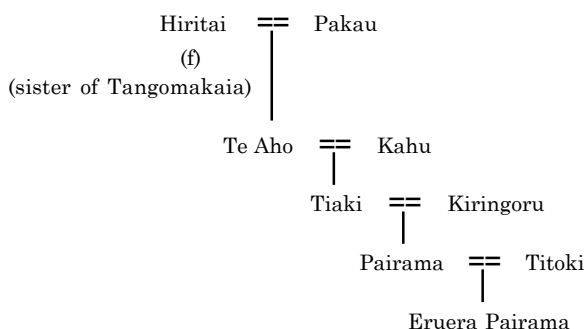
Was he married to any of Tuperiri's people? No.

Tiaki's wife was Kiringoru.

Are you related to Apihai? Yes. How? Commencing at _____ the father of _____ from whom descended Apihai.

Witness gave his genealogy:

Gave your genealogy:



(The witness apparently left out several generations.)

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Pourau was my father.

His father: Tiaki

His father: Te-Aho

His father: Pakau

His father: Whatu-arewa

His father: I end here

Kahu was wife of Te Aho. Kahu was of Nga-oho. Te Kararai belonged to Te Urioteaua, Tahurangi. The general names were Wai-o-hua, Nga-iwi and Nga-oho. Tokararai's mother was Te Ahi-tawhi-rangi. Her father was Te-Rata. Wife was Paki-hurehu.

Nga-oho were the original inhabitants and owners of this land Tamaki. They get the name from their ancestor Oho. Nga-ti-whatua killed the original inhabitants of this land.

Any other beside Ngaoho and Ngaiwi? Afterwards Waiohua.

Ngaoho was any other names for Ngaiwi but Nga-iwi was the great name of all the people living in this district, they were also called Waiohua.

Are there any people living now who represent the old Ngaoho? Yes, Apihai and myself, Paul and the whole of them.

Did anyone kill the original people of

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this land? Yes. Who killed them? Te Taou and Ngati Whatua.

The Pa's of the original inhabitants were Mangere, Moerangi, Otahuhu, Maungarei, Rarotonga, Maungakiekie, Remuera, Omahu, Te Uruponga (at Orakei), Maunga-whau, Owairaka, near Three Kings, Tiratau or Tatua (Three Kings). These are all the Pa's on this side - there was another on the other side, Matuhuina.

Were there not Pa's at Kohimarama and Tauraraua? Yes formerly.

There were other Pa's at Kohimarama and Tauraraua which were taken by Nga-ti-whatua.

Who took the Pa's at Kohimarama and Tauraraua? I heard that N'Whatua did.

Some of these Pa's I have mentioned were taken in war and some were not.

These were taken in war. Mangere was the Pa that was stormed the people of the other killed at Paru-roa. Mangere was the last Pa that was taken.

Tiaki lived with Tupe-riri.

Did your father live with Apihai as one people? Yes.

I am connected with Te Taou through our ancestor Rotu.

(Court adjourned for an hour, 1.20)

(At 2.30 the Court resumed)

Ex of witness contd: When did you yourself first come to live at Orakei and Okahu? When I was a child. With whom did you come? Apihai

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Paerimu and the three hapu's mentioned here. Where did you come from?

Waikato to Karangahape and Mangere. We had cultivations when we lived at Mangere at Po-manawa on east side of Onehunga and at Mangere.

Was it when you were cultivating at Mangere and Onehunga that you came for the first time to Okahu and Orakei? Yes.

Did you come to live at Orakei before the first Governor came to Auckland? Yes. Do you remember the building of the Pa at Okahu? Yes.

Who were the people living at Okahu then? Taou. Any others? Ngaoho and Uringutu. Any other people? No.

Do you remember the visit of Kahu-koti to Okahu? Yes.

Who were the people living there then? Taou, Ngaoho and Uringutu.

Any others? No. Was the Pa built when Kahukoti came? Yes.

Do you remember Mr Hoeta Patene and some of N'Paoa coming with Mr Clarke to cut a line near Okahu? Yes.

Were N'Paoa allowed to cut that line? No. Who prevented them? Taou, Ngaoho and Uringutu.

Did Apihai ma take away the hook and tomahawk? Yes.

Did any of N'Paoa say anything about the word of Hema? I don't know.

Do you remember Te Rokiroki, Mohi Te Poatau

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Why did they flee to Apihai after that battle? They were in fear that is the reason Apihai invited them.

Did they go because Apihai invited them? Yes.

Where did they flee from? Waiuku. Did Apihai send an invitation to them at the time of the battle? It was after the fighting.

Did not Kaihau and his people go because they were related to Apihai? That is one reason.

In Governor Fitzroy's time? Yes. Was it necessary at that time for one tribe to fly to another for protection? They went to Apihai that they might be a distant away from their enemies.

Why did they not go to Hetaraka? He was too far away.

Then Orakei was just the right distance? I don't understand.

If they had gone the same distance in another direction would that have done? That was the only reason they came.

Then it was not one reason that they were related? It was.

What was the name of the messenger who went from Apihai after the battle of Turangahau? I don't know.

You say you are related to Apihai through Whangamokai? Yes.

I am related to Apikai through Whangamokai seven generations back.

How many generations is it? Seven. Was Papaha one? I don't know. Was Pohate one? I don't know.

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Who was Hina? I don't know.

Who was Whero? I don't know.

Who was Ranginui? I don't know.

Who was Whe? I don't know.

Who was Kaihau? I know him.

Do you know Kaihau's wives? No. Do you know Apihai's mother? No. Have you being going through your ancestors with anyone lately? No. When was the last time? Formerly.

I do not know any other ancestors but my own.

Rangimaturu belongs to Wai-o-hua. He was killed by Nga-ti-paoa at Orohe. The tribes Nga-ti-paoa, Nga-ti-te-ata and Akitai and Nga-ti-pari fought at Orohe.

Were any of Tao Ngao or N'Whatua there?

Taumoru of Nga-ti-whatua was the only one there.

Orohe is on the east side of Whanga-matau on the east head of the Tamaki river.

Did N'Paoa ever kill any of Hetaraka's ancestors? I do not know.

What tribe does Hetaraka belong to? N'Tai. Are they a hapu of Ngaiwi? N'Tai is a great name.

Is it a hapu or distinct tribe? That is the right name of Hetaraka. What I heard was this that it was not a hapu of Ngaiwi but a distant name.

Waiohua was descended from Hua-kai-waka. I know they came from Hua. They did not come from Huakaiwhata.

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I do not understand the length of the name as far as I know.

They do not come from Huakaiwaka. Hauwaka is the name of the place where the canoes are dragged across from the Awaroa to Wai-uku.

Ngaoho and Ngaiwi are one.

Then are you a Ngaoho? Yes.

Urungutu and Nga-ti-pou are related to Pou-tu-keka. It was afterwards the hapu's were subdivided.

Are you sure of that? Yes.

Tirikohua and Maketu were the old lands of the tribe. Nga-ti-pou descendants of Pou-tu-keka.

If you are closely related as you say how was it Taou and Ngaoho killed all your relations at Mangere? The reason they came here was because the N'Whatua had come - Mou here - the people of Taou came to kill the people of this land.

Were all your people killed except Tiaki? Yes.

Was he made prisoner? I don't know all I know is that he was saved.

Then if all your tribe were killed and this man only was saved how can you have any claim over the land? My claim cannot be set aside. Although that Pa was taken at Mangere I have lived upon it ever since.

If Tiaka was the only one of Urungutu who escaped from that Pa how

(Note in Manuscript that "140 not required".)

(141)

Can you swear Mohi Te Poatau was not there? Mohi Te Poatau was at Okahu but I do not recollect seeing at Taurarua.

Will you swear to C De Thierry was not a Taurarua? He was not there.

Has Apihai claims to land at Papakura and Terekohua? No.

Were not these lands lands of Ngaoho? Yes.

Then if Apihai has no claims to these lands how do you give him claims to these lands as Ngaoho? These lands were left to these descendants who were living there.

Where were the lands of the Waiohua formerly? Maungakiekie and all this land here.

What do you mean by all this land here, the land on the shore of the Waitemata? Yes the land from that Pa

Maungakiekie coming this way and going.

Do you know the boundaries? Yes. Where are they?

The lands of the Waiohua were commencing at Maungakiekie thence to Wai-orohi-o-kiwi thence to Te Whau (Wai-oro-hiokiwi is beside the sea), Maungakiekie to Onehunga and cross to east side of Te Whau.

It comes to this sea from Onehunga. From Maungakiekie to the stream that comes to the sea from Remuera to the sea thence by the sea to Te Whau and from Te Whau to Onehunga.

If those are the lands of Waiohua they can have no claim to Okahu? That part belonged to Ngaoho.

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Then you as a Waiohua have no claim to Okahu? I am a Ngaoho.

Did you not say when you were first asked that you were Uringutu and Waiohua? Yes.

As you have excluded Okahu from the Waiohua lands how can you have a claim to it? I have four different lines from Tiaki I am Ngaoho from Pukeka I am Waiohua.

Rex by Mr McCormick: You said Apihai claimed through Te Atairehia? Yes.

Is not his claim through Atairehia through his mother? Yes.

Did not Mokorou come back from Waikato and many Terahawaki? Yes she did not come back from Waikato she came from the other side from Manukau-Pehiakura.

Where were the lands of N'Tai? Takapuna was the settlement extending north to Orewa.

The lands of the Nga-ti-tai were Takapuna and extending north to Orewa.

You said Apihai had no claim to land at Papakura and Tirikohua? Yes. Because of a division? Yes.

By that division were there lands at Papakura left to Maki and his people? Yes.

What were the lands left to Apihai ma? Where our feet now stand.

Is your claim to Okahu through your being a Waiohua or Ngaoho? Both.

The boundaries of the land of Ngaoho commencing at Oku this side of Mangere

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coming along to Otahuhu, thence to Maunga-rei (Mount Wellington) thence to Omaru (near Mokoia) thence to Hautapu on the sea thence to Okaraka on the sea then to Te Komiti, Pipipi, Whakamuhu, Waiparera, Wanganui, Kohimarama, Okahu, Te Pakaroa.

Pakaroa is the mouth of the Orakei creek.

What do you mean by the creek of Remuera?

Ohinerau is the name of the creek going up towards Remu-wera.

By Court: Did Ngaoho and Ngaiwi ever land on the other side of Tamaki? I don't know.

Did you ever hear of Nga-ti-paoa having killed any people on this side of Whangamatau?

I have heard of Nga-ti-paoa having killed people on west side of Whanga-matau. Rangimature was killed in late times.

Is he the only one you know of? That was not on this side? I have never heard that N'Paoa killed any people on this side of Tamaki.

I have never heard of Nga-ti-paoa having killed any people on west side of Tamaki.

Do you know who conquered the Ngaiwi on the other side of Tamaki? No.

Did you say Hetaraka is not a Waiohua? Yes. Is he a Ngaoho? No. Is he a Ngaiwi? No I am not clear about it.

You mentioned all the people buried at Okahu. Wha _____ and the chapel do you know of any N'Paoa being buried there? I have not heard Ngati Paoa being buried there. Any N'Teata? No.

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We would not have had a claim.

When did you first hear of Hetaraka making a claim? At the time his letters were published.

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CHAPTER XI

I did suppose o sir that you
Were beautifully tattooed, to take
Your stand in distant wars
And hold the weapon spear
But now I know not if
You hold a weapon in your hand
Or shout amidst the din of war
And make yourself be seen
And tread the path to Tau-po
And then return to home
To find starvation there
And wave your hand to Rua
And to Tu-ramarama
But let your mind be clear
To act, and to construct

A song of taunt to the lazy and cowardly.

BOUNDARY OF THE OLD TAMAKI DISTRICT, AND DEATH AND BURIAL OF TE-HEHEWA (NGA-TI-HAUA)

(144)

(Extract taken from Maori Land Court Minute Books?)

Ngaoho was the old name of the people who lived in the country in old time.

They had other name Ngaiwi and Wai-ohua.

What people represent the old Ngaoho now? Apihai.

The people of this land were conquered by Te Taou.

After the people of this land were conquered what people took possession of the land? Ngaoho.

After the people of this land were conquered, Tupe-riri the chief of Ngaoho who took it.

Chief of Ngaoho at the present time is Te Kawau Apihai.

Did you return from Waikato with Apihai? Yes. Did you go with Apihai to live at Karangahape? Yes. And at Mangere? Yes.

Where were the cultivations of Apihai ma when you were living at Mangere? Mangere. Where else? Onehunga - here.

At what place here? Rangitoto that was the first. Where else? Okahu and the whole of that neighbourhood.

Had you cultivations on this side before the first Governor came to Auckland? Yes.

Do you remember the building of the Pa at Okahu? Yes.

Had the first Governor come then?

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The small Pa was built before the Governor came.

Where were your cultivations then? There. Had you cultivations anywhere about there? Yes - down here - and Horotiu.

Were these cultivations before the Governor came? Yes before the pakeha came. Whose cultivations were they? Taou, Ngaoho and Uringutu.

Court adjourned till Monday at 10 o'clock

Monday Nov 9th 1868

Place: The same

Present: The same

Orakei contd

Apihai's Claim contd

Hapimana (recalled): Do you know of a division of the land about here among the different tribes? No.

Did you know Maki Karaka?

I know the boundary line at Otahuhu. That boundary line begins at Otahuhu at the place where the canoes were dragged across on the Manukau side belonged to Nga-ti-paoa the other side was ours. We owned O-tara and Papakura.

Did the line go as far as Otara and Papakura? Ours.
Where were Maki's lands? Maketu and Irikohua.
Maki owned the lands of Maketu and Iri-kohua.

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Where were the lands of Apihai ma? Tamaki. Who laid down that boundary? Myself. Who else? Mohi, Ihaka and Te Kune and self. Mohi and Ihaka are dead.

To whom according to your idea does Okahu belong? Ngaoho, Taou and Uringutu.

Who represents them? Taou and Ngaoho by Apihai, Uringutu by Hakopa, and Waterangi, Te Taou.

Do you know Hetaraka Takapuna? No. Have you seen him? Where? No. Have you seen him about this court? Ae. To what people does he belong? N'Poutaniwha. Where are his lands? Takapuna northwards to beyond Whangaparaoa close on to Mahurangi.

Has he any land on this side Waitemata? No. Have you heard of Te Hehewa? Yes. Is there any relationship between Te Hehewa and Hetaraka? Grandfather.

Te Hehewa was buried at Wharenga at the Manukau heads beyond Te-rau-o-te-huia. He died a natural death.

Where is Wharinga? At Manukau heads. Is it beyond Rau o te Huia? On one side of it. Where was Te Hehewa buried? At Wharinga.

His bones have been removed from there and taken to the sacred place of the Kawerau who took his bones there.

Where? Hikurangi - it was left out formerly when the land was sold.

Why were his bones taken to the place

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of the Kawerau?

Te Hehewa came from Awitu. There was an ancestor of Kawerau killed by Te Hehewa and it was according to native custom Te Kawerau bewitched Te Hehewa as a payment, and he came and died at their place - the party who paid this respect to his bones will be able to explain it.

Were you cultivating at Okahu before the Governor came?
Yes.

When the Pa was built at Okahu were there any of N'Pari and N'Hura and N'Paoa living at Okahu and Orakei? N'Pari are right. N'Pari of Hemi.

Do you remember Hemi coming to live at Okahu? He came to Te Parakaka and Paul.

Where were Te Parakaka living? They had been staying at Okahu but they had gone to Parewa.

Where did Hemi go to live? At Parewa. Do you remember in what Governor's time that was? Gov Hobson's - Gov Fitzroy.

What was the first Hemi went to live at? I am not sure whether it was Okahu or Parewa - Fitzroy's time.

Did Hemi come alone? Hemi and his wife came first his father followed. Te Rokiroki? Yes. Te Rokiroki and Maho? Te Rokiroki and Te Rakamihia.

Did Mohi Te Poutau come here? I don't know him - there was another old man whose name I don't know with Te Rokiroki.

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You said that the land of Hetaraka extended north to Whangaparaoa give me the western boundary? Kaipara. Bring it round this way from Kaipara? Round to Takapuna? It goes along the harbour to Pitoitoi and from thence to Kaipara.

Where is Pitoitoi? At the head of the Waitemata.

Is Orewa within the boundaries of Hetaraka's land? Yes.

The land of Taka-puna was given up by Taka-puna on account of having avenged the death of some of his people. Orewa was given up - Nga-ti-poutaniwha fell - then we got all the land inside Tiritiri and it became our property - as payment for the assistance given by Waitaheke.

These ancestors of Taka-puna were killed by Nga-ti-paoa and Nga-ti-maru.

You say Te Hehewa died at Whanga - is that his land? No.

Ararimu is the land which I have heard was given by Hetaraka's ancestors to Waitaheke of Te Taou and Ngaoho.

Why was it given? Because the "mate" of N'Tai had been avenged by Waitahaki. The mate was this some of his ancestors had been killed by N'Paoa, N'Maru and N'Tamatera.

Who were the ancestors of Hetaraka who were killed? I don't know. I have only heard of it the same as I am now speaking.

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Te Hehewa killed an ancestor of Kawerau who was called Parerangi. Te Hehewa was utu'd (payment) out of revenge.

It is the custom when a person is "utu" to another to bury him in a sacred place but rather to leave him to the dogs, for this reason because the person who bewitched him was related to the woman, his mother.

It is a Maori custom to bury the persons who are the victims of revenge.

The reason that he was buried is that Waio-hua ancestors were clearly related to Hehewa.

Do you know the boundaries of the land now under investigation? Yes.

Was Patene's survey inside those boundaries? Inside. Where?

You say Patene and his people came secretly did they come in the night? They came in the day time.

Did Apihai say to Patene we are being measured in with the land? No.

Have you not lived in Pukaki in former times? Yes.

Before the w was not that your general place of residence? My permanent residence was here when I wished to see Mohi I went.

Do you know whether Hetaraka has

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any claim to Okahu? No.

The original tribe owning the land at Orakei were Ngaoho.

The Waiohua had claims also. They came afterwards - Ngaiwi and Waiohua are descended from Ngaoho.

Ngaoho was the first name of the tribes of this land.

Is Ngaiwi a hapu of Ngaoho? Ngaoho was left and Ngaiwi commenced.

Ngaoho was the first tribe, Waiohua in the middle and then came Ngaiwi.

When Ngaiwi was adopted Ngaoho no longer existed? Ngaoho was the former name and afterwards Ngaiwi.

Waiohua come out of Ngaiwi.

Then if Ngaoho ceased to exist why do you not call these people Ngaiwi?

Waiohua were destroyed then Awarua grew up and adopted the name of Ngaoho being the name of his ancestors - he assumed that name as a name for himself and his people.

Then do I understand the old Ngaoho was lost, that this is a new name?

What I say is Ngaoho is first, Ngaiwi second, and Waiohua third, Waiohua were killed and Awarua who had grown up from a Waiohua woman gave the name of Ngaoho to his people.

Is it through Awarua having given the hapu that name that Para and others

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claim as Ngaoho? Yes, Awarua is one of their relations.

Tuperiri was a Ngaoho. Tukararai was also and she was a Uriotahau.

Uriotahau Tawhirangi were also of Ngaoho. Awarua was the son of Tomo-a-ure. And Tomoaure son of Tupe-riri.

The last one is the only one I know (or can say).

The name of Ngaoho continued from Takararai's time to Awarua.

The great name was Ngaiwi going on to the people at Awitu. Ngaoho was the name of people on the other side on to the south shore of Manuka.

The name of Ngaoho continued to Awarua's time.

And down to the present time? Yes.

The land at Ararimu did that take in Orewa? I don't know.

Was Orewa a separate gift? I am not clear about Orewa.

The land on the other side of Tamaki was owned by the Nga-ti-tama-te-ra. It was their's originally.

Ngaiwi never had land there. In old days that land was never conquered from older time up till now.

Did you ever hear of any of the Thames' tribes fighting with (one?) on this side of Tamaki? No - N'Paoa fought with us at Te Purou - Manukau. It was a surprise. It was with my hapu.

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The descendant of Kiwi have now no claim to the land in the Tamaki district.

The principal representative of the old Ngaiwi, Eruera Apihai - Te Waka - Te Karu - and Tautari because they killed the people of this land.

Graham (sworn): I came to the Bay of Islands in March 1840. I came with troops and Engineer Department. Governor Hobson was at the Bay when I arrived. The Treaty of Waitangi had been signed before I came. I came permanently to Auckland in last week in November or beginning of December. I made a visit previously. A part of the instructions I received was to select proper sites to house the troops. We believed that the intention of the Governor was to send convicts and I was to select sites of sufficient area. In consequence of that I went to Okahu. I went to Soldiers Bay and treated with a relative of Pare's to cut timber there (witness pointed out the place on the map).

Where did those natives come from? I went in Ruinga's canoe. He was a Waikato chief. I remained at Kauri Point. The natives were brought down to me from Woods Island. They were Apihai's people. After that I went to Okahu. I wished a reserve to be made there. There were no natives residing at Okahu or Hobson's Bay.

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CLAIM TO LAND BY DESCENDANTS OF REHUA
(NGA-TI-WAI)

We derive our title to the island from Rehua our ancestor. Our father lived on the Barrier from the time of Rehua until the taking of the Totara - when they left and went to the Bay of Islands. On the death of Kori-ngangi down south we came back to this island to live. There were 200 of us. We lived on the island in undisturbed possession until the time of Mau-paraoa. (See Vol V English page 135 and Maori page 116 for a more full account of the battle which this refers to.) Te-mau-paraoa came from the Bay of Islands with a war party to plunder us. He was

on his way to the Nga-ti-kahungunu country. We were absent from our Pa at the time. Te-mau-paraoa entered it and took away our guns and powder. I then came to the Nga-ti-maru to get them to assist us. I came to Hauraki to Nga-ti-taniwha to get assistance. Two hundred of the Nga-ti-maru went to the Barrier to fight Mau-paraoa. Mau-paraoa's party were defeated. Nga-ti-maru then came back to Waiau. I accompanied them.

After that I went back to the Great Barrier, and have continued to remain there up to the present time. We went to reside at Maori Bay in Gov Hobson's time. We were there also at the time that Mauparaoa plundered our Pa. Te Rehua's descendants also lived at Maori Bay, and some other places.

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We made the Reserve in Katherine Bay at the time that the sale of the land was made for Webster by Te Horeta, Kihihi's father. I knew of this sale made by Te Horeta. Te Horeta got the payment. His only claim was the "tupapaku".

We went to Te Horeta for assistance because my father was a Nga-ti-maru. 200 of the Nga-ti-maru came to assist us to fight Mau-paraoa's party. The Nga-ti-wai lost 10. 30 of the Nga-ti-wai took part in the battle. Te Mau-paraoa's party numbered 120 men.

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REHUA BURNT TO DEATH, AND THE REVENGE (NGA-TI-WAI)

When Mata heard that Rehua intended treachery he made up his mind to kill Rehua. Rehua and his people assembled in his house. Wai-pohe-pohe came out in the evening and saw lightening shining on Hiraki-mota - she said "It was a bad omen." Rehua said "It meant nothing" and they quickly went to sleep in the house. While asleep Mata set fire to the house and Rehua perished. When Rehua's children heard of his death, they were I think living on Aotea (the Barrier). They went and killed all Mata's people found in the district. Mata himself escaped and fled south.

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HOW RATS GOT TO THE ISLAND RAKE-TU
(NGA-TI-WAD)

Where did you fetch the rats from? I don't know. Those who brought them there were working on board vessels at that time. Did not the rats come in vessels and get ashore accidentally? No, vessels did not go there.

Rats came to Rake-tu in canoes. Those who brought them there were in canoes at that time.

Did the men who brought the rats come by vessels or canoes? I don't know. I only heard of it. I heard of it from the old people.

The men who brought the rats came by canoes. I only heard of it from the old people.

Taha-kekeri is the name of a man and also of a place. It was the name of a man at first. He was upset in a canoe, and his body drifted onto the island Rake-tu and the place was called after him. It was his son who brought the rats to Raketu.

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OLD INHABITANTS OF AO-TEA
(GREAT BARRIER)
(NGA-TI-WAD)

How did Hikihiki come by his claim on the Barrier?

Hikihiki and the Awe killed the former inhabitants of Ao-tea, and took the land.

Who were these?

The original owners of the island Ao-tea were Nga-ti-whakane, not the present Nga-ti-whakane.

Did you never hear that the N'Tai lived on the Barrier?

I heard the Nga-tai lived at Ao-tea but that they lived at Rangi-tawiri (or Barrier).

Who killed them?

I don't know who killed those on Rangi-tawiri but my ancestor killed those at Whangaparapara. Te Mata's people were not killed by Rehua's children but by Te Kawerau.

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CHAPTER XII

He is dragging his canoe Rau-ha-moa
And looking for the southerly blast to blow
He is waiting for ocean white crested sea
To rise and cool and boom upon the coast
His skin its roughness shows in dread
Of warriors shout in
But he will not rise, he lifts
Himself to skip away in flight
And whisks by his hand the wind
That gives a sound as though of spirits made
While shoulders each in front then arms do those
And nose nipped in indicative of rogue
Who flees far out of harm
And leaves me in my helplessness

Song of a wife whose husband fled in fear of a war party.

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BATTLE OF TAUMATA-WIWI, AND NGA-TI-WHATUA (NGA-TI-MARU)

The cause of that battle was about the murder of Te Whakaete, an ancestor of Te Wheoro's. There were other quarrels, before that about Teho but there was no fighting. The army that was going to Taitai were composed of Waikato's, Nga-ti-paoa and Nga-ti-maru under Taipara. Their army came to our Pa at Horo-whenua. We received them according to Maori fashion. We had two divisions. The Tawera on one side, we on the other, a road between. A man of Wai-kato took hold of a gun belonging to Te-whakarau, it went off accidentally and then the Wai-kato shot one of the Tawera named Te-keti-korahi. Hope of the Tawera was also shot. The Wai-kato's fired both of these guns. Te-hoterini fired. Killed Kereru of Wai-kato. Te-

tawera fired and killed Te-whakaete. A fight took place and the Wai-kato were beaten and 100 of them killed.

Waikato's were killed at this fight.

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After the peace Te Waharoa's word came to Te Hou and Takurua. (The peace was proposed by Te Waharoa, Wherowhero and others.) Te-waharoa's word was "O Takurua and Hou, let us return to our place at Maunga-kawa, where there is plenty of korau (cabbage)." Hou and Takurua went to Maunga-kawa as peace had been made. While they were there Haora Tipa and party went to fight the Nga-ti-kahungungu, leaving Takurua. Takurua was murdered by Nga-ti-haua. Two hundred of our party were murdered along with Takurua, men, women and children.

Te Karauna was one who escaped. After this we were at war with Nga-ti-haua and Tiki and others of Nga-ti-haua were killed at Matamata. None of our party were killed in that affair. The next fight was at Ka-wehi-tiki. We attacked it and Te-kura-tamaki and others were killed of Nga-ti-haua. The Nga-ti-maru lost none. About 10 of Nga-ti-haua were killed with Horoika. H Tipa killed him. The next fight was at Tauhei, Nga-ti-maru went there. It was near Hanga-wera. The men of Tauhei were killed by us. 20 of them. Te Whare-koata and Te-kerangi were the chiefs. None of our party were killed. After this the Wai-kato's attacked us in our Pa at Horo-whenua. The Wai-kato's were killed. The name of that battle was Pu-toetoe. The Nga-ti-haua fired on us at Puke-kura. We pursued them killing them on the way as far as Pu-toetoe. 40 Wai-kato's were killed

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in this affair. Koi-pehi and a slave alone of our party were killed. Manga-wara was the next fight. Two chiefs of Nga-ti-haua were killed there. Hu-akeakea and Keka. We lost nine. After this it rained and the Nga-ti-maru went to catch eels.

The Nga-ti-haua attacked the people who were in charge of the fishing. The Manutu was the name of the battle. Manga-wara and Huka-nui was where this took place. We lost 14. The

Nga-ti-haua lost 6. These were all the fights between Whakaete and Taumatawiwi. I was in the Pa at Taumatawiwi. The Nga-ti-maru Pa's at that time were 11 in all. Our fighting Pa was at Hao-whenua. Our other Pa's were at Otokou and Te-Uarehu. Nga-ti-tokoi belonged to Nga-ti-tama-te-ra. Another Pa was Te Hiwihwi, Rupe's Pa of Nga-ti-paoa. These Pa's were at Maunga-tautari. Te Kopai was another, and Nga-ti-whatua Pa, near Tama-here. Whareroa was another Pa at Horotiu (near Cambridge), a Nga-ti-paoa Pa, it is sometimes called Horotiu. Ohau was another Pa of ours. It was on the south side of Whare-roa. Te Manga-piharau was another Pa on the north side of Whare-roa. It belonged to Nga-ti-tama-te-ra. Kaeaea was another on the north side of Manga-piharau. It belonged to Nga-ti-maru. Te Rewarewa was another near Tama-here. It belonged to Te Taniwha of Nga-ti-whanaunga. It was east of Tama-here, and north west of Whare-roa. There were four Pa's which were deserted at Mangakawa. The four Pa's were deserted in consequence of Takurua's death. The other Pa's I have named were deserted after the death of Takurua, when we all went to Horo-whenua. When we were in our Pa at Horo-whenua

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an army of Waikato's, Nga-i-te-rangi and Nga-ti-haua came to Taumata-wiwi. We went to meet them. We numbered about 1,600. We were joined by Nga-ti-whatua, Te Tawera and Patuwai. Te Tawera were a people who had been beaten by Nga-ti-tama-te-ra and taken by Nga-ti-maru to add to their strength. These made in all about 2,300. I don't know how many the Wai-kato's numbered. There was a fight. It lasted from sunrise until afternoon. Then our powder was exhausted and we went back to the Pa at Horo-whenua. When we retreated to the Pa, the Wai-kato's followed. When we came to the Pa Rakaha turned and shot Tiha one of the enemy, and took the body into the Pa. We got into the Pa with the body. This we considered a good omen. We could fight another day. We cut up and eat the body. The Nga-ti-maru fled. They fled because one of them had been taken into the Pa. We followed them as far as Te

Rua-pekapeka and then let them go on. We came back to our Pa. I said we ceased to fight because we ran out of powder. When we got to our Pa we obtained a supply. The fight ceased. Next day Rangi-wawahia, Tirakihetanga and Wawa, went from Nga-ti-maru to the Wai-kato's. They went to lament over the slain, some of whom were our relations. These three were women. After the tangi Te-waha-roa said to these women "When you get back to the Pa let Taha-rokei come to make peace." The women came back to the Pa and related what Te-waha-roa had said. Irai-Taha-roku and the Tupua and Potiki and the three women went to Te-waha-roa. Speeches were made

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and peace was made. The 10 guns were given by Te-waha-roa. Haora-Tipa went from our Pa to get the guns. He went there and took some of the guns and brought them to the Pa. After Nga-ti-haua had burnt their dead they went back to Ka-wehiti-tiki their Pa. The Wai-kato's had returned to Wai-kato. Wai-kato returned the fourth day after the Taumatawiwi battle. The Nga-ti-haua lost 137 at Taumatawiwi. The Hauraki tribes lost 14. After the 10 guns were given and brought to our Pa we remained at Horo-whenua dubbing canoes. We had commenced them before Taumata-wiwi. We worked at them in the bush. There were 20 canoes. The chiefs of Marutuaha had contemplated returning to Hau-raki - hence the canoes were made. We were three and a half months preparing the canoes. Some of the Maru-tuahu and Piako and Te Hira came from Hau-raki with 100 people to fetch us after we had finished the canoes. Te Hira and party came to Horo-whenua. We launched our canoes into the Wai-kato. Nga-ti-tama-te-ra separated and came by way of Wai-hou. Some of the Nga-ti-maru went by way of Pi-ako. The Nga-ti-paoa and Nga-ti-whatua and part of Nga-ti-maru went by the canoes down the Wai-kato. Nga-ti-whatua separated at Nga-rua-wahia, and went to Wai-pa. The rest came down the Wai-kato, dragged the canoes over the portages at Wai-uku and came back to Hau-raki. When we came back to Hauraki the europeans had come to settle there.

Peri was the name of the pakeha. We began to scrape flax to buy guns and powder. We bought guns and powder. At this time the Nga-puhi came with a party of Nga-ti-tama-te-ra

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and Toka-nui, who had been residing at Hokianga.

The Hau-raki tribes were living at Shortland, Ohinemuri, Mercury Bay, and Wharekawa. The Nga-ti-tama-te-ra Pa was Te Kari. Nga-ti-maru's was at Turua - Nga-ti-whanaunga's was at Kopu. Te Horeta, Taipari and others were at the Kawae-ranga Pa. The rest of Nga-ti-paoa had a Pa at Whakatiwai. After Nga-puhi came the Hau-raki tribes held a meeting and arranged to fight the Nga-ti-haua. The Nga-ti-paoa went by Pi-ako, 600 went that way. One part of the army went by way of Pi-ako, attacked the Nga-ti-haua Pa at Ka-wehi-tiki and killed Kumete and others. The party by Wai-hou went to the Matamata Pa. There we joined the other division. A fight ensued and Te Maru-iri-ho of Nga-ti-haua was killed. One of our party was also killed. The Nga-ti-haua were in a Pa. We did not take the Pa. Afterwards another fight took place at Matamata and Te-whare-kohe was killed. We lost Mahanga and Kainga-hou. The latter was taken into the Pa by Nga-ti-haua. We returned to Matamata without taking the Matamata Pa and afterwards retired. They fled by Matamata to O-tau-hao. They fled in consequence of the fright they had received. After this two persons came from O-tau-hao to Hau-raki as messenger from Te-waha-roa to Hou. The message was "Let my grandchild remain with Hou." Hou said, "Say to Waha-roa don't take the fighting to a distance, bring it nearer." Te-waha-roa said that the Nga-ti-haua should come back. They came back and settled at Maunga-tautari. This was the first time

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they had settled there. The Nga-ti-koroki remained at Maunga-tautari. Te-waha-roa came to Matamata. The Nga-ti-haua lived in peace at Matamata. Some of the Hau-raki people - Tauarua and others went to Matamata to reside with Nga-ti-haua and Nga-ti-tumutumu of Maru-tuahu and went on to Te Aroha. Those of Nga-ti-tumutumu who went to Te Aroha were Te Hewa,

Turanga, Mauwhare, Paia-kauere, Wi-pane, Wi-te-paoro, Puhirohiro and others. Tauwaru left Matamata and went to reside at Te Aroha, at Te-toro, Ruakaka, and a little south of the settlement at Te-toro where (is the centre of the block before this Court) they made clearings and cultivated the land. After the Nga-ti-tumutumu had settled on the Aroha Te-waha-roa asked for the flax on Te Aroha. He sent Te-wharau to speak to Hou about it. The south part of Wai-harakeke belonged to Nga-ti-hine-rangi and the north part to the Hau-raki tribes. Te Hou sent word that Te-waha-roa should have permission to work the flax on Wai-harakeke. I heard Te Wharau tell Hou. Nga-ti-haua and Te-waha-roa went to scrape flax. At this time Taraia-nga-kuti was at Kapiti (Cook's Straits). He came back after the missionaries had come to Te-puriri. Paora Te Putu went to Aua-o-te-atua to get canoes to fetch Taraia. They went from Hau-raki and found Taraia at Rotorua and fetched him to Hau-raki. When Taraia returned he heard that Hou had given Te-waha-roa permission to dress flax at Wai-harakeke. I heard of Te-hunga's death. He went on a visit to Roto-rua and was killed there by the Arawa. He was a relation of Te-waha-roa.

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sent a message by Te-wharau to Hou for permission to catch eels in the Pirau-nui swamp, near Te-aroha, for the army who were going to avenge the death of Te-hunga. Te Hou gave permission. When Taraia heard that Te Hou had given permission to Waharoa to dress flax at Wai-harakeke he was angry and raised an army. He made an attack on Te-waha-roa's party and killed Hine-tautoko and Whakawhena both women. They took Pirenga another woman captive. After this Taraia came back to Hau-raki. Te-waha-roa at this time was at O-mo-koroa at Tauranga. After this another army went up Wai-hou under Taraia to near Wai-harakeke. No-one was killed at this time. They saw no-one. No-one would live at Te-aroha for dread of Taraia. I did not accompany the "taua". I remember an expedition to Te-huira near Cambridge under Taraia and Tai-pari against Nga-ti-haua. I went with the "taua".

We were 400 strong. We made an attack at Horotiu and killed Te Manu and others. Rapana-maunga-noa killed Te Manu. Temu-karaka was killed by Waka-te-puhi. Hau-kui-ta was killed by Wi-te-whare-iro. In all 10 of Nga-ti-haua were killed. We lost nine. This was the last fight with Nga-ti-haua. They did not come to get payment. Te-waha-roa was living at this time.

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Takurua was killed at Kai-paka, Maunga-kawa by Nga-ti-haua under Waha-roa and others. Te Iro-nui killed him. The killing of Takurua was before the building of the Pa at Matamata.

The Nga-ti-haua laid their dead out in a line, and it was so long that the place was called Te-Kapa-roa. The name was afterwards given to Tai-porutu-te-wetini.

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Why, after you had got powder, did you not go back?
We went to Kawehitiki and killed Kumete and others.

TAUMATA-WIWI BATTLE (NGA-TI-PAOA)

I am not quite clear about the fights that took place before Taumata-wiwi. I was at Mauinaina. The Hau-raki were beaten at Mauinaina and Nga-puhi took all the land. After Mauinaina came the attack and taking of Totara. After the Totara came the fall of Matakiki, Nga-ti-maru Pa. All those were gained by Nga-puhi. Afterwards came Roto-rua - after that Tauranga. After that Te Ika-ranga-nui. After the fall of Mauinaina, Nga-ti-paoa's Pa, we went into the Wai-kato. During this time we lived at peace among ourselves - our only dread was of Nga-puhi. Peace was made at Matakiki between Tamati Tangi-te-ruru and Hongi-Hika. The fight I was at was Mauinaina. I remember Taumata-wiwi. The battle began in the morning before either party had eaten, and lasted until afternoon. Then we retired. We retired to our Pa. Those of us who got to

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the Pa first got a supply of powder. The Wai-kato and their allies were following us up. We retired because we ran out of powder. I was behind when we retired. When we got to our Pa we obtained powder.

PEACEMAKING AT TAUMATA-WIWI (NGA-TI-HAUA)

The next day the three women went. They were Rangiwawahia of Ngaiterangi - Wawa and Tira-ki-te-rangi, my wife. They went from Horo-whenua to Taumata-wiwi or Te Tihi o te Hingaarangi. The battle field was Taumata-wiwi. The camp was at Te-tihi. The three women had seen the heads which we had brought with us. They went to weep over the slain and to discover how many had been killed. They were related to the enemy. They were not sent by the chiefs of the Pa. They went of their own accord. Their own grief moved them to go. These women could go without being interfered with according to Maori law. I the husband would allow my wife to go to see the slain. I do not know whether the enemy would consider the coming of the three women as an overture of peace. If the women had been strangers they might have thought so, instead of which they were related to the Wai-kato's and came to view their own dead. I did not tell my wife to go, but I saw her go. She went of her own desire. They went to Te-tihi. The dead

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were placed in a line, hence the name Te-kapa-roa and that name was given to Te-wetini-tai-po-rutu in commemoration of the event. All the three women are dead. After the women had cried over the bodies, Te-waha-roa said to them "Go to Taha-roku and let him come to make peace." Taha-roku was selected because he was Takurua's younger brother. Takurua with 200 of the Nga-ti-paoa were massacred afterwards at Maunga-kawa at Ka-wehi-tiki. I call it a "kohura" (murder) because we, the Nga-ti-haua, and they were living on friendly terms at the time. We had been living together for 4 years

when it took place. The attack was made in the night. We were slaughtered. I was with Nga-ti-kahu-ngungu at the time. This affair took place before Taumata-wiwi - it was that that brought about the battle of Taumata-wiwi. Taha-roku went with the women. Ten went in all. The men who went were Taha-roku, Te-tupua and Potiki. They arrived, speeches were made and after the speeches ten guns were given to Taha-roku and the others brought them to the Pa. Ten went and ten guns were given. Te-waha-roa placed the guns down before our ten people. Two were given by Te-wetoweto. The guns were given on account of the murder of Takurua. One of the party came to our Pa with a message from Taha-roku to us to come and meet them to receive the guns. We went to meet them. I was one. We met them at Hau-one. We came back to Hao-whenua with the peacemakers. Hau-one was between our Pa and the fighting ground. We got nothing besides the guns. We fought at Taumata-wiwi in December. We came back to the Thames when the kahikatea (*podocarpus dacrydioides*)

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were in fruit. During this period we were making canoes. Some of the canoes had been begun before the battle of Taumata-wiwi. They were canoes with side planks and carved. We were fetched from Hao-whenua by Tiaho, Te-kupenga and others - 140 in all. They came up with guns and powder, supposing that the fight would be continued. The 140 men were all from Hau-raki, not of my tribe alone. At this time their party arrived the Nga-ti-haua were at Ka-wehi-tiki, the Wai-kato were at Wai-kato and the Nga-i-te-rangi were at Tauranga. The Hau-raki returned to Hau-raki by different ways. One party came by Hinuera. My party came by Horo-tiu and Tama-here. One party came by Marama-rua and Pu-korokoro, one by way of Awa-roa and Wai-uku.

The trees from which the canoes were made grew on Maunga-tautari. No-one gave me permission. The land they were cut from belonged to Nga-ti-raukawa. After we got back to Hau-raki we went back again into the country of Nga-ti-haua to fight. The Nga-puhi under Patu-one and Te-waka and others

joined us. We went two ways. One party went by Wai-hou, one by way of Pi-ako. The parties joined at Matamata. There was very little fighting outside the Pa at Matamata. They made an occasional sortie and this continued until Te-ma-mutu was killed. Ma-mutu was a Nga-ti-haua. We besieged the Pa. We besieged the Pa a long time. We could not take it because there were so many guns in it. It was like O-haea-wai when as the soldiers rushed up large numbers of them were slain. I wanted the fight to be like Taumata-wiwi, outside. I did not wish to waste the lives of our men in assaulting the Pa. We were living a short distance

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distanced from the Pa. There was a plain between us which was left as fighting ground. We lived in wharau houses (sheds) which we had built, such as "taua's" build. After a time we came back to Hau-raki. We had a Pa and we killed Te Mamutu and another. One was killed at Ka-wehi-tiki. This was a slave of Nga-ti-tama-te-ra - killed on our side. Nga-puhi lost one. We destroyed all the Nga-ti-haua cultivations. We were living on their plantations. We came back to Hau-raki. We came back by way of Mana-wara. We were not pursued. There was no formal peacemaking. The Nga-ti-haua remained there, at Matamata. 200 of Nga-puhi were with us in this affair. I heard about going to Otawhao. After Nga-puhi and we got back 86 from the taua we waited to see if the Nga-ti-haua would attack us, but no attack was made. No army came to Hau-raki. Up to the end no army came to Hauraki, except one which came to attack my side of the country. By my side I mean Hau-raki.

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CHAPTER XIII

Set in life o sun
And set as without soul
But now o wait a while
And I unite with thee go
Then let me carve a
Palatable dart from him
That he with me may die
Because he says that we
Shall each to world of spirits go
And burst back to this world
Where tears may from my eyelids flow
To hear the changes made
Against me by the lips of men
But let them utter, all their wrath
I can not act, I will go back to Orea
To see Te-wariwari and hold
The outstretched hand put forth to me
Then have me now o tribe
To meditate my souls full will
That priests have chanted our crowds
That I may only love the lovable.

*A dirge by a young woman who was
neglected by the one she loved.*

THE EXPEDITIONS OF TE KAUWAE TO ATTACK WHAKATIWAI, TO REVENGE THE MURDER OF KAPA AND OTHERS (NGA-TI-PAOA)

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That was Kauwae's expedition with Nga-ti-mahuta. The reason of this one was on account of the death of Te Kapa and Mata-kara. I killed Te Kapa. He came to Hau-raki. He came there and I killed him because of the former fights. I did not return to fight after the death of Kumeke and Te Mau-mutu

but Taraia took up the fighting. I know nothing about his fights. When the Wai-kato came to Hau-raki some of them were wounded whom they took away. None of them were killed. I don't know how many of ours were killed, it was a huaki (night attack). Wai-kato did not get away any of our dead. We followed the Wai-kato as far as Opito. That was the only attack made in
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Hauraki. Opito is beyond Haua-rahi. The people of Haua-rahi were coming in their canoes to help, but by the time they came up the Wai-kato had gone as far as Manga-tangi. We took no prisoners on this occasion, but afterwards on another occasion, we did. There were 800 of Hau-raki who were assembled. Kati-te-wherowhero and his companion came from Nga-puhi. Some Nga-ti-paoa proposed that he should be killed. Some objected. My generosity (rangatiratanga) was then exhibited by saving the life of that great chief. We contented ourselves by taking his gun and powder. I know the great boundary of Hau-raki. These fights took place outside the boundary. The Hau-raki boundary commences at Awanga-tete at Tauranga, to the summit of the Aroha range to Puapua-tirohia, descends to Wai-kahika, crosses Wai-hou to Manga-karamea along the Manga-pirori swamp to Pirau-nui, crosses Wai-toa, Te-Rua-toitoti, Kawhia, Tau-koro, on Pi-ako River, crosses Pi-ako to Hanga-wera, turn thence to Moe-rangi, Marama-rua, to Kohe-roa. The only fight within the boundary was that at Haua-rahi. I sold part of Hanga-wera to the government. It was formally sold to Webster. The south of Hanga-wera belongs to Nga-ti-haua. They have sold their portion. I know about one peacemaking. The peace was made when I went to Raihi and people at Matamata. The reason the going

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of Te-Awhe to Matamata. He was there, and Te-Wetini Tai-porutu accompanied him to Hau-raki. When he returned he took me with him. I went with him to Matamata. Peace was made there. Te-Waha-roa was dead. Pohipohi was dead. We assembled in the great carved house of Te-Waha-roa. Te Pakaroa said "How shall the roughness be washed from my

legs?" The reply was, "Here is Te Waka to wash them." Te Wetini came on account of Te-Aroha. Te-Awhi brought Te Wetini to me. It was Te-Wetini who asked me to go to Matamata. Taha-roku and Tangi-te-ruru also went with me, the latter was carried there. This is the only peacemaking I know of. Peace was afterwards established by Te-Tiwaha on 100 men coming to Hau-raki. Nothing was given to me when I went to Matamata, but I took possession of a canoe called "Marutuahu". I took it because it was the canoe made by Te-Waha-roa to attack Hau-raki. "I taunahatia e au." ("I bespoke it.") I was not angry because of the name of the canoe but I went on board the canoe to make peace because we heard that it was the canoe made by Te-Waha-roa to attack Hau-raki. I don't know whether the Hau-raki people cultivated on Te Aroha before Taumata-wiwi. After that, when we came back to Hau-raki, they did. It was the old people who cultivated on Te Aroha. Those killed in the retreat were six in number. The murder was the great cause of the fight at Taumata-wiwi. When the Nga-ti-haua came to avenge the death of Whakaehe we beat them. The fighting continued from the death of Takurua to Taumata-wiwi. The fights were not about

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land at all - but about personal quarrels. Te-Aroha stood in the distance, there was no fighting about it. All our fights were in the Wai-kato district. Te-aroha is in the Hau-raki district. The only fighting at the Aroha was by my ancestors. After Taumata-wiwi when we got to our Pa, and got a supply of powder, we rallied, and attacked the enemy, and they fled in disorder. The fights after the affair of Toke-roa were at Papanahi are about a man named Toki. The next were Horo-ika and Te-Pui killed at Ka-wehi-tiki. Next Kura-tamaki and others were killed at Ka-wehi-tiki - next Pu-toetoe, next Te-Maumutu killed at Huka-nui. We were beaten at Huka-nui. There were fights at Tau-hei and Manga-wara. These were before Huka-nui. The last was Taumata-wiwi. These fights were all by one army. All these fights were done in one expedition (or journey). In these fights we attacked Nga-ti-haua, not they us. The fight

at Putoetoe was by a different army. Huka-nui was fought next day after Putoetoe. Nga-ti-haua had nothing to do with Putoetoe. That was a fight between Wai-kato and Nga-ruru and the Hau-raki tribes.

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There was not any cause of offence between us and Wai-kato, between Taumata-wiwi and our attack at Ka-wehi-tiki. *I am not sure about there being any cause of dispute.* Why did you go to we attacked these places for the same reason - the murder of Takurua and the murder of Horeta. Those were before Taumata-wiwi. Horeta was killed by Awarahi Te Katipa at Wai-kato after Taumata-wiwi. Horeta was not killed in battle. He was killed somewhere in Wai-kato. When the Hauraki heard it they killed a man named Mata-kara in payment. We attacked Nga-ti-haua, to return the fighting because I had obtained powder and guns. Because Te-Horeta had been killed I killed Mata-kara. Then the Wai-kato attacked Haua-rahi, and then we said "We would go to war." *Was not the Haua-rahi after the fight at Kawehitiki?* The Haurahi fight was after Ka-wehi-tiki and Matamata. The Nga-puhi invaded the Nga-ti-haua country and attack their Pa's at Kawehitiki and Matamata because of the killing of Te-horeta and for Taumata-wiwi. *Was it not because of Taumatawiwi?* Yes, for that also, to return that fight - I had got to our harbour at Hauraki and got guns and powder. After we left Hao-whenua we went to Wai-o-tahi and Tara-ru.

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The reason we and Ngapuhi, invade the Ngati haua country was because of the murder of Takurua, we attacked Kawehitiki first. Then Matamata. Matamata is closer to our own territory than Kawehitiki.

We did not go into Waikato because we have no cause of quarrel there. Our cause of quarrel was at Ka-wehi-tiki with Nga-ti-haua. We sat down and waited long before Matamata and the Waikato were in the Matamata Pa all that time.

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A woman could do nothing in former times without the consent of her husband. And my wife tell you what she was going to do, she told me that she was going to see the corpses of her dead relatives whose head she had seen in our Pa. This was what she said. I did not say go.

Te Horeta's daughter was wife of a Wai-kato man and was left behind when you came away. Te Horeta had a Waikato woman to wife and he was left behind when we left.

The Wai-kato murdered him after we came away.

And that one of the causes why we went to attack Ka-wehi-tiki and Matamata. Also for the murder of Takurua. Tamati Tangiteruru being absent at the time of Takurua's murder brought Nga-puhi to avenge the death of his father Takurua. Tamati at the time of the battle of Taumata-wiwi was at Hokianga, and did not see the battle of Taumatawiwi, nor knew of the murder of his father.

Te-kumete who was killed at Ka-wehi-tiki, was a Waikato.

We did not recover our dead at Taumata-wiwi because we did not follow the enemy as far as the original battle field, night overtook us and we had to return without our dead.

Reopana Maungaroa (sworn): I belong to Nga-ti-maru and reside at Shortland. I know the block of land called Te Aroha. I know that there have been a great many fights between Nga-ti-maru.

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WARS BETWEEN NGA-TI-MARU,
NGA-TI-HAUA AND WAIKATO
(NGA-TI-MARU)

A war between Nga-ti-maru and Nga-ti-haua about the death of Whaka-eta was the first, and for Taitai. The army of Te-horeta was going to Taitai. They went to Puke-kura, and slept, loaded their guns in the morning and came to Te Rei-roa in the afternoon. The Nga-ti-maru wero'd (challenged) them. The Nga-ti-maru were sitting quietly. A squabble took place with

them and Wai-kato. The Wai-kato fired, and killed one of Maru-tuahu, and wounded another. A fight took place. Our people were victorious. This was the cause of all the other wars. Wai-kato came to avenge the death and Kari-aruhe was the next battle. Wai-kato was beaten. 18 Wai-kato were killed - we lost one.

After the fight peace was made. We sat quietly. Te Waha-roa said "O Takurua and Hou let us go to our own settlements." Takurua and Hou consented and went to reside at Maungakawa. After a time Takurua was murdered, though Hou lived with him. *They were living together at this time.* After the murder we went to avenge his death, but no-one was killed. After a time we went by Pi-ako with an army. We found a lot of eels belonging to Nga-ti-haua at O-rongo-ma-iri. We ate them. We caught two women named Tiki and Mata-roa at Papa-rahi at Matamata and killed them, after that we went to Ka-wehi-tiki with an army and Kura-a-tara-a-iki and the others were killed. After this we went back to Ka-wehi-tiki and killed others. We always went to attack them. All they did was the murder. None of our people were killed at Papa-rahi, but two of ours were killed at Ka-wehi-tiki in going close to the Pa. After Ka-wehi-tiki, Kanuheke of the Patu-pu-ata, with an army, went to Huka-nui.

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We were beaten there. The people had gone to catch eels and were separated. The army went to Tau-hei, and killed the people of that place, then went on and killed the people of another island. Huka-nui is near Tau-piri. Another fight was Pu-toetoe. We went to Kari-aruhe. The enemy fired down on us. We fought them and chased them to Raro-wera. This was a fight with the Nga-ti-haua and Wai-kato. We gained all these battles except Huka-nui. I was present at all these fights. I was at Whaka-ete, Kari-aruhe, Papa-rahi and Ka-wehi-tiki. I was not at Tau-hei or Huka-nui. I was at Pu-toetoe. I was at Taumata-wiwi and 102 was wounded there. After Taumata-wiwi, I was not at Ka-wehi-tiki where Kumete was killed. I was

at Matamata when Mawei-ita was killed. I was not at Waiharakeke. I was at the Uira. I killed Te-Manu. I was not at Haua-rahi. I was not at O-ngaro. *I have become a missionary.* At Taumatawiwi we fought the greater part of the day, and then run out of powder. We used stones for bullets. We saw the enemy coming and went out to meet them. We returned to our Pa and got a supply of powder, then Te-rakata fired and killed a man of Nga-ti-haua and the Nga-ti-haua fled. We went out of the Pa and followed as far as Te Rei-roa. When we got there we were completely exhausted. We had been fighting all day and night came on. We came back to our Pa that same night. Next day the three women went to Nga-ti-haua. Te-waro was the first man slain of Nga-ti-haua at Taumata-wiwi. Te Arohe killed him.

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His head was taken. The body of the man killed by Te Rakuta was taken into our Pa. He belonged to Nga-i-te-rangi. The three women who went from our party to Nga-ti-haua went to weep over their relatives. It is customary among Maori's to do so. The women came back. These women could go over to Nga-ti-haua because they belong to that tribe. I don't know why it was they went except it was their "aroha" (love) took them. Had we wished to make peace, we should not have allowed these three women to go. The women said that they were going. They were not sent. Who was to remind these of the grief they felt for their relatives. On their return they brought a message. It was that Te Waharoa wished Taha-roku to go and make peace. Taha-roku went next day with Te-Tipua, Potiki and the women, ten in all. These ten, came back and brought 12 guns with them. Two of the guns were given by Whetawheta. When they got back to our Pa they told us that the fighting was ended and peace was made. We stayed at Hao-whenua three months after that. Our work was making canoes. Some of these canoes were begun previously. We went into the bush to cut the trees for the canoes. They were top sided and carved. We went into the bush to cut trees for canoes after Taumata-wiwi, also to get

“haumi” (top sides). While we were at Hao-whenua after Taumata-wiwi, Pi-ako and others, 200 in all came to fetch us away, also to bring us a supply of powder. We all came back to Hau-raki.

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After we got back to Hau-raki we did not fight Nga-ti-haua. We did not go back to Wai-kato for some time *after we returned*. We remained in Hau-raki dressing flax in order to get more powder. When we got powder we went back to Wai-kato. Nga-puhi went with us because they heard of the murders committed by Wai-kato and were disgusted. I mean the murder of Takurua. At the time of the murder Tamati Tangi-te-ruru was with Haora in a fight at the south. We went by two roads by Pi-ako and Wai-hou. I went by Wai-hou. We had no fight on the way up.

We joined forces at Matamata. When our army went up Wai-hou no Nga-ti-haua were at Te Aroha. Had there been any there they would have been killed. We remained doing nothing a long time. Kumete and another had been killed by the party which went by Pi-ako. We were long at Matamata because we were waiting for the Wai-kato army to come. We built a Pa at Matamata expecting their arrival from Tara-naki. The Pa was Tiki-rangi. *We were waiting for the Waikato army to come back from Taranaki. We were told that they were coming.* We waited long but they did not come. Nga-ti-haua had a Pa at Matamata. Besides building the Pa we took all the food belonging to Nga-ti-haua who were crouching in their Pa. We lived there three months. Then our houses got full of fleas and we left. Only two people were killed of the Nga-ti-haua. Te Maimutu and another. We lost three, two of them were taken away. One of ours was a slave who went to dig for

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potatoes and was killed. We did not know how they got the other. We only saw the bodies hanging up in the Pa. When Te Mau-mutu and the others were killed the Nga-ti-haua came a little way out of their Pa, and we killed the two. We got the two bodies. Wharekohe was the name of the other. I am quite

certain that we only lost three. After that affair we returned to Hau-raki. Afterwards we went again to fight the Hau-raki tribes. This was Wai-harakeke war. I was not in the fight. I was in another fight, after that at Te Uira. We and Te Uri-karaka were there. It was not a fight. We went there, found some ten people and killed them. We went as a war party to fight. We did not suppose that there were only ten there, we supposed that there were several hundred. I killed one at Te Uira - Te Manu of Nga-ti-haua. After this we returned to Hau-raki. I again fought Nga-ti-haua at O-ngare. That is, we fought their allies the Nga-i-te-rangi. We fought them because they were allies of Nga-ti-haua. Tahu-rangi of Nga-i-te-rangi was the cause of the battle of Taumata-wiwi, had it been Nga-ti-haua only there would have been no fight they would not have been able to come without their Nga-i-te-rangi allies. At O-ngare we killed 40 of the Nga-i-te-rangi. There was a peacemaking after Matamata by Te-tiaho of Nga-ti-haua. They came to us and we went to them, and so on, till peace was made. They came to us first. The peace was made at Te-pirau. It was made first at Te-kari, next at Tu-rua - Te-Tuaha

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came to Te-kari, thence to Tu-rua, to Pi-rau, Kauwae-ranga, Taru-ru to Karaka and Wai-patu-kaha. I saw the peacemaking at Kauwae-ranga and Tai-rua. I don't know of any other peacemaking. Before Taumata-wiwi, people of Nga-ti-maru were living and cultivating at Te-Aroha. After we left Hao-whenua the Nga-ti-maru went to their own places at Hau-raki and Te-Aroha. When we left Hao-whenua some of our party went to live at Te-Aroha - Mau-whare, Te-hewa - Manga-pouri, Pane, and others of us went to reside at Te-Aroha. I went and planted peach trees at Manawa-ru - they are growing there now. I also went to take some pigs to that place. Those were the only times I went to that place. The pigs were put there long before men of Nga-ti-maru was killed. It was after Hao-whenua and after Nga-ti-maru was killed that I planted the peach trees. On none of these occasions did I see any of Nga-ti-haua on Te-Aroha. The people I left on Te-Aroha on my way

down from Hao-whenua stopped on Te Aroha from that time until the pakeha (Europeans) came. They cultivated and went continually to and fro. Tutaki, Te Makena, Tara-puha, Te-pane, Te-rua, Mere Peka, Maraea went there - *R....., K..... and others are living on TeAroha now. Tutaki went there at the time the town was commenced at Shortland. Te Raa -*

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and Mere Peka were there a long time before that - at the time that the Waikato cultivated there. I mean the Waikato refugees. I said that I came from Hao-whenua by way of Horo-tiu. Not any Nga-ti-haua accompanied us. *It is not true that we were led like pigs. I never heard it. I never saw it. There were no ropes put on the legs of Nga-ti-maru.* I saw nothing of Nga-ti-haua on our leaving Hao-whenua, nor any of the Wai-kato. The Nga-ti-haua were at Ka-wehi-tiki at that time. After the time of the Taumata-wiwi peacemaking, I did not see any of the Nga-ti-haua at our Pa at Hao-whenua.

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The battle of Huka-nui had been fought shortly before Taumatawiwi. And we had been defeated. On the Waikato side Nga-ti-haua and Waikato had fought against us. After the murder of Hukanui Nga-i-te-rangi joined the Waikato.

Was Te Waharoa at Hukanui? I don't know.

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WAIATA SENT BY OLD TAONU OF HOKIANGA

“Tera te marama ka whaka atu kau mai
 Au ra ki raro moe huri atu ai
 Taku moe ra te au ki raro ra
 Kei hea kawana (e whae) (e rangi) (e arohatia) a kino
 To te a waiho (*to let alone*) ka tau wheru (*heavy*) au
 Whetuki (*Wish*) kau roto mohe tai amo rua
 Kei nga tai huri ki Oripo (*a certain place at Ahipara*) i raro(waho)
 Ka hua (Te hua) i te kore kai he (ka i te) hapainga ma koutou
 E kite kapa noho anga (runanga) te nui a Te Rangi
 Hei mahi noa hoki, reira taku iti tu tara (takatini)
 (*slander, speak evil of*)
 Rahi noa te kino i au (sickups) me aha noa hoki

Me poka ki au nga mahi a Tiki
Waiho te rawa (tawai) (*jeer*) hua noa i roto ra
He ao (*cloud*) ka uri riki (*little wind that brings love*)
ka (e) rakonei mai
Kihai hoki e kia hua i mua ra (*war of Nga-puhi to Wai-kato*)
Taku hinenga (*youth virgin*) ake kei hau iti
(*while young, whilst a girl, and little*) ana
No te marama mate i te taringa atu
Ka hiko te rua whakaaro kau roto
(*Now for length of time I maynot see you*)
E kore e hokia, ka iri aku (taku) rango (rangi)
I te we (*oil*) para awa (*whale*) tuku mai o raro
Ka riro nei aku kiko te pae, kia kohia
Ra te ao kohu kia tangi e roto te hoa i te mate
Ka mutu e te tahu te kai whanako e
Ki taku moenga i a”

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CHAPTER XIV

I look and see
The land of trouble
Left behind, and
Dimly see through
Smoke of fire
Since kindled by
Te-nganana, and
Now I see
Discomfort fully
Come on Paihau.

A song of revenge.

MEETING OF HAU-RAKI TRIBES AT HAO-WHENUA AND SUBSEQUENT ACTION AND BATTLES (NGA-TI-MARU)

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The reason of our people assembling at Hao-whenua was the murder of Huka-nui.

That was the old cause, but after Hukanui?

We were living at Hao-whenua before the murder of Hukanui.

But after Hukanui, did not all Marutuahu assemble at Haowhenua?

We had all assembled at Hao-whenua from the time of the Takurua affair.

Were not Nga-ti-haua following you up from Hukanui? No.

The Nga-i-te-rangi join the Nga-ti-haua at Te-tiki-o-te-iHINGA-a-rangi.

Our people went from Huka-nui to Hao-whenua.

And did not Waikato advance towards Hao-whenua, and were joined by Ngaiterangi at Te Tiko?

The Huka-nui murder was two months before the Taumatawiwi battle.

Was not Te Waharoa at Tauranga? The war party that went to Taumatawiwi was Te Waharoa and Taharangi's of Nga-i-te-rangi.

You were not at Ongare? No.

The fight at O-ngare was about Katikati. The great cause however was the alliance between Nga-i-te-rangi and Nga-ti-haua at Taumata-wiwi and also the heads of the Pa which were called after Taraia.

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I was with the war party at Te Uira and killed Te-Manu. 400 of us were there. Te Waharoa was at Matamata, and at Kawehitiki. We went to Uira in quest of him. We did not go to Ka-wehi-tiki.

Did you go to Matamata? No, we went to Matamata on a former occasion.

Ngapuhi and our people went to Matamata and Ka-wehi-tiki to kill Nga-ti-haua because of the murder of Takurua, to kill Nga-ti-haua, the people who had actually committed the murder.

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ORIGINAL BOUNDARIES OF HAU-RAKI AND THE WARS
(NGA-TI-PAOA)

Tamati Tangiteruru (sworn): I belong to Nga-ti-paoa. I know the land before the Court.

I know the original boundaries of Hauraki. I can name them. Commencing at Cape Colville thence along the coast to Katikati, thence to Awanga-tete, Puapua-tirohia on the top of Te-Aroha range, descends to Manga-kahika stream, thence to Wai-hou, crosses Wai-hou to Pourewa, te Repo of Manga-pouri, Pirau-nui swamp, Wai-toa river, crosses it to Pu-toitoi, thence to Kawhia, Piako stream crosses at Tau-koro, Hanga-were East, turns and runs to Moe-rangi, Marama-rua near Pu-korokoro, Te Koheroa, Tiri-kohua thence to the district of Tamaki - that

is the end. This district is called a canoe. The stern post is Te-Aroha, the head Cape Colville.

Puapua-tirohia is the south of the Aroha.

Takurua was my father. When he was murdered, I was with Nga-puhi at Manga-muka, Hokianga. I left for Ngapuhi after Te-Whakaete and Kariaruhe fights.

I went to Ngapuhi to take "kakahu" (mats) and slaves to buy guns to obtain revenge for our relations the Ngapuhi.

Were you there when you heard of your father's death? Yes.

Were you lame there, or, could you walk? I could walk a little.

What did you do? I was at a strange place - I could do nothing. I rested with my chiefs (hosts).

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I told Ngapuhi of the murder of my father. They agreed to come and bring me back to Hau-raki because formerly there was a fight among Ngapuhi at Whanga-roa. My father joined in it, therefore Nga-puhi agreed to come and avenge my father's death. Nga-puhi came down with me too but Taumatawiwi been fought before this and peace had been made long before.

The chiefs of Ngapuhi who came were Patuore, Te-Waka, Kainga-mata, Te-Wharerahi, Te-Taonui, Raumati - the last two came with Te-hira.

How many came altogether? 260 Nga-puhi came in all and joined our people and went to Matamata.

They joined us and we had a war dance at Tara-ru. Te-hira took 200 with him and went by way of Wai-hou. My hosts and I went by way of Pi-ako. The chiefs of Hau-raki were Kohi-rangatira, Taha-roku, Hau-auru, Haora and Tipa. The Nga-ti-paoa at Whakatiwai did not hear of it. Messengers were sent to them afterwards. 400 of the Nga-ti-paoa went on to join the others. I did not go.

Were you present at any peacemaking? I was. How did it occur? I had embraced christianity.

Peacemaking was made by Taiporutu and Te-Aroha, came from Matamata to Wai-tahi.

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When they arrived Haua got up and spoke. He was replied to by Te-Awhe. I then made my first public speech. Then Tai-porutu got up to speak. He spoke about his “mahi he” (wrongdoings) - the murder. He did not come expecting that his life would be spared. He sang a song:

“E tama ma tu atu ki runga ra
E kore e ara oku ringa e
Kati he whakarite ko au koi ia wa
Kia neke to e - e”

*“O young men stand up
My hand I can not use
I now fulfil the need
Required of me for deeds of past
And have a blank in memory”*

He stayed there that night. His companions were Ngatarawa, Kio, and Tai-pari. On the following morning, he went to Te-Horeta. After this we went to Wai-au (Coromandel) to collect the Nga-ti-paoa, as we had agreed to go back with Tai-porutu. The Hauraki at Waiau came to Wai-o-tahi. This was the first peacemaking, and was the first time that Nga-ti-haua came out from the Hauraki district to meet the Nga-ti-paoa. We went back to convey Tai-porutu - went to Pi-ako. On getting there it was decided that I was to go with them, and a litter was prepared for me as I could not walk. We went to Wai-toa where we slept. Messengers were sent from Tai-porutu. 30 were to carry one. I went with Tai-porutu to the Pa. One the following day we stayed at Tao-nui, and rested there. The Nga-ti-haua were collected outside the Pa. The people who carried me were in front. A white flag was held by me. When we got into the middle of the cultivation the Nga-ti-haua saluted us. Before we had got close they waved their garments as a welcome. When we had got as far as the Pa then Nga-ti-haua sprang into the canoe, called Maru-tuahu which

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was outside the Pa, on the road. We went into the Pa, and had a tangi. In former days the Nga-ti-haua were my father's firm

friends. Te-Pakaroa got up and asked who was to wash the raupa (roughness) off his legs. Nga-ti-haua replied and said - Here is water - I am the water. We were two days there discussing peace, and it was fully established. This took place at Matamata. We went to Tapiri to Wi-Tamihana - some speeches were made and some pledges of peace were given - we stayed four days. We came back. We should not have gone to make this peace had Taiporutu not come to us.

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MURDER OF KUMETE AND TE MAUMUTU
(NGA-TI-MARU)

Some of our people went to Ka-wehi-tiki and then Kumete was killed. They afterwards went to Matamata and then Te-Maumutu was killed.

This district belongs to Nga-ti-maru. Those were the ancient tribes to whom it belongs, viz: Nga-ti-hue and Nga-ti-kopiri-mau. These are all that I am clear about. When I said it belonged to Nga-ti-maru, I meant that Nga-ti-hue and Nga-ti-kopiri-mau were conquered by Nga-ti-maru. My ancestor Maru-tuahu took part in that conquest. Maru-tuahu is the name of a man. Te Ruinga was the ancestor who made this conquest. These two whom I have mentioned are both ancestors of Nga-ti-maru. I cannot trace my genealogy from Te Ruinga. The Maru-tuahu conquered that land and held it until the time of the battle of Taumata-wiwi.

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Before the battle of Taumata-wiwi we were making canoes, and during that time also, we had commenced to make some before the battle and some after Taumata-wiwi. We took our time over making them. They were carved canoes - the top sides, the stern post and the head pieces were carved. Before we left we were joined by Te Hira and others. Te Hira brought 200 people with him.

We killed two men and destroyed all the cultivations of Nga-ti-haua. We built a Pa at Matamata. Some dead of Nga-ti-haua were taken up by our army, at Matamata. We brought the bones to Hau-raki to catch fish with and to drink water out of the skulls. We did not tell the Nga-ti-haua of our having taken up the bones. After we had left they may have seen it. After we got back to Hau-raki, I took part in the Hira's fight. After we returned to Hauraki I heard that Nga-ti-haua had left Matamata and fled to O-tawhao at Kawhia. I heard this from Nga-ti-tumutumu, and they heard it from the Nga-ti-haua. I know of two messengers, coming to Hou called Te-Wharau and Hauraki. I saw Hau-raki. Te-Wharau was with Hou. Hauriki was with Nga-ti-whanaunga. They came from Te-Waharoa. Hauriki came to Kauwae-ranga. Hou's place was at Korokoro. Hauriki said - "The Nga-ti-haua have fled. They are scattered about at O-tawhao and Kawhia." Horeta said - "It is alright, the matter rests with Te-Waha-roa." That is all that he said. The next fight that I was at was Te-Uira. The

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Hau-raki tribes and Nga-ti-haua fought there. We made an attack. Te Manu, Te Uru-karaka and Kau-ki-uta were killed. Rapana caught Te-Manu, Te Waka caught Te Uru-karaka and Te-Whare-iro caught Kau-ki-uta. We lost none on this occasion. There were 340 of our party there. These are all the fights in which I took part. I know that there were many other fights between Nga-ti-maru and Nga-ti-haua. I was not in these fights. I have heard of the Kariaruhi fight. I was there. That was before Taumata-wiwi. The fights after Taumatawiwi were Te-Uira, Wai-harakeke, Matamata, Kumete, (Maungakewa) and Ongare. No revenge was ever taken by the Nga-ti-haua for Te Uira, nor for Wai-harakeke, nor Kumete, nor Matamata, nor Ongare - which was the last fight. All these fights were open fights, not murders. Te Uira was an open fight, so was Kumete, and Matamata and Wai-harakeke - the whole of them were and they were fought on account of Taumata-wiwi. I mean as return or revenge for Taumata-wiwi. These are the fights after Taumatawiwi, and these fights pehi (overlay or exceed) Taumata-

wiwi. At the battles of Uira, Matamata, Wai-harakeke and Kumete the people of Hau-raki went to attack the other tribes. I know something of my people going to cultivate at Te-Aroha. Before Taumata-wiwi, at Taumatawiwi and afterwards my people went to cultivate. At the time of Taumata-wiwi the people of Te-Aroha were at Te-Aroha.

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It was because of the murder of Te-Horeta at Wai-kato by the Wai-kato's after Taumata-hiwi that he and his wife and child were murdered. He had been living at Waikato before Taumata-wiwi, and continued there afterwards until he was killed. He belonged to Hau-raki. According to our Maori ideas it was a mean thing to do to kill a man who had been living among them. Nga-ti-haua and Waikato were all the same people. That is why we went to fight them. Te-Horeta had married a Waikato woman, and had children when he was murdered. The missionaries turned us back to Hauraki. There was another "taua" (war party) went to Wai-harakeke which I did not go with. I saw it go. I was unwell at the time. The second "taua" (war party) killed some people. This "taua" went with the intention of fighting the Nga-ti-haua. I don't know how many men were in the "taua". There were 400 in the party which the missionaries turned back.

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Taraia-nga-kuti was at that time at Kai-a-poi killing people there. Wai-harakeke belonged to Nga-ti-hine-rangi. Taraia had a claim on it with the Nga-ti-maru. Nga-ti-maru claim with Nga-ti-hine-rangi through their ancestor. All the tribes of Hau-raki do not claim in Wai-harakeke, only Taraia and Ropata, and those connected by Nga-ti-hine-rangi. When Taraia returned from Kai-a-poi and heard that Hou had given Te-Waharoa permission to dress flax at Te-aroha and Wai-harakeke he was angry with Hou. It was in consequence of this that the evil took place at Wai-harakeke. The Wai-harakeke affair was not a murder, it was a "huaki" (open attack). Our "ope" (body of

people) found men at Wai-harakeke. Te Piki, Ngutu-tai and others, about 20, they did not turn round to fight - they ran away. After killing some women we took Pinenga prisoner, and then we came away. Nga-ti-haua did not lift their hand about this affair. They did not remain at Wai-harakeke. Te-Waharoa was at Tauranga when we made this attack. He afterwards came to Matamata. I know about an adultery committed with the wife of Wi-Tamihana by Paora-Te-Ahura and Te-Ha-wau of Nga-ti-haua in consequence of that Wi Thompson fled to the Aroha, and the Nga-ti-tumutumu took him back to Matamata. I don't know the place on Te Aroha that Tamehana came to. He came to "whakamomori" (commit suicide) or that he might be killed by the Hauraki people. The Nga-ti-tumutumu took him back to Matamata. After that Nga-ti-haua paid the Nga-ti-tumutumu one cask of tobacco because they had taken Wi Tamehana safely back to his home.

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The cask of tobacco was brought to Hau-raki and divided. It was rope tobacco. This took place shortly before the Wai-harakeke affair. At the time that Wi-Tamehana fled to Te Aroha the Nga-ti-tumutumu were living there in their settlements, and he found them there. I was present at the Uira affair - that was a fighting expedition - not a murder. I was at Ongare. I saw the battle at Taumata-wiwi, but did not take part in it. I know about the peacemaking after Ongare. The first peacemaking was by Puke-rahaki, Raihe's father. That took place at Nga-hine-pouri within a year of Ongare. Paora-Te-Ahuru accompanied Te Raihe's father, also Nga-rata, and Te-ahuru-whenua, and another - the latter was a Nga-ti-tawhaki. That was the first peacemaking between Nga-ti-haua and Hau-raki. At this peacemaking speeches were made. Nothing was given. The Nga-ti-haua went back after the peace made at Matamata. The Nga-ti-maru had gone up to Nga-hine-pouri to meet them, when the Nga-ti-haua, Wi-Hopihana and Hohepa-Te-Rau-hihi accompanied them. Matamata, Hau-o-ira, Te Puke-rahaki came with them, also the people I have named before

except Paora, Hohepa, and Te-Awhe permitted them to come in their canoe from Maunga-emiemi. The canoes had been taken to Maunga-emiemi by the Nga-ti-haua on their way up. They left them there and went over land to Matamata. I am quite certain that the Nga-ti-haua made the first proposal for peace, and that none of the Hau-raki's had been sent there before on that event.

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I was at the Ongare battle. The cause of it was the Katikati land. It was between Taraia and Te-Whanake.

Do you remember a song of Te Tiwha? No. Where were you between Taumatawiwi and Ongare? At Te Puru. After Ongare where did you go? To Te Puru.

The land at Katikati was the principle cause of Ongare battle but the former fights had something to do with it.

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Nga-ti-haua did not, come to fight us, but the Wai-kato did. They came to Haua-rahi, as a "huaki" (surprise party), the same as Wai-harakeke and Te Uira was also "he huaki". The Nga-ti-paoa were the people attacked at Haua-rahi. The Waikato killed some people. The men of the place came out, and the Waikato fled. The Waikato did not remain. The Nga-ti-paoa had no Pa at Haua-rahi. The attack commenced at Haua-rahi but the regular fight took place at Whakatiwai. The Nga-ti-whatua joined the Waikato - Te Warena, Te Kauwae and Te Kauwae and the Waikato went to Whakatiwai, but the people of the place proved the stronger, and Waikato fled. We were pulling across the gulf, having heard the firing. When we arrived at Whakatiwai, the Waikato had left and gone to their own place. They went by way of Marama-rua. The cause of this attack was the murder of Te-Horeta by Te-Katipa. After this, Kapa and Te-Matikara came to Hau-raki, and Hoera-Tipa killed Kapa, and Te Kaha killed Matikara. The battle of Haua-rahi was in consequence these murders. All the fights except Haua-rahi, were in the Nga-ti-haua country. The only attack made on us

in our district was *to Hauraki and that was* by Waikato only and not by Nga-ti-maru. When we were at Whakatiwai Kati-Te-Wherowhero came from the north while I was there with Te Kooti of the Nga-ti-puru, and ten others.

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These ten had a narrow escape, for we were there, arranging a “taua” (war party) to go against Waikato. Te Rauroha saved them, when Te Rauroha had taken them away we rushed down and took all their property which was accepted by us as a peacemaking.

Tukara is near Tama-here on the way from Te Uira, and the place where our canoes were.

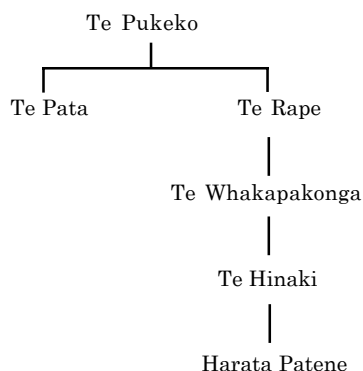
I was not in the fight at Taumatawiwi but in some other fights before that and at Kari-aruhe which was about 18 months before Taumatawiwi.

The Kaiaruhe battle was to avenge the death of some of the Waikato's.

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I belong to Nga-ti-paoa and Nga-ti-tamatea. I know the Aroha.

The Aroha land belongs to Nga-ti-maru and Hau-raki tribes. They have had it for many generations. The chiefs who conquered it were first - Te Ruinga, second - Te Paporo and Te Pukeko and Kato-hau and the chiefs of Hau-raki. I can trace my descent from:



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CHAPTER XV

And I alone am left,
And dropped behind,
But o me, I've shut the door
And close the hut
And wait the troop
Of Peo-kai,
Who may perhaps
Come here and rest,
But then o Tira
Take thy vengeance
In one day

A defeat song of cursing and on an enemy.

ORIGINAL OWNERS AND TRIBES OWNING THE HAU-RAKI (THAMES) DISTRICT (NGA-TI-MARU)

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The original owners of this land in the tribes were Nga-ti-kopiri-mau and Nga-ti-hue, Nga-ti-pai-ahi, Nga-ti-tu, Nga-ti-tai-whaka-aea, and Nga-ti-kuri. Te Ruinga conquered the southern end of the district. Te Paporo and the others conquered the other portions. The original people were annihilated. A remnant escaped to Tauranga and were fetched from thence by Te Pukeko and others as slaves. Te Pukeko did not live at Te Aroha. His son Te Kawau did. Others of Te Pukeko's people lived there. The Nga-ti-pane occupied the district until the Hongi war. They were the hapu's of Te Pukeko's sister Uta-kiore. Nga-ti-tumutumu lived on the south portion of the block. I was at the Mau-inaina Pa of which Kohi-rangatira, Te-Hinaki, and others were the chiefs. My father, Te Hinaki was killed there. I was at Taumata-wiwi that is, I was at the Pa

at Hao-whenua when the fight took place. I was grown up then, and my chin was tattooed. I heard Haora Tipa's account of Taumata-wiwi - that account is correct.

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I know about three women going to Nga-ti-haua's camp at the battle of Taumata-wiwi. I saw them go. One, Rangawawahia was a Nga-i-te-rangi, and two were Nga-ti-haua. I know why they went, they went to see their friends. Their going as they did was in accordance with Maori custom. Had these women been Nga-ti-maru it would not have been right for them to have gone. Had strangers gone while blood was being shed they would have been killed. I am quite sure that those women were not sent to make peace.

The Nga-ti-haua had won at Taumatawiwi and not been in fear of Marutuahu they would have taken their chiefs away. We remained some time at Hao-whenua after the battle.

The Nga-ti-haua stopped about three days engaged in burning their dead. They burned them because there were so many they could not take them away. Tira-ki-te-tonga remained with the Nga-ti-haua watching over the burning of the bodies of her relations.

I never heard of dead killed in battle being burned.

The people destroyed on the east of Te Aroha the same as those who were destroyed on the west. Nga-ti-kopiri-mau was the great name of Rangi-nui.

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I remember, after that battle at Taumata-wiwi, some eels being given to Marutuahu by Nga-ti-haua who brought the eels to the other side of the Waikato river. This took place one month after the battle. The eels were brought to the Hao-whenua Pa from the Waikato river by Maru-tuahu. I brought some, Piripi brought some. A messenger was sent by Nga-ti-haua to Maru-tuahu to let them know that the eels were there. There were 10,000 eels. Nga-ti-haua were living at Ka-wehiti-tiki at the time. The eels were given as "He koha kia Nga-ti-

heihei” (Gift to the Nga-ti-heihei tribe”). Hoe was a Nga-ti-haua who was killed at Taumata-wiwi. While living he said “If I die let my promise be performed in respect to these eels,” that is, if he should die at Taumata-wiwi the eels should be given in accordance with a promise he had made. He wished to give the eels in consequence of the child of Hou who was murdered when Takurua was murdered. Marutuahu stayed three months at the Hao-whenua Pa, after the eels were given.

The gift of eels was an act of the tribe of “Nga-ti-haua tonu” (all the Nga-ti-haua). I know because the thought was that of Te-Heihei. It was the act of the hapu (tribes) of Te Heihei, that is, of those that survived.

I know of the fights after Taumata-wiwi. These were:

1. Matamata
2. Haua-rahi
3. Wai-harakeke
4. Te-Uira

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WARS IN HAU-RAKI (NGA-TI-MARU)

Marutuahu (sworn): I belong to Nga-ti-maru and reside at Hauraki. I don't remember Taumatawiwi.

I belong to Nga-ti-maru. The first fight after Taumatawiwi was Ka-wehi-tiki and the battles I remember would stand thus:

1. Ka-wehi-tiki
2. Matamata
3. Haua-rahi
4. Wai-harakeke
5. Te Uira
6. O-ngare

It was the Nga-ti-paoa and Nga-puhi who were the attacking party at Ka-wehi-tiki. The Marutuahu had the best of it. The

whole Marutuahu and Nga-puhi were the attacking party at Matamata. We consider that, we had the best of it as the Nga-ti-haua did not come out of their Pa at Haua-rahi. Wai-kato and the Nga-ti-haua were the attacking party. That was a surprise by Waikato. After the attack they retreated, and were followed by Nga-ti-paoa. It was an attack on Nga-ti-paoa only. At Wai-harakeke - Marutuahu was the attacking party, and had the best of it. At Te Uira Marutuahu was the attacking party. It was a challenge to our enemies to fight. Marutuahu got the best of it. O-ngare was a fight with Nga-i-te-rangi. Marutuahu attacked and had the best of it.

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The fight came off in this order:

1. Taumata-wiwi
2. Matamata and Ka-wehi-tiki
3. Haua-rahi
4. Wai-harakeke
5. Te Uira
6. O-ngare

Marutuahu did fight with Nga-puhi before Taumata-wiwi. One fight took place at Moe-hau and one at Mata-pouri.

Order in which the fights occurred:

1. *Taumata-wiwi*
2. *Matamata and Kawehitiki*
3. *Hauarahi*
4. *Waiharakeke*
5. *Te Uira*
6. *Ongare*

The Hauraki's were the attacking party in all these fights except Haua-rahi, and that was an attack by Waikato on Nga-ti-paoa. Marutuahu were never afraid of Nga-ti-haua. They

never came near our Pa's. We left the seige of the Matamata Pa of our own free will. We did not leave because we heard that Wai-kato were coming to assist Nga-ti-haua.

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Our Pa was built against the Nga-ti-awa, but they did not come. It was not a Nga-ti-maru Pa. It belonged to our "hunga" (serfs) the Whakatohea or Nga-ti-awa section of the Nga-i-te-rangi.

Was this before or after Ongare? After Ongare, shortly after?
Yes.

This Pa was built from fear of Nga-i-te-rangi taking revenge for Ongare.

Afterwards a taua (war party) went to Ka-wehi-tiki and Matamata. Te-Horeta who was killed at Waipawa was killed after Taumata-wiwi and before Matamata. I know of the fight at Haua-rahi. I know of the peacemaking before Haua-rahi. Tihi-rahi and Te-Karawa came to make it. They belonged to Wai-kato, a good many came with them. I was at Whakatiwai at the time. They did not send a message from their own place, but sent one when on the road to announce their approach. Peace was made with Te-Rau-roha after which Tihi-rahi and the others returned. I heard of the death of Te-Kapa and Matakara - the latter was killed at Puwhenua, near Whakatiwai. I was at Whakatiwai at the time. He was killed after the peace. Horeta's son, Tuna-kere killed him. Keha, the uncle of Tuna-kere and brother of Te Horeta joining in killing him. Haora-Tipa killed Kapa at Hau-raki. I did not see that. I know why he was killed. It was because of Te-Horeta - who was a Nga-ti-paoa. Haora-Tipa did not take part at the peacemaking of Tihi-rahi. The Haua-rahi fight followed the death of Kapa. That "huaki" (sudden attack) took place at Haua-rahi just before daylight. My elder brother

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was killed there. When I came to the Pa at Whakatiwai, I found some of the people had gone to Mahurangi *to Brown - some were absent getting timber.* One end of the Pa was

unfinished. When it was light at dawn of day the fighting party came to our Pa and did not discover the end that was open. There were 60 in the Pa. Te Kahu-kati, Te Hira and others Nga-tara-nga-kete, called out, "The Pa will be taken." "Kokiritia." ("Charge.") We sallied forth, fired and Paora Kina of Wai-kato was wounded. Toka-where fired and hit Te-Are, of Wai-kato. We charged and they fled. We chased them. As we were chasing them we saw the Hau-raki people coming across by sea to help us. The Nga-ti-tama-te-ra canoe was the first that landed, and at that time the pursuers had reached Opito. On our return from the pursuit we found the people from Hau-raki had arrived. Haora arrived shortly after we got back. Some of Hau-raki arrived on the day of the fight, some next day, some the day after. This was an attack by Wai-kato and Nga-ti-haua. The only persons whose names were heard were Te-Iro-nui, and Te Kauwae. After this Kati-Te-Wherowhero came from Nga-puhi. He was taken to Whakatiwai, where it was proposed that he should be killed, as there was no-one of greater rank than he. Haora and others were for killing him but Te-Rau-roha said "No, plunder him and take his goods." He was plundered of gun, powder and everything and left with only his clothes. We had a fight in payment for Haua-rahi. A party of 140 in number went to Tiri-kohua and made an attack on it and killed one called Tiori and captured seven, all Waikato people. The "taua" (war party)

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brought them to Whakatiwai where six were killed and one, a woman, spared. I did not go with the "taua", but I saw the prisoners brought in. I saw them killed - it was done in the morning at Puke-whare near Whakatiwai. They were killed so as to take off the tapu from the "taua" (war party). After this, a war party composed of Nga-ti-tama-te-ra, Nga-ti-whanaunga went to O-tahuhu and Te-Whau, found no-one but killed some pigs and returned. There were other fights afterwards, namely Wai-harakeke which I know came after Haua-rahi and Te-Uira, after Te Uira, came O-ngare. I only heard of the peacemakings. One took place at Kopu. Another at Otahuhu. After the

Otahuhu one Whata-rangi and others of the Tao-a came to O-rere. I was not at the fight of Wai-harakeke, Uira or Ongare.

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ORIGIN OF THE TAUMATA-WIWI
AND SUBSEQUENT BATTLES IN WHICH
NGA-TI-WHATUA ENGAGED
(NGA-TI-HAUA)

A muru (theft) committed by Nga-ti-maru of clothing broke the peace. After this muru and quarrels continued. We fought. The first fighting between us and Nga-ti-maru was at Horo-tiu and Tama-here. There were many men engaged. Two of theirs were killed and one of ours. This was the first fight. Maru-tuahu were living then at Horo-tiu with Nga-ti-whatua. After this fight Nga-ti-haua left and went to Maunga-kawa and built a Pa called Ka-wehi-tiki of Maru-tuahu. Some remained at Horo-tiu, others went to Matamata to set plunder. There were people of Nga-ti-rangi living there then, also Nga-ti-tawhaki and Nga-ti-haua (hapu (sub-tribes) of Nga-ti-haua. The chief of Maru-tuahu who went to Matamata was Taka-riro. They were the Nga-ti-tama-te-ra. On their arrival at Matamata they took away the eel pots. They found these and brought them to Ka-wehi-tiki as payment for the children of Pohepohe. They then said to Wai-kato "Here are your eel-baskets, give us Te-Kanawa and Tamana and you may have your eel baskets." Kanawa and Tamana were girls. Nga-ti-haua did not give the girls, and a battle was fought between them about this matter and was a pitched battle. We lost one, they lost two. After the fight Nga-ti-tama-te-ra fled to Horo-tiu and left their dead on the battle field. Their Pa at Horo-tiu was the Manga-piharau - they had other Pa's there also. The murder of Whakaehe was the next. I don't know what led to it. I was not there. I remember what

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took place after the death of Te Whakaehe. We went to Kari-aruhe to seek revenge for the death of Te Whakaehe. I went

with the force. We fought Maru-tuahū and were beaten - five of us were killed - all the hapū's (sub-tribes) of Hauraki were engaged in it. They lost one. They dried the heads of the Nga-ti-haua. We returned to Ka-wehi-tiki. They brought the heads to our place at Ka-wehi-tiki. After the fight at Kari-aruhe, Takauere came to Maunga-kawa and built a Pa called Kai-paka. The Marutuahu put the heads they had kept into the water which we used - it was near the Pa. Nga-ti-haua to avenge this curse and insult attacked Takurua and killed 200. We surprised him in his Pa, Kai-paka, which was near ours. They had been warned by Te-Waha-roa when they put the heads they had in our water. Te-Waha-roa was at Tauranga at the time of the massacre. Te-Waha-roa's warning was "Ka hiahia, haere koe haere, kahakino o tamariki ki te kainga." ("If you wish to depart, go and take your children home.") Te-Waha-roa knew that Te-Tiwha and others would be angry at the matter of the heads. The attack on Takurua was made in the morning after daylight. Some were killed, some taken prisoner, some escaped. I know Maraea - She was taken prisoner. Those that escaped went to Horo-tiu and on to Maunga-tautari. Marutuahu after this came in force to Ka-wehi-tiki. There was not a great fight there. There was a party of Nga-ti-haua going to Wai-toa to catch eels. Marutuahu took Kupai, Pehi-oneone, and another prisoner. This was outside Ka-wehi-tiki. When we went out to meet Marutuahu, they had returned to Maunga-tautari. There was

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another fight after this - at Ka-wehi-tiki. They came from Maunga-tautari to us. We attacked them outside the Pa, and took their dead. We hung them up on a hinau (elaecarpus dentatus) tree, since which that tree has been called "Moehinau" (sleep in the hinau). This was the last fight at Ka-wehi-tiki. Afterwards Maru-tuahū went past the bush at Matamata and caught two of Nga-ti-haua - Tiki and Mahu-roa. After this Marutuahu made an attack at Huka-nui. They found an old man there - Te Whare-koata, whom they killed. One escaped and came to Ka-wehi-tiki, and told us what had taken place.

We went to attack Marutuahu. We fought them - a great many of the Nga-ti-paoa and Hau-raki were killed. It took place near where the old man was killed. We commenced to fight in the morning and chased them until dark as far as the bush. The chiefs of Maru-tuahu killed were Tikaokao, Tapa-ura, Te Miroa, Te-Whare-uruurua, and Te Mai-oha and Patene Puhata were taken prisoners. Many of Marutuahu were killed - and six of Nga-ti-haua. Marutuahu fled to Maunga-tautari, and some *perhaps* to Piako. Huka-nui was fought in *wheat* planting time. Taumata-wiwi was fought when the potatoes were large. After Huka-nui the Marutuahu gathered their forces at Hao-whenua. They did so because they were afraid of Nga-ti-haua. Te-Waha-roa was at Tauranga when the battle of Huka-nui was fought. After that Marutuahu assembled at Hao-whenua. There was a fight at Taumata-wiwi, a force of Nga-ti-haua, Nga-i-te-rangi and Wai-kato assembled to attack Maru-tuahu.

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Te-Waha-roa and Nga-i-te-rangi and some of Nga-ti-haua came from Tauranga. Wai-kato came from Wai-kato. We had assembled at Ka-wehi-tiki. Some of the Wai-kato joined us at Te-Kohu. We assembled together to fight Marutuahu. A greater number assembled on this occasion than on former ones, for the purpose of exterminating Marutuahu at Maunga-tautari. After Huka-nui and before Taumata-wiwi there had been a meeting of Wai-kato tribes to propose to attack Marutuahu, and to exterminate them and take the land at Maunga-tautari which they had settled on and which belonged to the Nga-ti-rau-kawa. Waikato assembled for that object. I know the number that fought at Taumata-wiwi. I don't know the number of Waikato's that remained at Te-Kohu. The largest number remained at Te-Kohu (opposite Cambridge). We assembled at Te Kohu, slept there, next day Marutuahu came to Te-Tiki, fired a gun and we, the Nga-ti-haua advanced to meet them. When we left the Waikato were coming up in their canoes. They remained at Te-Kohu to wait for others who were coming up. 400 Wai-kato joined us.

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CHAPTER XVI

Thou ocean, o thou sea come to the land,
And look at Motu-takapu now here
As now I fend off all the blows of Koke-roto
While loud voice Hupeke proclaims
The skills that map my frame from Tuhua,
With blasts that flow from off the sea,
With sharp and pungent grief continually
O change their course to current of Kowhiti-tangi
Where octopus of ocean is,
And cast them far away to Pupu,
Like long locks clipped, then should
I cease to as cowly as once I was.

Dirge of a female who committed suicide.

TRIBES OCCUPY THE TIKI PREPARATORY TO A BATTLE (NGA-TI-HAUA)

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We got to the Tiki. There is a flat towards Waikato, the Hau-o-ira stream is beyond. Te-Waha-roa said “Nga-ti-paoa, I am here, I shall join the Waikato side.” He then went down by a track to Waikato. Nga-i-te-rangi went by the main road. Waikato by the upper side of the road. Firing commenced. It commenced on the opposite side of the Hou-o-ira stream. We had taken possession of the Tiki.

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We had crossed the Hau-o-ira stream. A stand was made neither party budged. Nga-ti-haua were down in the hollow, Nga-ti-maru on the top of the hill, Nga-ti-paoa were at the end of the hill. A great many of the Nga-ti-haua were killed. The chief of *Nga-ti-paoa - Te Pukeroa was still alive*. Shortly after

some of the Nga-ti-paoa were killed, and the Te Puke-roa was shot. Nga-ti-haua had lost 30. Te-Waha-roa got wounded in the hand. When Te Puke-roa was shot, Nga-ti-maru and Nga-ti-paoa fled. When they fled we pursued them. They turned and fired and killed one of us. We fired and shot one of them and so on. The last man killed was Te-Hiki of Nga-ti-maru at Te Rei-roa. We followed them to their Pa. They turned and fired on us, and killed the man mentioned. It was a small part of our force which followed them up to the Pa, and we saw men, women, and children escaping from the Pa on the other side. When the man was shot it was said he was of the Nga-ti-haua. They were satisfied and crossed to leave the Pa, night came on, and the fight ended. I don't know the name of the man who was shot. We returned to Taumata-wiwi.

Marutuahu did not follow us. We talked and proposed to attack them again next morning. Taumata-wiwi is the place where the two armies made the stand. We did not cross the Hau-o-ira stream that night. We remained on the battle field all that night. Our dead bodies were there too. We brought the bodies a short distance to our camp - a short distance on the other side of the Hau-o-ira stream. We removed them the same night - each hapu

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took its own dead. Our camp was at Taumata-wiwi. *Our camp was far from where the bodies fell as from here to the Wynyard Pier.* We slept at Taumata-wiwi that night.

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(Sketch map of battle field produced.) This plan is right. I said yesterday that Nga-ti-maru were on the top of the terrace.

The Nga-ti-maru had made entrenchments on the top of the hill to protect themselves.

I slept on the night of the battle at Taumata-wiwi, on the Hao-whenua side of Hau-o-ira stream. My people collected all the bodies on the day of the battle, our own and Marutuahu.

We burnt some of our dead on the same day in the evening after dark. We burnt them at the mouth of the Hau-o-ira

stream. That same day we cut all Marutuahu dead up. We cut some up where they fell. Those that fell near to our camp we dragged whole into the camp. We had possession of all the bodies the same evening. The bodies of our dead which we did not burn we took on the following morning to Ka-wehi-tiki. A very few were taken to Ka-wehi-tiki. We sent some of our people to Kai-wehi-tiki with the bodies, the rest of us remained. None of our dead were thrown into the Wai-kato river. I heard *Erana* Ketu say that our inferior dead were thrown into the Waikato. The morning after the battle we had a talk about attacking the Marutuahu again. This talk took place at Taumata-wiwi - that is the great name of all that land. Our talk took place at our camp on the Hao-whenua side of the Hau-o-ira stream.

On the night of the battle Waikato and Nga-i-te-rangi camped on the Tiki side of the Hau-o-ira stream. We arranged to attack the Marutuahu, but when Tahuroku and the others made their appearance it was put an end to. We were all

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prepared to attack. Taha-roku came from Hao-whenua *he came* with the women mentioned by Nga-ti-maru and Taha-roku, Te Tipua, Wawa, Tira-ki-te-rangi and a Nga-i-te-rangi women whose name I don't remember. When they arrived we welcomed them. The woman were in front, the men behind. They sat down. Te Hura said "E Tira, haere mai." ("Tira, welcome.") Tira was a mokopuna (grandchild) of Te-Waha-roa and Te Hura "He aha te take i haere mai ai koutou?" ("What is the cause of your coming?") She said "He haere mai na Taha-roku na Te-Tupua ki te hohou i te rongou." ("Taha-roku and Te-tupua have come to make peace.") This was a private conversation with Te-Hura. The woman had left her own party and had come among us. I was present and heard the conversation. The conversation was privately told to all our chiefs. Te-Waha-roa got up and said, "E pai ana, e Taha-roku, mau i haere mai ki te hohou i te rongou. Taku whakaaro me hohou tonu. Nau i takahi mai te mate o Takurua kapai. Katahi ano au ka tae mai ki tenei whenua i runga i tenei whawhai ka mate mai tatou. Ki taku whakaaro

inaiane i me whawhai tonu.” (“It is well o Taha-roku that you have come to make peace. My thought is that peace be made, and as you have cast aside the death of Takurua, it is good, for the first time have I been on this land, now that I am here in in war, in which we now are killing each other, but my thought this day is that we continue to fight.”) These are the only words that I remember of Te-Waha-roa. Taha-roku got up and said, (“Yes, that is the reason I came, I came to make peace, as I think my life is my own.”) - “Ae, koia tenei i haere mai ai au ki te hohou i te rongu. He whakaaro noku, noku aku mate.” (My loss is my own) alluding to the loss of Nga-ti-maru at Huka-nui and Taumata-wiwi. Te-Waha-roa consented to make peace. He said “Whakatika, haere, maku tenei whenua. Te aroha tae noa ki Piako (i e). Tae noa ki te Aroha tae noa ki Piako.” (“Rise, go, this land is for me, this is Te-aroha even to Piako, from Piako down to Te-aroha.”) These are the only words

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that I remember that Te-Waha-roa said. Te Iro-nui stood up and said to Taha-roku “You must go to Nga-ti-kahu-nunu, and seek lands for yourself there.” Te Tiwha got up and said the same as Iro-nui, Rawhiwhi stood up and said “Go hence and seek land at the south.” All the chiefs said the same. “Ma tanu toa e rapu whenua mona.” (“Let him by his bravery obtain land.”) Te-Waha-roa got up again and turned to Nga-ti-haua and said, “Kati enei korero.” (“Let these words close.”) He said to Taha-roku, “Return to your land at Hau-raki.” “E tai koe ki reira kei whakahokia mai te he ki au.” (“And when you have got there, do not let the evil come back on to me.”) That was all Te-Waha-roa said. No-one contradicted what Te-Waha-roa had said. After the talk the party returned to their own place to Hao-whenua. Taha-roku came about breakfast time. We had had our food. We were willing to fight if Taha-roku had not come. We had had our food before we belted to fight. We had according to Maori custom had our food cooked at night. Some of the Nga-ti-maru dead had been cooked on the evening of the battle. Before Taha-roku and the women came, none of the Nga-ti-maru came out of the Pa to attack us. I

never saw them fire a volley at us. I don't know anything about any of them having come out of their Pa.

Had they done so we would have attacked them immediately. We should have been pleased had they come out. Had they fired we should have heard them. At the time

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of the discussion, the morning after the fight the greater number of the Waikato were at Te-Kohu, but some had joined us.

Some Waikato arrived at Te Kohu after Taumata-wiwi and came and joined us - the others stayed at Te Kohu. The Waikato had greatly increased in numbers at Te Kohu after Taumata-wiwi. Those who assembled at Te Kohu assembled for the purpose of exterminating Nga-ti-maru. I don't know that any presents were given by Nga-ti-haua to Taha-roku when he came. I never heard of any. I heard afterwards that Maikuku had said something to Kuku-tai about guns. Taha-roku and the women came once that I saw. The only visit that I know of was when Taha-roku and the women came.

It is false about the two visits. I was at our camp when they and the women came. I don't know that they returned with any guns belonging to us. They did not. Had Te Waha-roa given any guns I should have seen. I was sitting with my matuas - Te Waharoa and Te Hura.

I heard since from a Waikato that Maikuku had asked Kuku-tai for some guns to give to Nga-ti-maru, but I don't know about it myself. I only heard of it. I know that neither Te-Waha-roa nor any of our side gave guns to Maru-tuahu. We remained at our camp on the battle field. I stayed there two days after Taha-roku came and then went to Ka-wehi-tiki. I went with my relations and a great many more. My matuas and

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others stayed at Taumata-wiwi, but not long. They went to Ka-wehi-tiki. I know the number engaged at Taumata-wiwi on our side:

Nga-i-te-rangi	200
Te-Waha-roa and party of Nga-ti-haua	70

Nga-ti-haua from Ka-wehi-tiki	670
Waikato	400

We assembled at the bank of Waikato.

The Waikato that came from Tauranga had guns. There was a pakeha at Tauranga then selling guns to the natives at that time. One was named Clarke. There were other pakeha there. I remember the Marutuahu returning from Hao-whenua. After we returned to Ka-wehi-tiki, as peace had been made. My father was sent to Hao-whenua, also Pare-kahu-rangi - a woman related to Taraia, also Rangi-puhia (f). They went to Hao-whenua. Shortly afterwards Kiri-tapu went who was related to Nga-ti-paoa and Rangi-herehere who was related to Te-Taniwha. *It was not three months before the Nga-ti-maru went from Hao-whenua as they have stated. In my opinion it was half a month. I know why these people went to Hao-whenua.* They went to Hao-whenua - to "arahi" (lead) Marutuahu on the road to Hau-raki. The tribes that were not led were the Nga-ti-pukenga - they went first. Nainai was their chief - it was he who shot the man outside the Hao-whenua Pa. They went to Roto-rua and settled at Maketu. Another tribe was the Urewera. They went to the place where they are now - they were not

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led. I heard what I am relating from Te Ranga-a-kuri, near Te-Aroha. I am not certain whether the Whakatohea were led. My father, Taha-roku and the two women went together with Nga-ti-tama-te-ra - Taraia's tribe and some of the Nga-ti-maru. They went from Hao-whenua to the bank of the Waikato, crossed at Aniwaniwa, went on to Hinuwera, Kai-o-te-kahu, Ahirau, Turanga-moana, Te Ranga-a-kuri, between Matamata and the Aroha. I myself saw my father leave Ka-wehi-tiki with the two women. I did not see them and the Nga-ti-tama-te-ra start from Hao-whenua. I know when they did leave. It was not two months after the Taumata-wiwi battle that they left, in my opinion it was half a month. From what I heard from my father the Nga-ti-pukenga and Urewera were the first to leave. Before he got there they had left. The others went by two ways

- one by Ranga-a-kuri, one by Tauwhare. The Ranga-a-kuri party were the first to leave. Rangi-herehere, Kiritapu, and Nga-ti-whanaunga were of this party. The third party went by way of Wai-kato. I did not see, but I heard from Te-Wherowhero, Te Kanawa, and the chiefs of Wai-kato. My father returned from Te Ranga-a-kuri with the two women to Matamata. We, the Nga-ti-haua had settled at Matamata. We went to Matamata to divide the Aroha. At Taumata-wiwi some of Nga-ti-haua were left in charge of Ka-wehi-tiki Pa. News arrived that some Nga-ti-paoa had fallen at Taumata-wiwi and that Nga-ti-haua had got the bodies, and that Taha-roku had come to make peace, and that Te-Waha-roa

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had said "That the Aroha should be his - reaching on to Pi-ako." On receiving this news the people at Ka-wehi-tiki, went to the Aroha, and also some of those who had fought at Taumata-wiwi, and some of those who had been to take the dead bodies to Ka-wehi-tiki, went to cut up the Aroha. No chiefs went on this expedition. Te Tiwha was the only one. I went with the party as far as Matamata where I stayed. The rest went on to the Aroha. There was no Pa at Matamata. One reason for going was to divide the Aroha, the other was to wait for Puke-rahaki and the two women coming back. They divided the Aroha first and then went to Matamata to wait. Maru-tuahū were at Hao-whenua at the time this party left for the Aroha. The party went to Matamata and stopped there. I don't know how many days. After a time they went on to the Aroha. First to Wai-harakeke, next to Te Ara-taua - a good place for eels, next to Tiro-tiro, and Manawa-ru. The party were away one day, and on their return to Matamata they told me what they had done. After we had been some time at Matamata, Puke-rahaki and the women joined us at Matamata. They had taken Nga-ti-maru as far as Ranga-a-kuri, and then returned. They knew we were at Matamata because it had been arranged before, that Puke-rahaki should go to lead Marutuahu and that we should go and cut up the Aroha, and afterwards wait at Matamata. After Puke-rahaki joined me at Matamata we did not remain long, we went back to Ka-wehi-tiki. We

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stayed there some time. Afterwards we went to Matamata and built a Pa. I was present at the building of the Pa. I was not tattooed then. We were not long at Ka-wehi-tiki before we built the Pa at Matamata. I remember the attack of Nga-puhi and Maru-tuahū on the Pa's of Matamata and Ka-wehi-tiki. Previous to that attack I had been on the Aroha. I went to complete the division of the Aroha - it was then divided and a piece given to each. After the Maru-tuahū had gone back to Hau-raki a number of us started for Ka-wehi-tiki and cut up the Aroha. I think the attack by Ngapuhi and Marutuahu on Matamata was about two years after Taumata-wiwi. All the Nga-ti-haua went to divide and take possession of the Aroha, went by Matamata, and Ranga-kino to Wai-harakeke. Te-Waha-roa went with this party and divided the eel weirs amongst us, as far as Te Rua-pa. At this time there was no-one on the Aroha. We built some eel pas. We commenced to divide at Wai-puna and Hua-karamu was the first, Wai-harakeke was Te-Waha-roa's piece - that is outside. Our portion of Hua-karamu belonged to Nga-ti-pare the other to Te-Ruarangi. Te Ruarangi got Manga-emiemi up to Te-Wai-puna. Muru-pura got Pou-rewa and Tupuhi. I got Papa-kauri up to Te-Ara-taua. Nga-ti-koi got Tiepa. Nga-ti-haua got the lower portion of Te-Rua-pa. We got the upper part. Te-Waha-roa said at Taumatawiwi that the boundary should be at Te Rae-o-te-papa. We did not get as far as that. We stopped our work at the Rua-pa. We built eel-pas at the time we went to divide the land as far as Te Rua-pa. We have kept the eel-pas up to the

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present time. The Nga-ti-haua have continued to repair them from time to time and have caught eels there up to the present time.

I don't know if any other people have used them. I have heard that Nga-ti-maru say that this land is theirs. I knew the chiefs of Marutuahu now present. I don't know of any of their chiefs using the eel weirs. Nga-ti-haua used the eel weirs from

Taumatawiwi until the war when some Nga-ti-maru Hauhau used them. I don't know who of them. Tutuki may be using that at Te Ruapa, as he has a Pa there. None of the Marutuahu chiefs present have caught eels in these weirs that I know of. I myself have used them continually since Taumatawiwi. I have not done so lately as the Hauhau's are there. The eels we had at the Court at Waitoa were got from the Aroha to Piraunui. The weirs built by Nga-ti-haua were for the purpose of catching the eels, excepting when we were fighting we were never interrupted in catching eels. We did catch eels during the fights at Matamata and Kawehitiki, but we did it with caution.

The old woman who was killed was killed in going for eels. No-one has ever been to us to tell us to move off. When Marutuahu and Nga-puhi came to attack Matamata I was at Matamata. The first attack was at Ka-wehi-tiki and afterwards at Matamata. When the force left Ka-wehi-tiki the Nga-ti-haua remained in the Pa. When the party who had attacked Ka-wehi-tiki came to Matamata the others of this party had made a Pa at Tiko-rangi, some distance from Matamata. On their way to build

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the Pa Nga-kuku of Nga-ti-haua attacked them and killed one man before they had commenced the Pa. Marutuahu remained in this Pa. They attacked the Matamata Pa before they had finished their own and we went outside and fought. They lost two. One of the bodies we got. We lost none on this occasion. After this Te-Whare-kohe was called by Whare-kawa. I don't know why. They were related. Whare-kawa called out to cease firing. Whare-kohe went. Marutuahu left this Pa, and came to where they used to fight to meet Whare-kohe, and they killed him. I saw him killed. This was a murder. Afterwards an old man and a slave went to split wood. Nga-ti-maru heard them chopping and they came out and killed them. After this both parties met outside in the open. Mahanga of Nga-puhi was killed and Te-Pou-tao was mortally wounded. A large number of Waikato's had by this time come to Ka-wehi-tiki. A messenger came from the Waikato to Matamata. We at Matamata

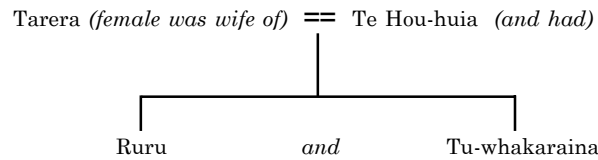
assembled. The messenger said - "Listen to the words of Waikato. Tomorrow morning I shall beat Waitoa. On the second day I shall beat Nga-tu-rapa. Te-Waha-roa, you attack the Pa at Tiko-rangi." When Te-Waha-roa heard this he reflected and he called to Te-Tupua (of Nga-ti-haua and Nga-ti-tama-te-ra). Te Tupua went to Matamata. Te-Waha-roa said "This is a koha (gift of love) of mine to you. Go to your people the Marutuahu, go at once, don't wait after my word. If you remain you will be annihilated. Waikato have arrived 2,000 strong at Maunga-kawa." Te Tupua left - he went back to Tiko-rangi.

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Te Waharoa then sent a messenger to the Waikato to go back the day after they should have come down lest they should have a journey for nothing. Te Tupua went to his Pa and the next day we saw their houses burning. The Waikato who came to Ka-wehi-tiki had been fighting at Taranaki. They came to Ka-wehi-tiki because of the death of Kumete. They had been successful at Taranaki, and captured a large Pa. I saw the prisoners they brought back. The Pa at Matamata could not run short of water as they had the river Wai-toa. There was food close to our Pa, and food at theirs, and between the Pas. They got possession of the cultivations of ours which were near their Pa. We had plenty of food. We went to the Pa at Tiko-rangi the same day the Marutuahu left and burned a portion of it.

I know I heard his evidence about his coming and finding the Nga-ti-haua in their Pa at Matamata. I don't recollect about his visit.

After the attack at Matamata some of us went to O-tawhao and some remained. We went of our own accord because some of Nga-ti-haua went there. The Pa was not quite deserted, some of our hapu's (sub-tribes) stayed behind. *I heard Erana Katu's evidence. It is not true. We went to talk about going to attack and kill the Taranaki's. I heard the evidence of Marutuahu about Ruru. I don't know anything about the message of Te Waharoa being sent to Hua about Ruru.*



Ruru was called Ruru at first, afterwards Tu-whakaraina. When Te Waharoa was dying his ribs showed and
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Ruru was called Tuwhakaraina. After this one died there was another called Tuwhakaraina - this one now in the Court. There was no other. Ruru was called Tuwhakaraina before Te Waharoa died. I don't know of any other Ruru besides. At the attack on Matamata, Ruru was at Matamata. When some of the Nga-ti-haua left Matamata he went to O-tawhao with his mother and father. He died lately at Maunga-kawa. *He was alive when Governor Grey went to Matamata.* He is buried at Te-Tapui at Maunga-kawa. Ruru had children. His elder daughter died. His son by a second wife is now here. Matamata Pa was only wholly evacuated lately - before the Taranaki war. It was left after Haora Tipa and party came to make peace. There are still settlements there. Between the building of the Matamata Pa and the coming of Haora to make peace we always lived in it. We left it after Haora's peacemaking. We cultivated and had houses at Matamata after the fight. From O-tawhao we went to Maunga-tautari - some returned to Matamata and joined them who had been there all along. The Ka-wehi-tiki Pa was deserted and the people went to Maunga-tautari and some to Matamata - they built a Pa at Maunga-tautari called Te Karaka, near Hao-whenua.

After this we cultivated at Matamata and we cultivated at Wai-hou and Te-Aroha. Our largest number lived at Wai-harakeke and extended on to Hua-karamu and Maunga-emiemi, Te-Kohiku, Te Turua-o-tamanoa, Manawaru on the river. On the East at Tokatoka-koko-tahaohao, Pukuhukuhu, Tawerepioke, and on the south boundary. The lower workings were at

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Maunga-whenga. We did not cultivate lower than that. We did not because we were on the alert (or unsettled) and we were afraid of being attacked by Nga-ti-maru. While cultivating we caught eels. They were of the greater importance. Te Aroha is good land, and cultivatable all along the river. We occupied the land on account of the eels, and on account of the land itself. The reason that we occupied that land was that at the peace at Taumata-wiwi it was said that the land should be ours. I have heard what was said about Wai-harakeke. After peace had been made at Maunga-tautari, and after that Kumete was killed - which was a murder. Te-Waha-roa told Taha-roku to go to Hau-raki, and not come back to do evil, and after this Kumete was killed. I call it a murder because peace had been made at Taumata-wiwi. When the Nga-ti-maru war party went up Wai-toa. Hou sent Moaho to Matamata to our Pa. His word was - "The Nga-puhi and Maru-tuahu are coming." My opinion is that the cause of the Marutuahu coming with Nga-puhi was "pouri" (sorrow) for the losses in the affair of Takurua, Hukanui and Taumata-wiwi. They were "mauahara" (a feeling of malice). I know of no other cause. I don't know anything about the killing of Te-Horeta being one of the reasons. He was killed in Waikato. I don't know where. About the Waiharakeke affair, we were living at Matamata. The father of Kepa Te-Wharau was living with us. Those of Nga-ti-tumutumu, Toka-whereo, Mau-whare and others were living with us. Kira, wife of Mokena, is in the Aroha now. When I say with me, I mean with Nga-ti-werewere of Nga-ti-haua. They went backwards

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and forwards to this land, catching eels, and bringing them to me, and I ate them. I come now to the time when I lived permanently on the Aroha.

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CHAPTER XVII

My mind is clear, I still can think
And wait the coming of the star of heaven.
O sirs, why urge and state command,
Tis told ye dare to hope, to fill
The pit of Rua-rou-raka,
But all your blatant power is but
The skillful influence of noisy lips one day,
To be defied by some, and stared at in contempt
By others who may hear your loud command,
But o how shamed I feel, they liken me
To the black moron, and loudly speak
Their inflamed words and speech of me,
As though I dived, and again come up
Like, the bird close to that ocean cliff
Which answers back each word for word
When spoken to, or steal away, and dare
To show and make appear that I am what I never was.
O that my heart could once be seen
And speak the truth, but hence I pine
In misery, nor can I weave a mat
In which to sit and wait the coming end,
Come, grow up fresh again, be young again.

A song by a woman who was spoken ill of.

WAHA-ROA AND WAR PARTY GO TO TAURANGA AND THE MURDER IN WAI-KATO IN HIS ABSENCE (NGA-TI-HAUA)

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We went from Wai-harakeke to Tauranga with Te-Waha-roa, Te Kupenga, and others - 100 in all. We went from Hua-karamu. We went to Tauranga to make a clearing. We stayed there a month. I longed to see my parents and returned. I came to Wai-harakeke and there found Te Piki, Te Koi and Ngutu-tui. These were all the men. They had two settlements. At one of

them was Para-kahu-rangi - the woman who led Piringa from Taumata-wiwi, and Te Whata-ipo, and other women, and Te Reo, a sister of Te-iri-ori. I slept at Waiharakeke. In the morning I went to Matamata, slept there, and in the morning the attack was made by Taraia at Wai-harakeke. A slave of Te Tupua of Nga-ti-tama-te-ra was taken prisoner, Piringa and also sister of Hika-iro. Some swam across the river. They fired and killed Hine-tautoko, a woman, and Whakau-hinga, another woman. The cultivations I spoke of as ours on the Aroha we had there before this affair. I mentioned that about Kepa Te Wharerau in order that it might be known that some of Nga-ti-maru lived among us, related to both Te Wharau's first wife and my father's sister. Long before this a portion of the Aroha - Te Maire, part of Pirau-nui, had been given by Te Wharau to my father by reason of the marriage. Te Wharau lived at Pirau-nui, and used to go backwards and forward to the Aroha. The gift was long before Taumata-wiwi. Te Wharau and those who used to go with him to the Aroha to get eels, went there knowing that I had the mana (right) of the land. They knew of the expedition of Nga-ti-haua

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to divide the land. Te Wharau and the others lived at Matamata after the division of the land. Afterwards they went to Hau-raki. I don't know where.

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I remember the expedition of Te-Waha-roa to Roto-rua to avenge the death of Hunga. That was after the attack on Matamata. I did not go with Te-Waha-roa to Roto-rua. The expedition to the Aroha to divide the land the second time was after Matamata and before the expedition of Te-Waha-roa to avenge the death of Hunga. I heard the statement of one of the Nga-ti-maru witnesses that they gave Nga-ti-haua permission to catch eels for that expedition. I never heard of it. The Nga-ti-haua did not go to catch eels for that expedition. The reason we went there was to catch eels for our own use. I don't remember now whether they caught eels for the expedition

to Roto-rua. I never heard that Te-Waha-roa asked Hou for permission to catch eels on the Aroha. After the attack on Wai-harakeke we left our cultivations not for long. We were afraid of Marutuahu, and tupato (on the alert) lest they should come back. We did not take revenge for Wai-harakeke. We did not take payment because Wi-Tamehana had become a believer in Christianity. The Nga-ti-haua chiefs were very earnest to fight Hauraki. A great force started from Matamata. Wi-Tamehana and 100 men went after the army. Te-Tiwaha and Houkawa were the chiefs. The 100 men with Wi Tamehana were converts to Christianity too. Wiremu Tamihana overtook the army and quoted scripture. He said "Vengeance is mine, I will repay, saith the Lord." Wi Tamehana fired off his gun to let Nga-ti-maru hear, to warn them if they were near at hand. The war party got as far as Manawa-ru. Tamehana overtook them at Maunga-emiemi. I was with the large

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force, not with Wiremu Tamihana. The taua (war party) went back. There was no-one on the Aroha when we got to Manawa-ru, because it was a time of fighting. It was about a year after this that we went to our cultivations at Wai-harakeke. Some of us went there, some remained at Matamata. Above a hundred went to Wai-harakeke. Those who went there were Te-Houhuia and Matamata. Te-Wharau did not go. I don't remember where he was at this time. The cultivations were north of Wai-harakeke, Manawa-ru and Takatakahi. We had settlements there. Takatakahi is on the east side of Wai-hou near the mountain. We cultivated off and on, cultivated sometimes and left sometimes. We cultivated there until the death of Te-Waha-roa. Te-Waha-roa was alive at the time of Wai-harakeke. He did not live very long after Wai-harakeke. Te-Waha-roa was alive when Wi Tamehana stopped the taua (war party) in deference to Wi Tamehana's request not to fight. He said "Let Nga-ti-maru have the neck of the men, I will have the neck of the land." I don't remember whether Te Waha-roa was alive when Nicholas first went to Wai-harakeke. I know he was alive when Nicholas came to Matamata first. While these people

were at Wai-harakeke, I lived at Matamata. Besides the expedition that went to Manawa-ru there was another of Nga-ti-haua not long after. After the affair of Te-Uira. I was at Matamata when Te Uira occurred; one of the survivors escaped and came to us. Waharoa was ill but not dead. We heard of the death of the two women and one child. A war party of Nga-ti-haua started to cut the enemy's party off. They went to Pi-ako but found that they had gone in their canoes. The Nga-ti-haua army returned. I was not with this

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party. There was a taua (war party) after this. Our people went from Matamata by way of Wai-toa on a Sunday. All the religious people were in church. We halted at O-mako-rau. Te-Waha-roa was dead at this time. We started on Sunday lest Wi-Tamehana should follow us again. Got next day to Pirau-nui. Next night slept at Ngohengohe. We heard some dogs barking at pigs. Our party said there are Nga-ti-maru dogs barking at pigs. The divisions of the army separated. A scout was sent out - he found no-one there. He came back and said they were bush dogs. We saw that the Pa at O-kahu-kura was overgrown. This Pa belonged to Nga-ti-koi and the Whakatohea. Te-Patu-po and Te-Minuha were the chiefs. The inhabitants of the Pa had gone to Hauraki. The Pa was deserted. We slept at Te Awa-iti. We went on to Maunga-tahi. I myself felt hungry. I said to Hakiriwhi and others "So not light a fire." We fired. Those in front of us and those behind heard the firing, they fired. After firing we returned and killed the pigs as they went. These pigs belonged to Nga-ti-koi and Whakatohea. None of Marutuahu appeared. There were about 400 of our party. The O-kahu-kura Pa was quite deserted. Maori cabbage was growing up through the houses and all about. We saw no signs of fresh cultivations, only old cultivations. They were below at Manga-rahi. We crossed over to O-kahu-kura on our return from Manga-rahi. Some went back by the eastern side of Wai-hou; some by west side. We made "moki" (floats) for the guns and swam across. I was with the party on the East side. From O-kahu-kura we went upwards. Slept at Ngahu-oneone. We

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shot pigs along the road. Ngahu-oneone is below Te Rae-o-te-papa. We slept at Manawa-ru killing pigs as we went. We killed pigs at Te Rua-kowhawha. I don't know whether the pigs belonged to Nga-ti-maru or Nga-ti-koi. We crossed on to the west side of Wai-hou at Te Rua-kowhawha. We saw pigs and we shot them. We thought these pigs belonged to Nga-ti-maru and Nga-ti-koi. There were no cultivations as far as Te Rua-kowhawha. I saw neither Pa nor settlements at Kahu-puku. Had there been a Pa we should have seen it, but if there had been bush houses we might not have seen them. We shot no pigs from Rua-kowhawha to Manawa-ru. We saw no cultivations from Rua-kowhawha to Manawa-ru except our former cultivations. We stayed two days and two nights at Manawa-ru and caught eels there. On the third day we arrived at Matamata. We went along the bank of the Wai-hou. There was no-one on the Aroha at this time. We saw no signs of anyone having been living on it. The Nga-ti-haua had been cultivating on Manawa-ru not long before this expedition. After the Wai-harakeke affair we had cultivated on the Aroha. The Haua-rahi affair had not taken place at the time of this expedition. Hauarahi was after Te-Uira. At the time of the expedition Te Iro-nui was at O-tawhao. There were other expeditions of Nga-ti-haua that I heard of. The Waihou expedition had been put a stop to by Wi-Tamehana. A thought came into the mind of Te-Iro-nui. He went to the Waikato, the Nga-ti-haua and Nga-ti-whatua, and all the tribes of Waikato went on an expedition. 200 of Nga-ti-haua went with it. Wi Tamehana did not know of this expedition. They did not tell him

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because he always used to stop all war parties. He was very zealous in stopping fighting. There was a mission station at Matamata. After the Hau-raki fight we had cultivated on the Aroha at Wai-harakeke and at Hua-karamu, Manga-emiemi, Umu-kuri, Te-Kotuku, Manawa-ru, and Maunga-uhenga - those were all on the side of the river. On the last side of the hill, Tawere-pioke, Pukukowhatu, Kotuku-haohao, Takitakihi. These

were all on the hill side. These were the principle cultivations. There were other smaller ones. We had made these cultivations before Haora Tipa's visit on his peace errand. We would go and cultivate for a time, and go away for a time and so on. Between Haua-rahi and the peace at Nga-hina-pouri there were none of Marutuahu living on the Aroha. None of them interfered with us during this time. We used the eel weirs every year. None of the Marutuahu used the eel weirs. I never saw or heard of Karauna using them. Tutuki first came to cultivate on the Aroha after the Waikato war. I heard of it from Nga-ti-haua hauhau. When Nga-ti-haua went to O-hine-roa. I went there shortly after the war. I had then no knowledge of Tutuki. He had not then arrived. About two years afterwards he came. That is the first time I heard of his being there. I don't know who he had with him except Te Rua and Te Hemo-po. I know why Tutuki went there. It was Wi Tamehana who made the Maori King. Some of the Hauraki people approved of it. Tauaru, Waraki, Piriha, Marutuahu, and some chiefs of Nga-ti-paoa, viz: Pokai, Ngati, Tuna-tiki-tua, and they went up to Waikato when Wi Tamehana made Potatau king. They approved. The Waikato war took place. They joined. They

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went with Wi Tamehana. Wi Tamehana's Pa was at Te-Tiki. The Hau-raki and others were in it. My place at that time was Te Awa-o-waikato, Te Mahau and Matamata. I received a letter from Wi Tamehana. He was thinking of leaving off fighting that he would leave himself open to be killed at Te-Tiki. He wished me to go and see him. I showed the other Queenites the letter. I proposed to go. I wrote to the General to tell him that he might know that I was going to see Tamehana at Te Tiki. I went. I sent Pene-tito with the letter I got to the Tiki. Some Nga-ti-paoa were there - they were fighting against the Queen's soldiers.. I don't know whether Tutuki was there, but he was on this side, also Tauaru. Waraki had been wounded. Wi Tamehana and the Waikato went from there to Po-tatere, I did not go to Po-tatere. From Po-tatere they went to the Aroha, and the Waikato went to Tokanga-mutu. The Nga-ti-haua went

on to William Tamehana and Nga-ti-hine-rangi's portion at Matakokowai, at Wai-rere, at Maetoki, at Waiharakeke and at Kokotahaohao. Those are the only places they resided at when they arrived in that district. Nga-ti-haua also resided at those places and Nga-ti-maru went back to Hauraki. Tauaru went to Hauraki. *Some of the places are in the boundary, some are not.* All the Nga-ti-maru went back to Hauraki. Tutuki went to Hauraki. My cousin Hera was married to Tauaru. She was taken ill at Hauraki. When near death she asked Tauaru to take her back to our places. He did not want the Nga-ti-maru to be at the expense of the funeral feast. This is a custom of Nga-ti-maru. Tauaru took her to the Aroha to the Nga-ti-haua hauhau, to her relations, Paka-roa and Riki. She shortly after died and was buried there - that is why Tauaru is living there now. Tauaru had relations buried there before Taumata-wiwi. After this Tutuki, Harete and Te-Whare-nui came. Te-Karu of Nga-ti-haua, a "tuakana" (elder relation)

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of mine is on the Aroha. The place where Tauaru's wife is buried was Tauaru's burial place at the time of Nga-puhi war a O-hine-roa. Nga-ti-haua's burial place was Moe-toke. Our burial place is outside the line, south. I know of no other cultivations of Marutuahu on this block except this. Tutuki cultivated at his place on the Aroha. Tauaru with Nga-ti-haua on the north of the Aroha mountain. I never heard of Nga-ti-maru cultivating on the Aroha before the Waikato war. I heard that Marutuahu cultivated at Manawa-ru. I don't know who, I only heard Nga-ti-maru. It was shortly after the fight of Wai-harakeke and Te-Uira. They planted potatoes, the crop grew up and we went and pulled them up. There was no-one there when we pulled the potatoes up. The Nga-ti-maru had gone back to Hauraki. I did not go with the ope (troop) that pulled the potatoes up. The cultivation was a large one. The party returned and afterwards I went and found the potato stalks dry. The Nga-ti-maru came up secretly and went away secretly. We did not know of their planting there. We pulled the potatoes up lest the Nga-ti-maru should say the land was theirs. We were going

at the time to catch eels at our places. I know of another cultivation of Marutuahu before the Waikato war, namely Para-kauere's who was a half Nga-ti-maru, half Nga-ti-haua. (*We pulled up the whole cultivation just spoken of about 1/4 acre.*) Para-kauere's cultivation was a Mata-uraura. I know of no other cultivation of Marutuahu. The only other property of Marutuahu we destroyed was some pigs, on the hill at the north side of the Aroha. I killed them there, but pigs are things that move about. I heard they were

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Nga-ti-maru pigs. We had eaten Nga-ti-maru pigs before up to the time we brought wheat to Auckland. I supposed them to be young ones from the pigs of Nga-ti-koi, some of which were killed by us at the expedition to O-kahu-kura. I heard that Nga-ti-maru had brought pigs up after that expedition. A man of Nga-ti-koi told me that the pigs belonged to Nga-ti-maru who had brought them up. I said I will kill them - and I did so - new and old I killed them just the same. I was always at the killing of these pigs. Some were ear-marked. I understood they were Nga-ti-maru pigs. I killed them lest they should claim the land. I had pigs on the land. The killing of these pigs was before and after the peace at Nga-hine-pouri. Nga-ti-haua had grown wheat on the Aroha. They first grew wheat there after the peacemaking at Nga-hine-pouri. We grew the wheat at Hua-karamu and Wai-harakeke outside the block at Manga-emiemi and Te-Umu-kuri. The two last ones are inside, at Pukahukahu.

These were all. I know Mr Nicholl. We grew wheat at these places before Nicholl came to Matamata. The first crop was destroyed by an easterly gale, and we did not go back to those places. We saw that they were unsuitable. The places I have named. We did not go back for a long time. We returned again. This planting wheat was a long time after Ngahinepouri, and before Nicholl came. It was after Ongare. During the time we were cultivating the wheat I know nothing of Wi Tamehana having

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I said on Saturday that we gave up growing wheat at the places mentioned, and then afterwards went back again. The war put a stop to our cultivating. The King had been elected then. These were rumours of fighting. It was given up then. We finished cultivating wheat at Waiharakeke when the Bishop went to the great meeting at Peria. Some time after the fighting at Taranaki (Feb 1862). We cultivated wheat only on the places mentioned on Saturday. During this period

We continued to use the eel weirs in the creeks. We caught every year. There were no eel weirs on the east side. Only one at Manga-maire. It belonged to Tini Ponui's father, of Nga-ti-haua, and now belongs to him. Ponui Snr made it. We did not grow wheat at any other places than those we have mentioned but we grew potatoes on other places. On Manawa-ru, Te-Horo, Wai-rakau, Tokotakahi, O-tu-mata-hau, Waopuku, and other places, where we cultivated every year. These are all on the east side except Manawa-ru, Te-Horo, and O-tu-mata-hau. We grew potatoes permanently on the Aroha up to the time of the peacemaking of Matiu John, and Te-Wharau. The cultivations were left for a time. We went again and so on - I know of my own knowledge - they were my own cultivations. *We commenced the cultivation of wheat on the second occasion when Nicholl came up to his place at Matamata from Kikowhakarere.* I remember when wheat was first introduced among Maori's. Our first cultivation of wheat at Wai-harakeke was not long after that. During the time we were cultivating on the Aroha we

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were never disturbed. Para-kauwere was cultivating on the Aroha. *We were never disturbed. Parakauere was cultivating on the Aroha at this time,* and he was a half Nga-ti-maru and half Nga-ti-haua, also Wi-Hape-Waha-taupoko. He was with Parakauwere. He married a woman of Nga-ti-haua, sister of Te Tuatara and grand-daughter of Pua-manuka to whom the Aroha belonged. I think he was a Nga-ti-hue but I am not sure.

Te Aroha belonged to him long before Taumata-wiwi. These

are all of Nga-ti-maru that I know of, who cultivated on the Aroha, before the Waikato war. These were on the Waikato side, and also the woman. They cultivated at Mata-uraura. Parakauwere went to hold the land on behalf of Nga-ti-haua, and to keep away his own other side of the Nga-ti-maru. Parakauwere also admitted the right of Nga-ti-kura, another tribe of his, represented by Whare-nui. Nga-ti-kura were a hapu of Nga-ti-haua. They claimed from two sources. They were of the original stock of the Nga-ti-hue, and from the conquest of Nga-ti-haua which was their substantial claim. Parakauwere lived on the Aroha under the mana (right) of Nga-ti-haua and Nga-ti-kura.

I heard what the witnesses on the other side said of having cultivated on the Aroha. I am certain that they did not cultivate before the Peria meeting on the place they have named.

After the Peria meeting our people remained at Peria. After that the Waikato war commenced. I remember Erana Ketu living with Nga-ti-haua. I don't remember when she went back to Hauraki.

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She was not a woman of rank among Nga-ti-haua. She was a serf belonging to my matua (elders). She and Te Wharau, her matua (parent), used to go to Pirau-nui to get eels for me and my children. I don't know about her cultivating on the Aroha. I said we discontinued to cultivate on the Aroha after the meeting at Peria. We went back to it again. During the time that the Waikato war was going on we the friendlies used to go to and fro to feed our pigs and grow potatoes. My place was Te Au-o-waikato on Piako. After the war the Nga-ti-haua hauhau fled, and then they went on to the Aroha. I know when they went back. I came to Auckland and then went back to the Uru-hau. A letter was sent to Wi Tamehana to come to Te-Uru-hau from the Aroha. At this time Wi Tamehana and his people were residing at Maokohe, Mata-kokowai, Wai-harakeke, Hua-karamu, Manawa-ru and Pukahukahu, when they went there from Patetere. I first saw Wi Tamehana at Mata-kokowai (*say*

July 1864). They resided in numbers on the Aroha and made settlements the same year. The kainga's (settlements) they made were O-hine-roa, Takatakahi, Wai-rakau, Pukahukahu, Koka-tahaohao, Te-Kotuku, O-tu-mata-hau and Wao-puaka, also the place of Wharenui's daughter on the Aroha. I saw them on all these places except the places at the base of the mountain. There was no settlement at this time at Manawa-ru, only temporary eel places. When the Nga-ti-haua hauhau went to the Aroha they found no Nga-ti-maru there. I know it because while they were at Patetere I used to visit the Aroha.

I heard the evidence about

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Waraki having taken the Nga-ti-haua there. I never heard that he did so and don't assent to it. There are hauhau's here who can speak to that. On the former investigation there were some Nga-ti-haua hauhau brought by Nga-ti-maru to speak for them, namely Harara Ngotauri, Rewi, Parotene and Te Kepa Ringatu. There were some Nga-ti-haua hauhau who came forward and objected to the investigation. They stated their reasons.

There were some Nga-ti-haua hauhau who objected to the law for investigating native lands, because the Maori King was a "kaipupura whenua" (guardian of land).

The reasons they gave for objecting were given outside the Court but they got up and opposed in the Court. I heard the Nga-ti-haua hauhau say in the Court that the land belonged to Marutuahu.

They said the land had been taken by the bravery of Te-Waha-roa, but had been returned to them by Te Tiwha and Wi Tamehana.

That was the reason they gave for the land being Nga-ti-maru's. The Nga-ti-maru denied the conquest and the giving back. I know of other reasons why they sided with Nga-ti-maru.

They wished Nga-ti-maru to strengthen the Maori King as against the government.

They were also afraid lest we should get a grant for the land and sell it. It is not true that Te Tiwha gave back the Aroha. If

the land had been returned there would have been a meeting about it. There never was such a meeting. The going of the Nga-ti-haua to Patitera was after the taking of Te Tiki by the General. The Waikato's went to Manawaru among the others, being hauhau and did not see any permanent settlement of Waikato at Manawaru.

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CHAPTER XVIII

I wish to find o friends an apron
For my own use, I have not one,
My war girdle is with Te-pehi
The noble looking man.
O that his face would beam on me
As now I hear no echo
To the sigh I often give
Within my longing heart.

A love song.

BUILDING OF O-PITO PA, MURDERS AND WARS THAT FOLLOWED (NGA-TI-HAUA)

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I knew about the building of the Opito Pa. It was built long after the fighting of Nga-ti-te-ata and Nga-ti-tama-oho at Tauranga-ruru. That fight was after the feast at Remuwera. The first peacemaking after Taumata-wiwi was by Matiu Tohi, and Te-Wharau. They went from Hauraki to Matamata. I can't give the date but I know it was the first. The Nga-ti-haua fired guns in the air when they came. This was before O-ngari. I am not sure whether before or after Huarahi. I can't recollect whether it was before or after Te-Uira. I am not sure whether it was before or after Wai-harakeke. It was after Matamata. I was present when Matiu Tohi, and Te-Wharau came. It was the thought of Marutuahu as they went from Hauraki. No-one had gone from Nga-ti-haua to ask them. They came to Matamata and Nga-ti-haua fired over their heads with bale. *The people of the place said "Haere mai i runga i te whakaaro*" Te-Waha-roa was not there. I don't know where he

was or whether he was alive or dead. If it was after Wai-harakeke, Te-Waha-roa must have been dead. Tohi stood up and said “He had come to make peace.” Nga-ti-haua agreed to his word. Te Tiwha, Matamata and Te-Kaka, my father and others were the chiefs of Nga-ti-haua. We agreed to peace and then Te-Wharau got up, and said “Give me my land.” That is all he said. Te Kaka got up and tied a string to a stick and chanted a Maori fishing incantation, which is this, and is but a part only:

“Te toke, te toke toia atu ki waho,
Kai mai,
E hi ana, e rawe ana
E taki ana to.”

The worm, the worm, drag it outside
But take my bait,
We are fishing, we are pleased
And we are bringing the fish.

After repeating the incantation Te Kaka said “We will not give you the land.” This is all I heard, I went away elsewhere. Matiu Tohi, went back to Hauraki. Peace was made.

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Nga-ti-haua did not return the visit by going back with Toki, not until Pakau-rangi came from Hauraki. Tamati Te Tiwha and I went to Hauraki with him, also Kereama and his mother, of Nga-ti-haua. We went to Te-Puau and Hiku-taia. This was in return of the visits of Nga-ti-maru. This was after Te-Uira and after Haua-rahi. I don't know whether the Pakau-rangi's visit was before Wai-harakeke or not. The peace was not disturbed at Wai-hou after the visit of Pakau-rangi, but it was afterwards at Tauranga. I know now - Pakau-rangi's visit was after Wai-harakeke and Hau-raki. I saw Pakaurangi when he went up. It was at Matamata. We went to Te Pirau we saw them. Te Awhi and Te-Uri-wha tribes. We went on to Hiku-taia. All the Nga-ti-maru were then working at a mill-race for Mr Caskill. This visit of ours was before O-ngare. After this there was a dispute among Nga-i-te-rangi about Katikati. Te

Whanake said “He would bring Taraia’s head onto his Pa.” Ongare followed. Te Tiwaha went to Tauranga. I went too. Nga-i-te-rangi told us that Te-Whanake had been killed on his own land. Te-Tiwaha said as Taraia had began to cause trouble in Tauranga - let us fight. He sang a song to call all the people to fight Taraia. We went to Matamata. A man named Nga-rata was living at Okauia. We were related to Nga-ti-haua and Waikato. He used to go between Matamata and Hauraki. After the song we went to Hauraki to Te Awhe and chanted the song of Te Tiwaha. Te Awhe saw he would be attacked two ways. Te Tiwaha and Waikato from Wai-ha, and Nga-i-te-rangi from Kahakaha - so he said to Ngarata - “Go back to

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Te Tiwaha, ask him to send one of his young men that we and Taraia may know his thoughts, but you Ngarata come back.” I only heard of this. My father went to Nga-hina-pouri on account of what Te-Awhi had said. Nga-rata said - “I have repeated your song to Te-Awhe, and he concluded that you intended to send an army down Wai-hou. I repeated your song to Te Awhe, and he wished you to send one of your young men in order that we may make peace on the river Wai-hou.” Then Te Tiwaha said to my father “You go and say let there be no fighting on this river, let the fighting be at Katikati. Set the war-party to avenge the death of Te Whanake go by Kahakaha and Opito.” My father, Pukerahaki, and the others went on to Nga-hina-pouri. I did not go but I heard peace was made. This going of Pukerahaki and the others was in consequence of Te-Awhi’s message to Te Tiwaha. Te Rauhihi, Te Awhe, Te Waihoke and others of Nga-ti-tama-te-ra visited us after this. They came to Matamata. They came as before to cause our thoughts to be united. The visit of Nga-ti-paoa of Mohi Te Harare, was after Matiu Tohe. I don’t know whether Tamehana was at Nga-hina-pouri. After the peace between Nga-ti-maru and our people (Matiu Tohe’s) the Nga-ti-paoa went up to make peace by way of Pi-ako. The first party of Nga-ti-paoa was that of Hoera who was fired at.

The first peace was those of Nga-ti-maru - Matiu Tohi. The second Hoera of Nga-ti-haua. 30 went up with Hoera with two

women of Nga-ti-haua. A bale grazed Hoera's hair. Hoera went up after Wai-harakeke, and Te Uira, and after Haua-rahi. When Hoera and party got to Matamata they talked about other matters and then about peace. Nga-ti-haua

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agreed to make peace. Nga-ti-paoa returned to Hauraki. *There were no Roman Catholics of Nga-ti-raukawa there. I don't know of any Nga-ti-raukawa being there at all. I heard what Mohi Te Ara-rei said about converting the Roman Catholics. I did not see any there. There were none there. The Nga-ti-haua had become great believers at this time, and Mr Brown had gone but there were no Pikipo's there and no Nga-ti-raukawa.*

Hoera's visit was not returned. Afterwards Hauauru and Haora Tipa, of Nga-ti-paoa, with Paora went up, about 50 in all - that was when Tamati Tangiteruru went up. They said they had gone up to make peace. This was the second peacemaking of Nga-ti-paoa, and it was agreed to. At the time of their visit my matua's (elders) gave them a canoe called "Marutuahu" which we had made on the land - between Waiharakeke and Te Uira - *we made this canoe.* Wi Tamehana was strong in putting down fighting parties, and when the peacemaking took place this canoe was left unfinished. It was called Marutuahu because it was built to fight against the Marutuahu people. I and others destroyed it during the Wai-kato war. It was made at Matamata. Haora and his people saw this canoe lying outside of our Pa at Matamata and they asked for it. It was not given. Piki-wahine was the name of the canoe given to them instead. I never heard of a canoe having been taken because it was built at Manawa-ru.

I heard the evidence of Paora Matataere and Hata Taka bout it. I heard that thing in Court for the first time.

I heard that Nga-ti-haua were dubbing a canoe or canoes on Manawa-ru - they were Kereama Karauria, and others. I know of a canoe called Te Toki-a-tamaru. That canoe was made at Matamata. It was taken overland to Wai-hou

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and was sold - I heard it was sold to Taraia for sugar by Wi Tamehana, Reone and others. We have not many old people among us now who were at Taumata-wiwi, they are dead or among the Hauhaus. Nga-ti-haua did not lose a great many in the war in Waikato, at Taranaki they lost a great many. This is why we can't bring many old men to speak about Taumata-wiwi. Hakihaki is close to Pua-pua-tirohia, on the range. Our east boundary of our land is Wai-tawheta, Ngatukituki, Rangitaua, Hakihaki, turns west Pua-pua-tirohia, on to Hua-karamu. The west boundary runs along the Manga-pau swamp to Te Rua-pa.

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How came you to know the south boundary if you did not know the north? Mr Maebv told me.

I heard about Takurua's murder. Takurua had not been living long at Maungakawa before he was killed. He had a Pa at Kaipuka. Had he that Pa before Kaiaruhe? I don't know. He went to live at Maungakawa after Kai-aruhe.

Was the Pa built before or after he went? I don't know when the Pa was built. I only know he had a Pa at Kaipuka. It is possible he had a Pa there before Kaiaruhe.

Did Te Waharoa invite him to Maunga-kawa? I don't know of that.

Maunga-kawa belongs to Nga-ti-haua. Marutuahu put the heads of the killed in the water we were drinking, were they not dipped in Horotiu or Maungakawa. They were then taken to Ka-wehi-tiki. This I heard from my elders as I was away from the battle field at the time.

Who told you? All my matua's. You did not see the heads brought? No. I was away.

Warning was given to Takurua before he was killed. Te Waharoa was at Tauranga at the time of the murder of Takurua.

Did Te Waharoa leave instructions that if Takurua did not obey the warning he should be killed? No.

The principal chiefs who killed Takurua were

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Te-Tiwaha, Te-Iro-nui and Te-Are.

Did they tell Te Waharoa they intended to kill him? No.

What did Te Waharoa say when he came back? He remained at Tauranga some time and his heart was pouri. He waited for us to be destroyed by Marutuahu - on the contrary they were wounded at Manutu.

Have you told us of all the fights before Taumatawiwi? Yes.

Putoetoe was a fight of Nga-ti-ruru and Nga-ti-haua.

Were they not killed at Putoetoe? Yes, eight were killed and only one of Nga-ti-maru.

What fight did that follow? At the same time as the death of the old man at Hukanui. Manutu was after that.

There was another fight at Tauhei, where the old man was killed.

Did you not call that Hikauri. Is not Tauhei near Hangawera?

There were some women killed at Tauhei.

Were there not twenty Nga-ti-haua killed at Tauhi? I don't know.

I heard they were all women killed at Tauhi, as it was not a battle but a "huaki" (attack) on women same as at Wai-harakeke.

Nga-ti-haua lost Taurara, Tautoro, Te-Papa and Miro at Hukanui. The first three but Miro was a Nga-ti-raukawa. Patene-Ruhata shot them.

How many more did Nga-ti-haua lose?

These were chiefs but there were other slaves killed there. I don't know how many. The Nga-ti-haua and Nga-ti-maru eel catching at Huka-nui or Manutu and their scouts met and fired on each other

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and Te-Whata was the first killed.

Was not Patene Puata partly Nga-ti-haua? Yes, he was the first killed.

Patene Puata partly Nga-ti-haua. He was taken prisoner at Huka-nui and was spared because of relationship. He did not go over to see his relations. He was captured. I was there at the time. I am quite sure that we did not run at Hukanui.

Three women were killed by Nga-ti-maru at Ka-wehi-tiki. The Nga-ti-haua recovered the bodies, but Nga-ti-maru had cut off the heads. A fight at Inoi-hinau killed two of Nga-ti-maru. Marutuahu attacked us on account of Takurua's murder. I saw the two killed and hung up on a tree. I don't know whether one was a Nga-ti-whatua. I do not know if one of the two hung up a madman of Nga-ti-whatua.

Was there not a fight at Mangarara you have not told the Court about?

Do you know where Hakiakiaki and Teko? I heard at Mangawhero. What month was Taumatawiwi? I don't know exactly - the 9th or 10th Maori months or later still.

Was it not in the winter? All I know is that at Takurua's death the potatoes were well up.

Hukanui was the last fight before Taumatawiwi. Huka-nui as a great victory for the Nga-ti-haua and they got all the dead of their enemy.

After that you went to Taumatawiwi? Yes, Nga-ti-haua were strong enough to cope with all Marutuahu. The Marutuahu fled.

How long was Hukanui before Taumatawiwi?

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Not a year, I think it was more than six months.

Had Nga-ti-haua been weakened between Hukanui and Taumatawiwi? No, not either by war or disease, and we went at once to fight at Taumatawiwi. The Waikato and Nga-i-te-rangi joined us at Taumata-wiwi but Te Waharoa brought them there.

You did not bring Waikato? We are all one. At Taumatawiwi the fighting commenced with Nga-ti-haua.

Why did you get Waikato and Ngaiterangi?

Whakaehe was a chief of Waikato who had been killed before.

Why did the three armies join? Was it arranged? Yes.

It was arranged that all three tribes should join to destroy Marutuahu.

At the subdivision of the Aroha did you give Waikato any of it? No land was given to them - they knew we were on it. I do not know that any was set apart for Waikato.

For Ngaiterangi? No.

Would it be right for Ngaiterangi and Waikato to claim on the Aroha now? Yes, but it would be for me to admit them.

Because they did not occupy the land? Yes.

Is that Maori law? Yes.

Is that Maori law if conquest is not followed by occupation there is no claim?

You said that at Taumatawiwi Te Waharoa said: "Nga-ti-paoa, I am here, I shall join the Waikato." No, what I said was this "Nga-ti-paoa, I am here, will be on the side

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of the Waikato river" - this was that Nga-ti-paoa might know where to find him.

How many were killed at Taumatawiwi of Nga-ti-haua, Waikato, and Ngaiterangi? I only know we the Nga-ti-haua lost upwards of 30.

These three tribes joined to destroy Nga-ti-maru, and when you saw the women and children escaping from the Pa we did not attempt to destroy them. The reason was - as they were going out at one side a man of ours was killed, and his companions retreated to the Rei-roa, and then it was dark - the greater number of us were absent cutting up the dead bodies of the enemy on the battle field. It was the braves of the army who followed up Nga-ti-maru. The shooting of the man frightened them who were pursuing and they fled to the Rei-roa.

Was not Waikato grieved after Taumatawiwi that they had come so far and done so little! I did not hear.

Were not your people "pouri" because they had not succeeded in destroying Marutuahu? I do not know.

I went to Kawehitiki with the party that took the dead.

How long after Taumatawiwi? I don't know, three or four days.

Did you take bodies or heads?

We took the heads of a number of those who fell, some were left. We took two dead bodies.

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Wi Tamehana was going to Hauraki as he had quarrelled with his wives and he was going to commit suicide and with the expectation of being killed by the Hauraki people, or by Nga-ti-tumutumu in consequence of Ngaehe having been killed by Te-Waha-roa, his father.

Te-Whare-nui gave a cask of tobacco and two dogskin mats to the men who brought Wi Tamehana back according to a Maori custom.

(About Taumatawiwi) You remember the two women coming? Yes. Did they cry over the dead? I did not see. How many dead did you get of Marutuahu? I think about twenty.

We got of Marutuahu about twenty.

Did you eat any of them that night? Yes some. Did they cut them all up that night?

We ate some of them that night. Those that were killed at a distance were cut up where they fell. Those killed near were dragged whole to the camp. The whole were cut up the same night.

Did any remain whole the next morning? No, none.

I did not see any whole next morning. Is it Maori custom for the relations to cry over heads? Yes.

What was done with the Nga-ti-maru heads?

Some of the Nga-ti-maru heads were "mokomokokaitia" (dried out heads). I can't say what the other hapu's did with theirs.

Do you know what was done with the dead bodies in the hands of other hapu's? No.

Why did you say all were cut up?

I know that all the dead were cut up because the custom is to cut up and divide the bodies of the slain.

You told us about burning the dead?

Yes the greater number of our own dead were burned - they were all chiefs, only one slave.

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It is a custom for a victorious party to burn their dead. If killed at a wahi ke (strange place). Maungakawa was our place.

Did you take any to Maungakawa? Yes, two.

Who were they?

We took two dead bodies to Maungakawa. One was a Nga-ti-kiroki. Mau was the other - a Nga-ti-haua.

Why did you take these two to bury and burn the others? It was the thought.

Were the wives of these two at Kawehitiki? Yes.

Had those burnt no wives? Yes.

Why should they burn all but two - did they not burn them because they were afraid lest Marutuahu should get them? No.

They burnt them instead of burying them lest Marutuahu should dig them up and get them.

Had Nga-ti-haua, Ngaiterangi, and Waikato no tangi over their dead? Yes the religious "tangi". When?

In a time of fight when a Maori's relative is killed he cries in secret. There was no public tangi. There was a tangi before the bodies were burnt. No public tangi, each wept over his dead.

Was there a tangi next day? I did not see one.

The dead were not collected - each hapu (sub-tribe) had its dead and cried over them. Tiraki Te Tonga cried over her own dead relatives after the peacemaking.

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After Taumatawiwi if Marutuahu had caught a Nga-ti-haua catching eels on the Aroha what would they have done before this peace? I don't know what their thoughts would be after Taharoku's peace.

Did Taharoku's peace continue up to this peace?

Taharoku's peace was one and Tohio was one. Marutuahu broke Taharoku's peace by the murder of Kumete. It was not broken by Waikato murdering Te Horeta. Marutuahu and Ngapuhi broke it by killing Kumete.

Horete had been murdered before that? I don't know about Horeta.

Did Hauarahi take place before Hauraki fled? After.

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The Nga-ti-hine-rangi and Nga-ti-tawhaki formerly fight against Nga-ti-haua and kill 200 of our people. They fought against my tupuna's (ancestors). *I don't know about the 200 killed.*

Did Nga-ti-haua get payment?

For that we got payment. We fought and got from them the land we now live on, viz: Matamata.

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CHAPTER XIX

O sons, o daughters
What action shall we take?
Let us take the weapon of Tawake
And make a screen with mangemange
To stay one that I should not look
And see the sight of the grieving
Of the spirit of the beloved
But in the days of future
I can go and view the sight.
Now leave me on the winding
Promontory at the Papa
Where I may stand for nought
And be like a bare and branchless tree
To stand erect, and stand alone.

The latter half of an ancient war dance chant.

NGA-TI-HAUA JOIN IN THE BATTLE AT TE-TIKI, AND SUBSEQUENT ATTACKS ON THE TAU-MATA-WIWI PLAIN (NGA-TI-HAUA)

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We, the Nga-ti-haua started for Ka-wehi-tiki, crossed the Waikato and slept at Te Kohu. Next morning we started. Some of Waikato had joined us, near to Te Tiki. The scouts of Marutuahu were there. We went on and the scouts fired on us - got up to Te Tiki, and then the advanced party of Marutuahu fell back. As we descended they got to the other side of Hari-ora. Each tribe of ours formed a division (matua). Marutuahu were in occupation of Taumata-wiwi extending to Hari-ora. Te

Waha-roa said his party should go by the track along the Waikato river and that Waikato should go on the west side of Hau-o-ira, and that Nga-i-te-rangi should go in the middle. Waikato crossed Hau-o-ira and Nga-i-te-rangi also. Nga-ti-haua went straight on by the Waikato river as they saw Nga-ti-paoa coming down. Te Waha-roa put the main body in position, and sent the Nga-ti-koroki on ahead. (*Nga-ti-koroki*) These attacked and firing took place. I was old enough then to carry a gun. Nga-ti-koroki killed the first man. Nga-ti-paoa vanguard fled and Nga-ti-haua got the body and took out the heart. Nga-ti-koroki were beaten. Te Parapara came to Te Waha-roa and said, "We have been beaten." Te Waharoa got up, and his whole force advanced. When they got close, Te Hiko-rahi fired and killed Puke-roa. Manutahiorangi was killed, and Nga-ti-paoa fled. Te Puke-roa was a great chief of Nga-ti-paoa. (*The whole force of Marutuahu.*) When Nga-ti-paoa turned and fled, (*then*) the whole of Marutuahu also fled. It was about midday. Our whole force advanced. As the enemy fled they fired and killed one of us - Te Rangai of Nga-ti-haua. The Nga-ti-paoa fled in confusion. Nga-ti-maru, Nga-ti-whatua and Nga-ti-tama-te-ra fled by

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the scrub. The Nga-ti-paoa fled by the river. After Te Rangai of Te Hiapa were killed. The Nga-ti-paoa seeing him ahead turned and Tuaropaki killed him with a "rakau Maori" (native weapon). They fired again and killed Torutoru of ours and another of ours Te Karauna. We fired and killed Tu-aropaki and Te Wheoro, when close to Te Reiroa. He fired and killed Te Hiki - this was the last. At the junction of the roads we caught Te Rupe, a chief. Tango caught him. We went on in a body towards the Pa - our whole force had joined - the whole of our force of Nga-ti-haua, Nga-i-te-rangi, and Waikato got to Te-Rei-roa. The swift of foot went ahead of us chasing Marutuahu, who were still in flight. The Maru-tuahu forces had joined together when these people I have named were killed at Te Rua-peka. We were following in a body - the swift men were trying to catch prisoners. Nga-ti-haua, Nga-i-te-rangi,

and Waikato were formed into three divisions at Te-Rei-roa and sat down to await the (*attack*) charge of Marutuahu in case they should rally. The runners were still in chase, and while going on a gun was fired from the Pa and killed a man, they made a sortie and took away the body. The party who made the sortie returned into the pa. The sun was on the decline. Our forces waited for the others to come out of the Pa, but they did not come. We waited a long time and then we wished to go back. A few of our chiefs spoke about making an attack next morning. The swift runners fled back to us after the man was killed. Our three divisions got up and fired, from one end of the line to the other and then we returned to Taumata-wiwi. We all remained there that night. We did not leave our dead on the field. Our camp was close to the field. We got our dead. We got Marutuahu dead. We brought

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our dead to the camp. We made wharau (breakwinds). Some of the hapus who desired to burn their dead that night did so - the greater number did not. I never saw or heard of any bodies having been thrown into the Waikato - *would we have thrown these great chiefs into - I heard Erana Kitu say so but I did not see it. I never heard of such a thing before.* The dead that were not burnt that night were burnt afterwards. In the evening the chiefs decided to attack the Nga-ti-maru Pa in the morning. We slept and cooked food before daylight, ate it and paraded. After this Taha-roku and other women came in the morning. Taha-roku came in the rear of the women. The party consisted of Tira-ki-te-ronga, Wawa, Rangi-wawahui, Taha-roku and Te Tupua. These were all. Taha-roku and the women came together first. Te Tupua came by himself afterwards. I saw them coming myself - they came in between our camps. Te Tupua did not arrive until midday. I was in our camp when they came. When Taha-roku and the women were seen coming we sat in divisions. The women who were spoken of as having come to cry over their dead I did not see. There was no stand-up "tangi". Maikuku got up and spoke. He said "Haere mai, Taharoku i runga i a taua whawhai." ("Welcome Taha-roku in the midst of

our war with each other.”) He said some more and sat down.

Te Tupua had not yet come. Taha-roku got up and said “Karangatia, karangatia, ko te haere hoki ko te ahu.” (“Call the welcome, call the welcome, our coming is to foster.”) He then chanted an incantation as a tau (song):

“Tutakina o iwi,
Tutakina o toto,
Tutakina o uaua.”

(Close your bones up,
Close your blood up,
Close your sinews up.)

This is all I can recollect of it. He also said “E hara i te mea nau au i karanga kia haere mai. Naku ano tuku whakaaro kia houhia te rongu. E kore i ana e ngata te puku riri.” (“It is not the son called me to come here, it is of myself to propose peace, but the feelings of revenge will not be satisfied.”) He finished and sat down. Te Waharoa then got up and said “Haere mai e taku matua.” (“Welcome o my parent (elder relation).”) He said this in consequence

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of hearing what Taha-roku had said. He said “Haka! Haka! Tenei hoki koe ka haere mai (I heard this myself) ki taku me whawhai tonu, kaua e mutu totaua whawhai. Kia haere atu ano koe i tenei wahi, katahi ka mutu. Me i hinga a i a koe, i tenei ra, kua riro katoa oku whenua i a koe. Ko tenei kuia hinga koe i au. Inaianei kua hoki mai oku wahi katoa ki au - Horo-tiu, Maunga-kawa, me te Aroha kua riro i au.” (“And you have really come, yes you have come here, I think we must continue our conflict, till you have gone from this district, if you go from there the war will end, if I had been beaten by you this day, you would have taken all my lands but as I have conquered you this day, I have got all my lands back - my Horotiu, Maunga-kawa, and the Aroha I have taken also.”) “I have previously taken all these lands from Te-tae-a-turawaru on the Wai-toa and Pirau-nui, and now I will take the Aroha.” I heard these words myself. A number of chiefs spoke - some in favour of what Te-Waha-

roa said and some not - some were for driving the Nga-ti-maru south. Pohepohe and Pou-kawa repeated what had been proposed the previous evening. The word of Te-Waha-roa for sending the Nga-ti-maru back to Hau-raki could not be overridden by the other chiefs. When Te Tupua came the talk had been satisfactorily settled. Tupua came by himself from Hao-whenua. He was not sent for. Taha-roku got up and said in reply to Te Waharoa "If such is your word, I will go back to Hauraki." No party of Marutuahu came and fired on us the morning after the fight. The statement of Te Muri as to what Te Waharoa said is false. I know nothing of guns having been given on this occasion. If Te-Waha-roa had given guns I should have seen it. Some other persons may know of it. I never saw it nor heard of it. After Taha-roku and the women returned we stayed on the field of battle and in the evening we burnt some of our dead. We had burnt some the night before. In the evening a messenger came to us from the Waikato where they were collecting on

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the west coast. He was told peace was made. Had peace not been made we should have attacked Marutuahu. The first party of Waikato had come to Te-Kohu, and others were still coming up from Kawhia. The body at Te-Kohu had not been engaged at Taumata-wiwi. The coming of the Waikato had been arranged long before. This was a very great assemblage of Waikato, and there was a very great assemblage at the death of Kumete. Another great assemblage was a Kai-aruhe. It was arranged that all Waikato should assemble to fight the Marutuahu at Taumata-wiwi. It was arranged so because it was one of the great fights. Of all the fights between Nga-ti-maru and Nga-ti-haua Kariaruhi and Taumatawiwi were the greatest. At Kariaruhe the Waikato were assembling but the Nga-ti-haua commenced before they had all assembled. There was a greater number engaged at Taumata-wiwi on our side than at Kariaruhe. There were more Waikato assembled to fight at Taumata-wiwi than at Kariaruhe. The Nga-ti-haua and Waikato assembled to fight Waikato, to drive them off the Nga-

ti-haua land because they were “pouri” (sorrowful) about their proceedings in taking away cultivations and kicking the women. I said it was proposed by some to drive Marutuahu south. If they had persisted in remaining we should have continued to fight. If they had not obeyed, we could have driven them south. We had previously driven off the Nga-ti-raukawa. After the talk I went to Ka-wehi-tiki with Nga-i-te-rangi and Waikato. Afterwards I went to Wai-pa on a visit. I stayed at Ka-wehi-tiki some time before I went to Wai-pa, about ten days. It was after I left that I heard

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that a party went to take the Aroha. When Te-Waha-roa said to Taharoku “If he had been defeated Marutuahu would have taken all his lands,” he referred to Horo-tiu and Maunga-kawa, and if they had been strong enough Waikato would have been taken also.

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I remember when the Marutuahu and Haua lived together at Horotiu. I was very young at that time. They had quarrels. These disputes led to Haua going to Maunga-kawa to live and leaving Horo-tiu. When Haua went to Maunga-kawa there were no Marutuahu there. They followed us there. Taka-riro and about 100 of Tamatera. After this Marutuahu went to take possession of Maunga-kawa and live there. They built a Pa called Kai-paka. We remained at peace one year. After that Te-Whakaete was killed - he belonged to Waikato. We lived quietly a short time after Whakaete, and then we went to seek payment for Whakaete. We were beaten at Kari-aruhe. The Maru brought the heads of the slain to Ka-wehi-tiki, and dipped them into the water holes from which we obtained our water to drink. Te-Waha-roa was there at the time. Te-Waha-roa spoke to Takurua. He used (sung) a tau (a song to heart), “Hia, hia, haere, haere.” (“If you wish to leave, go away.”) - a warning to go away Takurua did not go, but Te-Waha-roa went to Tauranga. After Te Waharoa left, the Haua killed Takurua with 100 of his people. They were attacked at daylight. They were living in

and out of the Kai-puka Pa. We and Marutuahu lived in a state of quarrel and fighting up to the time of Taumata-wiwi. I was at Taumata-wiwi. The tribes on our side were Nga-i-te-rangi, Waikato and Haua. It had been arranged before that we should assemble. Nga-i-te-rangi had come from Tauranga with Te-Waha-roa to Ka-wehi-tiki. The Waikato had arrived before Te-Waha-roa came - 200 of Waikato came. The other Waikato were expected up. 2,000 were on their way from Taranaki.

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Messengers were sent to them to come straight on. We attacked Hao-whenua before they came up. The chiefs wished to await the arrival of Waikato. Te Waharoa determined to attack at once - made a bridge across Wai-kato and crossed and went to Te Tihi. The night before the battle we slept on our side Waikato, above Te-Kohu. Next morning we saw Maru on the other side of Hau-o-ira. Some of Maru came to Te Tiki, and fired guns. We formed in three divisions. By the time we reached the Tiki, Maru had got to the other side of Hau-o-ira. Our division separated - Te-Waha-roa said "He would advance by Waikato river a little above." The fighting commenced by the bank of the Waikato, and continued until Te-Puke-roa fell. Haua dead covered a large space - father and brother together. Te Waha-roa was in the van. He had fought a long time before Puke-roa was killed - till midday. Te-Waha-roa was not hit before Te Puke-roa was killed. Te Waha-roa had a Maori "kori" (rough mat) on and a weapon in his hand. When Te-puke-roa fell Te Waharoa rushed ahead and the enemy fled. Te Waharoa said "Tataia, tataia nga upoko." ("Dash their heads to pieces.") We followed them to Taumata-wiwi. When we got there, Tu-aro-paki rallied. He had a taiaha (a wooden weapon only used by the most noted warriors) and there was a hand-to-hand fight between him and Hi-api of our people. We charged them again - they fled and did not make another stand. Te Wheoro and Tu-aro-paki were killed later at a stream. Tu-aro-paki killed Te Hiapo with one blow of his taiaha. Te Hiki of Maru was the last killed. He was killed at Te-rei-roa. Some of the Haua were killed when Tu-aro-paki made a stand - none were killed

after that. We pursued, the swift footed on ahead, the slow
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ones behind. I stayed at Taumata-wiwi. I heard that one of Haua was killed near the Hao-whenua Pa. When our forces returned from Te-rei-roa. We all went to Hau-o-ira. It was near sundown. That night we slept by the Hau-o-ira stream. Waikato and Nga-i-te-rangi were on the other side. We the Haua talked about attacking Maru next morning. All the chiefs agreed. We had got all the Maru dead and we got all our own dead except two, the head of which Marutuahu had got. The Maru got the body of the man who was shot outside the Pa - making three in all. We burnt our own dead - some that night - some the next morning. None of our dead were thrown into the Waikato. *I head what Erana Ketu said. There were no dead bodies thrown into the river.* When the morning star "Tawera" appeared we cooked our food. After eating Te-Waharoa got up and made a speech to Kukutai. Kukutai was friendly disposed to Marutuahu. Kukutai said to Te Waharoa - "Waikato is at Te-Kohu. 400 have already arrived at Te Tihi." He wanted Te Waha-roa to wait till they arrived, but he would not listen. Our division was ready. Maikuku came up and said the same as Kukutai - to wait till Waikato came up. These discussions occupied some time. In the meantime Taha-roku came. If we had started early as Te Waha-roa wanted, we should have met Taha-roku on the road. Taha-roku had some people with him - two men and three women including Taha-roku. They were coming on a ridge some distance away on the battle field when we first saw them, (*about as far as from here to the church away*). The women were in front, but all close together.

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When they arrived as we were finishing the burning of our dead, Te Tupua spoke - he said to Te Waha-roa "E Waha, he aha i maumau ai nga utu o Marutuahu i tahuna ai ki te ahi?" ("O Waha-roa, why waste this food of Maru-tuahu by burning it in the fire?") What he meant was not to waste the bodies, but to give them to Maru to eat - a bit of chaff of his, he was partly

Haua. Te Waharoa laughed. Te Tupua sat down and Maikuku got up but I don't remember his exact words. A woman named Tira-ki-te-tonga had been called privately to come among Haua before the talk commenced. Te Tupua did not speak about wasting the bodies, so that all could hear, but only to Te-Waharoa aside. Rangi-te-wiwini (a female) divulged it out afterwards. When Tira-ki-te-tonga was called aside, she was asked "Why they had come" - she was asked by Te Hura. I did not hear him ask. I heard of it when it was publicly proclaimed, which was after Tira-ki-te-tonga went back to her own party. We learnt it afterwards from the nature of the speeches. After the woman got back to her party to Taha-roku, and Maikuku stood up and said "Ahakoa he tikinga tau i haere mai ai, e kore au e whakaue." ("Though you may have come with an object, I will not agree.") Te Taha-roku got up and said "Tenei te haere (mai) nei. Ehara i te mea hoa i haere mai ai au ki a koe kia houhia te rongu, whaka mutua te whaiwhai." ("Give the welcome. I was not invited or requested to come to you to make peace, cease to the war.") Rawhirawhi of Haua got up and said - "He would not consent to Taha-roku's peace." Taharoku got up the second time and said the same words about peace. Te Tiwha got up and said "Peace should not be made." Te-Waharoa had not yet stood up. All the chiefs of Haua had spoken. Te Tiwha spoke the strongest. He wished to drive Marutuahu to Kapiti. Te-Waharoa got up and consented to the peacemaking. He said "Ka whakaae au

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ki te maunga rongu, engari haere mai haere ki Hauraki. Waiho mai taku whenua." ("I consent to peace being made, but you go back to Hau-raki and leave my land.") Te Tupua then got up and said - "E Waharoa, me pehea e puta ai au ki Hauraki?" ("Oh Waharoa, how shall I get through to Hau-raki?") Te Waharoa said "Me kawe mariri koe." ("You shall be escorted.") Te Tupua asked was that because they were in fear of Waikato - those who were on the road. Te Waharoa then spoke to the Waikato and said "Don't say anything bad to Marutuahu or interfere with them - let them go back. Te Waharoa then sent

a messenger to those Waikato who had not come up, to take this word to them. This was all that Te Waha-roa said. Taha-roku and his party returned to Hao-whenua. We stayed at Te-tiki - at our camp. We stayed four days and then left for Maunga-kawa. Nga-i-te-rangi accompanied us. Waikato returned to Waikato. During those four days I did not hear that we communicated with Marutuahu. When we got to Maunga-kawa the persons who were to conduct Marutuahu to Hau-raki were sent from Ka-wehi-tiki - Puke-rahaki (a man), Tira-kahurangi (a woman), Rangi-herehere (also a woman), Te-Whare-koioi (a man) and Hura (the younger - a man) - those were all. We were about three days at Ka-wehi-tiki before we sent these people. I heard after that these people went with Marutuahu by different ways. They returned from Te Ranga-a-kuri - Nga-i-te-rangi were at Maunga-kawa when they went - they were kept there until Tama-te-ra should have gone. Whanaunga left by way of Tauhara. Puke-rahaki came back and said they had parted with Tamatera at Ranga-a-kuri he and Pare-kahurangi. Rangi-herehere and the others conducted Whanaunga by way

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of Pi-ako to Tama-here. They told us they had done so on their return. I don't know how long they were absent before they returned (*a week or more*). It was many days.

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On the morning after the battle of Taumata-wiwi I don't remember seeing any of Maru coming out of the Pa as far as Te-Rei-roa and firing guns. They did not come out of their Pa. I am quite sure about where the Haua camped and slept the night after the battle - it was on the Maunga-tautari side of Hou-o-ira. The Nga-i-te-rangi camped on the opposite side of Hou-o-ira. The Waikato camped on the same side as Nga-i-te-rangi, near the road. I am quite sure that no party of Marutuahu came out of Hao-whenua on the morning of the battle. A party could not have come out without my knowing it.

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There was a great chief of Haua called Pohepohe. He had a son called Tai-epu. He was called Tai-epu because Kai-whia, Pohepohe's sister, is buried there - she died a natural death.

You are sure that is the reason? Yes.

It was not because the dead at Taumata-wiwi were burnt there. Nga-i-te-rangi and Waikato burnt the dead there and Haua burnt theirs at Hau-o-ira where the bones are still to be seen.

Kaparoa was a name given to Te Hetini on account of the lay kapa (line) - 2 dead killed at Taumata-wiwi.

Did not you hear that in that line there were 140? They did not come up to that number.

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When our people rushed to our Pa for powder and were pursued by the enemy, Te Taniwha called out "Marutuahu, E! Ka mahue Hauraki." ("O Maru-tuahu, we should lose Hauraki.") Te-Rau-roha and Kohi-rangatira, the leaders of the 140 turned and made a stand. The main body now got up and advanced, and Tu-aro-paki killed Te-hiapo of the enemy with a "taiaha". As soon as we had killed this man we all fled. We fled because Haua were too strong for us. They followed us firing on us as we fled. The whole Marutuahu force retreated in bad order. After the Tuhi-o-te-rangi, Te Wheoro was killed, and next Tu-aro-paki, next Te-hiki. This was the last. He fell at Te Rua-pekapeka.

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CHAPTER XX

Now twinkles yonder star out in the west
But you have come from my beloved of
Whom I would embrace if but one day
As sights my soul to be with him
And glows my being with affection flush.
I seek in vain, nor find a thought to help
But will like hero into battle go now dare
And flaunt me on the promontory
And cloth me with my best, and green stone
Ear drop wear, as I in spirit am with Nga-weke
To satisfy my longing felt in each days life.
And then o Tama-hiki my beautiful one
Now lost to me, and in the spirit world,
I dare not sigh for thee, wake me no avail.

A song of love by Koi-eie for Nga-weke.

..... AFTER THE BATTLE, AND SUBSEQUENT
PROCEEDINGS OF BURYING THE DEAD, AND
AGREEMENT FOR THE TRIBES THEN OCCUPY
SOME PART OF WAI-KATO TO GO TO THEIR HOMES,
HAU-RAKI AND NGA-TI-WHATUA TAKE ACTION
(NGA-TI-HAUA)

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The whole of our force kept awake during the night. I was awake the whole night. At sunrise Taha-roku got up and assembled all the people, men, women, and children at Taumata-puhipuhi a place outside our pa where we used to hold our war-dance and hold meetings. Taha-roku got up and said "Marutuahu I shall go to Te-Waha-roa." Te-Rau-roha got up and consented, Kohi-rangatira got up and consented, also

Te-taniwha, Tuma, and Kite. Consent having been given Taha-roku started. Te Tupua, Potiki, Te-Muri and three women went with him. They went to Taumata-wiwi. I am quite certain it was the morning after the battle that these went. They were absent some time and then came back. We were at Taumata-puhipuhi waiting while they were away. Food was cooked and brought to us at Taumata-puhipuhi.

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(MARUTUAHU)

After all the potatoes were taken down to our canoes at midnight we burned our dead - with the skeletons of the dead who had been buried there. The skeletons or bones of all our Marutuahu dead. Koke was the only body of ours we got of those killed at Taumata-wiwi. The Haua got the others. Next day after burning the dead we loaded our canoes. We burnt some of our houses and left others standing.

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(NGA-TI-WHATUA)

It was not a great time between the murder of Takurua and the battle of Taumata-wiwi - it was between planting and digging the crops.

The canoes had been completed long before Takurua's murder and were in sheds in the Pa. Pukenga and Patuwai made the canoes only for sale to buy guns from Nga-puhi. We were in the habit of making canoes to sell to the Ngapuhi.

The canoes were carved but some were negligently done - the great thing was to get guns. The carving was done before the battle of Taumata-wiwi. Canoes were dubbed before the battle of Taumata-wiwi and left in the Pa. The top sides and carving were done before Taumata-wiwi. After that all that was done was the sewing together. Everything had been finished for fixing. The canoes were all in the Pa.

Did you see them in the Pa? Yes.

How many? I don't know.

I know we got ten. Nga-ti-haua had a greater number than we. The N'Paoa bought the remainder of the canoes, about twenty or thirty. I assisted in sewing and dragging the canoes to the river but I don't know how many canoes they were. There were 300 (600) Nga-ti-paoa people then. I don't know how many canoes they had to depart in. No canoes were left behind. The first I saw of these canoes was in the Hao-whenua Pa, finished, except the sewing the sides on.

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When the was to leave the Pa, Te-Kawau of the Nga-ti-whatua tribe called out and said "Put your war belts on o Nga-ti-whatua," - he meant by to belt up to charge the enemy. We had taken off our belts to eat when the women commenced to leave the Pa and Te Kawau again called out "Belt up and attack."

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We had all dropped our belts as we considered we were safe - and all was quiet and we were about to eat. When the women and children commenced to run out of the Pa and one cried and said "Ka takahi tatou e te whati." ("We shall be trodden under feet by the stampede of those who flee to escape.")

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ORIGIN OF BATTLE OF WHAKATIWAI (NGAPUHI)

Kapa and his wife of the Waikato tribe were on a visit to the Puriri station, and Koinaki who was an enemy to Waikato came to see them, protesting that all old revenge was at an end and after staying with them those days he persuaded them to go to his place with him, they did so and on the way he landed and murdered them, and took them to his place and ate them, this he did for utu for his who had been cut off about seven years before by Waikato, to take utu for the deaths Waikato attacked Whakatiwai and killed about fifty by moonlight one night.

(Waka and Rauparaha – war in south as far as Wellington, 1817.)

IN REGARD TO THE MURDER AT WHAKATIWAI
(WAI-KATO)

The fighting party was all ready to start, and I joined it. Te-iro-nui and Te-kauae organised it. I heard Te Kauae's version of it. The cause was Mata-karu and Te Kapa having been murdered by Nga-ti-paoa. Te-iro-nui's ground was the killing of Kumete at Ka-wehi-tiki. Kumete belonged to the lower Waikato. Our war party went to Haua-rahi at night. In the morning we made the attack and killed some people - that was the end of it. We attacked the Pa at Whakatiwai after killing the people at Haua-rahi. We killed five that I know of. We fired at the Pa but did not take it. One side of it was open, but we did not know of it at the time. We attacked the finished side. We did not take the Pa and went back. The people of the Pa chased us as far as Opito. (as far as from here to Okahu.) Neither pursuers nor pursued fired. They got up to us at Opito. We were eating. Each fired at random - too far off to be effective. We retired in good order, carrying a cask of powder, and our supply of bullets. The Nga-ti-paoa went back from Opito. We took many prisoners. We took them to Waikato. I don't know what became of them. Nga-ti-whatua got none. They were women and children and some males. Nga-ti-tama-oho, Waikato and Te Kohi-riki took the prisoners. The Haua-rahi attack took place in winter - it was frosty - our hands were numbed with frost while carrying guns. We went back to Waikato, planted our crops, and then came back to Manukau with all the Waikato.

After their payment was taken for Whakatiwai, our Pa at Te-horo was burnt and two persons killed by the Ngati-waho, viz: Te Wheoro's father, Te Kanawa and Te Wharepu. They took up the matter because Te Wharepu was related to Nga-ti-paoa. Marutuahu took no part in

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the fight. After the burning of our Pa at Te-horo we went there from Manukau. We went to Nga-ti-naho's Pa and attacked it. A fight took place outside and Te-Aho, and Te-One, two brothers were killed. After this fight, we went to Te-horo and stayed there. Waikato was annoyed and all gathered to annihilate us. 1,200 came. We went out of our Pa, fought a battle and put Waikato to flight. Te-Wheoro was killed there. The present Te Wheoro is named after him. Peace was made and then (*the potatoes were dug*) we dug which we had planted at the time of Haua-rahi. We then came down to Waikato Heads to stay. This was the time we left Te-horo for good. I don't know of any fight between Marutuahu and Haua after Haua-rahi. I never heard of Te Uira fight. I don't know how long a time elapsed between Taumata-wiwi and our leaving Te-horo.

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(MARU)

Tuma-kere killed Mata-hara

Was any utu taken?

and Huarahi was the payment in revenge.

Are you sure? Yes.

Haora Tipa killed Kapa.

Why? I don't know why.

Was it not in payment for someone? I don't know.

Do you know of Te Horeta being killed? Yes.

I heard Te Kapita was killed by Te-horeta but I don't know what for.

Do you remember Matamata fight? I heard of it.

Was Matakara killed before that? No.

Was Kapa? No.

Do you know of any peacemaking of Nga-ti-maru? No.

Were the deaths of Kapa and Matakara avenged immediately?
No.

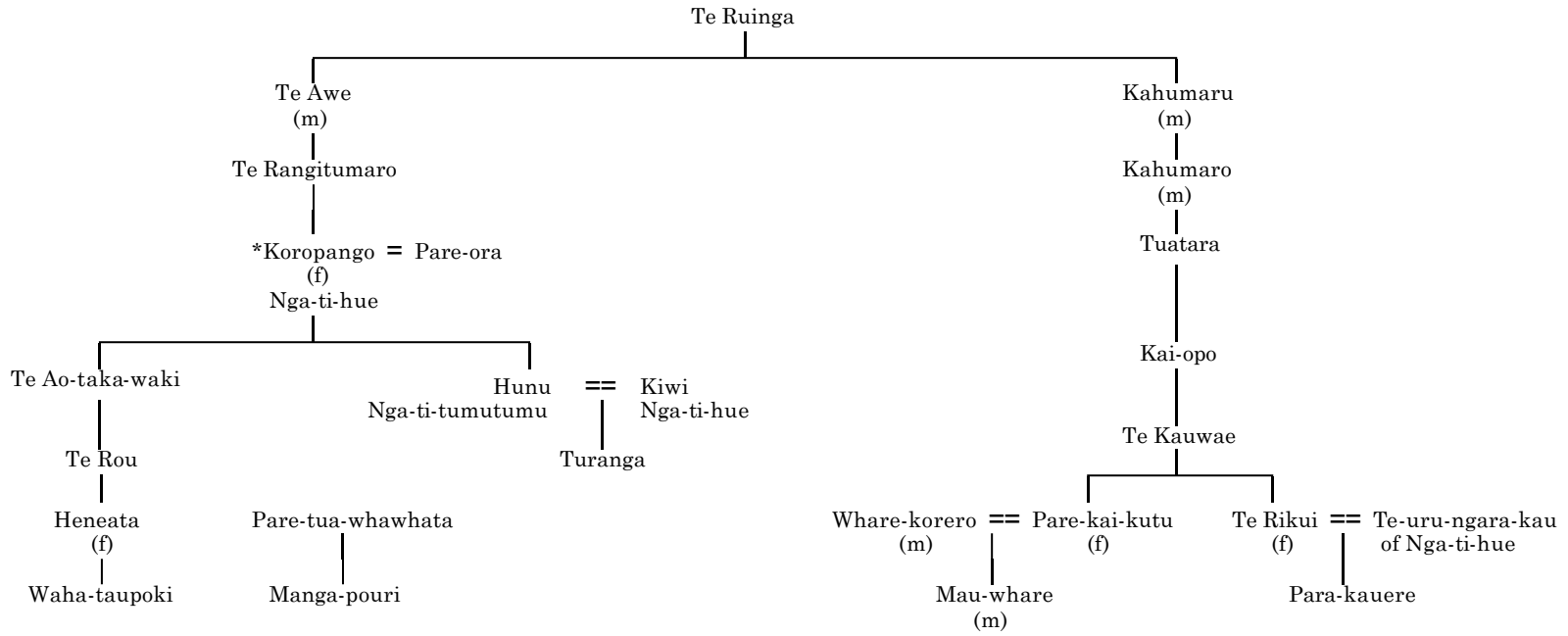
Why? It was left until Te Ironui proposed it.

*Why was it left so long? I don't know it is Maori custom.
If they are able to do it, do they not do it at once?*
If a man lost a relative he would start off and kill anyone.

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(NGA-TI-MARU)

Para-kauere belonged to Nga-ti-tumutumu and Nga-ti-hue. His ancestor as Nga-ti-tumutumu was Te Ruinga. It was Te Ruinga who conquered the Aroha. I can give the genealogy. Te Ruinga conquered the Aroha from Nga-ti-whiu, Karo-rangi, Nga-ti-mataki, Nga-tuwahauwhau, Nga-ti-kuri, Nga-ti-wawa, Nga-ti-whawhau and Nga-ti-tu. The Nga-ti-hue, Nga-ti-kopiri-mau and Nga-ti-paiahi were conquered by Te Poporo, Te Katowhau and Te Pukeko shortly after Te Ruinga's conquest. I heard Te Keparinga-tu say that Raki-te-uru came back and fought. I don't know that he did. Nga-i-te-rangi came and fought. I did not hear that Nga-ti-hue fled to Tauranga. I have heard of a fight at Kai-aua, near Te Rae-o-tu-kahia, at which the remnants of the Arawa tribes were slain by Maru, Poporo and Koro-hau and Te-Ruinga.



*Koropango

Te-ao-takawhaki

Hunu

Te Wananga ==

Tu-te-ao-marama
(son of Te Poporo)

Rewa
(f)

Taraia Rangitakupa
(f)

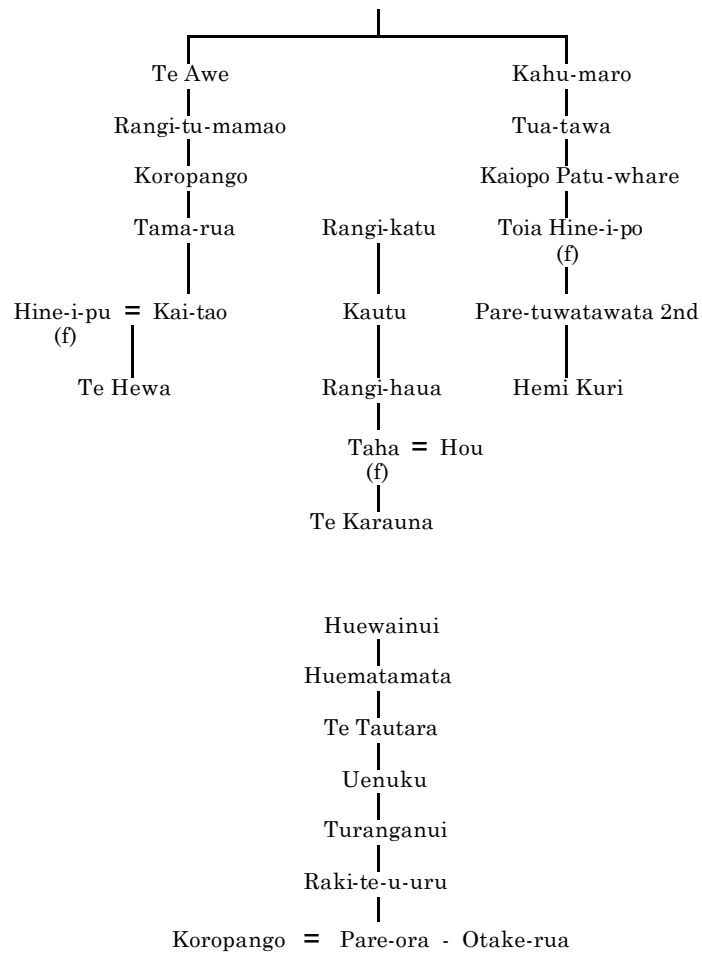
Ereatara Taraia

Te Hewa

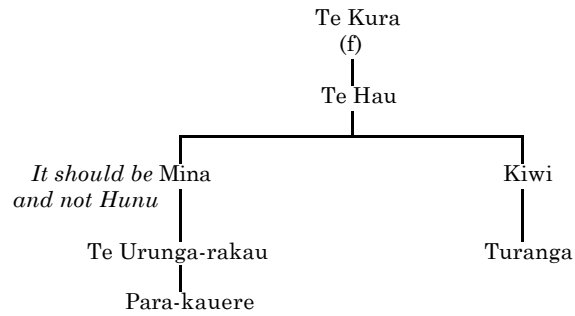
Te Ruinga

Te Awe

Kahu-marō



Te Waka and others descended from Te Poporo.
Nga-ti-tama-te-ra from Kato-hau.
Nga-ti-paoa from Pukeko – Whare-nui’s genealogy is wrong.
It should be:



Kura went away with her husband, a man of Nga-ti-tawhaki to Matamata. I heard from Tauaru that their child married a Tapuika man and their child came to Nga-i-te-rangi and married Hara-kewa, who was Wharenuī’s father. Neither Kura nor any other child came back to the Aroha.

NGA TARU O TARA
(NGA-PUHI)

He kupu whakatauki nga kupu nei “Nga taru o Tara”. Te take o aua kupu nei koia tenei:

He mea mahi e Tara te whare e noho ai raua ko tana wahine, ko Turaki-hau, a ko tana wahine nei ko Turaki-hau no te rangi aia, a ka whanau ta raua tama a Tau-whiro-hua, a ka roa ka tino kaumatua a Tara, ka hina nga uru o tana upoko, a ka ui ata tana wahine ki aia ka mea “He aha enei e ma nei i to uru?”

Ka mea atu a Tara “He tohu no te paroparo, a he tohu no te mate.”

A ka ui atu ano a Turaki-hau, ka mea, “A, e mate koe a aua ra e haere ake nei?”

Ka mea atu a Tara “Ka aha ia, ae ra.”

A ka tino pouri a Turaki-hau, a ka mau i tana tama i a Tau-whiro-hua, a ka rere ia ki te Rangi.

A ka noho a Tara, a ka tino koro rawa, a te kaha te haere atu i taua whare, a mau tonu te whakaaro a tana tama a Tau-whiro-hua ki aia a ka heke iho aia ki te titiro i a Tara, a ka tae mai ia ki te whare a ka rongoa ia i te tangi o tana papa e mea ana:

“E Tau-whiro-hua,
E Tau-whiro-hua,
Te kite noa ake
Aha i a koe
E tama e, naku koe
E Tau-whiro-hua”

A ka haere atu ia ki te whare, a kua kapi te whare i te kohukohu, ka tapoko atu aia, a e takoto ana tana matua a Tara, a ka mau ia, a ka taiapo i roto i te takapau, ka maua ki te wai horoi ai, kia ora ai, a ka takoto mate a Tara, ka mau ano ki te whare, a ka mate a Tara. Koia ra te take o nga tono o Tara, ara o te hina.

(1)

HE KARAKIA MAURI

“Manawa mai ai te putanga o te Ariki
Manawa mai ai te putanga o te Taurira
Ka eke ki Rongo-rapa (*name of an island*)
Ka eke ki Rangi tahua hua (*Sunday Island*)
Tena te whatu kei au
Kei te karanga tapu

Ka mutu tenei whiti (rewa) ka timata tenei i te whakaaranga
i te mauri:

Te mauri tu
Te whiwhi a Nuku
Tu te whiwhi a Rangi

(2)

Kei te whiwhia i waho
Kei te rawea i waho
Puritia mai i waho
Tawhia mai (i) waho
Tena te mouri, ka whakapiki
Tena te mouri, ka whakakake
Ko te mouri o tenei Ariki
Ko te mouri o tenei Taurira
Mouri kei runga
Te mouri e Rangi
Mouri ka pu kei waho
Kei te whai ao
Kei te ao marama
Te mokopuranga e tama ki waho
Tera te mouri ka whakapiki
Ko te mouri o tenei Ariki
Ko te mouri o tenei Taurira
Te aweawe kei runga
Te aweawe e Rangi puritia mai waho
Tawhia mai waho
Tena to mouri ka whakapiki
Ko te mouri o tenei Ariki
Ko te mouri o tenei Taurira
Tare te matao rangi te ara o Maru
Tuku atu tama kia whakaputa
Ki Rangi-ta-whangawhanga
He putanga ariki ki te whai ao
Ki te ao marama
Mouri whakarongo
No wai te mouri?
No Rangi te mouri
He mouri ka riri

He mouri ka muha (nguha)
Ka tara

(3)

Ka korero
Ka wananga
Ko te mouri o tenei Ariki
Te ruruke koi (koe) te pu
Koi (Koe) te weu
Koi te aka
Koe te tamore
Koi te awhiti rua
E Rata i (e) uta ko te ruruki(u) o tenei toi
Ko te ruruku o tenei maota
Kia rukutia kia mou, mou kita
Te whanatu taku kaha nei
Ki te pohatu (kohatu) ngana ngana i whiti
Te homai te rukutia
Te naomia ki te kaokao tapu o Tane
Ka pu ti Tu
Ka pu ti Rongo
Ka pu ti Tane i e i
Tena te ruruku
Te pupu a marangai
Te kai ka rata
Te awhitirua e Rata
Ko te ruruku o tenei toi
Ko te ruruku o tenei maota
Kia rukutia kia mou, mou kita
Ko Rangi kia rukutia
Ko Papa kia rukutia
Ko Rongo kia rukutia
Ko Tane kia rukutia
Ko Tangaroa kia rukutia
Tenei te ruruku ka mou
Ko te ruruku o tenei whenua
Ko Ihenga
I rukutia kuti kuti peka peka

(4)

Aranga te po
Aranga te ao
Puia Nuku
Puia Rangi
Ko Huru manu
Ko Take take
Pikia te rangi nui e tu nei
Ka ruha, ka heketia
Ko Aitu-ma-roro-hau mata wha ki te Rangi
Tenei te hau ka ruru
Tenei te hau ka kaputi
Ko te hau o wai?
Ko te hau o Maru
Pera hoki ra Tawhaki a Hema

Koia i haerea
Koia i rukutia te moana waiwai
Koia kakea te tauru o Rangi
Koia rukuhia
Koia takahia ki te whatu
Ka wiri wiri ki te whatu
Ka wawana ki te whatu
Korongata e taka i Uru-rangi
Tenei te hahau ka eke
Ko te hau o wai?
Ko te hau o Rongo-mai”

TE RA (NGA-PUHI)

Te take i pouri ai te ra i te wa ora e whiti nui ana, he mea e kainga ana e nga atua o te rangi, ara e kekeri ana aua atua ra ki a ratou ano i ora wa e turia ai nga mahi a aua atua mo ratou ano. Koia ra te ra i ahua pouri ai, a te whiti nui ai hoki te maramatanga i aia. Ano ka mutu te parekura o nga atua ka kau te ra i te wai ora tana, a ka ora mai ano aia.

(51A)

CHAPTER IX

“He tau te tangi mai e te manu nei e te Piopio
Koi aia e oi, koi ai aia e oi, oi au oi au
Rere noa te tangata ka tu iri ki runga
E kore ra e tahuri mai he matenga, rua wai
E moe te kaumatua ka pa kumi-kumi
Me kopi ko Pereti taku atua
Kai te maioro, tohu toto te tera i wawau ra
Keke noa te tira tautete a te hau-waho
Angiangi no angi no haramai Po-mare
Me ana pu aha runga hei aha
Hei whakatuiiri noa i te taa tiki
I ka wehi i karere i kaongaonga taku kiri
I ka ongaonga ki nui o te whenua
I Ao-tea i Toke-rau ma te ihi ra
Ma to o tahi i te tamaita takakau ka pai
Mawai au e mea e kore ai e mate
Ma hau ra hoki, ra kai hua mai
Ko Here-taihoa, te pere ki moemoe
Te-wau-ki-haere ki waipa ki Tiraraua-awe
Kaore hiki koia te aroha koraria
I tukunga taha mai te ahiahi
I whaka ngongoto ki he.”

He waiata aroha a te wahine whakamomori.

CHALLENGE OF KIWI AND WAHA-AKI AKI TO BATTLE (NGA-TI-WHATUA)

(29A)

CHAPTER VIII

“Ka riro ia Whanga-nui kai te rehia
Kai te Kau-hika ko au anake i makere nei
Hei tiaki whare ki Hua-rau ra
Te pa koia o te ngutu poto
E heke re e O-kahu
Kai parea ki O-tarara
Kai hopu noa mai
E tohi, kai hea hoki
E te waipuke
E hia wai ki te ngorengore
Whaka moe rawa atu ki raro ra
Kai ara wawe mai kai runga
Waka moe rawa atu ki tena tapui
Ka tangi aue ki tona matua.”

He tangi mate.

ANCIENT AND ORIGINAL PEOPLE IN POSSESSION
OF THE TAMAKI (AUCKLAND) DISTRICT
(NGA-OHO)